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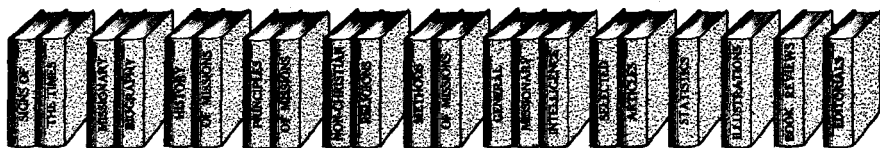
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HOME MISSIONS IN NORTH AMERICA

North America is a vast missionary field, representing many varied phases of work for all classes of people. The problems connected with it are almost as numerous and complex as are those of foreign missions. Home missions in North America—not counting Mexico and the West Indies—include the following:

1. City missions for the fallen, outcasts, and destitute.

2. Work for foreign-speaking population in cities, manufacturing, and mining districts. These include Europeans, Chinese, Japanese, Hindus, and other Orientals. Work for new immigrants. There are over 11,000,000 foreign-born in the United States. Chinese number about 100,000 and Japanese 25,000; Italians about 500,000, and Russians the same. About 1,000,000 immigrants arrive each year.

3. Missions to the Jews in the great cities. These number about 2,500,000, of whom over 1,000,000 reside in Greater New York. Nearly 1,000,000 have immigrated to the United States in the last ten years.

4. Missions to rural communities in the East, where churches have become too weak to support aggressive work.

5. Social service and giving the Gospel to non-church-going laboring classes.

6. Missions to the American Indians—including preaching, schools, and industrial work. American Indians number about 300,000, most of them on reservations.

7. Missions to the negroes in the cities, and in the Southland—including general and religious education. Negroes in the United States number about 10,000,000.

8. Frontier missions to miners, lumbermen, and settlers in new fields, away from established churches. Mormons number 350,000.

9. Missions to mountaineers of the Appalachian range in the East and South.

10. Mission to miners, Indians, and Eskimos of Alaska, and to fishermen and Eskimos of Labrador, Greenland and Northern Canada.

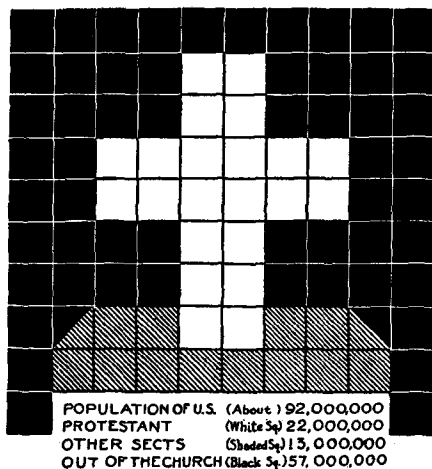
Most of these lines of work require special study and qualifications. The same workers can not usually engage in more than one branch of home missions. The hardships are also as real as those connected with foreign service. While the distance from home is not so great, and the separation from friends is not generally so complete or prolonged, there are other trials that are often even greater at home than abroad. The salaries are smaller, the physical comforts are less, servants are, in many places, difficult to secure, and workers are more separated from each other, so that they have not the community

life found in many foreign stations. Each department of home mission work has its peculiar difficulties and trials, and each has its special reward for faithful service in the cause of Christ and through the power of the Holy Spirit.

The total population of the United States is about 92,000,000. Of these only about 35,000,000 are reported as com-

municant members of organized churches, and of these about one-third are Roman Catholics. It is estimated that one-half of the population of North America are not church-members, and do not regularly attend any place of worship.

The home missionary forces employed in the United States are difficult to ascertain, as there are many independent workers and organizations. Those employed by the great home mission societies number about 12,000 missionaries. In addition to these are independent city missionaries, pastors, active church members, and non-denominational workers.



From the Missionary Survey



HOME MISSION SCENES IN NORTH AMERICA

1. A Miner's Camp in Alaska.
2. Eskimo Women in Greenland.
3. A Supper at a City Mission.
4. North American Red Indian.
5. Missionaries among the Mormons.
6. A Frontier Missionary in the West.
7. Among the Eskimos of Labrador.
8. Teaching the American Negroes.
9. Indian Rugmaker in the Southwest.
10. A Mountaineer's Cabin in Kentucky.

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SIGNS OF THE TIMES

CONTINUED CHAOS IN CHINA

THE clouds have not yet cleared away in China, nor have the rumblings of revolution ceased. The preliminary victories of the rebels and the panic which prevailed among the Manchus have not brought about the speedy establishment of a Chinese reform government that many expected. Yuan-Shi-Kai has proved his ability in handling the Manchus, but has not yet secured satisfactory terms from the rebels. Dissatisfaction and internal dissension has appeared among the insurgent forces. Their leaders have been unable to agree, they lack a recognized leader of sufficient force to turn the advantage of victory and popular sympathy to good account, foreigners have been threatened, much property destroyed, commerce interrupted and a few foreigners have been killed, including Mrs. Eckmann and five children in the Scandinavian Mission at Sian fu. The Methodist Mission buildings at Hankow have also been destroyed.

China is paying a tremendous price in this struggle for freedom from the

Manchu yoke. The present loss of property and life and the free rein to all the fierce passions of man must be followed by famine, pestilence and death due to the destruction of crops and the awful bloodshed. Every industry is crippled and missionary work is practically at a standstill. Many schools have been dismissed that the pupils might return home, and it has been impossible for many of the missionaries to remain at their stations. It is hoped that the arrival of the leader, Sun Yat Sen, will solve some of the problems. In the meantime several districts have proclaimed their independence. The Mongolian capital, Urga, which has been under the suzerainty of China, has expelled the Chinese officials, and Manchuria has joined in the revolt.

The results of education are seen in this revolution, since practically all the insurgent leaders have been educated in Western schools. The results of previous chastisement inflicted on China, after riots and massacres, are also seen in the death penalty pronounced by the rebels on any who injure foreigners or needlessly damage their property.

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

As to the effect of the revolution on missionary work, Rev. Harlan P. Beach says: "This movement is not at all anti-missionary, nor even anti-foreign as a general thing. It is purely internal and an anti-Manchu movement. Hence, if foreign nations maintain strict neutrality, I see no reason why it should react against Christianity. The prominent place of the missionary doctors in the Red Cross work at the present seat of war is a new proof that Christianity will impartially relieve suffering, regardless of political or religious lines. The revolution is likely to make enlarged demands upon missions. A republic or a limited constitutional monarchy means a great increase in intelligence, that is, of mission schools."

CHANGES IN CHOSEN

UGANDA, Mbanza Mantake, and now the West Africa Presbyterian mission are among the remarkable mission-fields of the Dark Continent, as are the Telugu and Karen fields in India. None of these, however, show more remarkable progress than is evident in the land of Korea, where a whole nation seems to be coming out of darkness into light. There is, however, a crisis in this land, due in large measure to the changes instituted by Japan. The increased interest in secular things, the growing desire for material progress and comforts, is in danger of diverting the minds of the people from the spiritual interests. They are like other Orientals discarding the old, but there is a danger that they will take the husks of civilization and neglect the kernel.

In a recent letter Dr. James S. Gale,

of Seoul, calls attention to three signs of change:

1. Less evident interest in the Gospel than ten years ago. Fewer inquiring groups, fewer sightseers, fewer bustling people coming to church full of other than spiritual notions.

2. More interest in the world at large. We had the whole field to ourselves then, now new forces have developed that take the attention of the people. They have discovered not only a spiritual world, but a material one in which they are greatly interested. Many begin to think that the Church is not abreast of the new learning of to-day. Many books have been printed in the native script, and these, with native newspapers, divide the field with the New Testament.

3. The foreign missionary who occupied so high a place ten years ago has gone down in value, and his place becomes more and more an advisory position only. This opinion is partly due to the fact that America, through Mr. Roosevelt, is supposed to have given Korea over to Japan. Once the name "moksa" (pastor) occupied a unique and undivided reputation; to-day it is not so, as there are many Korean moksas. In school work, too, the foreigners were the great teachers, for they only knew the subjects to be taught. Now many teachers have developed, some of whom are supposed to be far superior to the foreigner; hence this fall in value.

Recent news from Korea also indicates one of the difficulties under which the Korean Church is laboring. The Japanese, without any word of explanation, have arrested all the teachers in the academy at Syen Chun, with several leading pastors and others, and have taken them to Seoul

for examination. The same thing was done last year to other Christians, who were tortured to compel confession as to political plots, but they were subsequently released, tho one young man died under the torture.

There is ground for both hope and misgiving in these signs. They undoubtedly indicate a national awakening and show that Christians should take immediate advantage of the present opportunity.

MISSIONARY UNION IN JAPAN

THERE is a very distinct feeling among Protestant missionaries in Japan that too many millions are not yet evangelized, and that better coordination and cooperation of the forces of all denominations is necessary. Meetings to consider these things have been held all over the country and considerable enthusiasm has been developed. Recently a meeting of fifty missionaries from the district about Kobe and Osaka was held. A committee to investigate the field was appointed, and, much against expectation, could find no evidence of overlapping or competition. But it found that, aside from the city of Kobe, the workers in the great field are so few that they can hardly come in touch with each other, while hundreds of towns and villages have never been touched. Thus again the great needs of the field were established. What form the proposed union will take, if it is consummated, we are unable to say.

CHANGES IN SIAM

TREMENDOUS progress has been made in Siam in the seven years since the Protestant missionaries began their work there. The despotic domination of provincial gov-

ernors has given place to a uniform and more just administration of their common law, under the direction of the Minister of the Interior. Equal justice is meted out to culprits and offenders, and gang robbery and other organized methods of plunder have become rare. Slavery has been abolished, and the land is occupied by free and happy landholders. Gambling has been restricted after having been officially encouraged for many years, and it will soon be entirely forbidden. The Protestant missionaries in Siam have been Americans, with the exception of an English missionary family, who came from Burma, and for many years only Presbyterian missionaries were at work in Siam and Laos.

PERSIA AND THE "GREAT BEAR"

AN unprecedented upheaval seems to be taking place in Asia which can not but affect the progress of Christianity. With China in rebellion against the ruling dynasty, and India in growing unrest against British rule; with Turkey at war with Italy and Russia endeavoring to bully Persia into submission to her demands, it is impossible for the most experienced student of events to predict what will be the result of the next move. Recently Russia has sent an ultimatum to Persia demanding the dismissal of the American Treasurer-General; Persia has refused. Russia has sent troops across the border and has strengthened the legation guard at Teheran. Persia replies by an ultimatum to Russia to the effect that troops must be withdrawn from Persian territory or war will be declared.

The so-called Christian nations in these conflicts with Moslem governments have not recently given any

evidence of a Christian spirit. Force and selfish greed have taken the place of reason and the Golden Rule. This can not but influence the attitude of Moslem governments and peoples against the claims of Christ and gives agitators against missionaries an apparent ground for their attacks.

While it is not possible to foresee the immediate outcome of these conflicts and convulsions, it is not difficult to discern evidence of a breaking up of the old order of things in the backward nations and the establishment of modern education, government and methods in Persia, Turkey, and China. The more we study the events in America and Europe and in the nations of Africa and Asia, the more we are impressed with the conviction that the only hope for peace and righteousness is in Christ, and that these will never be established until He reigns Supreme.

A cablegram from Tabriz reports much suffering and calls for early relief. The roads about Tabriz have been seized, cutting off supplies of food in the city. Rev. Robert M. Labaree writes:

"The political clouds are getting blacker every day. All the Province of Azerbaijan is in turmoil, and any day the storm might strike us here in Urumia. Both the Governors of Khoi and Salmas have fled. When they, together with our own Governor, will have to flee elsewhere remains to be seen. I do not anticipate any trouble or danger for ourselves; but, oh! these poor people!"

As to Moslem lands in general two facts stand out with reasonable clearness. First, the disintegration of Islam as a political power is progressing. The countries about the Mediterra-

nean which were swept by Mohammedan hordes in the seventh century are one by one coming under Christian control. Even the selfishness and injustice of so-called Christian powers can not blind our eyes to this tendency. Second, the complete disintegration of Islam intellectually and religiously can not long be delayed. Many of the national leaders are unbelievers, professing Mohammedanism solely for political ends. Mohammedanism can not long withstand the inroads of Christian education and evangelistic effort. Already mission schools are drawing Moslem pupils in goodly numbers.

AFFAIRS IN THE UPPER KONGO

ACCORDING to the London *Christian*, the friends of the Anti-Slavery and Aborigines Protection Society have received from their own messenger, Rev. J. H. Harris, their first report upon the present condition of the Upper Kongo. His impressions are based upon observations taken during a journey of 1,200 miles. Belgium is seemingly anxious to wipe out as soon as possible the bitter memories of the past. Of course, the work of reform is not complete, but some instalments of justice have arrived, and others are at hand.

Reports in German daily papers, however, do not sound quite as favorable as those of Rev. J. H. Harris, tho they do not deny the goodwill of the Belgian Government itself.

ADVANCE IN ARABIAN MISSIONS

THE Arabian Mission of the Reformed (Dutch) Church has assigned a resident missionary to Amara, and thus it has opened its sixth regular station. It is located on the western

bank of the Tigris River, about a day's journey by river steamer from Busrah, and is an important trading center, with probably 10,000 inhabitants, of which Arabs, Persians, and Turkish officials and soldiers form the bulk. The mission has tried to get a foothold in Amara since its earliest days. Kuwait, in northeast Arabia, has also been occupied, and the Dutch doctors were cordially welcomed by its ruler, Sheik Moharak. It is of greatest strategic importance as the future terminus of the overland railway and as the best harbor in the gulf, so that it will make the best possible base for the occupation of the interior of Arabia.

"Modern Arabian Knights" from the University of Michigan are also going out to establish a high school and future university at Busrah, Arabia. Permission to start the institution has been granted by the Turkish officials. Medicine, engineering, agriculture and liberal arts will be taught, and instruction in the Bible is permitted to be compulsory in every course. Three members of the class of 1911 are to start soon, and another physician and his wife will follow as soon as funds can be secured. It is hoped that early in 1912 there will be two engineers, two doctors and two women teachers on the ground.

UNION WORK FOR ORIENTALS ON THE PACIFIC COAST

IT IS estimated that on the Pacific Coast and in Alaska there are about 60,000 Japanese, nearly 50,000 Chinese, over 10,000 Koreans, and about 4,000 Hindus. Nearly all of the latter are men and strict Mohammedans, tho some of them have come in contact with the educational work of

American missionaries in India, and large numbers have been members of the English army in India or served as policemen in Hongkong. They are kindly, simple-minded and childlike in disposition, and offer a unique opportunity for missionary effort, tho they lead a migratory life and their bands are small and widely scattered. The American Bible Society has had several colporteurs and returned missionaries from India at work occasionally, but only recently a returned missionary from India has been engaged to give all his time to the work.

The manifold Christian work among the Chinese, Japanese and Koreans on the Pacific Coast had been by no means adequate to the need. Now an effort is being made to organize Interdenominational Work for Orientals, which, if successful, will be an important step forward. Under encouragements of the different boards and after preliminary conferences of secretaries of these boards, a conference of the representatives and secretaries of them on the Pacific Coast was held at San Francisco with about forty representatives of Baptists, Disciples, Congregationalists, Cumberland Presbyterians, Episcopalians, Friends, Methodists and Presbyterians. The feasibility of union, or cooperation in the work among Asiatics on the Pacific Coast was discussed and a plan for permanent organization was adopted to be called the "Oriental Workers' Association."

One of the first results of the work of the Standing Committee has been the transfer of a mission from the Congregationalists to the Presbyterians. The mission had been in existence thirty years, but, chiefly because the Congregationalists have no Amer-

ican church in that town while the Presbyterians have, the committee thought it best for the interests of the mission to have it turned over to the Presbyterians. This was done gracefully. Other transfers, combinations and adjustments are contemplated and will be conducive to the needed strengthening of the work among Asiatics on the Pacific Coast by more united effort of all denominations.

THE LAYMEN'S CAMPAIGN IN CANADA

A REMARKABLE series of missionary conventions has recently been held in Canada under the leadership of the Laymen's Missionary Movement. The first was in Vancouver (October 18th to 20th) for the Province of British Columbia, and the last (November 26th-28th) at Sydney, on the extreme eastern coast, for Cape Breton Island.

Eleven conventions have practically reached the entire Dominion from West to East, and have been in almost continual operation for six weeks. Sir Andrew Fraser, K.C.G.I., formerly Lieutenant-Governor of Bengal, India, a vice-chairman of the Edinburgh Conference and a member of the Continuation Committee, has spoken in each convention, and John R. Mott, Robert E. Speer, J. Campbell White, Silas McBee, and George Sherwood Eddy have also participated in them. Others who contributed to the success are Rev. R. P. MacKay, D.D., the Moderator of the Presbyterian General Assembly; Archbishop Matheson, Primate of all Canada in the Church of England; Rev. S. D. Chown, D.D., superintendent of the Methodist Church; the

bishops in each province, missionaries from practically all the fields covered by the Canadian Churches, board secretaries, laymen's secretaries, and prominent laymen, a total of about one hundred speakers.

The note of unity and comity was sounded so clearly that Canadian churchmen understand each other better than ever before, the call to service was so emphasized that new men have been enlisted and older workmen spurred to renewed efforts; the methods of finance were so thoroughly discust that an advance in methods and in gifts will be seen at once, and in every convention the call was clearly to the consecration of life and service.

The convention will mark another step forward in the life of the Canadian Churches.

The Canadian Council of the Laymen's Missionary Movement report the following increases in the giving of the respective denominations during the three years since its inauguration here:

Anglican	.....From	\$252,910	to	\$354,128
Baptist	.....From	207,679	to	296,569
Congregational	.....From	29,948	to	41,500
Disciple Church	.....From	9,057	to	9,675
Evangelical Ass'n	.....From	7,606	to	11,142
Lutheran	.....From	9,633	to	15,462
Methodist	.....From	509,409	to	749,677
Presbyterian	.....From	466,418	to	738,279

IncreaseFrom \$1,492,660 to \$2,216,432

or nearly 50 per cent.

This advance is encouraging but is not satisfactory. These figures represent home as well as foreign missions, and averaged over the membership of the respective denominations there is little room for self-congratulation.

The proportionate advance is not yet commensurate with the increase of wealth in the hands of the various constituencies. There is still room for improvement.

MISSIONARY ASSETS AND LIABILITIES—THE RECORD OF 1911

BY REV. JAMES S. DENNIS, D.D., NEW YORK



SINGLE year in this age of the world reveals a record of stirring and momentous progress in the world-wide extension of God's kingdom. Statistics, however insignificant their import, are utterly inadequate to convey more than a vague hint of the marvelous advances of the world, not only in its religious and moral gains, but in its intellectual, social, political, and all-round beneficent trend toward permanent betterment. A few brief comments upon certain of the assets and liabilities of the balance-sheet of 1911 may claim our attention.

Assets

Woman's National Foreign Missionary Jubilee: The jubilee celebration of the foreign missionary work of the women's societies is one of the outstanding features of the year. In its continental scope, its high enthusiasm, its admirable restraint, its notable dignity, its intellectual force, its spiritual power, its happy interdenominational fellowship, and its compelling success it stands for a new and instantly commanding demonstration of the deep and latent loyalty in true-hearted disciples which God can summon to voice its influence when He gives it its call of opportunity. The jubilee was not simply an anniversary; it was a high day of united hearts in the common service of Christ. Denominational lines and barriers to sympathetic cooperation

were gaily ignored in a loving abandonment of consecration to the call of a Master whose personal relations to each heart were far and away more dear than any ecclesiastical affiliations. We are grateful for the jubilee as an object-lesson to the whole Church of the happy possibilities and working efficiency of a common rally around a common Lord, in the furtherance of a great cause dear to His heart.

The Lucknow Conference: This was held at Lucknow, India, on January 23-28, 1911, and followed that of Cairo, in 1909. Its purpose was the serious study by experts of the outlook for missions to Moslems. The duty, the need, and the urgent call were taken for granted, tho the mighty challenge of the present situation, and the gigantic task which confronted the Church, were not ignored. It was, however, almost exclusively a survey of present conditions, and a careful reconnoitering of the expanding forces and movements of Islam, as well as the points of weakness and danger where the lines of Christian and Islamic propaganda converge. The conference was an educational and inspirational asset, relating itself to the conscience of the Church, and revealing the startling aspects of an obligation which can not longer be lightly regarded without placing the interests of the Kingdom, and even the honor of Christ's Lordship, in disheartening suspense. The forces which are latent in Islam are still mighty, and must be reckoned with

in the present as in the past. Christendom will make a lamentable mistake if by unjust aggression and irritating contempt it awakens the fanatical passions of the Moslem world.

First Meeting of the Continuation Committee of the Edinburgh Conference: This was held at Auckland Castle, England, in May, the committee being guests of the Bishop of Durham. Its deliberations resulted in some projects of significant import. The issue of an *International Review of Missions*, to be published quarterly, beginning January 1, 1912, was decided upon, as the organ of the committee for the discussion of missionary themes and problems, and the presentation of the newest phases and opportunities of universal Christian progress among foreign races. The creation by the missionary societies of Great Britain of a Board of Study for the more adequate training of missionary candidates was proposed by one of the sub-committees, and sanctioned by the committee itself. A broad program was laid out for the activities of the committee, with several new features.

Three Important Conferences: The Foreign Missions Conference of North America (formerly known as the Conference of Mission Boards of the United States and Canada), held its annual meeting on January 11th and 12th. A full attendance of the officials of the various missionary agencies of North America, and also the presence as a guest of Dr. A. Boegner, Secretary of the Paris Evangelical Missionary Society, made the meeting of special interest. A similar gathering—the first in the annals of British missionary enterprise—was held at York, England,

in June, 1911, and was attended by representatives of about forty of the English, Scotch, and Irish societies. The officials of the German societies also met for their annual meeting at Halle, Germany, with a similar purpose in view.

Conference of the World's Student Christian Federation at Constantinople, April 24-28, 1911: The Federation Conference of the past year was unique and important. Its place of meeting was strategic in the interests of a wide and inclusive brotherhood, in an environment hitherto not hospitable to the spirit of religious fraternity. It marked a heart-to-heart contact of varied national and religious elements of the Near and the Far East, with a large and strong delegation from the nations of Christendom; yet, amid this strange commingling, there was evidence of a spirit of unity, sympathy, and common allegiance, which had been alien to the religious life of the Nearer East for centuries past. Over thirty nationalities were represented among the 227 accredited delegates, with their many and diverse religious affiliations; yet the worship of one God, and the recognition of one Master, dominated the entire assembly. The conference was an asset of strong significance in an environment where it stood for a modern intellectual, devotional, and inspiring stimulus to keen and alert students, awake to the dawn of a new era. These young representatives of the new life of the Nearer East have rarely, if ever, met on a common platform of cordial mutual recognition and fellowship. Christianity was for the time being cosmopolitan, and represented a common religious allegiance, which was

BALANCE SHEET OF MISSIONS—1911

(This collocation of Assets and Liabilities is made in full recognition of the impossibility of indicating the significance of spiritual forces by any device of commercial tabulation. The method has been chosen simply as a picturesque contrivance to place in visible array some of the salient features of the missionary year. Every reader's imagination must be trusted to supply the perspective and coloring which will give a spiritual meaning to the picture.)

CERTAIN ASSETS

(A Partial List of the Year's Credits)

Woman's National Foreign Missionary Jubilee.
Second Missionary Conference on Behalf of the Mohammedan World, Lucknow.
Meeting of the Continuation Committee of the Edinburgh Conference, at Auckland Castle, England.
Foreign Missions Conference of North America, at New York.
Conference of Secretaries of Missionary Societies in Great Britain, at York.
Annual Missionary Conference, at Halle, Germany.
Eighth International Jewish Missionary Conference, Stockholm, Sweden.
Conference of the World's Student Christian Federation, at Constantinople.
Twenty-fifth Anniversary of the Student Volunteer Movement.
Twenty-fifth Anniversary of the Gleaners' Union of Church Missionary Society.
Student Volunteers from America, Great Britain, and the Continent, Who Sailed during 1910-1911.
New Missionaries Sent Out in 1911.
Creation of the Board of Missionary Studies for North America.
Board of Study for the Training of Missionaries in Great Britain.
Opening of the Hartford School of Missions.
International Conference of Mission Study Leaders at Lunteren, Holland.
Progress of Mission Study Classes.
Progress of the Laymen's Missionary Movement at Home and Abroad.
United Committee to Coordinate Home and Foreign Missionary Interests in the Presbyterian Church.
Enlargement of the Foreign Work of the Christian Endeavor Society, the Epworth League, and Kindred Organizations.
Progress of the Missionary Education Movement.
Extension of the Foreign Department of the Young Men's Christian Association.
Advance in the Foreign Department of the Young Women's Christian Association.
Tercentenary of the Authorized Version of the English Bible.
New Translations of the Bible on the Mission Fields during 1911.
Extensive Foreign Mission Service of the British and American Tract Societies.
Output of Mission Presses reported in 1911.
Christian Literature in Preparation, or Issued, in the Languages of Mission Fields in 1911.
Missionary Literature Issued in the Languages of Christendom during 1911.
Large Financial Gifts to Missions in 1911.
"Men and Religion Forward Movement" Including a Foreign Missionary Purpose in Its Program.
Special Attention to Missions at the Baptist and Methodist World Conferences.
Favorable Testimonies During the Year to the Value of Foreign Missions by Public Men, Travelers, and Authors.
Courage and Devotion Exhibited by Missionaries on the Fields.
Long and Fruitful Lives of Veterans Who Have Died in 1911.
Providential Protection of Missionaries in Times of Peril.
Rise of Native Leaders in Mission Lands, and Increase of the Native Ministry.
Growing Liberality of Christians in Mission Churches.
Board of Missions in Uganda.
Growing Appreciation of Missions, and Enlarged Vision of Their Importance by the Churches of Christendom.
Increasingly Favorable Attitude of the Public Press toward Missions.
Continued Enlargement of the Opportunities of Christian Missions in the World.
Coming to the Throne of Siam of a King Kindly Disposed toward Missions.
Diamond Jubilee of Missions in Natal.
General Missionary Conference in Nyasaland.
Kuling Convention and Its Urgent Call for New Missionaries for China.
Conference of Indian Women at Allahabad to Consider Social Reform and the Betterment of Woman's Condition in India.
Political, Social, Economic, and International Changes Favorable to the Advancement of the Kingdom of God Among the Nations.
Development of a Progressive National Spirit Among Asiatic Peoples.
New Opium Agreement between Great Britain and China.
Evangelistic Successes and Educational Progress in 1911.
Enlargement of Medical Missions During the Past Year.
Growth of the Philanthropic Spirit in Mission Lands.
Transforming Influence of Christianity upon Asiatic Religions.
Signs of the Gradual Christianization of some of the Great Nations of the East.
Opening of Bible-Training Schools in the Far East.—Visit of Drs. W. W. and J. C. White.
Conference of Chinese Students Studying in Colleges of the United States.
Groups of Chinese Students Supported by the Boxer Indemnities Entering American Educational Institutions.
Organization of the China Sunday School Union.
Formation of the Korea Sunday School Association.
Establishment of the Korea Medical Missionary Association.
First Triennial Conference of the Evangelistic Association of China.
Movement to Establish Pierson Memorial Bible-School in Korea.
Organization of the Educational Federation of Christian Missions in Korea.
Establishment of a Bible Institute System in Korea for the Education and Training of Church Workers.
Indian Christian Congress, Madras, October 1st-7th.
National Missionary Society of India—Conference at Bangalore, September.
Central Board of Missions in England seeking restriction of Liquor Traffic in Nigeria.
Student Conferences on Mission Fields.
Progress of Unity and Cooperation on Mission Fields.
New Buildings on Mission Fields.
The "World in Boston," and "The Orient in Providence." Increasing Popularity of Missionary Exhibits.
Universal Races Congress, London.

CERTAIN LIABILITIES

(A Partial List of the Year's Debits)

Conservation and Guidance of the Missionary Interest Awakened by the Woman's National Foreign Missionary Jubilee.
Deepening the Interest Already Kindled in the Missionary Enterprise, and Inspiring a New Enthusiasm for God's Great Message to All Mankind.
Conservation and Extension of the Missionary Successes and Achievements of the Past.
Promoting the Influence and Usefulness of the Laymen's Missionary Movement.
Fostering the Movements toward Unity and Cooperation, at Home and Abroad.
Adopting Every Useful Expedient for Increasing the Gifts of the Churches in Support of the Enterprise of Missions, and Adding as Far as we are Able to Our Own Contributions.
Meeting Promptly and Resolutely the Extraordinary Opportunities now Presented for Missionary Advance. Sympathetic Study of the Wonderful Signs of Our Times, which have not been Surpassed in Significance and Grandeur by those of any Previous Era of Church History.
Noting the Remarkable Upturnings and Changes among the Nations, and Fitting the Missionary Activities of the Church to the Hour of Opportunity.
Prayer for the Providential Protection of Missionaries in Times of Peril.
Promoting a Campaign of Education in the Past History of Missions, and also in the Present-Day Openings which Call so Mightily for Immediate Recognition and Response.
Cheerful and Confident Reliance upon God's Power to Raise Up Agencies Specially Adapted to Meet Every Emergency which May Arise in the Onward Movement of His Kingdom.
Adequate Support of Missionaries Already Sent Out by the Churches. Special prayer for the large contingent enlisted in 1911.
A Firm Belief in the Coming Development of an Oriental Christendom Which is to be Itself an Instrument That God Will Use to Establish His Kingdom in the East.
Testifying to Our Faith in Missions When We Know through Study and Observation that They Are Worthy of Confidence.
Making It Our Duty to Interest Ourselves in the Growth and Development of the Church in the Mission Fields.
Deepening Our Interest in the Great Unoccupied Fields of the World.
Promoting the Translation of the Scriptures into Languages as yet Without the Bible.
Confronting the Spread of Islam with a Loyal and Sacrificial Effort to Vindicate the Claims of Christ, and Enthroned Him in Moslem Hearts.
Special Provision and Generous Disbursement on the Part of the Church for the Training and Support of Native Evangelists and Preachers, in Whose Hands Will Be Eventually the Winning of the Nations.
Seeking by Every Proper Means to Secure the Revocation of the Constitutional Prohibition of the Bible in Modern Greek, the Common Language of the People of Greece. A Free Bible in the Vernacular is Now the Boon of Almost Every Mission Field. Why Should It Be Denied to the Greeks?
Intercessory Prayer, Urgent, Continuous, and Special, for the Progress of Missions Throughout the World. Pray, "for All Things Are Now Ready."
Importunate Prayer for a Great Increase of Spiritual Earnestness, Sincerity, and Power in the Home Churches of Christendom.
Holding Firmly and Loyal to the Essential and Fundamental Truths of the Gospel, as both the Basis and Justification of Missions, and Deepening Our Devout Personal Allegiance to Our Lord and Master.

universal, and also superior to the claims of political and national ties. Under these auspices the conference tended wonderfully to soften and quiet the old sectarian antipathies which had been for centuries past traditional features of the religious life of Western Asia.

An Interesting Anniversary: The Student Volunteer Movement for Foreign Missions celebrated its twenty-fifth anniversary on September 10th, at Mount Hermon, Mass. Its record is phenomenal, in that it has enlisted nearly 5,000 young and strong recruits for foreign missionary service, has held large and notable student conventions, and numerous conferences, given a body of fresh and able literature on missions, adapted to popular use, and especially to the needs of mission study classes, kept its secretaries in touch with the students of the country, and enrolled its bands in almost every educational institution of the Continent. The mission study enrolment of 1910 was 29,322, in 2,379 classes, in 596 institutions; and the 1911 figures are even more remarkable—the institutions numbering 661, the classes 2,531, and the students 34,006. The Student Volunteer Movement is both an achievement and an inspiration in the interests of world-wide missions. Similar Student Volunteer Movements are in successful operation in Great Britain, on the European continent, and in several prominent mission fields of Asia and Africa.

We may note also in passing that 1911 was the Jubilee Year of the Woman's Union Missionary Society of America, and of the Gossner, Leipsic, and North German Missionary Societies of Germany, and of the Na-

tional Bible Society of Scotland. It was the Diamond Jubilee of the Zenana Bible and Medical Mission, of the American Baptist Telugu Mission in India, and of the establishment of missions in Natal, and the centennial of Judson's appointment as a missionary to India.

New Recruits to the Front: The year has been significant in view of the number of new missionaries commissioned and sent out by the societies of Christendom. The sum total apparently exceeds that of any reported year since Christ came to inaugurate the great mission of His Church. The Board of Foreign Missions of the Presbyterian Church in the United States, counts it a record year, having sent out 82 new recruits during the first ten months of the year. The American Baptist Foreign Missionary Society reports 42. The Church Missionary Society contingent numbered 64. The American Board reported 73 at the annual meeting in October, its previous largest record being 40. The Protestant Episcopal Board has commissioned 39, the Methodist Episcopal (South) 26, the Methodist Episcopal (North) 91, the United Presbyterian Church 18. The reports from several other societies indicate considerable additions to their missionary enrolment. The sum total of new missionaries sent, or to be sent, to the foreign field, by all societies of Christendom, is not, however, available at the date of this writing.

Improved Facilities for Training Missionary Candidates: The Foreign Missions Conference of North America at its meeting in January, 1911, appointed a "Committee on the Formation of a Board of Missionary

Studies" for North America. The Edinburgh Conference, through Commission V, on "The Preparation of Missionaries," had already recommended this step. The committee appointed prepared an elaborate report, and on June 8th constituted the Board, which will consist of 36 members, Dr. W. Douglas Mackenzie being requested to act as chairman, and Mr. F. P. Turner as secretary. A similar proposal, under the auspices of the new Conference of Mission Secretaries, has also been adopted in Great Britain, in the formation of a "Board of Study for the Preparation of Missionaries." The opening of the "Hartford School of Missions," in affiliation with the Hartford Theological Seminary and the Hartford School of Religious Pedagogy, is still another move during the past year in the interests of a more thorough preparatory training for missionary candidates. Dr. Edward Warren Capen is the organizing secretary. The Potsdam Seminary, at Potsdam, Germany, under the direction of Dr. Johannes Lepsius, is for the special training of missionaries to Moslems. In China a Bible Teachers' Training Institute has been opened as the result of the visit of Dr. W. W. White. In Korea it is proposed to open a number of such institutes at various stations. One of them is to be "The Arthur T. Piereson Memorial Bible School."

The Growth of Mission Study Classes: The systematic study of missions seems to have found increasing favor in church circles, and in educational institutions. Almost every prominent missionary agency in Christendom is giving special attention to this matter throughout its con-

stituency. The Educational Department of the Presbyterian Board of the U. S. A. reports 1,326 mission study classes in 1911, and a total membership of 17,465. Other churches are not less alert in promoting this valuable asset of the systematic study of missions. The Missionary Education Movement, the Woman's Central Committee on the United Study of Missions, the Young Men's and the Young Women's Christian Associations, the Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Luther League, and, especially, the Student Volunteer Movement, are all giving attention to facilities for the study of missionary history and progress. British and Continental societies are also enlisting large accessions to their study classes, for whose use special text-books have been published during 1911, following previous annual issues. An International Conference of Mission Study Leaders was held at Lunteren, Holland, in September, 1911. Sixty-one delegates, from 13 countries, were present, and an International Mission Study Council was formed, with Mr. Harry Wade Hicks as president.

A Year of Progress and Extension: In whatever direction we turn, tidings of growth and enlargement seem to greet us. The Laymen's Missionary Movement has been making good, with its enormous distribution of missionary literature, its frequent conventions and conferences, its every member canvasses, its promotion of more systematic plans for increased financial support to missions, and its campaign of missionary education. It is now extending itself in similar organizations throughout Christendom,

finding no ecclesiastical barriers which bar its progress, and, when necessary, adjusting itself easily to any special church affiliation. It has recently been established in India, Ceylon, Hawaii, New Zealand, and Australia.

Did our space permit, detailed accounts of the growth of Christian Endeavor, with its increase from 400 to 781 societies in China, its native staff of eleven provincial secretaries in India, with 1,337 societies, and also of the progress of the Epworth League and kindred organizations in foreign fields might also be given.

The Missionary Education Movement has added four text-books to its previous list of twenty, three members to its official staff of workers, has adopted missionary expositions as a feature of its educational plans, and reports a total attendance of 1,292 at its seven summer conferences.

The enlargement of the foreign departments of the Young Men's and the Young Women's Christian Associations promises to give an increasingly prominent and powerful place to these efficient agencies on the foreign field. The Y. M. C. A. reports a financial increase of \$2,000,000, making possible sixty new buildings in the foreign mission fields, the addition of thirty to its foreign secretarial staff, making in all 140 secretaries in seventeen countries, a special evangelistic tour in India, China, and Korea, by Mr. George Sherwood Eddy, resulting in large groups of earnest inquirers who have pledged themselves to the daily devotional study of the Bible, and the establishment, in addition, of special summer conferences for government stu-

dents in China and South America. The Chinese National Convention of the Y. M. C. A. for 1911 was appointed to meet at Shanghai in November.

The Y. W. C. A. has sent three new secretaries from the United States, and one from Great Britain, to China, is giving special attention to Bible instruction in government and private schools, is in receipt of urgent appeals for secretaries from Fuchau, Osaka, and Rio de Janeiro, has opened a department of physical culture in Calcutta, and made provision in its National Training School for a course of special preparation for those desirous of becoming secretaries in foreign lands. The number of secretaries sent out in the past three years exceeds the number sent during the preceding fifteen years, and the official requests now in hand call for more additional secretaries than are in service abroad.

The Bible an Imperishable and Growing Asset: The Tercentenary of the Authorized Version of the English Bible has come and gone with 1911. The influence of that grand version in promoting missionary intelligence and zeal has been incalculable, and the honors paid to it by English-speaking peoples throughout the world have testified to the high value placed upon it as an asset in all that is uplifting and ennobling in individual and national life. The reports of all the Bible societies indicate continuous and unremitting toil to provide the translated Word in the vernacular of peoples and tribes who, as yet, have not been blest with access to its spiritual treasures. The year 1911 has brought this heavenly gift to multitudes who began the year

without it. The British and Foreign Bible Society reports eight new versions, three for Asia, three for Central Africa, and two for islands of the Far East. The total of new translations in 1911, promoted by all societies, will not be less than twenty. In addition, two incomplete versions have been finished. The revision of existing versions has been going on, even in such important languages as Japanese, the Chinese Wenli and Mandarin, and the Malayalam and Sinhalese.

The total issue of the B. F. B. S. reported in 1911 amounts to almost 7,000,000 copies, in 432 languages and dialects. Of this immense number about 4,250,000 went to the mission fields of Africa, Asia, South and Central America, and the Russian Empire. We have not space to refer in detail to the 1911 issues of the National Bible Society of Scotland, the Trinitarian Bible Society, the Bible Translation Society, or the Netherlands and other Continental Bible societies. The American Bible Society reports the issue of 1,622,008 volumes by its agencies abroad, the circulation in China being phenomenal, and amounting to about 1,000,000 copies. Issues in new languages are reported in three instances. The completed Bible has been given during the year to Korea, and the Shéetswa Old Testament has been finished. The revision of the Zulu Scriptures is receiving careful attention. The total issues for the year of the A. B. S. number 3,231,722 volumes, and the colporteurs in the service of the society during this year number 1,025. Limitations of space prevent our speaking of the extensive foreign mis-

sionary work of the American and British Tract Societies.

Christian and Educational Literature in the Languages of Mission Fields: Reports covering the year 1911 are not yet available, but the annual reports issued in 1911, which usually cover portions of that and the previous year, give indications of a large output of mission presses. The Presbyterian Press at Beirut added 40,000,000 pages to its previous issues. The Presbyterian Press at Shanghai has a record of 77,671,000, and there are 9,000,000 pages to the credit of the Methodist Publishing House at Madras. These are but samples of the untiring activity of printing facilities established under mission auspices in world-wide fields. The combined output for a single year of the 127 mission presses listed in the "World Atlas of Christian Missions" (page 124) would represent a mighty volume of literature made accessible to minds and hearts eager for light and guidance in the new era of opportunity which is dawning upon the whole round world. In the *Chinese Recorder* for July, 1911 (page 426), is found a quarterly statement of "Books in Preparation" for Chinese readers and students. They number in all 43, and this does not include a further list of "Recent Announcements," numbering 27. The *China Medical Journal* for January, 1911, gives a list of twenty valuable medical and surgical works ready for use in Chinese. The above record for China refers to books alone, and does not include tracts.

Missionary Literature Issued in the Languages of Christendom: The last decade has witnessed a phenomenal

increase in the literature of missions. The additions of 1911 are many of them of exceptional interest. The mission study books alone would mark the year as an unusual one. Speer's "The Light of the World," Zwemer's "The Unoccupied Mission Fields of Africa and Asia," Fraser's "Pagan Africa" (issued also under the title of "The Future of Africa"), Walker's "Missionary Ideals," Moore's "The Land of Good Hope," Mott's "The Decisive Hour of Christian Missions," Eddy's "Asia Awakening," Weatherhead's "Uganda: A Chosen Vessel," Gerdener's "Studies in the Evangelization of South Africa," Cornaby's "The Call of Cathay," F. D. Walker's "The Call of the Dark Continent," and Mrs. Montgomery's "Western Women in Eastern Lands" are all instructive, and admirably adapted to the purpose intended. The volumes by Dr. Mott and Mrs. Montgomery, tho issued in 1910, were for use during the winter of 1910-1911. Other volumes for more general and popular use are: Broomhall's elaborate study of "Islam in China," Archdeacon Moule's "Half a Century in China," Du Plessis's "A History of Christian Missions in South Africa," Johnson's "Night and Morning in Dark Africa," Purser's "Christian Missions in Burma," Jones's "The Modern Missionary Challenge," "Islam and Missions," jointly edited by Wherry, Zwemer, and Mylrea, "Daylight in the Harem," another volume of papers read at the Lucknow Conference, edited by Miss Van Sommer, Zwemer's "The Moslem Christ," Macdonald's "Aspects of Islam," Hume's "An Interpretation of India's Religious History," Goucher's

"Growth of the Missionary Concept," Buckley's "Theory and Practice of Foreign Missions," Wolf's "Missionary Heroes of the Lutheran Church," Clarke's "Among the Tribes in Southwest China," Grubb's "An Unknown People in an Unknown Land," Pfander's "Mizanu'l Haqq" (Balance of Truth), Revised and Enlarged Edition by the Rev. W. St. Clair Tisdall, D.D., Rice's "Crusaders of the Twentieth Century," MacGillivray's (editor) "The China Mission Year Book, 1911," "Report of the Conference of the World's Student Christian Federation, Robert College, 1911," Speer's "The Foreign Doctor; Hakim Sahib," and his "Great Leaders in the World Movement," Miss Ellinwood's "Frank Field Ellinwood: His Life and Work," Porter's "William Scott Ament," Watson's "God's Plan for World Redemption," Miss Burton's "The Education of Women in China," Fenwick's "The Church of Christ in Corea," Costain's "The Life of Dr. Arthur Jackson of Manchuria," Reed's "A World Book of Foreign Missions," Bishop Ingham's "From Japan to Jerusalem," and "The World Atlas of Christian Missions," jointly edited by Dennis, Beach, and Fahs, are all recent contributions to the literature of missions. Several important articles have also appeared in the current magazines; perhaps the most striking and effective being by Adachi Kinno-suke, on "Christian Missions in Japan," published in the September *Century Magazine*. The *Moslem World*, a quarterly review, has appeared within the year, and the *International Review of Missions* will greet us with the opening of 1912. The tour of Dr. G. W. Knox around

the world, inaugurating "The Union Seminary Lectureship on Christianity in the Far East" suggests a project of unusual interest. We regret that the valuable missionary literature of the European continent can not receive here the notice it deserves.

Financial Gifts to Missions in 1911: The bequest of Mr. John Stewart Kennedy, which placed in the treasury of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., on February 23, 1911, the munificent sum of \$2,250,000, has marked the year as exceptional in the history of missionary finance. We understand that a supplement to this will add a substantial sum to the completed gift. Such liberality toward the foreign missionary enterprise by a man of Mr. Kennedy's business sagacity, guided by an intelligent insight into the religious needs of the world, and the manifold blessings to mankind for which the Gospel is sponsor, has heartened the Church, and has given stability to its missionary work, as well as enlarged for generations its equipment. In addition to the above, Robert College received nearly \$2,000,000 for its educational endowment and equipment. The American Board, also, reports a noble gift of \$1,000,000 to its funds, to be used as the D. Willis James Endowment for its higher educational institutions. Mrs. John S. Kennedy has also given \$120,000 for the International College at Smyrna. A substantial increase in gifts is reported by almost every missionary agency, especially the Reformed, Episcopal, Lutheran, Presbyterian, Congregational, Baptist, and Methodist Episcopal churches; yet the new appropriations called for by enlargement of

the work have been so urgent and necessary that in some instances a considerable deficit has resulted, in spite of the fact that contributions have been larger than ever before. The Woman's Jubilee Fund has to its credit nearly a million dollars, and an aggregate of nearly three million may be noted as special gifts outside of the regular receipts of the societies.

Some Tributes of the Year to the Value of Missions: On February 25th *The Lancet* (London) has this to say of the way in which the missionaries have faced the awful scourge of pneumonic plague in China: "At every station down the line medical missionaries have come forward in the most gallant way, and borne the brunt in combatting the most appalling conditions. . . The struggle has been almost entirely in the hands of medical missionaries."

Mr. Edwin J. Dingle, who has just spent two years in the interior of China, writes in the *Shanghai Mercury* a glowing tribute to the missionaries whose lives and services came under his observation. The tribute was prompted in reply to the astonishing assertions of Sir Hiram Maxim, and is printed in the *Church Missionary Review* for April, page 245. In the June issue of the same Review, page 339, is a statement by Rear-Admiral Winnington-Ingram, in which he declares, on the strength of what he has seen during thirty years, his firm belief in the value of foreign missions.

We may refer also to the testimony of a special correspondent of the *London Times*, recorded in the July number of the above-mentioned *Review*, page 391, who, writing from North Africa while on a recent visit

to Fez, express his surprise at the friendly attitude of the populace toward Europeans. He attributed the marked change from former fanaticism and hatred to the "devoted medical and educational work that the missionaries have done among the poorer classes," and traces also "a very considerable international effect to this kindly ministry of missions."

Dr. Sven Hedin, the Tibetan explorer, says: "The more I get to know about the missionaries, the more I admire their quiet, unceasing, and often thankless labors." He writes further of their education, their intelligent knowledge of the people among whom they dwell, and the great conflict to which their life is given, to win a victory for light where ignorance and darkness prevail.

We might quote further from President Taft and ex-President Roosevelt, both of whom have spoken during the year admiringly of the work of missions.

In the *Spirit of Missions* for June, page 474, is a remarkable address by the Viceroy of Manchuria, in which he refers with gratitude and deep feeling to the services of Dr. Jackson, a young British missionary, in that plague-stricken province. We note also that the Governor of German New Guinea recently express in no measured terms his indebtedness to the missionaries residing within his jurisdiction.

We might add, moreover, the strong affirmations of Governor Sir W. Egerton, of Nigeria, and of Governor Sir Arthur Lawley, of Madras, as to the value of missionary education as an aid to government administration.

Viscount Terauchi, the Japanese Governor-General of Korea, and Count Okuma, have also spoken words of appreciation and gratitude.

The foregoing will serve as illustrations of a trend of testimony from public men, travelers, and correspondents, whose statements are based upon personal observation, and are becoming increasingly numerous and unequivocal. The readers of Dr. Speer's "The Light of the World" will find a chapter made up entirely of collated testimonies from well-known Asiatics who have had the best of opportunities to know the benefits and fruits of the Christianity for which missions stand. The courage and devotion exhibited by missionaries on the fields has been made the text of admiring tributes in the public press, both at home and abroad. The heroism which has faced plague, cholera, and the perils of violence, has been nobly in evidence during the year.

Long and Fruitful Lives of Veterans Who Have Died in 1911: The roll call of the year includes such honored names as Hepburn, Wyckoff, DeForest, and Miss Talcott, of Japan, Wilson and McGilvary, of Siam, Baldwin, McCarthy, Stuart, W. H. Murray, and Anderson, of China, McFarlane, of the South Seas and New Guinea, Alexander, Newton, Messmore, Sikemeier, Martin, Bonar, Nowroji, Mrs. Sorabji, and Miss Wilder, of India, Bishop Stuart, of Persia, and Bishop Ridley, of Canada, Kalopothakes, of Greece, Kropf, of Kaffraria, and Pearse, of Madagascar. Dr. A. T. Pierson, whose service in the interests of missions has been so memorable, died in June, and Dr. Gustav Warneck, the great student and historian of missions, left

us during the closing days of 1910, but his monumental life work remains. Dr. George Robson, whose long life of usefulness was crowned at the Edinburgh Conference, passed away in August. The year in which such lives of service have ended becomes memorable in the history of missions. This home-call of veterans with, in some instances, 50 and even 65 years of service to their credit, in no way dims the remarkable record which the year presents of providential protection to missionaries in times of peril.

Rise of Native Leaders in Mission Lands: Conspicuous among them we may name the Rev. Ding-Li-Mei, of China, an evangelist of Pauline stature. The Rev. C. Y. Cheng, the Chinese member of the Continuation Committee, is an honor to his country, as well as to the Church of Christ. Professor Chung and Dr. Ming are also well known. A galaxy of names comes to mind at once for Japan and India.

Another typical man is Kim Chang Chun, of Korea, an energetic personal worker, whose diary reports that within six months he has commended Christ to over 3,000 individuals. In *World-Wide Missions* for July, 1911, is an illustrated article giving biographical sketches of eight native leaders in several mission fields.

A well-known leader in India is the Rev. V. S. Azariah, who is, we understand, already selected as the first bishop from the Indian Christian community, and is soon to be consecrated, under Anglican auspices. Candidates for the ministry in mission fields are a cheering asset. Hangchow College reports 34 pledged this past year. The roll call for China is large, and that

for other fields is, in proportion to their size, not less encouraging. Chinese evangelists are about to enter Tibet, and there is reason to believe that they will not meet with the opposition which has hitherto greeted foreigners.

Growing Liberality of Christians in Mission Churches, and a Growing Appreciation of Missions at Home: We hear not only of the establishment of a "Board of Missions" under native auspices in Uganda, but of pledges by the Baganda Christians to raise £10,000 toward the rebuilding of their cathedral at Mengo, to match the £10,000 raised by Bishop Tucker in England. The West of Africa, as reported by Bishop Tugwell, of the Diocese of Western Equatorial Africa, is not behind in its liberality, since its native Christian contributions were £16,000 last year, with, incidentally, a list of 10,000 catechumens and 2,800 baptisms during the year.

The Methodist Missionary Society of Australasia, in its report issued in 1911, recounts (page 15) the splendid liberality of the mission churches in Fiji. In all, the sum of £4,626 is reported in detail. In one of the Circuits of Papua an increase over the previous year of £150 is noted (page 21). The record of increased contributions in Korea, and in the Presbyterian Mission in West Africa, can hardly be matched in all the world, when every feature of the local situation is taken into account. Surely the day of independence and self-support, as well as of self-government, in the mission churches, is approaching.

There are signs, also, of a growing appreciation of missions, and an

enlarged vision of their importance, in the Churches of Christendom, and of an increasingly favorable attitude of the public press toward the missionary enterprise. At the same time, the enlargement of opportunities for the extension of missionary effort in all parts of the world is phenomenal. It is quite true, as Dr. Barton says, that "missions are the most successful Christian work in the world to-day," and they "provide the best sanitary safeguard for the world," as well as the most "substantial guarantee of its peace and order."

Changes Among the Nations Favorable to the Advancement of the Kingdom of God: A new and militant national spirit among Asiatic peoples, and even among African races, must be reckoned with, but God's guidance and control can make it an ally of the everlasting kingdom. The facilities of modern civilization are changing the outlook, and modifying the development of ancient nations, but it must not be overlooked that they are also helpful to missions. Means of communication and travel all subserve to the work of missions. The 637 miles of railroad in Korea, the new lines of steam communication which are penetrating China, and ramifying into the interior of Africa, are all available for missionary transit.

Even wars and revolutions may be overruled for good, and the establishment of better social and political conditions. It is the testimony of history that old tyrannies die hard, and must usually go down in bloodshed and violence. The year 1911 has witnessed remarkable upturnings of war and revolution; let us hope that out of the turmoil and strife may

come beneficent changes which will bring permanent benefits to mankind, and open the way for the extension of the kingdom of peace and righteousness.

Evangelistic, Educational, and Medical Progress in 1911: In the Presbyterian Mission in West Africa, out of the ignorance and darkness of age-long heathenism, 510 communicants were admitted to the Church during the year, and there were 5,000 catechumens under instruction, with a view to possible church-membership. Reports from China indicate a large evangelistic harvest. Korea has an astonishing roll call of conversions. If we go back of 1911, it is computed that an average of one convert has confessed Christ every hour since Protestant missions entered Korea, twenty-six years ago. The station of Syen Chyun, opened ten years ago, reports 144 churches in its territory, 8,880 communicants, and 27,016 adherents of Christianity. At Pyeng Yang, another Korean station, 2,417 new converts were baptized during the last year, and 42 new churches were built in the field of which it is the head station. The communicants received on confession by the Presbyterian Mission in Korea last year numbered 6,823, a net increase of 17.8 per cent. The first Presbyterian General Assembly of Korea is called to meet at Pyeng Yang, September, 1912. In India the new census report indicates a large increase in the Christian population. Spiritual interest is reported in Nyasaland, a large ingathering in Burma, and an awakening of special power in Assam. A striking feature of evangelism in mission fields is now the interest and energy which native Christians themselves are manifesting.

The Evangelistic Association of China is a striking example.

Educational progress is too large a subject to enter upon in detail here. Universities and colleges seem to loom up in every direction, and in China especially higher educational institutions seem to develop with surprising speed, while the whole curriculum of instruction, from the village school upward, is receiving fresh attention. The progress of missionary education in China is marked by union of hitherto competing institutions, rather than of individualistic and denominational expansion. Allahabad College in India, tho founded only ten years ago, has an enrolment of 300 in its college course, and about 700 hundred more in its preparatory department. In countries where missions are located in a Moslem environment the desire of Mohammedans to avail themselves of the missionary facilities of education is quite phenomenal. This is especially true in Persia, and, to some extent, throughout Turkey. Almost all the missionary schools and colleges in the fields find it impossible to receive the throngs desiring to enter. The Madura College of the American Board, for example, "opens this year with the number of its students multiplied fourfold." The project of Christian universities for China, Japan, India, and Egypt is claiming the earnest attention of the resident missionaries and the Christian communities of those lands.

In medical and philanthropic missionary service much might be said of steady advance in 1911. A number of new hospitals and dispensaries have been opened. *Medical Missions in India* for October, 1911, reports

the in-patients in missionary hospitals in India in 1910 as 48,913, and 3,185,663 attendances in dispensaries, with 27,978 visits to homes. Surgical operations were 6,770 (major), and 55,024 (minor).

Signs of the Gradual Christianization of Some of the Great Nations of the East: In Japan this has not been as rapid as at one time it promised to be, but thoughtful leaders are recognizing that Japan is in woful need of religious and ethical bases for its best national and social development. Christianity is in the lead, and the number of Christians who are appointed to positions of influence and responsibility are increasing. Mission federation and church union in Japan are receiving much attention, and various Christian organizations for the promotion of religious life and service are multiplying. Evangelistic and educational progress in China is putting into action subtle and powerful forces for the development of the higher life of the nation. The great and effective fight for the suppression of the opium curse is notably creditable to China, and is no doubt largely due to the Christianizing influence of missions, in cooperation with a marvelous movement of public opinion. The new opium agreement between Great Britain and China, which was signed the eighth of last May, is thought by the correspondent of the *London Times* to forecast the end of the trade within two years.

Korea, unless all signs fail, will become eventually a Christianized nation, and will represent a religious seriousness and a spiritual and moral earnestness which is not often discoverable even in the older nations of Christendom. Nations may not as

yet be "born in a day," but the birth hour is surely hastening on in the case of great nations whose swift movements toward monumental changes no one could have forecast or suspected.

Conferences on Mission Fields: These are multiplying in Japan, China, Korea, and India. Many of them are student conferences, or summer schools and camps. The name of "Chinese Silver Bay" was given to one of these conferences held during the year at Kuling, China. An important conference at Mokanshan followed Kuling. The first International Student Summer Conference in South America was held in January. In South Africa a student conference in which the Moslem menace was especially considered was held at Graaff Reinet, and a large General Missionary Conference in Nyasaland. An Indian Christian Congress was held in Madras in October, in September came the First South India National Missionary Conference at Bangalore; again in the same month the General Assembly of the South India Church Federation at Madras, and in May occurred the Christian Conference of Travancore and Cochin, at Kottayam. This was unique in that it brought together the Nestorian, Catholic, and Protestant communities of the ancient Syrian Christian Church to plan and pray together for the social and religious uplift of the whole Syrian Christian community.

At Princeton, New Jersey, assembled during the year a conference of Chinese students studying in colleges of the United States. There are at present 665 Chinese students in the educational institutions of North America, and they were coming in

groups of 70 or more, supported by the money of the Boxer indemnities returned to China by the United States Government, an ever-memorable act of international consideration and courtesy. The present upheavals in China may interfere for a time with this interesting movement.

Progress of Unity and Cooperation on Mission Fields: The movement toward unity seems to have won the heart and controlled the purpose of missionaries and native Christians almost everywhere in mission lands. The "Conference of Federated Missions" and the "League for the Promotion of the Union of Christian Churches" are signs of the tendency in Japan. China has educational union in full swing at several important centers, such as Peking, Nanking, Tsinan-Fu, Wei Hsien, Teingchowfu, Chentu, and elsewhere, while a movement for federation is under way, to be inaugurated in each province of China. "The Evangelical Union of South America" was formed during the year. In India much has already been accomplished in uniting churches of similar polity and kindred creeds. In South Africa a "Basis of Union" has been drawn up, to be submitted to the Baptist, Congregationalist, and Presbyterian churches who are seeking to unite. On the Pacific Coast an interdenominational movement has organized itself into an "Oriental Workers' Association" for purposes of comity and cooperation in the care of over 100,000 Orientals living along the borders of the Pacific. Nothing has occurred in 1911 which will prove any serious barrier to the onward movement of a deep-seated and firm purpose of missionaries throughout the world

to be united in their glad allegiance to one Lord, and in their common efforts to gather into the one kingdom all races and conditions of mankind. The ecclesiastical climate of mission fields, barring here and there a lingering chill in the air, is mild and genial as compared with the not distant past. A tendency in the churches under missionary auspices to fraternize in mutual helpfulness, and present a united front, is more and more in evidence. The imported denominational distinctions, not always marked in the past by the kindest attitude, are being quietly ignored or gently turned down as not congenial in a Christian Church which stands alone in the face of a solid and mighty heathenism.

"The World in Boston" and "The Orient in Providence"—Increasing Popularity of Missionary Exhibits: The two exhibitions mentioned above were successful and widely useful. They are examples of a method which has large possibilities in the direction of an effective and visible demonstration of the value of missions. The plan is one which is in popular use in Great Britain and on the Continent. The Basel Missionary Society has a "Traveling Missionary Exhibit" which it sends from place to place. Some British societies have inaugurated a "United Missionary Exhibit" representing the work of several societies in the same exposition.

The Universal Races Congress: The Congress was held while London, and, in fact, all England, was in the throes of a constitutional crisis, and the proceedings of the Congress were therefore somewhat overshadowed. It was not distinctively in the interests of missions, tho they were

not ignored. An able and competent representative gave due credit to the value of missions as carrying a helpful and inspiring message of higher brotherhood, and in their own sphere working for the establishment of a superracial solidarity.

In closing these comments upon the assets, note should be taken of an incalculable surplus which is behind them. Over and above all the visible assets of the missionary enterprise may be recorded the purpose and power of the Almighty, cooperating with human agency in the effort at world redemption. The latent resources of the Church are there, too, and who can estimate the grand possibilities of a more consecrated and sacrificial service on the part of a Church entering boldly and loyally into the arena of moral conflict with evil, and using faithfully the spiritual weapons of its warfare, wielded with the gracious power of all-conquering love?

Liabilities

Conservation and Guidance of the Interest Awakened by the Woman's National Foreign Missionary Jubilee: The guiding into useful activity of all the potential forces awakened and vivified by the Woman's Missionary Jubilee in its memorable progress across the Continent is surely an urgent liability. In the October campaign much was, no doubt, accomplished, and a noble effort to discharge this obligation was made by the leaders and the now multitudinous friends of the jubilee celebration. The women of all the churches have been enlisted as never before under the banner of missions, and their attention has been turned to sources of information and in-

spiration. Their consciousness of solidarity and their joyous recognition of common aims and happy possibilities of united action and of heart-to-heart intimacy in Christ's service have been made matters of charming and gladsome experience. The glow and cheer of it all has surely imparted a new fascination to missions, and many a heart has thrilled with the vision of a hitherto unknown land flowing with milk and honey. This is not, however, a matter which appeals to women only; it should hearten the entire Church, irrespective of denominational affiliation, as one of God's happy vindications of the latent heart power in His loyal disciples to respond with alert discernment to a fresh call of opportunity. The Woman's Jubilee should awaken nobler and deeper consecration in the whole membership of the Christian Church.

Deepening the Interest Already Awakened in the Missionary Enterprise, and Invoking a New Enthusiasm for God's Great Message to Mankind: There is much to be done in this realm of missionary passion. The Church's *esprit de corps* in the execution of its great commission is capable of a magnificent awakening which might thrill the world. Its present somewhat irresolute struggles need a tonic of spiritual enthusiasm, and a vision of those possibilities which loyal cooperation with God would soon transfigure into realities about which we now only dream. The Church in this great matter of redemption for all mankind may not improperly be regarded as sparing itself, and in some respects even comforting itself, while its Lord Christ waits in the travail of His yearning soul, and is not satisfied. Here is a

liability which stands in bald and gigantic significance over against all the cumulative assets of the past, as well as the resourceful assets of the present, and grips them with a passion of desire, and a claim of rightful ownership.

Conservation and Extension of Past Missionary Successes: One of the arts of war is to follow up a victory. An advantage gained should become a purpose formed and a hope kindled. There should be no ungathered harvests in the husbandry of missions, and the word retrenchment should be taken out of the vocabulary of missionary plans. The Careys, the Morrisons, the Livingstones, should have eager and courageous successors from the young ranks of the twentieth century. The world fields have ripened wonderfully in the past century—even in the past decade—and 1911 has added its quota of ripened grain. Let us reap the harvests made ready for us, and let us not fail to sow in our day the seed of another harvest to be ready for those who follow us.

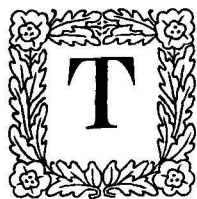
Limitations of space will not allow further comment upon the liabilities enumerated in the balance-sheet. Such additional comment is perhaps uncalled for, since each item on the balance-sheet carries its own appeal, and will elicit from candid and sympathetic hearts its proper response. One comprehensive obligation can not, however, be passed without notice: it is the ever-present duty of using to the best advantage the resources available to a living and loyal Church. Undeveloped resources and unused power accentuate neglected duty which it is to the spiritual damage, and, shall we say, to the business discredit of the Church to ignore.



SOME THINGS AFRICANS LEARN TO MAKE AT THE MISSION

WHAT MISSIONARIES ARE DOING IN WEST AFRICA

BY REV. MELVIN FRASER, EBOLEWOLO, KAMERUN, WEST AFRICA
 Missionary of the Presbyterian Board of Foreign Missions



THINGS worth while are being accomplished in the West Africa missions—it bears the marks of a paying enterprise. After three-quarters of a century of unspeakable struggle, the seal of God's favor has been set upon strenuous efforts to present His Son Jesus Christ to these dusky people of the West Coast.

Come down into the Gulf of Guinea, where the geographical bounds of the mission will be found back of a two-hundred-mile coast-line north of the Equator. Here the victory is being won chiefly around the older stations on the coast and those on the interior frontier.

There are six stations of varying

size and importance. Besides the humble but comfortable missionary residences, where peace and joy, plain living and high thinking are recognized to be the ideal, and the domesticity is a standing object-lesson to the observing native at a station, there are the church, the schoolhouses, the dormitories, the hospital and dispensary, some gardens, and perhaps a tennis-court. In the division and interdependence of labor, these all are supposed to work together automatically for good, and constitute a kind of clearing-house, to which the natives come with their troubles, plans, ills and anxieties—and other products of exchange.

Let the roll of the stations be called. Benito (1864), in Spanish Guinea, with fluctuating fortunes among the Kombe, and flanked by the Fang press-

ing coastward; Batanga (1889), in German Kamerun, among the Benoka and Bepuk, bordering on the Mebeya and serving as landing-place and door of ingress to the interior; Éfulan (1893), among the Bulu and in touch with the Ntum at the southeast; Élat (1896), among the Bulu and charged with advanced work, industrial and theological; MacLean Memorial, at Lolodorf (1897), founded and fostered by the generous gifts of Miss Margaret MacLean, of Scotland, among the Ngumba, near to shifting settlements of Dwarfs, on the main government road to the far interior, and thus in touch with countless caravans; Metet (1910), the infant and outpost in the group, but with the beginnings of a giant work, among the Bene, and contiguous to the Yewondo at the north and the Mekaé and other numerous peoples at the east. At Baraka, in the French Kongo, recently reduced in status for want of needed reinforcements, and Corisco Island, under Spanish Government, associated with founders of the mission, the home of the Benga people, and in isolation going steadily on with the passing years, our out-stations.

The roll-call is dry enough, but the significance of any one station, especially of those of the interior, as foremost factor in the economy of native life, can not be written. The vocabulary fails before telling its meaning. The station is affectionately mixed up with all the best things around which the native experience revolves. To him Benito, Éfulan, Lolodorf, is the expression of the vine of which he is consciously the branch. From the hospitality of the station he returns to his town, taught, aspiring, rejoicing, a better husband, father, citizen, for

who can tell when he ceases to breathe some of the atmosphere of the place which was to him none other than the house of God, the gate of heaven. Let the stations stand so.

Interlocked with the mission is the Presbytery of Corisco, of the Synod of New Jersey. On account of so much identity of interest and personnel, these two bodies are inseparable and interdependent. In the Presbytery are 16 churches, with a total membership of 2,763. The average of accessions to each church on confession of faith in Jesus Christ last year was 28. The average in New York Presbytery was 26; in Chicago Presbytery 18; in our Presbyterian Church at large 7—a Scriptural number, sure enough. Let the statistics go for what they are worth in the last analysis, but we think that they are worth more here than there. Systematic siftings take place before each communion, and long probations are served. Over five thousand may be seen in the Bible schools any fair Sunday, and four to five thousand at Élat alone at the morning service of quarterly communion, or monthly collection. Annual reports and daily life indicate all of these churches, with one or two exceptions, to be flourishing in accessions, giving internal harmony and outreaching effort. The enduring of persecution and opposition belongs not to the past alone. Not long ago a Bulu woman died six days after her husband had clubbed her for going to church and depositing her little gift of love Sunday morning. At half a dozen strategic places of the interior, where crowds have been gathering for many months, and not a few have confest the Lord as preached chiefly by a black man who knows little more than

that whereas he was blind now he sees, churches now need to be organized, and there will be the task of finding native pastors for these growing flocks, and others appearing above the horizon. During the past twelve months quite more than two thousand people have come, many of them walking days to reach Éfulan, Élat, or Lolodorf, to tell of their weariness of sin, and "confess God." The record has been broken when during the past three months at Élat alone one thousand men and women have come tramping in to thus make themselves known. The very Spirit of God is waking up the people from their age-long slumber and setting forward the Kingdom of God. The very wilderness of a few years ago is blossoming into a garden of walking miracles.

The mission well knows that the foreign missionary, tho he be multiplied by a hundred, can not and should not take care of these multitudes. So the definite, persistent aim is to make the work self-extending, self-supporting, self-governing—that is, indigenous. In the days when the sense of this necessity was not so keen and the crisis not so imminent, a limited native ministry grew up on the coast, and now five ordained godly men are doing the work of pastors among their own kind.

Let these men come forward, for living among the submerged, they are not often seen of men elsewhere. Rev. F. S. Myongo, the corpulent and respected boanergic nestor of the natives, has been feeding and folding his flock at Hanji, in Spanish Guinea, with increasing influence and efficiency for a generation. His wearing qualities and powers of leadership were long ago demonstrated. He has found no

dead-line at fifty, his bow abiding. Rev. Mbulu Ngubi, tall, no waster of words, incisive, of impressive seriousness in preaching and living the eternal verities, has been leading his responsive and numerous people in green pastures and beside still waters at Évune. Bodumba Ibia, of Sauline mien, modest and frank, still wearing the dews of youth and carrying seeds of promise, is ably holding the church at Corisco, where he inherited the mantel of his sainted father, Rev. Ibia, who towered high among his fellows, and is cherished in memory as a man of marked ability and of weight in pulpit, parish, Presbytery. Rev. Éduma Musombani, plodding and faithful, cares for his scattered people, now over three hundred, of the Kribi Church. Rev. Ndenga Pipa, the laborious, beloved little minister, always and everywhere the same welcome bundle of sympathetic sunshine, of good mental parts and of spiritual power, is preacher, pastor and personal friend to the Batanga Church with a membership of quite over four hundred. The only theology these ministers know or care for is Christ and Him crucified. In personal piety, fidelity to the Word, and saving influence they are more to be desired than gold, yea, than much fine gold.

The chief and serious trouble with our native ministers is that there is not enough of them. Where we have one, we need ten to-day. Altho a native ministry is not made, but grows by a kind of spiritual evolution, appropriate means are being used to supply this fundamental need. Eighteen candidates are under instruction and care of the Presbytery. Five of these young men will probably be licensed next August. In their pro-



AFRICAN BOYS AND YOUNG MEN AT THE BULU BRANCH OF THE MISSION SCHOOL, ELAT, WEST AFRICA

gressive examinations in Church history, theology, exegesis (not Greek and Hebrew), polity and sacraments, they compare well with the average sprig of divinity of McCormick or Princeton. For that best of all qualities, spiritual power and singleness of purpose, we have among the advanced candidates at least miniature reminders of a Paul, Silas, Barnabas, Timothy. And the field of these measures up to the field of those in extent and variety, if not in every particular. Themselves do not write Greek, but they are epistles to be read, and the people are placing orders which call for new editions every day. When we see Bulu and Ngumba young men, clothed and in their right mind, emerging into the ministry from a mass of abject heathenism which less than twenty years ago had not heard of the Christ, but is now pressing into the Kingdom and overflowing every meeting-house, it occurs that the day of miracles and that other day when Peter stood up for to preach and three thousand were born again in a day, is still on, and that this is none other than the critical day of opportunity to our beloved Zion, and of destiny-fixing to these people unto the third and fourth generation.

The churches have a numerous hand-maid in the system of schools established which strongly tend to take the coming generation by the forelock. Benito and Batanga each has a station school of modest proportion. Conditions have not been favorable to the extension of village schools on the quasi-civilized coast. But the school-master is abroad in the more virgin interior. Report of the year past shows at the four interior stations together, an average total attendance of

thirteen hundred pupils, while of village schools there are, under Éfulan, 17; Élat, 50; Lolodorf, 11, with total average attendance of 5,477. Total average of all interior schools 6,777. All village schools are taught by Christian young men of good moral record and sufficiently qualified to do the elementary work required.

These teacher-evangelists, minute-men, preach regularly as a part of their stated duties, and thus the schools are very dynamic in evangelism, dealing with material in the rough. Crowds come to hear these boy preachers, for a new message is to be heard. At Ngomeden the teacher reported over one thousand in attendance last Sabbath—Christmas morning. From these scattered evangelistic centers hundreds of persons, touched by the wondrous power of an endless life, come to the stations to confess the Christ. Some, especially head-men and their satellites, are shy of the new doctrine when they begin to feel it running counter to the sway of their godless gods, but many of even these polygamists and rich ones bend the iron knee, not able to stand up against the rising tide of sentiment and the stinging darts of conviction. Men and brethren, what must I do to be saved? becomes the dominant question, for just as the teaching at the station is that the fear of the Lord is the beginning of wisdom, so the telling out of the Christ is not second to the teaching of the charts in the village schools. These schools in the wilderness are a kind of John the Baptist in pioneering function—they prepare the way.

While man shall not live by bread alone, yet he can not live without bread. Hence industrial work. The

resources and the demands of the country are large. The psychology of the average native, if not conspicuously constructive, is at least imitative. He only needs to be shown how to do and make things of use and ornament—and he likes them. The appeal is to his latent talent, for he has some. The industrial work appears to best advantage by a view of the Frank James Industrial Department located at Élat. The other stations, especially Éfulan, Lolodorf and Metet, have hopeful industrial undertakings in a smaller way, but the Frank James plant is organized for business, and is doing things. In the classes of carpentry, wicker-chair making, and carving twenty-eight young men are apprentices. Members are graduated only after three years of commendable progress and good behavior. They become accustomed to staying at the bench or lathe, and manipulating the tools to a purpose. They learn to build houses, make doors and sashes, safety-boxes, tables, chairs, bedsteads, chiffoniers (for which there are more than a score of choice woods), rattan chairs and divans, rope, and various bric-a-brac of ivory, ebony, etc. Brick and tile making and other experimenting are in the nascent plan.

Mpasa Malolo, a master-mechanic and delightful Christian fellow imported from Duala, looks after the boys in the art of doing and making things, for which there is an abundant market among European merchants, government officials and soldiers and natives. Ten apprentices are in the tailoring department, instructed by Bassey Ekpenyong, a competent, steady Christian young man from the Scottish Mission in Calabar. The

natives have taken to the idea of wearing clothes. The needs of foreigners, too, are here met. The purpose is to develop some of the considerable agricultural possibilities, as kindly and exacting Nature's basal provision for a real and permanent prosperity. Two hundred or more acres attach to each of the stations, Metet, MacLean, Élat. At the latter station there is a plantation of three thousand rubber-trees, and hundreds of thousands of seeds have been sent to villages in the hands of school-boys. Mother Earth is waiting to bear. And for all of these industrial pursuits the boys are eager, as means of making a decent, honest living, and of making two or three spears of grass grow where one weed was. And the Carpenter of Nazareth, rejected by other builders, is set forth as the ideal Man in all relations, and Chief in the industrial structure.

Allowing business in religion, as well as religion in business, self-support is at the front, and is seen to be both best and possible. The native, born and bred with a begging bias, needs to understand that nothing secures nothing, and to be taught how and why he should stand up on his own feet. Let precedents to the contrary be reversed if necessary. Failure here is the best way to breed a generation of parasites. The difference between self-support and the other thing is about the difference between stimulation and stultification, in relation to efficiency and character. But self-support, linked with self-government and self-propagation, means indigenous growth. Large blessings began to come to the mission work when a unifying plan of procedure, including a normal business basis, was adopted, and the broad

policy of which self-support is a vital part began to be definitely and systematically applied, suggesting—let it be said reverently—that God helps those who help themselves.

All the churches, with the exception of two, are self-supporting, and most of them a good deal better. Some of these churches needed a little time and sympathetic cooperation to break away from a limping past, but they broke. The total amount contributed by the churches last year was \$3,092, and some edifices were built by the people, notably the tabernacle at Élat, 80x160 feet, seating 5,000 people, and costing over one thousand dollars. This goodly sum was given, not from affluence but comparative penury, and because the plan was worked and the appeal made in the love of Christ.

The schools, too, are self-supporting, and most of them much more. The sum realized from all the schools, station and village combined, was \$3,901. The maximum tuition for a term of ten weeks is but one mark at the station schools, and one-half mark for eight weeks in the village schools, which amounts put the school within reach of almost every lad, and even tho he walks ten miles and back each day, he usually thinks that he is getting the best end of the bargain.

The aim is to have a physician at each station, and he finds a paying constituency—and the witch-doctors lose their jobs. The sick brought \$1,720 in fees last year, and gave gladly for their healings. The report of the industrial work showed receipts to be \$4,771, and value of material on hand to be \$3,085. Thus through the fourfold channel of churches, schools, medical and industrial work, the people gave \$16,296

as evidence of their faith and expression of their love and of appreciation of value received.

The self-support plan is a complete success, both as financial aid to the work and, better, as means of character-building. While the primary and persistent aim is to make men, yet incidentally money is made, by which to make more and better men, and extend and establish the Kingdom of Jesus Christ unto the uttermost parts. In the effort to establish an indigenous work, self-support and self-propagation seem to outrun self-government.

A limited vernacular literature can be mentioned. In Benga, Mpongwe and Fang considerable portions of Scripture, catechisms, hymn-books, and other collateral printed matter which has guided many through the darkness to the Land of Light still serves its purpose, enshrined in the hearts of other hundreds. The latest accomplishment, following the reduction of the Bulu dialect to written form, is the translation of the entire New Testament into Bulu, Matthew to Acts, with sundry helps, having been in use for years, and Romans to Revelation being practically ready for the press of the American Bible Society, to which agency the work is already much indebted. The production of even a limited literature, in a heathen dialect at first chaotic and always inadequate, is somewhat of a task, before which Hercules would surely have stood with respect. But there is a premium on every page, and compensation for every stroke. The Bulu literature serves for several tribes kindred of speech, or contiguous geographically, as the Mebeya abutting Batanga, the Ntum at the

southeast of Éfulan, the Fong north of Élat, the Ngumba, Dwarfs, and Bakoko surrounding MacLean Memorial, the Bene enveloping Metet with the Yéwondo at the north and others at the east—a total constituency of hundreds of thousands, who devour the printed page with utmost avidity as soon as they can read it stumbly.

Let these things be, but the best is probably an undefinable condition, an intangible spirit that is abroad, the evolution of a better general tone of society, and, by the sweep of supremacy of the Gospel and the friendly German Government, the creation of a great opportunity. True it is that inland from the coast of French Congo and Spanish Guinea are untouched throngs of Fang living just as for centuries, in Stygian darkness, but intense hunger and clamoring is in Kamerun interior. The best results accomplished are of a sort not to be measured; counted or weighed, a deep-running, wide-spread sense of God and sin among the people, an unrest and aspiration. They are begging for the school and the evangelist. These receptive, responsive multitudes are at once a prepared soil, and an ungathered harvest, where the resources of the always inadequate supply of missionaries are taxed to the utmost, and the Church of God is challenged.

We have tapped the current of our mission life at the nearest point of approach, and does it not bear the marks of being abundantly worth while? But while the results are much and of good quality, they are scarcely more than an earnest. We

Presbyterians have only begun our job. The allotment fixt upon us the responsibility for five million of the one hundred million unevangelized people on this historically dark continent. Regard for reasonable accuracy here forbids our saying about how many people have been reached in the evangelizing sense, but to say that vast



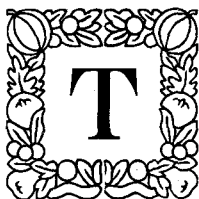
A PRODUCT OF AFRICAN MISSIONS

Some Bulu and Nzemba candidates for the Christian ministry under the care of the West Africa Mission.

multitudes are still untouched is farthest removed from extravagance of statement. Now is not a time for looking backward, but preeminently time for moving forward. This imperfect taking of inventory of our very unfinished work may be pardoned, if a glance at it and the hearing of its message shall bring us to our knees, and thrust us out and out into this great harvest field without rest, until He of Calvary, who placed the commission in our hands, shall see of the travail of His soul and be satisfied, and these His little ones of Africa shall have the vision which, not seeing, they perish.

IS UNITY POSSIBLE TO-DAY IN MISSIONARY WORK?

BY DR. JULIUS RICHTER, GERMANY



THE subject of missionary cooperation formed the central point of interest at the discussion of the Edinburgh World Missionary Conference. The discussion on cooperation and unity reached the high-water mark of that memorable assembly, and was maintained throughout on a spiritual and intellectual level rarely attained even by ecclesiastical gatherings. The appointment of the Continuation Committee, as a kind of central council of the entire body of Protestant Missions, was welcomed with unanimous approval. The desire for missionary cooperation is obviously in the air.

The preparatory work of the conference impressed upon all who took part in it two convictions; first, the vastness of the missionary problem, requiring for its solution the application and strenuous exercise of all available forces; second, the divided state of Christianity and of missionary enterprise in face of this stupendous problem. These two facts are so well known and have been so often emphasized in recent years, that they require few words of explanation.

In the course of the last century the various Protestant missionary societies have been led by guidance, clearly divine, to occupy different parts of the heathen world; each undertaking a larger or smaller share of the missionary problem, often in absolute ignorance as to whether any other society would work in the same

field and at the same task. The injuriousness of so many disconnected beginnings was not so manifest in those days, because the relations between the churches in the home lands were distant and cold, and they knew little or nothing of each other's activities. In the heathen world the strong antagonism prevalent among peoples and tribes, combined with prohibitive restrictions and impracticable roads, constituted a formidable barrier even between neighboring districts.

All this is now changed. Non-Christian peoples like those of Japan, China, and India are more and more fully understood in the intimate workings of their whole intellectual life and in its relation to their civilization. They are themselves becoming conscious of such relation, and they pride themselves upon it, so that they form themselves into nations of a definite corporate character, and step out as such to face Western civilization and missionary enterprises. It is, therefore, incumbent upon Christian missions to consider whether it is not high time for these hundreds of independent missionary organizations to step out from their isolation, and in the face of a common foe, to realize their fundamental oneness of bond and aim.

Missionary societies and boards have already made some progress in starting joint enterprises and in helping each other to solve vast problems. It is our assured conviction that they will gain in practical value with the progress of time.

The most important, difficult, and delicate, however, are the movements toward unity on the part of the native churches in the larger mission fields. It is the task of all sound missionary effort to form native Christian communities, so that it is almost unavoidable for these young churches to bear at the outset the impress of their spiritual parentage, to adopt the forms of worship and of church life, as well as the teaching of the mother society. The result is that native churches of Anglicans, Baptists, Methodists, Prebyterians, Lutherans, Friends, Congregationalists, and of other Protestant communions are found dwelling side by side in a comparatively narrow space. These native churches obviously can not realize, as do the missionaries, their fundamental oneness on a common evangelical basis. The conferences held at home for the most part are not available to native communities. Their isolation is fraught with grave danger, and in face of the awakening national consciousness of solidarity they can only hold their own by stepping out from their dividing separateness and joining together in a federation of churches that shall be living and real.

In this direction a number of the most difficult, but at the same time most attractive, problems are waiting for solution. It is significant that these problems have not presented themselves as burning questions on the older mission fields, such as Africa and India, but on the comparatively younger fields of the Far East, in Japan and China. The cause is to be found in the pronounced national self-consciousness of the Japanese and Chinese, resulting in the

corresponding aspiration of building up the native churches on a national basis. It is further significant that in Japan and in China two different methods have been employed for the solution of the important questions here presented. In Japan the federation of the churches has been carried out on denominational lines. We find there Anglican, Presbyterian, Congregational, and Methodist federation of churches, each with the tenets and forms of their respective denominations. The advantages of this arrangement are obvious, and the action of the Japanese churches has worked as an incentive in other fields, the Presbyterian missions especially making it their business all over the world to assist native churches gathered by them in the formation of federations on a Presbyterian basis.

In China, on the other hand, especially in the western province of Sze-chuan and the adjoining provinces connected with it as a missionary center, a beginning has been made in church federation on an interdenominational and geographical basis. The Protestant mission-churches of West China are trying to form a national church for West China, irrespective of the very great diversity of the denominations represented in those provinces. This attempt is being watched with the greatest interest, not only in other parts of China, but also from other mission fields. It is even copied in some parts, and undoubtedly presents to missionary theorists one of the most attractive and complex problems of its kind. The question arises: Is the policy of fusing together Protestant communities of widely divergent denominations into one corporate church a sound

policy, promising success, and pos-
sessed of vitality?

The reasons usually given in favor of this course are not convincing. It is contended that in Japan, a country of comparatively small, manageable dimensions, the communities of the various denominations are within easy reach of each other, and can thus realize their common fellowship and their common interests; whereas in China the distances are enormous, the variations in dialect are very pronounced, and the general contrast between North and South, East and West, is so great as to put denominational federation out of the question. According to this view, the Presbyterians of Peking would feel themselves further removed from their codenominationalists of Canton and Chengtu than from the Anglicans and Methodists of Chilhi. Moreover, it would be next to impossible to establish a church organization over such enormous distances.

This contention seems to prove that the Christian communities in the several parts of China are yet too small, too insignificant, to carry out church federation on a large scale, but it is quite possible, that in the course of one or two decades the Presbyterian or Anglican communities in the North or South may have grown strong enough to form vigorous denominational federations. Why then should there be in the present immature condition so much precipitancy in developing on lines which may lead in an unwise direction?

It is said that the Chinese do not understand denominational differences; that they only care about the central verities of Christianity, and are almost indifferent about the par-

ticular form in which they are clothed and presented by an individual denomination. This statement, tho put forward with much emphasis at Edinburgh, is clearly exaggerated. We may be sure that in this respect the Chinese do not differ from the Japanese, and in Japan the policy of denominational federation has proved so successful and so conducive to healthy development, as to give no ground for questioning the possibility and advisability of an analogous development for China.

But it scarcely comports with the importance of the problem to deal with it in this superficial manner. Some fundamental assumptions have at the outset to be recognized:

(1) There is but *one* Revelation of Salvation, and all our ecclesiastical organizations are but so many different attempts to express the *one* Salvation, the *one* Redemption in human forms, and to bring it nearer to our heart and understanding. Hence it must be possible, as we draw nearer to a full apprehension of the Divine Salvation, as in truth we grow in clearer vision through fellowship with God in Christ, that the separating differences shall merge into a higher unity, and that denominations shall come to be looked upon as the broken rays of the rainbow, every one of which reflects the sunlight, but which only, when converging with pure light, bring out to the full the beauty and power of the sunlight.

(2) Each denomination has endeavored by its own methods and in its own way to understand and to proclaim the mysteries of divine grace, and many among them have put into their efforts an enormous stock of devout meditation and theo-

logical research, in order to do full justice to the high trust committed to them in the knowledge and experience of salvation. Hence every denomination represents a treasure of sacred tradition, and transmits this treasure as a precious dowry to the native churches under its charge. There is probably no church in the mission field which has not received at its start or during its growth a valuable gift from the treasury of spiritual experience of the Mother Church. It would be culpable levity on the part of the native community carelessly to throw aside this parental inheritance.

(3) Church federation does not mean the leveling of denominational differences. Here the national churches of Prussia furnish a striking historical proof. For nearly a century Lutheran and Reformed churches have been conjoined there as a large, virile, corporate fellowship, and yet the Lutheran districts have hitherto remained preponderantly Lutheran, and hold in part to the Lutheran Confession of Faith. The history of our church development has taught us the dangers incidental to such amalgamation of divergent denominations, but also its great benefits. It has been a danger all along, which after well-nigh a century has not disappeared yet, that the union was organized from above, by the King and the Government, instead of being a movement of growth from within the churches.

The danger would be analogous, if at the present time the foreign missionaries societies were to bring about a federation of different denominations, which has not its root in the communities themselves. Unions of

that kind involve a further danger—and in Prussia we have had ample experience thereof—in the particular denominational tenets being looked upon as of no consequence or of minor value. We have to remember that Christianity will never grow strong upon subtractions and reductions, but only through additions and vital developments. If, however, in spite of many dangers and disadvantages the propinquity of Lutherans and Reformers has on the whole proved a great gain and blessing, no objection on principle can be taken to the federation of denominations, which are at bottom much nearer to each other, and have grown up on the common basis of the Reformed Confession of Faith.

(4) The question as to the advisability of a federation between different denominations has to be decided by a judicious and careful study of the spiritual life in the churches concerned. In Prussia the union would have been impossible during the sixteenth and seventeenth centuries, inasmuch as the sense of antagonism was too pronounced between the two parties. But it became possible and advantageous to carry it out at the opening of the nineteenth century, when these antagonisms about dogma had toned down or smoothed off, and when a great spiritual revival had given more prominence to the central questions of personal salvation and blest assurance than to denominational tenets. It requires great wisdom to find the right moment for such a momentous procedure, and it is at least doubtful whether at the present day such a measure could be carried out in Prussia. We are thank-

ful to have obtained it. Can we find in our mission fields the missionary statesmen who correctly interpret the signs of the time, and who will know when the hour shall strike, in which

it will be impossible to lead the scattered flock of Christ back to greater unity? On the answer to this question depends the solution of the problem.

PRACTICAL METHODS FOR MISSIONARY COOPERATION

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Secretary of the American Board of Commissioners for Foreign Missions



THIS is manifestly impossible within the necessary limits of this article to enumerate even the various forms of interdenominational union and cooperative work that have already been realized in the mission field. Much progress in this direction has been made within a decade, all of which is full of promise for the future. The marvel is that it was necessary to wait until near the close of the first century of modern missions before beginning to appreciate, both from an economic and a Christian standpoint, the value of such practical cooperation.

One can not look into the history of this movement toward union without wondering how much denominational pride and how much loyalty to Jesus Christ have hitherto had to do with the propagation of missions. One often sees articles printed in missionary magazines, and mission reports which seem to appeal largely to pride of sect or of church. It is possible, however, that this is only a relic of the earlier method of thought and expression, handed down from an age of controversy and denominational rivalry.

It is not unknown even in our day, for a missionary or a mission secre-

tary to proclaim that a mission country needs "Presbyterianism," or "Congregationalism," or "Methodism," the speakers knowing well that the Gospel preached by the missionaries of any one of these great communions, and many others that might be named, does not differ in a single essential from that preached by all the rest. In fact, for the foreign field at least, there is no Gospel message that can be justly labeled with any kind of "ism," and at home we are learning rapidly the great lessons of history and experience.

It is safe to say that in the United States at the present time there is hardly a leading communion which every other communion would not and does not accept as possessing, practicing and preaching the essentials of our common Christian faith. No longer do we put divisive emphasis upon forms of church government, or fine-spun theological definitions.

Much of our individual church-membership at home is but an accident of birth or environment. There are few of us, indeed, who, with but a slight change of circumstances, would not have been equally enthusiastic workers in some other church than the one in which we are now members. A change of residence frequently leads to a change of commun-

ion, without intellectual or spiritual violence.

Why, then, should we, in our endeavor to make Christ and His saving Grace known in the East, thrust to the front the name of denominations which can only confuse the minds of Oriental Christians, who know little of the controversies of the last three centuries, and who are unable to understand distinctions which once led to hostilities and separations.

Inspired by this line of reasoning, the missionaries on the field have already laid the foundation for many union efforts, the success of which leads to the belief that they will greatly multiply in the future. Differences that appeared of major importance in the heat of controversy have so disappeared even here at home, and appear so infinitesimal when viewed from the lands of measureless need and opportunity that they are actually forgotten, and the worker regards himself as the ambassador of Jesus Christ, rather than the emissary and promoter of some particular denomination.

As to the practical ways by which union and cooperation in missionary work can be put into operation, let me say, first of all, we must not insist that our missionaries at the front give themselves to the propagation of denominational institutions, as over against Christian enterprises that may bear only the name of "Christ." It may be said that the interest of the denomination at home can be maintained in no other way. If that is true, the more's the pity; it shows that much real missionary and Christian work needs to be done right here in our churches, that we may be worthy to carry the pure Gospel of

our Blessed Lord to those who are waiting for it across the seas. Reports of results accomplished through union endeavors can be given to the supporting churches in a way calculated to arouse and maintain interest, without attaching to it the name of any one church.

The mission boards at home might well unite in the preparation of booklets or pamphlets setting forth the story of the Christian advance of the great mission countries, including the work of all communions. In altogether too large a measure we have written our mission literature upon the basis of the work of our own denomination alone, giving the impression in too many instances that we are practically alone in the field, and that the responsibility of the Christianization of the whole country rests with our communion. We are getting beyond this stage of reporting now, and this calls for the careful preparation and publication of brief but comprehensive stories, with general missionary maps of the progress of the Gospel in the great mission countries, to which each missionary society for its particular use can add the story of its own work in that country. The economy of this plan will at once appear and its effectiveness can hardly be questioned.

In a word, all denominations are in need of a missionary literature that will make clear all that is now being done in any great mission country, to which may be added a full statement of the respective share of work and responsibility belonging to each. All need this same literature; why not have it prepared in common?

As we turn to the mission fields we find many different forms of possible

practical and effective cooperation. A few are here named:

Language Schools

All of the leading boards are practically agreed that, with few exceptions, all missionaries should master the language spoken by the people for whom they are to work. While aiming to secure a practical knowledge of the vernacular for their missionaries, each board and mission has worked out its plans for language study, so far as any plan has been in operation, quite independently of the other missions in the same language area. This has led to a manifest waste of money, time and teaching force, and has fostered inefficiency. Native teachers in too many instances have been incompetent, and whenever a good one was secured he spent his time upon one or two pupils.

It would be wise economy of money, to say nothing of the time saved and efficiency gained, if the missions working in a common language area—as among the Marathi, or the Tamil-speaking people of India, or the Mandarin-speaking missionaries in different centers in China—should organize together a language school, manned by the best native and foreign teachers procurable, and to which all new appointees to that district should be assigned for a period of vernacular study and language practice. Something in this line has already been undertaken in Japan and Peking, but in altogether too tentative form.

Publication of General Union Christian Periodicals

The large missions have realized the importance of publishing weekly and monthly papers or magazines in

the vernacular. Some of these are prepared largely for the edification of Christians, while others have been prepared, in part at least, with the non-Christian populations in view. As to the value of such publications if properly edited, there is no difference of judgment. They are indispensable to the proper training of the church-members, the dissemination of Christian truth among more remote adherents, and the reaching of even the hostile or at least the critical circles by whom the voice of the preacher is never heard.

This method of reaching the thinking and reading people of all classes in mission fields can not be dispensed with; in fact, every new condition abroad calls for putting added emphasis upon it. Mission periodicals have great and increasing influence and can be even more effectively employed.

This form of work has been, in most instances, expensive. The number of subscribers in any one mission is necessarily limited, and the most of these are poor. A subscription price can seldom be charged sufficient to meet the cost of material, composition and press work, to say nothing of editorial supervision. It seems a waste indeed for two or more missions, working among the same class of people, all of whom use a common language, to devote time and strength and mission funds to the publication of two or more periodicals, practically alike in aim and material.

Should the cooperating missions unite in the publication of a common Christian journal, under a common editorial board and supported by the combined resources of the various missions and the different constitu-

encies, it requires no stretch of imagination to understand the enormous advantages that would accrue to all concerned.

Sunday-school Literature

All agree that the Sunday-school, in which the word of God is regularly and systematically studied, is one of the most valuable and important of all missionary methods of work. All wish to strengthen and advance it. To accomplish this there must be prepared and published helps of various kinds for Sunday-school study, and especially for teachers. This is necessary in the United States and in England, where there are so many available commentaries and other helps, but much more important where there are few, if any commentaries, accessible, even to the most favored of teachers, while for the great mass there is nothing but the unexplained and unillustrated text.

The creation and publication of such Sunday-school literature for the various grades and classes is expensive. It is too costly for any one mission to do thoroughly. In the United States we have for the most part learned the value of an interdenominational Sunday-school literature, altho we have not yet learned the lesson any too well. Perhaps it is the money that is in it that keeps us apart here, while abroad it may be the money which must be put into it.

There is no doubt that if all of the mission boards supporting missions in regions where a common language is spoken, would join their forces for the creation of a common, effective graded Sunday-school literature, including papers for children, it would almost revolutionize the Sunday-school and give it the position in the Church and

community it deserves, while at the same time it would greatly lessen the cost of production.

Hymn and Tune Books

While much has already been accomplished in the writing, translating and adapting Christian hymns for native uses in the East, we are only now approaching the point where more complete and satisfactory results of hymn-book preparation and manufacture can be expected. We can hope to obtain these results only by the cooperation of all Protestant Christian bodies working for the people who speak the same tongue.

There is no longer denominational bickering over Christian hymns. The great hymns of Christianity, no matter by whom written, have become the common property of the entire Church. Many excellent hymns have been written or adopted by foreign missionaries and native Christians which ought to belong to the entire Church and not held as exclusively belonging to some branch of the same.

The Mandarin-using Christians of China—and they number many millions—would be stronger in the faith and richer in the spiritual uplift of their service were there gathered together, under the direction of the best musicians the missions of China can produce, all of the choice hymns and tunes that all of the denominations of China have produced or can produce. Japan has led the world in this direction, and North China is following on; but there is need of clear, radical action that shall produce a Christian hymnal belonging equally to each one of the Protestant communions found in every language zone in all mission fields.

This will economize in the cost of hymn-book production, enrich the service of all of the churches, and set the Christians of the East to voicing their praise through the use of the same hymns and tunes. Christian hymns and Christian music stand for a peculiar phase of our religion among the peoples of Asia and Africa; there is a mighty asset for Christ and the unity of His church in presenting the spectacle of all communions uniting in a common form of praise.

Medical Work

There is probably less rivalry and overlapping in mission medical work than in almost any other form of missionary endeavor, and missionaries are rapidly learning this fact. It would be hard to explain why two missionary physicians should reside in the same mission station, unless it were a great city, and then why they should carry on their medical work in the same general quarter of the city.

To locate two mission hospitals so near together that in the eyes of the people they appear as rivals must be regarded as a misuse of sacred funds, and a worse than waste of missionary life. Who among us at home puts emphasis upon the church of our family physicians? Abroad this distinction is still less apparent. To the people of the country for whom the medical work is maintained, there is and can be no denominational choice or distinction.

This being the case, mission physicians and mission dispensaries and hospitals might be so distributed that the largest number possible of missionaries and people of the country would be served without any appearance even of duplication or rivalry.

In the face of the crying needs of multitudes who as yet, in their physical suffering, know nothing of modern medical care, much less of the tenderness and Christian sympathy of the mission dispensary and hospital, it is impossible to justify the appearance of crowding the medical work in any mission station or country. This calls for such an adjustment of mission medical work that no community shall be served by different medical missionaries or institutions.

Collegiate and Normal Education

By collegiate education I mean that which stands at the top of the missionary educational endeavors in any country, but not including theological education, which is considered by itself. This is the most expensive educational work missionaries engage in, and yet all are agreed that it can not be left undone.

Normal education, as such, is but recently receiving its due recognition in mission fields and will soon take its place by the side of collegiate training. This is also expensive, like the college work, since only the best of teachers and apparatus can be employed, and the size of the classes is limited. The inability of separate missionary societies properly to equip and finance their higher educational work has already led to notable cases of union and cooperation in universities and colleges upon mission fields, notably in China.

It requires no demonstration to show that three societies can unite and make a college or a normal school much more than three times as strong and effective as any one of them could have made it alone, and at no greater cost to each.

The demand in mission fields for men and women of wide educational experience and training is increasing much more rapidly than the separate missions are able to prepare them. There is no reason to expect that the separate boards will be able to overtake this demand by themselves. They can do it by uniting their resources and forces, which not only will produce far better results educationally, but will attract the attention of the country and demonstrate the oneness of Christianity. The preservation and safety of the mission higher educational work is in union.

In Theological Training

This is a more difficult topic to consider, and were it not for the experiences of the past few years in different mission countries, would hardly find place in this article. It is true that here at home one finds in many of the leading theological seminaries, taking lectures from a common faculty, students representing many of the leading communions. One does not need to look far to see that in the training of theological students in the United States no longer is it deemed essential that the management of the seminary and the professors shall be of the same communion as the students. In other words, we are coming rapidly to the conclusion that fundamental Christian truth taught in the Bible and handed down by Jesus Christ is not denominational, but belongs equally to all communions. At the same time we are gaining such confidence in the broad-minded instructors in the well-known seminaries here at home that we are assured they will not teach those things which divide Christians, but will confine their

instruction to truths which the churches hold in common.

Theological instruction in practically all mission countries and in all missions has been the weakest point in the work, and in most missions it is so to-day. Theological instruction neither in quality or quantity has kept pace abroad with the training given in medical, classical and scientific schools. It has been and is yet woefully deficient in the face of the increasing demand for well-trained leaders in the Church. There are few denominational theological training schools that even their supporting mission does not know to be inadequate in teaching staff and in equipment.

These conditions can hardly be remedied until the missionary societies receive much larger support in the way of men and money, or until radical steps are taken by way of combination. It is easy to see that if the missions operating in contiguous territories should combine their forces for the theological training of their candidates for the sacred office, what would amount to almost a revolution in that needy and fundamentally important department of work would speedily take place. The curriculum could be enlarged, a better corps of teachers could be engaged, and the struggling classes of the denominational schools would, through the enlarged classes of the union institution, become more worthy the place they hold in the growth of the Church.

If we ever expect to command for our theological seminaries in the East the best minds and the most earnest spirits of all of the churches, we must rise above denominational differences in our theological colleges and combine to make them the strongest mis-

sionary institutions of discipline and learning, and with an equipment worthy the cause they serve. We are moving in this direction already, and have gone far enough to demonstrate that there are no insuperable obstacles in the way of Union Theological Colleges in every great missionary center of the world.

In Union Churches

As the last point to be discuss at this time, I mention a method of union cooperation for which we are not yet everywhere entirely ready. I am inclined to think we at home are not nearly as ready as are the members of the churches in the various mission fields. There can be little doubt that much, if not most, of the denominational prejudice to be found in the East to-day is due to the teachings of the missionaries, much of which would never be propagated voluntarily by natives themselves. We have no right to expect that the Christians of mission countries, largely ignorant of the history of denominational controversies that have divided Christendom will exhibit much zeal in perpetuating a divided church. Already we

see indications, in many mission countries, of a tendency for Christians to draw together.

Southern India has given us an example of the formation of a single church of Christ by the union of various denominations. This has brought a sense of strength to the Christians of that part of India, and given an exhibit of oneness to those outside that is of priceless value. Other illustrations might be given.

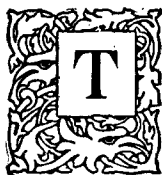
Are we to conclude that this plan of union requires more faith than we can exercise, or more grace than we possess? I do not believe that those who are looking for a great and signal advance in the growth and development of the Church of Christ in the East will see in this union and cooperation in the Church itself anything except a means by which obstacles and stumbling-blocks to progress may be removed and the followers of Christ in Asia put into a position to receive power from on high for a mighty advance to victory.

These suggestions are practical. All have been tried and found of great value. Brethren, if there be any virtue, let us think on these things.

CHRISTIAN UNITY AS A MISSIONARY ASSET

BY SILAS M'BEE, NEW YORK

Author of "An Eirenic Itinerary." (See Book Review, page 77.)



THE title of this paper is not perfectly satisfactory, but it suggests a striking use of figures along rather unaccustomed lines. It is safe to say with Dr. Zwemer, after his examination of nine different authorities on statistics, that there are in round

numbers 200,000,000 Mohammedans in the world. Speaking again in round numbers, there are about 500,000,000 Christians in the world. In the face of these preponderating figures we are told that Christianity has made no massive impression, even if it has made an appreciable impression on the Moslem world. What answer has the

Christian apologist to make for this failure of 500,000,000 Christians, whose God and Savior is the Desire of all Nations, the Creator and Preserver of all mankind?

Numbers and power and the promises of God are all on the side of Christianity. What account is to be given of the failure to make these effective in helping Mohammedans to a fuller knowledge of God as revealed in Christ? No one will venture to lay the responsibility on God, His Gospel or His Church, instituted for the extension of His Kingdom. The difficulty is not with Christianity nor with Christ, but with Christians, who are to be His witnesses to the ends of the earth. It is more than a miracle that a maimed, divided and disordered Christendom has within a few centuries gained a following greater by millions than any other religion and practically twice as great in numbers as the greatest of all the ancient religions. It demonstrates as no single miracle could do the power of Christ even when partially preached and witnessed to by imperfect human beings and divided organizations which by their separation contradict that fundamental principle of Christianity—common brotherhood in the one Family of God. No man can exaggerate this witness of the power of God in Jesus Christ to save in spite of the sin of a divided household. It is from this side that Christians are invigorated to an inspiring faith which is justified even by such imperfect works. But when this partial use of divine power is used, as it has been for centuries, to justify a divided household, then Christians need to be held up abruptly and their defeat of God's purpose made terribly real and clear.

Why should 200,000,000 Mohammedans remain untouched by 500,000,000 Christians whose mission it is to witness for Christ? Who will venture in the face of such a standing condemnation of Christendom to justify the endless divisions of the Christian Family? The Moslems possess in their measure the great note of Christianity, unity, and to an extent a common social order, tho they are without the Christ of God and the continuous life in Christ ordained as a real condition of membership in His Body through His Sacraments. Yet the Christian world, with all these advantages and with centuries of the free use of all that Christ gave and gives, is like a mighty host in division and disorder, and is unable to bear united and triumphant witness in behalf of the 200,000,000 for whom He died because of His Father's love for them, and Who waits on His Church to accomplish the object of His love.

A proclamation of Christ and His Gospel will not fulfil the work given the Church to do. In a very notable sentence Mr. James Bryce says, "It is not merely diffusion that is wanted, a better attitude on the part of profest Christians in contact with non-Christian races." But how can Christians occupy a right attitude toward non-Christians when they are not in a right attitude toward each other? No matter how powerful Christian organizations may be, no matter how pure their morals, how fine their civilization, how perfect their dogma, Christians who are not visibly brethren, united in one family, can not bear witness to that which they are not. St. Paul has forever made clear—not because he was St. Paul, but because what he said was a revelation of

eternal truth—that nothing can take the place of right relations between Christians through Christ in God.

Without departing, therefore, from the subject assigned me, or touching upon the essential difference between union as an asset and unity as the essence of Christianity, as the fundamental note of the Godhead and there-

fore of the Family of God, I ask: Who would attempt to measure the asset of union in missions if the 500,000,000 Christians were to unite for the purpose, not of conquering and overthrowing the Mohammedan world, but of winning it and turning it to Him who is and can be their only Desire, Satisfaction and Salvation?

THE CHINESE REVOLUTION AND MISSIONS

BY REV. JOHN ROSS, D.D.

Author of "Missionary Methods in Manchuria"



HE war of 1894-95 revealed to the world the military weakness of China and her helplessness before modern

Powers. It was followed by aggressive steps taken by foreign nations, culminating in the seizure of Chinese territory. If the Chinese have not exhibited very passionate devotion to their rulers, they are nevertheless keenly patriotic to their country. The result of that aggression was therefore an increased hatred of the foreigner who had for so many years humiliated their nation. From this source sprang the peculiar movement which developed into the Boxer rising, which was a patriotic manifestation designed to drive the foreigner into the sea. Before the Boxers existed the late Emperor had become convinced that great internal reforms were indispensable to enable the Chinese to free themselves from insolent aggression. Hence the Reform Edicts which were so strenuously opposed by the leading Manchus of the conservative Chinese. They rejected reform and made the Emperor a prisoner for life, killing or

scattering the talented men who were prominent reformers.

The results of the Boxer craze has evolved several great changes of far-reaching and permanent importance. First, the action of Protestant missionaries and converts has made the Chinese reconsider their estimate of mission work. Their theory of the political character of missions has been shaken if not shattered; and the most serious obstacles to the progress of the true Gospel—the brotherhood of man springing from the sonship to God—have been removed.

Second, the influence of idolatrous systems has been undermined; for the Boxers were to attain their object by the aid of Buddhist and Taoist deities, and their hopes were belied. Third, the Manchurian Railway was constructed, and, tho to other nations it has already brought great advantages, it has taught the Chinese that the owner of the railway is the virtual master of the country. The opposition to railway concessions is based on serious political reasons well known to all Chinese, who are resolved to be masters in their own home. This opposition is in full sympathy with the

revolution; for had there been a strong Manchu in power able to check foreign aggression there would have been no rebellion. A Chinese emperor and a purely Chinese officialdom could have done no better; but, then, the Manchus are foreigners.

The deepest root of the rebellion is the self-respect of the Chinese. Both

zens of a mighty nation, shall be able to face the world unashamed.

The Chinese are anti-aggressive rather than anti-foreign. Just and righteous treatment on the part of foreign nations will raise a feeling in China very different from that which has roused the revolution. But other nations have been teaching them a lesson which they have thoroughly learned—that justice and righteousness will be respected only when they can appeal to a sharp sword. And the Chinese have resolved to secure the sharpened sword. When the Chinese shall have security against a repetition of such experiences as those in Manchuria and elsewhere, the fear of the foreigner, which is the soul of the recent action, will be removed, and they shall be free to welcome foreign trade, foreign capital, and foreign experts.

The Chinese have never been opposed as a people to any missionary preaching any system of religion or ethics apart from politics. They have till lately regarded the missionary as a political spy and an agent working to destroy the liberty of the land. The end of the Boxers' movement raised the esteem of the Chinese for the Protestant missionary. The results of the present struggle, however it may terminate, will be to remove all suspicion against missionaries provided the missionaries abstain from interference in Chinese courts of law. The Chinese are a virile race, and the Christian Church may hopefully look forward to the speedy upbuilding of a strong, self-governing and self-supporting Chinese church, and this, more than ever, should be the aim of all Christian missions.



COMPARATIVE SIZE OF THE POPULATION OF
UNITED STATES AND CHINA
According to *The Missionary Survey*.

the revolution and the opposition to concessions are based on the same cause as the Boxer uprising. But while thoughtful Chinese were opposed to the Boxers and their methods of madness, the great majority of them sympathized with the aims of the revolution. The Manchus have been for years weighed in the balances and found wanting, and the people demand a complete change so that they, as citi-

OBSERVATIONS IN CHINA

BY J. CAMPBELL WHITE, NEW YORK
General Secretary of the Laymen's Missionary Movement



AS ONE travels through Manchuria he is not surprized that nations have thought it so valuable a prize. It reminds one strikingly of the great, rich prairies of western Canada, tho its latitude is the same as that of the northern tiers of the United States. The fourteen millions of people now living in Manchuria are but a fraction of the population which this vast area is capable of supporting. As the last great battle-field of the world, and promising to be the scene of further gigantic struggles, before the territorial boundaries of China, Japan, and Russia are finally settled, it is one of the most interesting places on the political map. The question will probably be settled largely by priority of occupation. It is said that about a million Russian peasants are migrating each year to the region east of Lake Baikal. We have been meeting whole trainloads of them at rather frequent intervals. Efforts are now being made to induce Chinese in large numbers to emigrate to Manchuria. If once they occupy and cultivate the soil, no other power is likely to be able to dislodge them.

China and the Chinese people make a profound impression upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth.

In the year 1900 the Hon. Chester

Holcombe, for many years interpreter, secretary of legation, and acting minister of the United States at Peking, in his illuminating book, "The Real Chinese Question," mentioned three of the reforms most fundamental, in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures and coinage.

2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical fulfilment, namely, currency reform and opium prohibition, and the third is under serious discussion in the various provincial assemblies. While the currency reform is still in its initial stages, the prohibition of the growth and use of opium has already gone far beyond what Mr. Holcombe proposed. Not only is opium being prohibited to officials, but to the people generally, and about four-fifths of the production of opium in China itself has already been stopt. The ear-

nestness with which this reform is being pressed reflects great credit upon the Chinese.

Other notable reforms have also come during the past few years, chief among which has been the entire reconstruction of the Chinese system of education. There are now over 42,000 modern schools in China, with over one and a half millions of students attending them. Those who have watched the development of these schools most closely for the past five years declare that the educational progress has been truly phenomenal, and that the only hope of Christian schools and colleges continuing to maintain their position of leadership in China is that they shall become union schools and colleges and universities instead of denominational institutions. Already union has been consummated in educational work at several strategic centers, and missionaries must be acknowledged as the leaders of Christendom in both the spirit and the form of practical Christian unity.

The following five reasons are given by a prominent Chinese official for the unique influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade.
2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan.
3. America's action contending for the integrity of China.
4. The remission by America of a part of the Boxer indemnity.
5. America's willingness, in general, to give China a square deal.

By an arrangement that is entirely satisfactory to the Chinese, some \$250,000 per year of the Boxer indemnity due to the United States is being applied to the education of Chinese students in America and to the support of a Chinese-American school in Peking, where Chinese students are studying English and otherwise preparing for further study in the United States. There are seventeen American teachers in this school at present, and 430 Chinese students. About fifty of these students are being sent each



YUAN SHI KAI

The Chinese leader of the Imperial party in China—the man called to the front to reconstruct China.

year for further study to America. The principal of the school is Mr. Chang Behling, a very earnest and devoted Chinese Christian. This school and its steady output of the choicest of China's young men, who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China to-day. America's unselfish-

ness in the matter of the Boxer indemnity has given her a position of absolutely unrivaled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be.

All told, there are now about seven hundred Chinese students in America. It is impossible to estimate the influence which these men will ultimately exert in the Far East. Their presence furnishes an inspiring opportunity for Christian influence. Quite a number of them have already been led into the Christian life. They should be introduced to the Christian home-life of America, than which there is probably no more impressive exhibition of the uplifting power of Christianity, especially to an Oriental. It is difficult to realize how far-reaching may be the influence of a single act of thoughtful consideration for these men. One of the most active and useful Christian laymen in the whole of Japan to-day traces his sense of personal responsibility to a single interview with the late Mr. Robert McBurney, of New York, who approached him as a stranger at the close of a church service in New York and showed a genuine interest in him. Tho he never met Mr. McBurney again, this Japanese layman has been going on doing personal work with others year after year, as the result of the lesson he learned that day, and many men have been led to Christ through his influence.

During our seven weeks in China it was our great privilege to meet face to face about 1,200 missionaries at Kuling, Mokanshan, Kuliang, Shanghai, and Peking. The first three of these places are popular sum-

mer resorts where missionary conferences are held each season. One resolution of special importance was unanimously passed at all three of these conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a commission of six men,—two experienced missionaries, two Chinese leaders and two experts from the home lands,—to go into a comprehensive study of the situation in China, spending a year or longer, if necessary, in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the churches of Christian lands. This is one of the most statesmanlike proposals ever yet offered, looking toward the unification, correlation and maximum efficiency of all Christian forces in the evangelization of China and the world.

Only second in importance to this remarkable resolution was the discussion at all of these conferences of more scientific methods of mastering the languages of mission fields. There was a general consensus of opinion among the missionaries present that from six months to a year of time would be saved by the average missionary if the best methods of acquiring the languages could be generally adopted. As there are now more than twenty thousand missionaries on various fields, it can readily be estimated how many thousands of years of time in the aggregate would be saved by higher efficiency at this point of missionary administration. At several places plans were adopted last summer looking toward the overcoming of these defects.

There are now in China some 4,600 missionaries of evangelical churches.

According to the best consensus of judgment of leaders in different parts of the empire, this number should be at least doubled during the next three or four years. There should also be a great development of union educational work at influential centers. There has probably never been a time in the history of the world when such a vast number of people have been so open to Christian influence. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. Missionaries know the people far more intimately than any other class of foreigners, and command their confidence as no other class is ever likely to do.

To pervade China with Christian truth and life is the most colossal single task ever undertaken by the Christian Church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but infinite power could have produced the results that have already been accomplished. One-fourth of the whole human race here await the

dawn of a new spiritual day. The door was never so wide open as it is now. The Church of our day can plant the Christian banner in every community of this vast empire, if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire.

P. S.—On reaching New York I find the papers are all featuring telegraphic reports of the revolutionary movement now in progress in China. In a telegram published in the *New York Times* of October 18th appeared the following paragraph:

"The revolutionists' determination to end the régime of official graft was brought sharply to attention to-day by the execution of an officer who had been appointed to collect funds for the rebel cause. He was caught in an attempt to divert some of the money to his own pocket, and was promptly beheaded."

Whether this particular revolutionary effort in China succeeds or not, here is interesting evidence that the leaven of a new national life is powerfully at work.



A WOMEN'S MISSION STUDY CLASS AT WORK

BY MRS. WM. H. FARMER AND DRAPER TERRACE, MONTCLAIR, N. J.



NO BETTER proof could be furnished that women have a genius for organization than the success of large Interdenominational Mission-study Classes. The enthusiasm of the jubilee has already subsided; the luncheons, speeches, mass-meetings and committee work are over; but the beneficent effect persists in an earnest desire to work with the women of other churches and denominations, and to strengthen, individually and collectively, the good impression of that wonderful series of gatherings. Even towns which were scarcely touched by the march of the jubilee host have felt a desire to form some circle of study, and familiarize themselves with "Western Women in Eastern Lands," or the new book, "The Light of the World." Many who before the jubilee had seldom, if ever, attended missionary meetings have been attracted to a comparative study of Christianity and the Oriental faiths, and are open to conviction as never before regarding their own privilege and responsibility.

The plans for a United Study Class in Montclair, New Jersey, were formed last spring at the psychological moment. A Women's Bible Class had followed with enthusiasm lessons entitled, "The Conquering Christ," a course in Comparative Religion. The teacher was then asked to give lectures on "The Light of the World," and two women from each of the fifteen churches of Montclair were invited to discuss the plans at a committee meeting.

Personal, rather than *public*, invitations were given to the women to meet in large private drawing-rooms, that the get-together spirit might be fostered. It was expected that the idea would enlist the support of not more than two hundred women. One dollar each was made the fee for membership, including a ticket for the lectures and a copy of the book.

The list of members grew so rapidly that in a few weeks the limit was extended to four hundred. Drawing-rooms became out of the question, and the ballroom of the Montclair Hotel was engaged. By the date of the first meeting, October 13th, the four hundred books were taken; fifty more women wished to enroll, and it was decided to hold the six following meetings in the auditorium of the new Baptist Church. The membership is drawn from 3 Congregational, 3 Episcopal, 1 Dutch Reformed, 1 Methodist, 1 Unitarian, 1 Baptist, and 5 Presbyterian churches. Since the change to a church allows more than 450 to attend, a few have come from neighboring towns.

Notes are taken by the women with much interest during the lectures on blank charts furnished to each member. Across the top of these appear the names of religions—Animism, Hinduism, Buddhism, Confucianism, Mohammedanism, and Christianity. Down the side is printed the topical outline of the lecture, which includes Origin, Founder, Dominant Mood, Idea of God and Worship, Literature, Future Life, Elements of Strength, Weakness, Results in Lives of Followers, and Contrast with Christianity.

If any one misses a lecture, she is eager to make up her notes from a model chart posted on the blackboard, together with a list of books advised for outside reading. The Public Library has been asked to furnish these books, and thus offer a more complete missionary and religious department for the use of the community.

The chairman for the separate days is chosen from each denomination in turn, following alphabetical order, and thus a brief Scripture reading, prayer, and greeting precede the study of the chapter, which in so large a class consists of a lecture without questions. At the end of the course each member will have as an evidence of her interest a complete outline of the religions studied, expressed in her own words or quoted from the lectures.

This same plan is being tried in large interdenominational classes in Flatbush, Newark, and New York. In Newark the class meets once a month instead of every week, and thus allows smaller study circles or missionary societies to hold a meeting and develop by special topics details based on the lecture before another meeting of the large class.

On the opening day for the Montclair class four hundred women met in the ballroom of the Montclair Hotel to listen to an inspiring address from Mrs. Helen Barrett Montgomery, as an introduction to the study of the "Light of the World."

"Such a class as this," said Mrs. Montgomery, "is an evidence of new power in women to discern the signs of the times. We are realizing a *new* world-consciousness. In the first place, our one round world is small to-day, physically smaller than ever before. We have not only ships passing over the oceans, but nerves running under the seas. People, ideas, books, and fashions travel everywhere at remarkable speed.

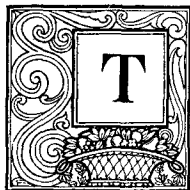
"Then, too, there is a new political consciousness, evidenced in many ways, in the parliaments of the world, in national friendships, in peaceful arbitration for the settlement of disputes. The attitude of Italy toward Turkey is an exception to-day to what used to be the rule. The new Orient is a fact, and not a theory. Countless anecdotes come to mind as proof. There is a new spirit in the East—a spirit of change toward education, toward social customs, toward religion. We have the opportunity of the ages in China, in Korea, in the whole non-Christian world to-day.

"And then, best of all, we have a new consciousness of the value of the spiritual. The universities of the world are returning from their nineteenth-century excursions into the world of material things to investigate the secrets of the soul. We are trustees of the New Testament. We are to be 'His witnesses to the uttermost parts of the earth.'"



A JAPANESE VIEW OF MISSIONS IN JAPAN*

BY ADACHI KINNOSUKE



THIS, frankly, is no defense of the foreign missions; it is not even a Christian view of the work. I am a Japanese by birth—a mere heathen. It is, therefore, an impression of an outsider pure and simple, and these I know to be facts.

Forty-odd years ago, at every gate to both the Flower Capital of the mikado and Yedo, city of the shogun, at many of the entrances to the towns and villages of Nippon, there stood a large notice-board. It was official. In bold, heavy, black, fat strokes, so that he who ran on the highway might read, was the following:

KIRISHITAN JASHUMONNO GIWA, KORR-
MADENOTORI KATAKU KINSEINO
KOTO!

That is to say:

"The evil sect Kirishitan [Christian] is firmly forbidden as hitherto!"

To-day you may see a few of the same old notice-boards, and read the same historic inscription, but you must go to the Tokio Museum to find them. They are no longer on the streets. Thirty-five years ago there were eleven baptized Protestant Christians. To-day there are seventy thousand of them in Japan; they own 600 churches; in their Sunday-schools they teach 100,000 children.

Is this the fruit of the Christian missions in Japan? Certainly. But not the only result, and not the most important.

Fifty years ago there was no such expression as "religious freedom" in the entire range of Nippon literature. To-day the phrase has been written into the constitution of the land. Less than fifty years ago, if you wished to have a free fight on the spot, without loss of time, all that you had to do was to call a gentleman a "Yaso"—that is to say, "Jesus." And to-day? Admiral Uriu, who battered the fine

Russian cruiser *Variag* in the harbor of Chemulpo, is a Christian; and many other officers of the navy and army of Japan of to-day are proud to be called Yaso. The editors of some of the leading metropolitan dailies are Christians. In 1890, when the Imperial Diet was convened for the first time in the history of Japan, the House of Representatives had a Christian for its president. His Majesty the Emperor of Japan contributes regularly to the funds of the Y. M. C. A. To-day no one can irritate a Japanese by calling him Yaso. These are some of the fruits of the missionary work in Japan. Not *the* fruit, however.

Away back in the early seventies of the last century—in those days when the new Nippon was being born—there was a time when the empire went drunk on the heady wine of Occidental civilization. To know something about the wonderful West, out of which came those wonderful black ships of war which had compelled the powerful chogunate to do its sweet pleasure, was the order of the day. Every daimio, or lord of a clan, established a school where foreign languages and sciences were to be taught. Our lord of Kumamoto clan also established one. But how to secure a foreign instructor who would teach the Western knowledge to the children of the samurai of Kumamoto, there was the rub, and more especially because the lord of the Kumamoto clan was particular. The clan of Kumamoto, as all the empire knew, was proud of two things, its historic castle, built by Kato Kiyomasa, and the heroic tradition of its warriors as brave as the builder of the castle. It was all very well for other effete clans to employ foreign bonzes—that is to say, missionaries—as instructors to their young men; but not for Kumamoto. The clan of Kumamoto must have a soldier for its instructor. No priest, no mere man of letters who was little better than a woman; he would hurt

* Condensed from *The Century Magazine* for September.

the *esprit de corps* of the clan. All these emphatic wishes of the lord of Kumamoto clan were, therefore, detailed to Dr. G. F. Verbeck, who was a sort of national adviser in such matters, and on his recommendation Captain L. L. Janes went to teach the young samurai of Kumamoto.

Most assuredly the captain was no bonze. But it was also true that, in comparison with that white-flaming tower of zeal for God that was in his bosom, an every-day missionary would have looked like a penny candle flickering and fading before a typhoon. Captain Janes was a soldier, and an officer, of course. In a thousand times more emphatic sense, however, he was a soldier of the Cross.

For nearly three years Captain Janes said nothing of Christianity to his Kumamoto boys. Think of the apostolic ardor such as that of Captain Janes looking upon silence as golden, and for three patient years! How could he have managed it? The entire credit, I am half afraid, does not belong either to the miraculous patience or to the still more wonderful wisdom and tact of Captain Janes. For one thing, he could not speak Japanese well enough to preach the Gospel in it, and his students could not understand English. But as of yore,

God moves in a mysterious way
His wonders to perform.

Because he could not preach with words, Captain Janes lived out a Christlife in his every-day actions. And I believe no sermon has ever been known to be quite eloquent enough to compare to the eloquence of a simple Christian life. And the magic eloquence of it touched the hearts of the rugged children of the Kumamoto samurai. "He gave his whole strength," writes one of his old pupils, recalling those Kumamoto days, "teaching English and the sciences. But he was so kind and fatherly in his treatment of his pupils that they came to forget that he was a foreigner." Let me put it in another way: the three years' wordless work of the captain built a

bridge over which his thoughts could pass into the understanding, not only mental, but sentimental as well, of his boys. Therefore at the end of three years one day he said to his students: "I shall teach the Bible on Sunday. Any one who wishes may come to my house."

In this short sentence the historian will find one of the foundation-rocks of the Christian church in Japan.

"We still hated Christianity," writes Mr. Kanamori, one of Captain Janes's pupils, and who later became famous as the Paul of the Japanese missions because of the persecution he suffered for his faith and of the zeal with which he devoted his life to the work of Christ, "as though it were a snake, and did not like even to see a Bible; but we so respected him that we concluded to go to the meeting. One of us went to the teacher of Chinese [a teacher of Chinese in those days was also a preceptor in the doctrine and teachings of Confucius, for the Japanese boys all studied classic Chinese with the sacred books of Confucius as their readers] and asked his consent. He replied that we might go to learn about Christianity, not to believe it, but to study its strong and weak points in order to oppose it. And so of the few who went some went simply out of curiosity, others for amusement, others that they might oppose, none with the desire to accept it. During his prayer, which seemed tedious to us, we sometimes opened our eyes and looked upon his face, with its closed and tearful eyes, and then we laughed, saying, 'Even Americans weep!'"

For another year, patiently, always backed by his Christian life, a thing which was both new and wonderful to the Kumamoto boys, Captain Janes taught them the Bible. He never asked the young men to become Christians. Two of the boys tried to impose upon his judgment; they went to him one day and said, "We wish to become preachers of the Gospel." He told them bluntly that they were not worthy to be anything of the kind—a

rather striking contrast with certain other missionaries and their methods. The sharp, unexpected contrast impressed the young men. In 1875—that is to say, at the end of about one year's Bible-teaching—his work began to tell. It divided the Kumamoto school into two camps, one eager for the light that was in Christ and His life, and the other which tried to crush the pro-Christian elements by reviving the study of the sacred texts of Confucius. The teacher of Chinese was active in the work. Every Sunday morning he expounded the teachings of the great sage of China. For a time every Sabbath the students went to the teacher in Chinese in the morning and in the afternoon to Captain Janes. Then Captain Janes added preaching to his study of the Bible. "His sermons were long," writes one who attended—"sometimes three hours long—but as we had become interested in Christianity, they were never tiresome to us."

Soon after, these Kumamoto boys, who had never in all their lives even so much as heard of the word "revival," had the visitation of the Spirit that was Pentecostal. "We wondered why our spirits burned like a fire and why we preached the Gospel like mad men. One said, 'May not this be the work of the Holy Spirit mentioned in the Bible?'"

And the classic city of Kumamoto was treated to the greatest scandal in all its ancient life. "What," said the people in utter consternation, "are our own children—the children of samurai—turning into *Yaso bozu* [that is to say, Christian priests]!" "Can such things be borne with patience and in silence? And how are we to apologize to the ghosts of our ancestors?" The widowed mother of one of the boys tried to commit suicide to apologize to the spirit of her departed husband because she had failed to rear the son in the virile and noble path of the samurai. A father told his son, in a calm and very solemn manner, to go out to the porch leading down to the garden.

"My son," said the father, "since you do not renounce the evil faith, I shall do you the honor, which you scarcely merit, of putting an end to your life with my own sword. That is the least apology which you and I can make to the memory of our august ancestors."

"If it be for the sake of the Way," the son made answer, "let it be so, Father above."

Seating himself on the edge of the porch, polished like a mirror and without a railing, the son stretched forth his neck to receive the blow from the father's blade. The father looked at the son fixedly for a moment. From the first he had no idea of murdering the son; he wished to test the extent of fanaticism of his boy, as he considered it.

"*Kono bakayaro!*" cried the father. That is to say, "You big fool you!" I am sure the old gentleman would have put in a choice touch of profanity, if only the Japanese language had had a "cuss" word; but, of course, it had not.

So saying, he kicked the son off the porch to the garden flag and left him in disgust. Persecution raged, and had precisely the same effect as in the cradle days of the Christian Church.

It was the last Sunday in the first month of the year of grace 1876, and the springlike Kyushu weather was all a-smile. The Christian students of the Kumamoto school went out to a hill to the southwest of the castle city called Hana-oka yama, or the Hill-in-bloom. Seating themselves in a circle on the crest of the hill, they banded themselves under solemn oaths. Let other young men chase the will-o'-the-wisp of worldly wealth and honors, let others aspire to the noble work of the defense of the Home Land of the Sun, of carrying forward the torch of civilization, but for the Kumamoto boys, however, none of these things. There was one thing to which they would devote their entire lives—the spiritual rebirth of the empire of Nippon; nothing less.

This, then, is the story of the famous Kumamoto Band, which helped to lay the foundation of Christian work in Japan.

It was in the city of Kioto, and the time was the summer of 1875. Two men sat talking in a humble cottage that might have commanded the monthly rental of ten dollars at the most. It was specially modest for the two gentlemen who sat and talked therein, for one of them was Mr. (later Viscount) Tanaka, who was then the active head of the Department of Education of the newly formed Imperial Government and the other was Dr. Neesima.

"I have come," Mr. Tanaka was saying, "to press a strong claim of our country upon you. You know as well as I through what a critical hour our country is passing at present. It is the one season in a thousand autumns. If ever Nippon needed her sons to come to her rescue, now is the time. I need not 'preach to the Buddha'; you know all this. You know the West and Western civilization and its institutions; your knowledge of them would be invaluable to the Government. The country has sore need of you."

"This is indeed an honor for which I am utterly unworthy," Dr. Neesima made answer, "and believe me, I have no words to express my appreciation for your kindly suggestion; but—"

"Ah," said the head of the Department of Education, "I have been afraid of that 'but' of yours. I have been afraid that you might say it."

"Yes, I regret to say—"

"Wait," interrupted the other. "Whether you decline or whether you accept, you should not act on so weighty a matter as this so quickly. Would it not be well for you to think the matter over thoroughly, look upon the situation from all possible angles? If you like, discuss the matter with me. Many things can be said both for and against your accepting such a governmental position as I have suggested."

So it came to pass that the two friends sat down to discuss the ques-

tion, the official ever urging Mr. Neesima to take up an important work for the state.

The two friends of former days sat in the humble Kioto cottage of Dr. Neesima.

Did Neesima wish to propagate the Christian faith among the Japanese? Would his high standing among the officers of the Government hurt such a work? Was there, could there be, any more effective method than to become a great national factor himself, and then bring about the spiritual salvation of Japan, and show to all the people that a Christian can at one and the same time be a patriot as well? Viscount Tanaka sat with Neesima and talked for three days and two nights.

To all the arguments of his friend, Dr. Neesima had nothing more to say than this:

"I have only one answer: my life is not my own. It belongs to Jesus Christ. Many years ago I solemnly swore to devote my entire time and effort to his cause. I can not take back my words and my heart. I can not do it."

As twilight was purpling on the historic hills of Kioto, fragrant with the memory of a thousand years of culture, Viscount Tanaka rose. He had reached the end of his patience. He was a simple-hearted man. He was a patriot; he could not understand the language of the man of religion. How could he? Without the slightest hesitation he would have sacrificed all the Buddhas in the world and his life as well if they could but add even a trifle to the prestige and power of the state. He was disgusted with the attitude of Neesima. He was "mad, clean mad."

"Well, Neesima," he said, "I'm going. I am sorry. You are indeed the slave of Jesus Christ. Good-by."

And years ago, when I was a school-boy in Tokio, I heard Professor J. D. Davis say, telling this story, that it was "the proudest title ever given to man."

The cottage in which the two men talked became the foundation of the

Doshisha University of to-day, away and beyond the greatest Christian university in the Far East.

And Dr. Neesima lived a Christian life. It stamped the age in which he lived; it colored the history of his country.

Inspiring the imagination of the new Nippon with the charm and nobility of the character of Jesus—that certainly was the greatest achievement of Mr. Neesima. He made his countrymen fall in love with the life of Jesus as Neesima himself lived it out in the Kioto of the seventies.

Neesima and his fellow-workers, notably Professor J. D. Davis, upon whom Mr. Neesima was wont to lean as upon the very staff of life, gave Japan a new national ideal. No achievements of man can be greater, more ambitious than this. In this the missionaries succeeded. Here, then, is the great fruit of the Christian missions in Japan.

When our foreign friends came to us and told us to open up the country for international intercourse of all sorts, the elders of the chogunate did not like it. When Commodore Perry told us to open our country whether we wished to or no, some of our forefathers lost their temper. We have changed our mind a good deal on that point. We look back upon the day when the black ships of the American navy got on the nerves of our old forefathers so dreadfully as the day of glorious fortune. And the thing which made us change our mind was the life lived among us by the gentlemen who came to us in the name of Jesus, their Master.

And for this reason: many of the missionaries who came to Japan in those early days were scholars long before they were missionaries, and they were MEN (and all the capitals in the language can not possibly do them justice) long before they were scholars.

Take Dr. Verbeck, Dr. Hepburn, Bishop Williams, Professor J. D. Davis, Dr. S. R. Brown of Yokohama, Bishop Harris and the Rev. J. H. De Forest of Sendai, Professor Clark of

Supporo Agricultural College, Professor William Elliot Griffis of Fukui Gakko and the author of the "Mikado's Empire," and Captain Janes of Kumamoto Ei-gakko.

Perhaps this is not a long list. It should not be. Great men never did grow like weeds anywhere at any time. The wonder is that so many of the really great of earth should have found their way into the then almost unknown land of Nippon.

And it was the Christlike life of these men, not their theology, which told so stupendously for the cause of the Christian missions in Japan.

On October 5, 1909, in the city of Tokio, a number of Christians, and a number of those who were not, gathered to celebrate the "Semi-Centennial of Protestant Christianity in Japan." Count Okuma was one of the many non-Christians present. As usual, what he said had a national and a world-wide significance:

"I came in contact with and received great impulses from some of the missionaries of that early period. Particularly from Dr. Verbeck. He was my teacher in English and history and the Bible. I can never forget the great and virtuous influence of the man. At that time Dr. Verbeck could do but little direct evangelical work, but all his work was Christian. In everything he did his Christlike spirit was revealed. . . . *Only by the coming of the West in its missionary representatives and by the spread of the Gospel* did the nation enter upon world-wide thoughts and world-wide work."

Here, then, is Count Okuma's answer to the question, What is the greatest fruit of the Christian missionary work in Japan? Count Okuma is not a professing Christian or a member of a Christian church. There are others like him. And the life and work of just such men as Count Okuma have told on the life of the nation in a much more potent fashion than figures and adjectives know how to show.

There are people who say that the

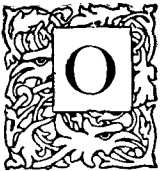
Japanese nature is essentially non-religious. That our attitude toward all the gods and all things religious is "politeness toward possibilities." Anybody can see that that is wrong—anybody who has read the story of the Christian persecution in Japan and heard of the men and women who marked the blood-trail and charred trail (for there were many native converts who preferred to be burned at the stake rather than renounce their faith in Jesus Christ, their Savior) which led to the horrible struggle of

Shimabara and which made Pappenberg Rock in Nagasaki Harbor forever famous in history, for it is the place from which thousands of the native converts were thrown into the sea. Oh, yes, the Japanese nature is highly religious. Both in the number of shrines and of gods, we beat the Athenians upon whom we have St. Paul's pronouncement. Christian missionary work did not deepen the religious nature of the people, but it gave a new star to which it might aspire—the character of Jesus Christ.

MISSIONARY WORK OF NATIVE CHURCHES IN BURMA*

BY REV. SUMNER R. VINTON

Missionary of the Baptist Foreign Missionary Society



ONE of the most potent forces at work in Burma for the establishment of the Kingdom of God is the missionary work of the native churches. Any Baptist

who thinks that American Christians are paying for all the work reported in the annual statements of the Burma mission is far from realizing the full truth. If the native churches should suddenly cease from all missionary efforts, there would be a decided falling off in actual results. It would show, first of all, in the number of native evangelists and pastors reported each year.

For general coordination of all missionary effort we have the Burma Baptist Missionary Convention. This takes in the churches of all nationalities and its work is, for most of the contributors, foreign missionary work. Grants are made by the Convention to missionaries according to the needs of various fields and according to the funds that are available. Upper Burma fields, missions among Burmese, Chins and Kachins, Shans or far-off Muhsos, and some of the frontier Karen fields, have, in this way, received assistance

from the Christians of Lower Burma, while the churches of Lower Burma have been immensely benefited in turn by the quickening of evangelistic zeal through the reports of the work made possible by their gifts. Many of the workers thus employed have to travel from two to six weeks to reach their fields of labor. Many of them, judged in point of time, are further from home than is the American missionary stationed at Rangoon.

In addition to the work done through the convention, there is some work of a distinctly foreign missionary sort undertaken by the individual missions. For some years the Rangoon Karen Mission had a special work across the Siamese border. Later it was found better to turn this work over to the Shwegyin mission, through its work at Papun, but a lump sum contribution is still made by the Rangoon churches for this work. For years the Bassein Mission has supported evangelists at work under the direction of missionaries in the extreme north among other peoples than Karens.

Then there is the work of the Karen Home Mission Societies. Each mission has its own organization. The Bassein Home Mission Society, for ex-

* From *Missions*.

ample, supports evangelists among the heathen, establishes schools in heathen villages and helps the weaker churches of its own mission. The women of the mission are organized and have their Bible women at work. The vacation evangelistic campaign of the Bassein boys studying at the Theological Seminary has for years been an established feature of the work. Dr. Nichols is a genius in many ways. His mission launch and the compactness of the field have made possible an amount of personal supervision of and participation in the work of the students which has been one factor in developing a remarkable *esprit de corps* and enthusiasm for this evangelistic campaign of the students. It means the opening up of work which is often followed up and made permanent by a man sent out by the Home Mission Society. The Rangoon Home Mission Society keeps from twenty to twenty-five men at work among the heathen all the time. In fact, the only evangelists in these two fields are paid by Karen, not American, money. A distinctive feature of the Rangoon work comes from the development of the work of the young people. In 1904 the young people of the mission of their own initiative organized a local union, started a monthly paper in Karen, and sent two young pastors around for field work for two months. Each year since then there has been at least one man for part-time field work. This has resulted in a development of the young people's work as an evangelistic agency of large significance. Let two definite instances serve as typical of this part of the missionary efforts of the Karen churches, in addition to the organized work of the Home Mission Society.

The Karens love singing and they sing well. Each C. E. society has a choir and the choir is the mainstay of the evangelistic work of the society. A few years ago I planned to spend a Sunday with the one Christian family of a certain heathen village on an island in the Irawadi. Arriving there Saturday noon, I was surprised to be

met by a choir singing, in English, "How beautiful upon the mountains!" There were no mountains, not even a hill, for fifty miles, but the idea was all right. The C. E. choir of Alau village, at least 15 miles away, hearing I was to be there, of their own accord decided to come and help me over Sunday. They paddled up against the strong current of the Irawadi, their pastor with them, home services left with a deacon—and there they were. They made my visit many times more effective than it otherwise would have been. They sang at all six services Sunday, and in every house in the village besides. They stayed with me through Monday noon and then paddled home in their canoes.

A young man from the Kyi-Din-Teit Church went to a near-by heathen village and offered to teach school in that village if they would board him. He asked no pay. They accepted his terms and he taught there for a year. At the end of that time, when his home church was celebrating its tenth anniversary, he came to the meetings with a choir of eleven children, all from heathen homes. They sang repeatedly Christian hymns, in good tune and time. But even if tune and time had been all wrong, the incident was full of significance. Of his own initiative he had been doing Christian work in that village for a year, had won their confidence, and the children were singing the Gospel to their parents. We will have a church in that village before long.

There are many instances of work undertaken by individuals. One of the most recent, of which I have learned through the pages of the *Karen Dawkalu* or *National Gazette*, is the sending of a special evangelist or chaplain to the soldiers of the Karen levy in the far north. The entire expense of this is being borne by two Karens of the Rangoon field, Dr. Pokey and U San Lon. Some of these soldiers are Christians, most are not. In both cases they are far removed from Christian influences of any sort, and the reception accorded the evangelist

makes one realize the value of this bit of service.

Mention has been made of only Bassein and Rangoon. From their position in the rich delta lands of the Irrawadi they are the largest and most prosperous of the various Karen missions, but the same sort of work is going on in all the other Karen fields: Henzada, Tharrawady, Moulmein, Shwegyin, Toungoo, and Tavoy.

The missionary efforts of the churches of other nationalities in Burma do not bulk so large nor appear in so spectacular a way as that of the Karens for the simple reason that there are not so many Christians of any other one race. The Karens have accepted Christ in such numbers that we have hundreds of entirely Christian villages and communities. Under such circumstances, concerted effort on a large scale is relatively easy. The number of Christian villages among the Burmese, Shans, Chins or Kachins is limited. Most of the Christians of these nationalities are living alone in large heathen villages. Concerted effort is difficult, in many instances impossible. But it would be utterly wrong to suppose that they are not doing anything. A careful study of their giving, with due regard for their numbers and circumstances, would show that they are usually doing their part. Self-support is not confined to Karens, nor have the Karens any monopoly on evangelistic zeal. Personal work on the part of individual Christians and effort for the heathen nearby on the part of established churches are going on all the time. The Evangelistic Society of Burma is entirely due to Burmese initiative and push. They are regularly organized and raise funds to keep two or three evangelists at work all the time.

The various Burmese associations have their home mission organization and the "apportionment" is, if anything, higher per member than in the Karen associations. Individuals have given generously for the Kengtung

work. The Burmese Christians raised 5,000 rupees (10,000 days' wages!) for the Theological Seminary. Members of the Rangoon church do street preaching. U. Po Hla, an Extra Assistant Commissioner, delights in preaching to the heathen wherever opportunity offers itself in his work.

The Talain churches around Moulmein have a definite policy looking to personal work by every Christian and organized work among the heathen undertaken by each church. The zeal and passion for souls shown by them at the Talain associational gathering I attended in 1907 will always abide with me as an inspiration.

Those who have heard the gospel but recently and have been lifted out of the depths of heathenism do not as a rule need much urging to make them want to tell the story to others. Their own experience is too real and too vivid for it to be otherwise. The new convert whose experience of Christ has been definite and real "can not but tell" the things which he has seen and heard. It is as Christian experience and conversion come to be a sort of matter of fact, taken for granted, that the zeal for souls slackens. I believe a tendency along this line is observable in some of our older Christian communities among the Karens, as it certainly is at home.

Active participation in evangelistic work is at once the most significant symptom of a healthy spiritual condition and also an exercise leading to increased strength. The church or individual that spontaneously undertakes such work shows thereby the reality of the experience of the things of Christ. On the other hand, nothing is such a stimulus to healthy spiritual growth as definite effort along evangelistic lines. The hope of permanency in our work in Burma, or, for that matter, anywhere else, lies in our being able to enlist the native church, from the very beginning, in a strong evangelistic effort.



EDITORIALS



CHRISTIAN UNITY AND MISSIONS

WILL the Church ever be united in one body until our Lord Himself returns to reign? Whether or not this is too much to expect, it is assuredly not too high an ideal for which to pray and work. The question of the relation of various divisions of the body of Christ to each other and the question of the extent and character of their cooperation in the work of Christ will never be settled until they are settled right. No true disciple of Christ can doubt that it is the will of the Master that all His followers shall be ONE in spiritual unity and loyalty to Him and love to one another, and that all shall work together harmoniously and with the one common aim—the speedy evangelization of the world.

There may still be room for a difference of opinion as to the extent of outward union and the method of cooperation. Different branches of the Church, like different men, may be divinely impressed by various phases of the truth and diverse needs of the world. Personality, training, and locality enable different men to accomplish different results, but there should always be a united front against evil and error and a spirit of fellowship and love in the various ranks of the Great Commander.

The papers dealing with this question of Christian unity in its relation to world-wide missions will be read with interest. Representatives of various branches of the Church have been asked to give their views, and there is a general unanimity of opinion.

The great purpose of Christ is for the conversion of the world to God. This must be accomplished through the body of Christ acting under direction of the head. If there is dishar-

mony in the members there must be somewhere disharmony with the head. Remove, first, the inconsistencies of Christians, and, second, the discords among Christians and the greatest obstacles to the progress of Christianity will be taken away.

In order to bring about real practical unity and cooperation among various Christian bodies there must be agreement on a few essentials and liberty in non-essentials. The Protestant Episcopal Church must give up emphasis on the essential distinction between clergy and laity and the unbroken apostolic succession through human agency. The Baptists must yield in the belief and practise that immersion is the only true form of baptism, and that only adult immersed believers are true members of the family of Christ. Presbyterians and Methodists must agree that while the decrees of God are absolute, man has been given freedom of choice and the decrees of God have not been fully revealed.

It may be difficult to agree on a definite doctrinal basis, but loyalty to God, as revealed in Jesus Christ, His son, is the basis of all Christian union. Matters of church government and worship, with minor interpretations, doctrines, rules and regulations, are not essential to salvation or service. It is time to emphasize points of agreement and to lose sight of the matters of difference. Bishop Doane, in a recent address, gives the following as a basis of doctrinal agreement:

"There are certain irresistible and unescapable truths; the threefoldness of God, the Fatherhood of God, the creation of all things by God, the Incarnation of our Lord, His ministry, His death, His burial, His Resurrection, His Ascension into heaven and the coming of the Holy Spirit. No

mind can empty itself, and have any mind left, of these fundamental facts. What is there for us to do? First of all, to give ourselves to prayer, and then patiently to wait God's time and watch for God's way."

COST OF WAR AND COST OF PEACE

PEACE at any price is not a Christian doctrine, neither is "life at any cost" a Christian ideal. Truth, honor, righteousness, faith, love, loyalty are the fundamentals and are to be maintained at any cost to comfort, pleasure, sacrifice or temporary safety. Nevertheless, there is a grave question as to the wisdom or value of maintaining a standing army and fully equipped navy as the means for preserving national honor and safety. It is nearly two thousand years since the "Prince of Peace" came to proclaim the way to love, truth and life, and yet those nations that stand as Christian nations are those that depend most on the use of force and engines of destruction to maintain their integrity and enforce their demands. This ought not so to be.

But from a purely economic standpoint the cost of an armed peace is foolish extravagance. Hundreds of thousands of men are maintained in comfort without making any return by useful production or employment. Hundreds of buildings, vessels, machinery and materials are employed without any result beneficial to mankind. Some men and some armament might be used to advantage to police the land and sea so as to put down evil-doers and maintain justice, but this might be and should be by international agreement.

The American Government, which has not had the name for having a large armament, has *increased its expenditure* for this purpose over one billion dollars, or 360 per cent. in the past eight years. The total amount now spent for the army and navy of the United States is nearly \$200,000,000. The annual increased expendi-

ture (\$134,000,000) over that of twenty years ago could be used to—

Double the present foreign missionary force.

Support workers in frontier fields.

Maintain hospitals and asylums.

Build schools and colleges.

Build and equip Y. M. C. A.'s.

Reclaim arid land.

Maintain forest reserves.

Make new roads.

Build and furnish libraries.

Fight tuberculosis and diseases.

Dig canals and improve harbors.

Build churches and Bible schools.

The amount of uselessly increased expenditure in the past twenty years by the United States is more than has been spent by all Christendom for foreign missions in a hundred years. The price of one battleship (\$12,000,000) would build 500 churches at \$24,000 each and would support their ministers on salaries of \$1,600 a year each.

Surely it is time that America gave an account of her stewardship. As long as a nation depends on the strength of her army and navy she will not depend on the justice of her cause. Strength of armaments are not to be compared with strength of character, loyalty, sobriety, morality and faith in God. A strong nation that develops men who love home and country and God will never be defeated by one that is armed to the teeth but has no justice in their cause and no moral strength in their manhood.

True missionaries promote peace on earth as well as peace with God.

TURKEY AND THE MASSACRES

IF it were not so serious and inhuman, it would be almost ludicrous to note the protest of Turkey to the European Powers against the alleged massacres by the Italian troops in Tripoli. Turkish memory must be exceedingly short, or the Turkish sense of propriety must be greatly lacking, or the government must claim to have entirely broken with the past history of Turkey, to permit them to forget the Armenian

massacres and the frantic appeals and threats of Christian governments to which the Turks turned a deaf ear. It is different when the Turk and other Moslems are the victims. This is a part of the religion of Islam—that “infidels” have no rights that “true believers” are bound to respect.

This sign of the times may be an evidence of the awakening of the Turks. Let us hope so, but there are not yet convincing evidences. Only recently the Turkish Government was responsible for the destruction of villages in Albania and the violation of innocent women. The Turk’s view of his responsibility to God and his relationship to man must be changed; he needs to have a new view of God as revealed in Christ and a new love for his fellow men as inspired by Christ. As long as he follows the Koran with its authorization of war against “infidels” the Moslem will be a barbarian.

This, however, is no excuse for massacres of Moslems or others by troops of civilized nations. The atrocities are denied by the Italians, but there is a great opportunity and responsibility resting on those who claim to believe in Jesus Christ to manifest His spirit of love and to “overcome evil with good.”

MISSIONARY STATISTICS FOR 1911

THE table of statistics of the Protestant Missionary Societies for the past year shows a continuous growth in the income of American and German societies, but a decrease in the British Isles and for Christendom. In America the Women’s and Laymen’s Movements are, no doubt, largely responsible for the growth in interest and income. It is difficult to diagnose the case in Great Britain.

The number of foreign missionaries has increased by 800, but native helpers number less than last year—or the returns from Britain are defective.

The number of native Christian communicants has increased by about 80,000 (according to statistics), but

about 75,000 adherents seem to have died or lapsed in British and American mission fields. The number of pupils is also less, if the returns are to be trusted. This is, no doubt, due to the improved national schools.

Evidently there is no reason for either pride or discouragement.

WISHES AND NEEDS

THE argument is sometimes used against the missionary propaganda that such work is presumption because the people of China and Japan, of India and Africa, are satisfied with their own religion and do not want Christianity. The argument is obviously so foolish that it would be not worthy of notice were it not that some good people are misled by it. In the first place, it is not true, but if it were the argument is false. The same course of reasoning would prevent interference with pirates and robbers, with murderers and thieves. It would put a stop to all reformation of drunkards and harlots, it would end our compulsory education and sanitation, it would open our ports to all aliens and undesirable and would stop every movement for human betterment which seeks to inspire the ignorant and degraded with a desire for higher and better things.

The Government does not follow this principle. The Filipinos have independence, but they need Christian liberty. Wise parents do not observe this rule. Children wish indigestible food, unlimited spending money and license to follow their own whims, but they need to learn self-control, obedience, wisdom and sacrifice.

The Chinese and Japanese, the Hindus and Africans, are ignorant of God and the laws of His universe. Left to their own uncontrolled and untrained desires and instincts, they will become a plague to themselves and to the world; taught to know God, follow Jesus Christ and love their fellow men and they will become Godlike, joyful in their own lives and a blessing to the world.

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1911

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1911, tho sometimes the year includes a part of 1910. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.

Collected and tabulated by REV. D. L. LEONARD, D.D. (See note on page 60.)

NAMES OF SOCIETIES (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Native	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board.....	1810	\$1,032,026	\$299,983	172	31	192	210	605	324	4,854	5,459	1,462	76,593	5,755	170,650	1,413	76,348	S. Africa, Turkey, India, China, Japan, Micro-
Baptist Missionary Society.....	1814	1,163,988	137,487	242	29	256	173	700	359	3,988	4,688	2,977	155,662	8,846	290,700	2,075	63,294	nesia, Mex., Spain, Austria, Philippines (20).
Southern Baptist Convention.....	1845	510,009	66,568	117	2	107	45	274	126	531	805	902	20,343	3,618	21,343	220	5,988	Burma, India, China, Japan, Africa, France,
National Baptist Convention.....	1880	25,713	1,200	18	34	45	..	97	..	85	182	132	8,100	500	4,500	50	1,365	Spain, Philippines (14).
Seventh-Day Baptists.....	1842	14,000	3,650	4	2	4	6	16	1	14	30	5	100	4	200	4	175	China, Japan, Africa, Italy, Mexico, Brazil,
Christian (Disciples of Christ)....	1875	457,924	70,158	100	3	73	60	233	15	941	1,174	293	15,780	2,514	42,500	137	8,146	Cuba (7).
Christian Convention.....	1886	19,531	1,116	8	..	6	2	16	8	32	48	48	1,063	117	3,500	44	2,858	Africa, West and East, West Indies, South
Christian and Missionary Alliance..	1897	298,264	8,140	102	30	93	73	298	40	458	748	170	4,250	705	6,500	220	3,170	America (4).
Protestant Episcopal	1835	855,042	127,881	80	54	60	103	297	145	892	1,189	401	11,529	1,488	24,460	218	9,185	China, India, Japan, Turkey, Africa, Philip-
Society of Friends.....	1871	87,000	10,000	27	13	27	37	104	9	160	264	81	3,900	300	7,000	45	2,297	pines (6).
Evangelical Association.....	1876	36,208	2,099	7	1	..	8	24	26	42	66	43	1,053	212	2,083	4	377	Japan (Tokyo, etc.) (1).
Lutheran, General Council.....	1869	50,000	4,600	11	..	7	9	27	3	350	377	306	9,926	925	16,953	211	6,099	W. Central Africa, India, China, Japan, South
Lutheran, General Synod.....	1837	137,000	19,000	20	..	15	13	48	2	753	801	540	14,128	4,175	40,198	311	9,140	America, Palestine, etc. (8).
United Norwegian.....	1895	83,559	411	20	2	20	13	55	6	122	177	82	1,128	335	1,819	13	436	Africa, China, Japan, Haiti, Mexico, Alaska
Five Norwegian Synods.....	..	74,965	2,442	25	63	29	15	132	14	130	262	147	3,641	1,080	17,000	66	1,540	(6).
Methodist Episcopal.....	1819	2,217,127	326,386	324	63	331	376	1,094	662	9,212	10,306	1,177	*275,887	*22,266	155,991	2,567	82,808	China, Korea, Japan, India, Africa, Bulgaria,
Methodist Episcopal, South.....	1846	780,170	46,512	99	10	101	140	350	120	720	1,070	302	27,017	3,371	10,000	135	10,817	Mexico, South America, Philippines (22).
African Methodist Episcopal.....	1847	15,015	4,762	6	8	8	2	24	12	35	59	83	2,796	253	6,000	14	830	China, Korea, Japan, Mexico, Brazil, Cuba (6).
Free Methodist.....	1882	65,065	1,390	21	7	25	24	77	5	128	205	104	1,112	169	653	47	604	Africa, West Indies, South America (4).
Methodist Protestant.....	1888	26,668	4,542	3	..	3	..	6	13	31	37	46	1,129	305	712	2	559	Africa, India, China, Japan (4).
Presbyterian	1837	1,718,526	464,597	332	109	361	228	1,030	244	4,253	5,283	1,868	114,166	18,174	260,000	1,645	60,526	Japan (Yokohama) (1).
Presbyterian, South.....	1861	452,513	25,200	89	45	92	68	294	15	215	509	58	16,580	2,500	33,342	50	3,965	India, Siam, China, Japan, Korea, W. Africa,
Reformed Presbyterian.....	1856	58,406	.....	15	2	16	12	45	..	55	100	16	528	77	1,045	23	852	Syria, Persia, Spanish Am., Philippines (25).
United Presbyterian.....	1859	332,388	236,239	45	17	54	68	184	93	1,347	1,531	683	35,693	3,833	76,591	404	29,429	China, Korea, Japan, Africa, Italy, Mexico,
Reformed (Dutch).....	1832	282,232	10,380	36	15	39	40	130	42	666	796	335	5,544	464	16,800	309	10,060	Brazil, Cuba (8).
Reformed (German).....	1878	105,000	2,500	20	2	20	15	57	18	125	182	73	2,400	300	4,800	6	680	Asia Minor, Syria, Cyprus, China (4).
German Evangelical Synod.....	1867	35,240	2,040	9	..	5	3	17	..	65	82	57	1,992	320	3,360	58	2,680	India (Panjab), Egypt, Eastern Sudan (3).
United Brethren in Christ.....	1853	97,136	11,170	23	4	23	13	61	19	141	212	210	4,335	714	11,607	44	1,633	India, China, Japan, Arabia (4).
Canada Baptist.....	1873	73,190	5,970	19	..	17	18	62	8	361	423	175	7,191	675	15,000	187	3,479	Japan (Tokyo, Sendai, etc.), China (2).
Canada Methodist.....	1872	317,279	38,141	27	13	27	159	226	9	275	915	191	3,900	387	7,000	95	4,152	India (Central Provinces) (1).
Canada Presbyterian	1844	283,702	27,543	79	169	73	54	375	10	540	354	286	12,076	450	25,000	254	14,750	West Africa, Japan, Porto Rico, China, Philip-
Other American Societies.....	....	585,119	73,130	210	113	227	85	635	68	715	1,350	297	35,750	2,235	60,440	258	11,732	pines (5).
Totals for America.....	....	12,290,005	2,035,247	2,310	838	2,361	2,072	7,593	2,416	32,236	39,829	13,550	876,292	87,067	1,337,747	11,129	429,974	India (Telugus), Bolivia (2).
Totals, 1910.....	....	11,908,671	1,688,075	2,328	809	2,448	1,850	7,267	2,476	29,193	37,007	13,558	835,103	82,085	1,344,157	10,632	515,108	4,152
Totals, 1905.....	....	8,120,725	1,382,500	1,777	369	1,612	1,312	5,145	1,949	22,047	27,086	9,448	569,720	58,476	1,102,706	8,638	303,835	Japan (Tokyo), China, American Indians (3).
Totals, 1900.....	....	6,115,759	817,008	1,442	373	1,419	1,220	4,454	1,725	17,829	20,064	7,987	400,616	31,681	1,016,386	6,252	240,263	China, India, New Hebrides, West Indies, For-
Baptist Society (England).....	1792	438,505	35,110	166	22	136	27	351	42	688	1,039	1,130	21,199	2,116	45,000	188	23,066	mosa, Korea, American Indians (7).
London Society (L. M. S.).....	1795	714,120	204,155	166	42	133	80	477	947	5,984	6,461	1,735	84,185	2,260	309,654	1,177	79,570	China, India, China, India, Africa, Madagascar, Polynesia,
Church Society (C. M. S.).....	1799	1,900,570	18,875	415	125	390	430	1,360	440	9,196	10,556	4,599	110,220	7,342	347,390	2,897	183,721	India (8).
Propagation Society (S. P. G.)...	1701	135,900	207,000	715	125	31	225	1,096	240	426	150	3,445	88,230	4,500	230,000	640	75,370	Persia, Palestine, China, Japan, India, Africa,
Universities' Mission.....	1858	215,500	3,550	36	28	..	73	140	18	161	301	97	5,200	425	16,700	140	8,330	North America, Australia, etc. (30).
South American Society.....	1844	85,825	111,660	15	15	22	28	80	..	6	86	46	1,960	57	3,280	10	715	India, China, Japan, Malaysia, Africa, West
Society of Friends.....	1866	139,160	15,960	42	6	36	32	116	442	1,040	1,156	253	3,209	3,120	21,977	147	6,729	Indies, etc. (32).
Wesleyan Methodist Society.....	1813	795,757	1,044,425	319	19	185	12	535	301	5,134	5,669	4,036	122,961	3,905	322,044	1,836	116,147	Africa (Lake Nyasa and Zanzibar) (2).
Primitive Methodist.....	1870	85,700	46,720	24	..	18	4	46	6	38	84	58	2,592	176	4,284	22	795	South America (3).
United Methodists (Free).....	1857	66,275	7,000	22	11	26	7	66	24	750	816	625	18,563	255	20,953	84	1,990	India, China, Malaysia, Formosa, Syria (5).
Presbyterian Church of England..	1847	193,940	24,750	29	20	30	35	114	47	401	515	336	10,885	912	39,181	187	4,000	N. E. India, Assam, France (Brittany) (2).
Welsh Calvinistic.....	1840	82,785	2,790	18	..	16	10	44	26	640	684	575	9,840	340	31,200	410	10,832	Africa (1).
China Inland Mission.....	1863	356,995	16,902	..	367	294	307	968	18	2,038	3,006	1,055	25,155	2,837	75,465	271	5,844	China, East and West Africa, Jamaica (4).
Established Church of Scotland...	1829	280,575	48,515	34	27	34	75	170	13	210	380	240	6,870	1,277	16,310	384	16,344	Palestine, India, China, Natal, Madagascar (4).
United Free Church.....	1843	827,520	487,414	155	71	148	136	510	62	4,206	4,727	1,590	52,713	3,821	45,840	1,770	112,240	India, China, Africa (West and South), West
Presbyterian Church of Ireland...	1840	332,288	17,240	37	34	36	28	135	16	1,054	1,189	504	6,643	1,082	16,374	136	4,841	Indies, Italy, Spain (29).
Other British Societies.....	....	2,342,780	217,240	340	1,020	905	878	3,243	79	6,950	1,093	1,481	105,220	3,147	158,200	688	43,762	China (Eighteen Provinces) (18).
Total British Societies.....	....	8,994,195	2,509,306	2,551	2,271	2,440	2,387	9,451	2,721	38,922	48,373	21,805	675,645	34,764	1,703,852	11,587	694,496	India, East Central Africa, Palestine, China
Totals, 1910.....	....	9,636,830	2,565,850	2,415	1,878	2,379	2,332	9,058	2,831	42,073	51,129	17,893	651,362	33,954	1,920,157	11,179	662,723	(4).
Totals, 1905.....	....	8,197,679	1,631,207	2,393	1,711	2,176	2,508	8,596	1,895	39,101	47,703	12,959	537,450	41,403	1,333,066	10,447	628,407	India, China, Africa (West and South), West
Totals, 1900.....	....	6,846,958	.....	1,818	2,590	2,082	1,789	8,309	1,869	35,836	44,765	10,178	364,584	31,250	1,149,608	9,160	437,874	Indies, Italy, Spain (29).
Basel Society (German).....	1815	427,653	100,152	156	8	129	26	319	56	1,681	2,073	721	34,823	2,190	62,822	668	37,077	China (Eighteen Provinces) (18).
Berlin M. S.	1824	327,452	105,385	117	21	111	16	265	25	1,138	1,403	549	33,683	521	62,970	336	13,651	India, East Central Africa, Palestine, China
Breklum (Schleswig-Holstein)....	1877	53,790	950	24	1	19	8	52	..	132	184	152	2,766	1,252	14,107	89	1,655	(4).
Gossner's M. S.	1836	120,809	9,592	48	5	8	..	61	35	899	960	507	30,388	2,156	112,887	265	8,634	Africa (East and South), China (3).
Hemannsburg M. S.	1849	124,300	24,682	67	4	67	5	143	7	672	815	163	41,232	927	70,000	190	11,230	India (Telugus) (1).
Leipzig M. S.	1836	166,806	19,571	71	..	70	..	141	28	853	994	375	11,437	502	23,720	368	18,020	India (Ganges, Chota Nagpore) (1).
Moravian	1732	199,164	220,931	150	37	176	13	376	36	132	508	980	33,553	1,327	102,642	247	30,504	India, South Africa, Persia (3).
North German.....	1836	62,320	14,125	24	3	15	10	52	3	206	258	153	4,072	427	11,780	164	5,820	South

WORLD-WIDE MISSIONARY NEWS

GENERAL

AMERICA

The World's Populations



RTHUR DOLLING'S paper in the *Strand Magazine* on "The Standing Room of Populations," shows the exceeding small-

ness of the standing room needful for the populations of countries of great importance in the world.

The world's population (1,800,000,000) could stand within the confines of the County of London (122 square miles).

The population of India (221,239,515) could stand in Manhattan Island.

The population of Spain (18,000,000) would go into the 1,000 acres of Bushey Park.

The population of New Zealand (897,657) could stand in the 50 acres of Buckingham Palace grounds.

The population of Australia (3,774,000) would go into Battersea Park (250 acres).

The population of Canada (5,850,000) would go into Hyde Park (400 acres).

The population of France could find standing room in Richmond Park (2,255 acres).

The population of Ireland (4,398,462) could be put into Kensington Gardens.

The Week of Prayer

THE following list of topics for the Week of Prayer is suggested by the Evangelical Alliance for the United States:

Sunday, January 7, 1912.—The Kingdom's Ceaseless Advance.—Mark 4: 26-28.

Monday, January 8.—Personal Faithfulness.

Tuesday, January 9.—The Church of Christ.

Wednesday, January 10.—Foreign Missions.

Thursday, January 11.—Home Missions.

Friday, January 12.—Interests Domestic and Educational.

Saturday, January 13.—Interests National and International.

Sunday, January 14.—The Supreme Desirableness of the Kingdom's Triumph.—Is. 54: 13; Matt. 6: 10.

Conference on Faith and Order

THE preparations are progressing for a conference to consider questions of Faith and Order, to be participated in by representatives of the whole Christian world, both Catholic and Protestant. The general plan of action includes (1) the enlisting of all Christian people in prayer for God's blessing upon the undertaking; (2) the securing of the appointment of committees or commissions in all Christian communions; (3) the arrangement of joint meetings for such commissions where convenient.

Seventeen of the leading Christian bodies in America, and one in Great Britain, have appointed their commissions, and overtures to the Roman and Orthodox Eastern Churches have resulted in expressions of friendly interest from Cardinal Gibbons and Archbishop Platon, both of whom desire to be kept informed of the progress of the movement, and have expressed the conviction that a clear statement of positions can result in nothing but good.

The Goal of Missions

IN the long run each nation must be converted by a ministry native to its own soil. It has taken a good deal of missionary experience to make this clear, but there are few mission workers who doubt it now. They foresee in every nation a time when every foreign missionary will have returned to the land from which he came out, and the propagation of the message of Christ will be left wholly to native tongues and native zeal.

But that time has not come yet. The missionary must stay for a considerable period longer, even in the most advanced of missionary countries, in order to make sure that the native church has strength to extend itself when left to grow alone.

Excuses for Not Giving to Missions

WHO is the man who ought not to give to missions?" This question was asked by the great American preacher, Horace Bushnell, and he gave a list of those who might justifiably refrain. They are as follows:

The man who believes that the world is not lost and does not need a Savior.

The man who believes that Jesus Christ made a mistake when He said: "Go ye into all the world and preach the Gospel to every creature."

The man who believes the Gospel is not the power of God, and can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world, who, with Cain, asks, "Am I my brother's keeper?"

The man who wants no share in the final victory.

The man who believes he is not accountable to God for the money entrusted to him.

The man who is prepared to accept the final sentence: "Inasmuch as ye

did it not to one of the least of these, ye did it not to me."

Missions as a Unifying Force

PROFESSOR BOSWORTH, of Oberlin University, has made the lucid and forcible statement that there are four things that bind men together: "(1) a common hope; (2) a common work; (3) deliverance from a common peril; (4) loyalty to a common friend. The Christian Church has all of these fundamental things to bind it together into a great united force for world conquest. It has a common hope for itself and for the world in Jesus Christ, the world's only Savior. It has a common work—viz., the task of carrying to every creature the message of God's love as revealed in Jesus Christ. It has deliverance from a common peril, and it has, in all its branches, loyalty to a common Divine Friend."

Commenting on these statements, Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, says: "The chief object which seems great enough and compelling enough to lead the churches into a genuine spirit of cooperation is the missionary enterprise. This is illustrated by the missionaries in every great mission field in the world working far more closely together than has yet been characteristic of the churches in the home land."

Parents of Volunteers

MR. LOUIS HEIB tells of an experience when he was giving a Y. M. C. A. address in a church in a New England town and were more prayers by Christian parents with the spiritual welfare of their sons. He was led to say that if there were more prayers by Christian parents dedicating their sons to Christian work there would be need of fewer prayers to rescue wayward boys from the downward path so many were treading. Mr. Heib says:

"After the service the minister's wife asked if I had noticed a blanched

look come over many in the congregation as I had dwelt on this particular point. She then pointed out the window to the finest house in town and told me that the owner was a leading official and member of the church where I had spoken that morning. The son had been to college for two years, and the previous autumn had written home that he wanted to become a Student Volunteer. The father was so opposed that he ordered his son home and got him employment with friends in New York city. Ten days before my visit the local papers had copied sensational reports of the boy's doings in New York which had landed him in jail and brought shame and disgrace upon the family."

God can not answer the selfish prayers of parents for their children without bringing disaster on the children. Rather the "uttermost part of the earth" with God than wealth and fame and social prestige for our children without God.

Roman Catholic Missions

ONE of the great Roman Catholic missionary societies is the Society for the Propagation of the Faith which was founded in 1822 and has its headquarters in Lyons, France. According to its published report its income during 1910 was \$1,342,000, an increase of \$55,000 over last year. France, in spite of its political and ecclesiastical troubles, continued to be the main source of the society's financial strength, French Roman Catholics contributing \$608,000. It is of peculiar interest to note that the Catholics of the United States came next, contributing \$268,000, or \$21,000 more than in 1909. Of this amount the Archdiocese of New York gave an even \$100,000, while \$29,000 came from Boston. From Baltimore came only \$3,500, tho it is the headquarters of the Roman Church in the United States on account of being the residence of Cardinal Gibbons. Catholics of Germany gave \$151,000, Italy \$53,000, the Argentine Republic \$45,000, Spain

\$35,000, and Mexico \$34,000 to this great French society, whose work extends throughout the earth.

Papal Missions to Protestants

THE attitude of Roman Catholics toward Protestant missions in the Latin countries is quite different from what these same Roman Catholics claim as a right for their missions in Protestant lands.

A letter from Very Rev. A. P. Doyle, of the Paulist Fathers, begs the privilege of informing us of "the missionary awakening in the Catholic Church which has for its purpose the explaining of the doctrines of the Catholic Church to non-Catholics." He assures us: "We have been growing quietly as a religious movement during the last few years and are now thoroughly organized, and have a corps of missionaries in the field who are already securing notable results."

Will Father Doyle feel equally fraternal when he finds Protestant ministers "explaining the doctrines of the Church to non-Protestant Catholics?"

A Cogent Appeal to Business Men

THE Men and Religion Movement is opening the eyes of both the pastors and the men of the churches to the small amount of real work that has been done heretofore by the men. One pastor of a large city church, having a membership of 674 men, discovered that only twenty-six were doing any kind of church work. The "Survey" which every pastor is asked to make in the interest of the Men and Religion Movement will prove a revelation to many in the suggested lines of work that Christian men may do.

Five Years of Y. M. C. A.

WHAT the Y. M. C. A. has accomplished in swelling its membership, filling its treasury, and in the work of its many branches which have so rapidly spread over America, would fill a book. Such has been its expansion that it now has centers in nearly 1,000

American communities, and in them can be found nearly every nationality that peoples this country, from the Syrian and Pole to the native American. Within a period of five years the Y. M. C. A. spent, in its various centers, fully \$50,000,000 for new buildings, costing from \$50,000 to \$500,000 each.

Y. P. S. C. E. Still Astir

THE Christian Endeavor Movement has gained more than 1,000,000 new members in the past two years. The funds for its headquarters building are now practically assured. During the whole existence its expenses have been paid from the profits of its publishing department. The movement for the closing of postoffices on Sunday and for the suppression of prizefight cinematographs originated from Christian Endeavorers. Nearly 25,000 of them are members of the Tenth Legion, *i.e.*, givers of one-tenth of their income.

To Increase Bible Study

WITH the second week in October, the National Bible Institute, of 156 Fifth Avenue, brought to a close its fifth outdoor evangelistic campaign. Starting in April, this campaign was maintained without interruption for twenty-four weeks, outdoor meetings being held at twelve different centers. Eleven hundred and fifty meetings were held during the summer, and more than 160,000 persons heard the Gospel preached. The audiences were composed largely of non-Christians, more than seventy-five per cent. having no connection with any Christian organization. Laymen contributed largely to the success of this campaign, more than 100 speaking at the various points. The winter program of the institute includes the conduct of an interdenominational evening school for Christian workers, which is holding its sessions every Thursday evening in the Marble Collegiate Church.

The Moody Bible Institute to Date

THIS institution has at the end of twenty-five years of operation assets to the value of about \$750,000. Its records show that the average annual outlay per student is about \$150. There were slightly less than 700 students last year, and a graduating class of 112. About two-thirds of the students were men. A correspondence department, with an enrolment of 519, is an important part of the institute's work. The officers of the board of management are prominent laymen—merchants and manufacturers—and it appears to be on a stable base.

Ministering to the Needs of Sailors

THE American Seamen's Friend Society is doing a good work among the 5,000 men employed upon the various ocean vessels, who are found in its neighborhood in New York each night. Four missionaries are employed to look after these wanderers of the deep when ashore, and last year these men made 323,644 visits to the institute. There are 156 bedrooms that are let to seamen for 25 cents a night, and they are always taken. There is a restaurant with good meals at a cheap price, game rooms, concert rooms, swimming pool, and reading room. There is a chapel called the Church of the Sea, where a prayer meeting is held every evening and regular services on Sunday. In the office is a safe in which the men may deposit their money, almost \$40,000 being received for them for varying periods last year.

Tuskegee to Date

BOOKER WASHINGTON reports that "during the past three years there has been a marked improvement in the regularity of the attendance of the student body. About 85 per cent. of the students now enter at the opening of school and remain until the close. There is an equally notable

growth in the individual character and worth of the students. In all the departments, 1,702 students have attended the school during the year. This number does not, however, include the average attendance of 240 in the winter short course in agriculture, the 204 in the town night-school, nor the 199 enrolled in the training-school, nor the 207 who attend the teachers' summer school, nor, of course, does this number include the thousands reached and helped through the annual meetings of the Tuskegee Negro Conference. Students have been enrolled from 38 States and Territories, and from 15 foreign countries."

Work of the Home Missions Council

THIS body, in which are represented all principal Protestant home mission societies, has retained former Commissioner H. B. F. McFarland, of Washington, to represent it in United States Indian affairs. Among Indians Presbyterians are spending \$160,000 a year; Congregationalists, \$40,000; Episcopalians, \$35,000; Baptists, \$25,000; the Reformed, \$4,000. There are 304,000 Indians, and they are slowly increasing in numbers, and vastly increasing in wealth. As a people, it is said by an officer of the Council, they are the richest per capita people in America.

A Novel Phase of Missionary Work

AN institutional church in San Francisco for the Japanese is proposed. Behind it are some of the leading Japanese citizens: the president and vice-president of the Japanese Association of America, the Japanese consul, the managers of the Oriental Steamship and of the Mitsui Companies, and Mr. Fujihara of the Yokohama specie bank.

A Self-imposed Income Tax

A NOVEL plan has been devised in a Presbyterian church in Milwaukee; and that is, the adoption of a self-imposed income tax for church purposes. The agreement

among members of the congregation is that all those having an income of \$1,000 or less will pay two per cent. to the church. Those who have larger salaries pay a larger percentage. On an income of \$3,000 and over the rate is five per cent. This payment is in full, and from those who pay it no other contribution is asked.

Battle Creek Medical Missionary Conference

THE fourth annual meeting of the medical missionary conference, held under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich., January 2 to 5, inclusive. Rev. Lemuel C. Barnes, field secretary of the Baptist Home Mission Board, is to preside over the conference, and the attendance of several prominent mission workers is assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attend, and the invitation is to all evangelical missionaries regardless of denomination.

An American Indian Association

THE first congress of the American Indians, at Columbus, Ohio, resulted in the organization of the American Indian Association for the civic and social betterment of the Indian people. Among the leaders in this new movement are Charles E. Dagenett, educated at Carlisle and subsequently establishing an employment bureau through which Indians are finding a field for their respective talents; Dr. Charles Eastman, of Amherst, the greatest writer of his race, now in the employ of the Government; Henry Roe Cloud, the only Indian who has graduated from Yale and who is now a student at Auburn Seminary; Dr. Carlos Montezuma, a full-blooded Apache, educated in Chicago and one of the greatest surgeons in the United States; Rev. Sherman Coolidge, an Arapahoe who is an Episcopal missionary; Arthur C. Parker, of the Seneca tribe, Indian archeologist of the State of New York;

Miss Laura M. Cornelius, of the Oneida tribe, a noted magazine correspondent; Mrs. L. B. Baldwin, of Washington, an Ojibway, in the Federal office of Indian claims, and Charles D. Carter, a Choctaw Congressman from Oklahoma. Christian men, ministers and laymen are behind this new Indian movement, but it is their purpose to improve Indian conditions through education, especially industrial education, in addition to religious effort.

By-products of Christian Missions in Cuba

WHILE the preaching of the Word, in uncompromising loyalty to the Lord Jesus Christ and the organization and up-building of churches are the chief work of the Christian missionary, benefits appear wherever the Gospel is being preached in sincerity and in truth, which may well be called the by-products of the Gospel, being an indirect fruitage of the good seed sown. Most important among these by-products of the Gospel in Cuba seems to be the creation of a purer civic atmosphere. Deep moral convictions are implanted by the Gospel and the necessary courage to avoid them is imparted. Social regeneration flows from a renewed heart, and a Christian man becomes soon an intelligent citizen. Self-control, civic integrity, truthfulness and honesty in business, purity in body and soul, all these are genuine fruits of the preaching of the Gospel. The children, trained in the knowledge and practise of Gospel ideals, grow up into a new generation which brings with it desire for purer politics, opposition to the Cuban vices of sensuality, gambling, cock- and bull-fighting, desecration of the Lord's Day and repression of the common cruelty to animals.

But beside the creation of a purer civic atmosphere, the missionary gives needed instruction in hygiene and teaches the need of sanitation and imparts a knowledge of the laws of health.

A third by-product is the indirect influence upon the priests and members of the Roman Catholic Church. They see the Protestant missionaries, whose consecrated lives become object-lessons. The priests begin to pay attention to their sermons, and even expository preaching is at times heard in their pulpits, together with the reading of the Scriptures and the singing of hymns in Spanish. Sabbath-schools and young people's societies are organized in Roman Catholic churches, and the Gospel is at work in the institution which has so long hindered progress in Cuba.

EUROPE

A Bible for the Jews

A PECULIAR interest attaches to the work of Rev. M. S. Bergmann, the well-known translator of the Holy Scriptures into the common speech of the dispersed of Israel. Needless to say, it is the exception to find Jews who can read the Hebrew Scriptures with intelligence. Just here Mr. B. has found his most important sphere of service: he has made versions of the Old and New Testaments into the forms of speech commonly known as Yiddish. Now he is adding a singularly interesting edition of the Scriptures to the list—a Diglot Bible, with Hebrew and Yiddish in parallel columns. Thus the Jews will be supplied, at one and the same time, with the Scriptures in their sacred tongue, and with the interpretation in the speech of every-day life.

Zionism Without Jewish Independence

AT the recent Zionist Congress in Switzerland a new interpretation was given to the old platform of the movement. There has been much opposition to Zionism because of the political aspirations of its leaders, who have been thought to be desirous of establishing a self-governing Jewish state in Palestine.

Professor Richard Gottheil explains that Zionism has been forced by cir-

cumstances to take on a somewhat different form. The change came a few years ago when the Young Turks deposed Sultan Abdul Hamid and won control of the affairs of the Ottoman Empire. From the moment the constitution was proclaimed it became evident that no such charter as it had been proposed to get from Abdul Hamid could be obtained under the new order of things.

The late congress has established no new institutions but decided to devote its energies to developing particularly the Palestine Land Development Company, which has already settled so many Jewish farmers in Palestine. Professor Gottheil said: "Our hopes in Palestine are intimately bound up with the welfare of the Ottoman Empire."

Dr. Julius Richter of Germany

DR. JULIUS RICHTER, who is undoubtedly the greatest German authority on missionary work among the heathen, intends to give his whole time to lectures and literary work in behalf of foreign missions. It is announced that he will leave the pastorate in the near future and accept the call as professor of missions to the Bible Training School in Bethel, near Bielefeld. Dr. Richter is one of the two editors of the *Allgemeine Missions-Zeitschrift*, the German scientific missionary magazine founded by the late Gustav Warneck, since the famous professor's death, and the editor of the foremost popular German missionary monthly, *Die Evangelischen Missionen*. He is well known in the United States and in Great Britain.

Student Volunteers in Germany

THE German Students' Union for Missions was founded in 1896 for the express purpose of enrolling student volunteers and arousing interest in missions among the students of the universities and theological schools. It now has 96 members, of whom 45 are engaged in active for-

eign missionary service (1 in Japan, 16 in China, 5 in the Dutch East Indies, 9 in India, 2 in Asia Minor, 10 in Africa, 1 in Australasia, and 1 in South Russia). Six of these members have been obliged to return to Germany, chiefly on account of illness. Of the 51 other members 2 are engaged in missionary work at home, while 49 are still pursuing their studies. Of the 96 members 28 are physicians or students of medicine, an especially encouraging sign because the vast majority of the students of medicine in the German universities used to be at best nominally Christian. The German Students' Union has been somewhat hindered by the students who are followers of the more liberal German professors of theology, in that they organized "Academic Missionary Societies" in nine of the German universities in 1910. These academic missionary societies do not aim at personal consecration to active missionary service of their members, but simply at the study of missions and the cultivation of general interest in them.

Present State of Moravian Missions

WHEN it was announced two years ago that, on account of a largely increasing deficit, the Moravians were forced to enter upon retrenchment in their extended and greatly blest missionary work among heathen in every part of the earth, regret was voiced from all sides. The report of the society for 1910 has appeared, and tells a wonderful story of God's continued goodness and care.

The income from all sources was \$472,864 in 1910, and the deficit of 1909, which amounted to \$63,894, was decreased to \$13,165, but the expenses for 1910 were far larger than the income, and the society still faces a deficit of \$32,706. This can be understood when we add that the Moravians number scarcely forty thousand. God grant they speedy relief through the friends of the work in all lands and denominations.

The missionary activity of the Mo-

ravians is greatly encouraging. In the 154 missionary centers and 155 out-stations, to which must be added 1,213 preaching-places, 150 ordained and 37 lay missionaries, together with 13 deaconesses and 176 wives of missionaries, were assisted by a native force of 102 regular workers and 2,134 helpers. The number of native Christians under the care of Moravian missionaries was 96,459 at the close of 1910, and 601 adult heathen had been baptized during the year, while 1,270 inquirers were being prepared for baptism. In the 347 missionary schools 30,504 children received Christian instruction by 759 teachers, and of these children 6,087 were heathen (3,404 boys and 2,683 girls), while the 192 Sunday-schools had 1,354 teachers and 24,357 scholars, viz., 7,434 boys, 8,783 girls, and 8,140 adults.

The work of Moravian missionaries extends to America, Africa, Asia, and Australia.

Forward Movement of German Societies

THE Neukirchen Missionary Society has been laboring in Java, Dutch East Indies, and in the Lamu and Tana districts of British East Africa. It decided a short time ago to extend its work in Africa, and sent two of its missionaries into the northwestern part of German East Africa upon a tour of exploration. These decided to occupy the thickly-populated district of Urundi, whose Sultan, Kilima, seemed to be of a friendly disposition. Since the caravan road from Lake Victoria to Lake Tanganyika leads through Urundi, the society has selected an important district for its new field of labor.

The Breklum Missionary Society has been planning for some time to add a work in Africa to its most successful work in India, where its missionaries have already gathered 11,556 baptized heathen in the seven missionary centers. At the annual meeting of the society it was decided to take up the battle against the rapidly advancing Islam in Africa, and Ger-

man East Africa and Kamerun are under consideration for the new work.

The North German Missionary Society was forced to declare, reluctantly, its inability to occupy the interior part of Togoland, and the Basel Missionary Society, which has already well-established and prosperous work in Kamerun and in the British Gold Coast Colony, has declared itself willing to undertake the work in the interior of Togoland, if the consent of the German Government can be had. Thus German societies, for the Basel Society is at least half German, are beginning to enter upon more active warfare against encroaching Islam in the German colonies of Africa.

General Missionary Conference in Sweden

PLANs are being made for a General Swedish Missionary Conference in September, 1912. All missionary societies of Sweden have been invited to appoint delegates to the number of 75 per cent. of their missionary laborers, so that about 300 delegates are expected. These delegates will discuss missionary questions (particularly technical questions), while addresses by specially selected men will deal with more general subjects, and large public meetings will enlist the interest of Christians generally. A missionary exhibition of books, photographs, etc., will be given at the same time.

Mohammedan Sect in Bulgaria

BULGARIA has about 600,000 Mohammedans among its three and one-half million inhabitants. One-third of them belong to the sect of the Jologhli (or Sons of the Road), which is called sometimes the sect of the Kizilbash (or Red-heads). This sect is found among Mohammedans everywhere, but especially in Asia Minor, in Kurdistan, in Mesopotamia, and in Persia. Its members are very numerous, and are generally counted simply as Mohammed-

dans, tho they do not belong to the Sunnites or the Shiites, or to any of the publicly known sects of Islam, the Dervishes or the Sufites. They are utterly distinct from all other Mohammedans in doctrine and thought, in customs and in practises and rites.

They keep their doctrines and religious practises secret that the Mohammedans may count them as followers of Islam, but when they are among themselves they deride Islam and declare its doctrines false. Many of their religious practises are similar to those of their Christian neighbors, and they have more sympathy with Christians than with Mohammedans, yet they are not Christians.

The Jologhly in Bulgaria are found in the villages, not in the cities. Their women wear no veils. Divorce is practically unknown and polygamy is rare. The sending away of wives, so common among Mohammedans, is strictly forbidden, and women are honored and are granted equal rights with the men in public meetings. An elder, called Dacdae, or Pir, presides at the meetings for worship, which consist in a number of ceremonies, and are held on the evening of every Thursday in the home of the elder. These ceremonies, as well as all their customs and practises, are transmitted by oral tradition, while their doctrines to a certain extent are committed to writing. The books containing these writings are kept secret. The Jologhli practise communism and hold all property jointly.

Pastor Anetaranian, of the German Orient Mission, whose description of this peculiar Mohammedan sect we are following, thinks that the Jologhli originally were Christians, because he has observed some peculiar customs and ceremonies among them which can not be explained otherwise.

One of the missionaries of the German Orient Mission has attempted to preach the Gospel to these Jologhli in Bulgaria during the past year. He has traveled among them extensively, and reports open doors and willingness to hear the Gospel.

Millions in Russia in Need

EIGHT million persons are in need of immediate relief owing to the failure of the crops in twenty Russian provinces. This startling announcement was made in the duma by Premier Kokovzoff in reply to interpellations concerning reports that famine threatened a wide area. Crops had totally failed, the premier explained, in twelve provinces and partly in eight others. Of the 12,500,000 inhabitants of the affected territory 8,000,000 are in immediate need of relief. The necessary measures would require, the premier said, the expenditure of \$60,000,000, of which amount the imperial exchequer would have to find \$44,000,000.

ASIA—MOSLEM LANDS

Progress in Palestine

SOME significant indications of the progress being made in the Holy Land are given by the Rev. A. E. Thompson. Under the new régime, a city government has been elected in Jerusalem, and before being chosen promises were made of water-works and a sewage system for the city. Land that was worth a penny a square foot years ago can not now be bought for three shillings; the rise in price being made by the demand for building purposes in the city. Farm lands that could not formerly be sold are now eagerly purchased. A harbor is being projected at Jaffa, and in some of the farm colonies the American reaping-machine can be seen at work.

Jewish University at Jerusalem?

NOT a few will be interested in the proposal to found a Jewish University at Jerusalem. The project is being advanced by Mr. Israel Abrahams, reader in Talmudic at Cambridge, and Mr. Rabinerson, the well-known Kieff millionaire. Mr. Rabinerson has likewise in hand a scheme for the endowment of scholarships, to be held by students of exist-

ing universities, with the obligation of pursuing literary or archeological research during a portion of each year at Jerusalem. The scholars are to be elected by an international board of Jewish professors and university teachers.

Moslems Crowding Into Christian Schools

EDUCATIONAL changes in Persia in the last year have been remarkable. While a few years ago no Moslem students came to the Christian schools, many are now thronged with Mohammedan boys and girls. In Teheran the boys' school has an attendance of over 300, of whom 180 are Moslems, and the girls' school has registered 235, of whom 116 are Moslems. In 1890 there was only one Moslem girl in this school.

Railroad Construction in Asia Minor

THE part of the railroad Constantinople-Bagdad, which extended from Bulgurlu to Ulukishla, a town located at the foot of the Bulghar Dagh, the ancient Taurus, was opened on July 1. Thus the eyes of the world are once more directed to the great future road for the commerce of the world, which has met more than usual obstacles in its construction.

The building of the Bagdad railroad was commenced eight years ago in Konia, and two years later 200 kilometers (about 124 miles) were finished, the town of Bulgurlu, at the foot of the Taurus, having been reached. Four years of inactivity followed. Then, in 1909, the work was commenced again from Bulgurlu toward Ulukishla and from Adana, south of the Taurus. As soon as the road over the Taurus and over the Amanus Mountains toward Killis has been finished, the most difficult and the most expensive part of the work will have been done, and it remains only to lay rails over the sand to Bagdad.

It is now being planned to hasten

the work so that it will be possible to travel the distance from Constantinople to Bagdad by railroad in 1917. It will remain a long journey, tho the distance is only 2,400 kilometers (less than 1,500 miles), because Turks do not believe in night travel, and it will still take five or six days of travel, but it will be a tremendous change for the better.

Kuweit Occupied

KUWEIT, in Arabia, is a strategic city in that great Mohammedan stronghold. Its occupation seemed essential to the faithful missionaries of the Arabian Mission, and Dr. Zwemer, Dr. Thomas, and Rev. Van Ess each tried to gain a foothold. They were refused entrance again and again, and after fifteen years of striving in vain to gain a foothold, they almost despaired of ever occupying it. When Rev. Van Ess was ordered out of the city he went to a little hill just on the border of the town, and there he prayed fervently that Kuweit might be opened to the Gospel.

Two years passed and the city still was closed to Christian effort. Then Dr. Bennett met the sheik of Kuweit in another city. He gradually won his confidence, so that the white doctor was called in when the Mohammedan ruler's daughter fell sick. God blest the art of the physician and a surgical operation restored her to health. In gratitude the sheik opened Kuweit unto the Christian missionaries, rented a Bible-shop to them, and finally sold them a plot of ground for missionary buildings. It was the little hill where Rev. Van Ess had prayed that God would open the city to the preaching of the Gospel. Thus God had answered the prayer of His child!

INDIA

Gospel Triumphs

SIR JOHN HEWITT—one of the great rulers of India—pays a handsome tribute to the work of the Salvation Army among the criminal tribes at Gorakpur and Morada-

bad. Not only are they saved from crime, but they are turned "from hopeless enemies of mankind into useful citizens." The Lieutenant-General, indeed, says a great deal more, and credits the Salvation Army with solving "a hitherto unsolved problem." This striking testimony to the power of God's grace to convert the hopeless enemy into the useful citizen is worthy of a permanent place in Christian records. It is well to have it proclaimed aloud on this high authority, that the Gospel—even among the most turbulent tribes of India—is still the power of God unto salvation.

Congress of Religions of All India

THE EVANGELISCHEN MISSIONEN reports that a Congress of Religions of All India was held at Allahabad in the beginning of the year. All sects of Hindus were represented, and among the speakers, beside these Hindus, were Islam, Buddhism, Parseeism, Judaism, and Christianity. The Christian missionaries thought that they ought to appear upon the platform together with the representatives of these false religions, because discussions and resolutions were prohibited and only concise statements of the doctrines and tenets of the different religious systems were permitted, so that a fine opportunity for the public presentation of Christianity was offered. They were greatly pleased with their success, because deep interest was shown by the audience only when a Christian missionary began to speak. This was probably caused by the fact that every Christian speaker seemed conscious of the importance and of the reality of the message which he was delivering, while non-Christian speakers delivered poor and unimpressive addresses. Once a Hindu repeated a Sanskrit prayer, but other Hindus did not show the least reverence, and did not even cease their loud talking. But when a Christian stood upon the platform and prayed, and all other Christian members of the Congress reverently arose

and joined him silently in the prayer, more than half of the whole assembly stood up and remained silent and standing until the prayer was finished..

Higher Missionary Schools in India

ACCORDING to the *Leipsc Missionenblatt*, the *Christian Patriot* calls attention to a regrettable schools of India. It is said that in many of these schools two or three teachers only are Christians, and they teach nothing but religion. Thus the scholars are continually influenced by heathen teachers, and the influence of the teacher of religion is still decreased by the fact that the heathen pupils of these missionary schools consider him a more or less necessary evil. The superintendency of the schools by heathen must necessarily be disadvantageous to the interests of Christianity. However, it must not be forgotten that Christian teachers, fitted for higher schools, are scarce, and that the higher schools in connection with missionary work in India are very numerous, perhaps too numerous.

Converted, Drugged and Made Insane

SEVERAL cases of insanity have come to public notice in Indians who have either become Christians or who were on the point of becoming Christians. It has been repeatedly affirmed that members of their caste or family, in despair at their conversion, have given them an herb or drug which immediately affects the brain. Definite confirmation of this has not been obtained, and some European physicians deny that such a drug exists. If the undoubted insanity which comes on suddenly is not due to poison administered in the food, it would be interesting to know how else the symptoms can be accounted for. The fact that a drug capable of producing insanity in a single dose is unknown to Western science is in itself no proof that such a drug is not known in India.

American School Stands First

IN the recent public examination of those graduating from the high schools of the Madras Presidency, the American Board's high school at Madura was at the top of the list for the district, so far as English is concerned, and much above the average for the Presidency. This result is all the more gratifying in that the stand of the school hitherto has been rather low, with but few of its students from the Brahman caste. Steady and hard work at the task of building up this institution, important both in its own field and as a feeder for the college, has thus won its reward.

The Gossner Mission Converts

THE Gossner Missionary Society, laboring in India, published its report for 1910 in brief form that it might awaken and strengthen the interest of its friends, so that, *D. V.*, its large deficit from preceding years (more than \$30,000) might be wiped out before the celebration of its seventy-fifth anniversary, on December 3. The work among the heathen Kols is marvelously blest, so that 1,984 heathen were baptized in 1910, and the total number of baptized heathen increased to 77,535, of whom 3,301 belong to the kingdom of Jaspur. There were 13,933 inquirers under Christian instruction at the close of the year.

The report contains a note of complaint concerning the selfish and hostile work of the Jesuits, who seriously hinder the fight against the national vice of the Kols, which is drunkenness, and who continue to do all they can to make proselytes. The work is also hindered by the death of two of the most experienced missionaries and by the return of several others to Germany on account of sickness and weakness. In the work among the heathen along the Ganges the missionaries have been encouraged by the baptism of 89 Hindus and the coming of 138 candidates for baptism, remarkably large numbers, for baptisms

of Hindus are scarce, and the Ganges Mission saw many years pass by without the baptism of any heathen. The number of baptized Hindus in this part of the work of the Gossner Missionary Society is now 757, while the missionary schools have 1,259 pupils.

The Darkness of Tibet

MR. R. CUNNINGHAM, of the China Inland Mission, writes in *The Bible in the World*: "Why Tibet remains in seclusion, the haunt of the recluse, may, I think, be explained by the one word, *Darkness*. Its people hate the light and shun civilization. Their minds and hearts are darkened; they are following a false ideal; they are trying to be and do good without divine strength. As a result, they are groping in dense night, and searching in vain for the very light which is shining on the borders of their land. Mission-work on the Tibetan border is very difficult, but not discouraging. The missionary does not here meet raw heathen, uncivilized pagans, or wild cannibals. He meets something harder than any of these; he sets his face and life against a well-organized system of 'Enlightened Darkness.'"

CHINA

Once a Glacier, Now an Avalanche

SAYS the London *Christian*: "For years China has been like a glacier, moving slowly, surely, but imperceptibly; to-day she is like an avalanche. The success of the revolutionary movement is nothing short of astounding. City after city quietly capitulates; and concessions have already been made from the throne which point to great changes affecting popular rights and liberties. When we remember the greatness of China's provinces — Szechwan, with sixty-eight millions of people, and Shantung, with thirty-eight millions—it is clear that such provinces are well worthy to be states; and if it is possible to compact the whole under one supervising government, the progress of China, and

therefore the progress of the world—and (may we not say?) the progress of the kingdom of Christ—should be enormously advanced."

Christianity in China

CHINA contains to-day probably 1,500,000 native Christians, two-thirds of whom are Roman Catholics, and the remainder are distributed among the various Protestant sects. Great Britain and America divide the labors of the Protestant work between them. England specializes on its literary and evangelistic sides, while America leads in educational and medical enterprises. England has largely given up Oriental educational work, chiefly owing to the failure of her efforts in India, which, seemingly, have ended only in spreading the spirit of revolt among the educated Hindus. There is but one English college in China, as against fourteen maintained by America.

More Missionaries for China

THE Liebenzell Mission, which is associated with the China Inland Mission in its work, sent out ten new missionary workers to China on September 3. Among them was its first medical missionary. He is a brother of the first ordained missionary of the society who was sent out twelve years ago.

Activity of the Y. M. C. A.

MANY of the government colleges throughout China are now seeking for foreign teachers, and the demand is steadily and rapidly increasing. In a number of cases, both in Japan and China, the Y. M. C. A. has been instrumental in securing for them Christian teachers and professors, and results have amply justified the enterprise. One government school-teacher, within a year, gathered around him an English Bible class of over 100 students, of whom twelve became Christians. The opportunities for splendid consecrated service in this great field are practically unlimited. The Y. M.

C. A. has been successful in gaining an entrance to the government schools in Tientsin.

Can Work as Well as Give

THE ninety-two members of two Chinese churches in Shansi have been volunteering shorter or longer terms of evangelistic touring. Their aggregate periods of free service amount to fifteen months. In Hunan the members of another church have systematically visited 1,448 villages out of 2,211 in their district, and hope to evangelize the balance this year.

JAPAN—KOREA

Christian Ideals Virtually Adopted

THE late Dr. J. H. DeForest testified during his last visit to this country that Japan had already virtually adopted Christian ideals. Polygamy still prevails there, but it is decreasing and men are becoming ashamed to own that they have more than one wife. Barbarous cruelty in the punishment of criminals is declining. Popular education is prescribed there; business methods are wholesomely improving; women are receiving better treatment—and our missionaries are chiefly responsible for this great enlightenment.

Testimony of a Christian Japanese

REV. GERMOSULEE has recently said: "The Japanese Methodist Church is the latest-born of Methodist churches. In 1907 the members of the Methodist Episcopal Church, of the Methodist Episcopal Church (South), and of the Canadian Methodist Church in the Japanese Empire, with the full consent of the Methodist churches in America, united and formed the Methodist Church of Japan, electing the Rev. Yoitsu Honda Bishop. The new church in 1907 began with 97 churches, 9,738 members, 106 ordained ministers, and 19,006 Sunday-school scholars. It now has 107

churches, 13,000 members, 138 ordained ministers, and 25,000 Sunday-school scholars.



BARON KANDA, the head of the higher commercial school in Tokyo, at a reception and dinner given recently in honor of Mr. Russell and Hamilton Holt, of New York, said:

"Let me, in this connection, pay a humble tribute to that noble band of American missionaries and teachers, who have consecrated their lives to the cause of moral and intellectual elevation of our people,—that noble band, headed by the late lamented Dr. Hepburn, who, with the crown of over fourscore years and ten, but with a still brighter one of his immortal work, left in the hearts of his pupils here, has recently gone to his well-earned rest. He has left behind him not a few pupils who have since risen to posts of great importance in the life of new Japan, among whom I may point with pride to my honored friend, the president of the Bank of Japan (Baron Takahashi) present to-night. But there are many Hepburns, Verbecks, Browns, and Williams, the lasting influence of whose labors it is impossible to overestimate. And I am glad to say that this noble band is constantly recruited, and is ever swelling, whose influence is deeply stamped upon the rising generation, and will be felt indirectly through generations to come."

The Influence of the Bible in Japan

MORE than five million copies of the Bible, in whole or in part, have been circulated in Japan during the last thirty years, yet the Word of God is still the best-selling book in Japan. The influence of the Bible is thus described by a writer in the *Japan Times*: "More than anything else, the English Bible, together with the presence of missionaries, has contributed toward the spread of new ethical conceptions. Christianity as a religion is yet far from making the conquest of this land, but its indirect

influence has been unmistakably great. Anglo-Saxon civilization came in with the glad tidings of emancipation of individuals from their social and legal bondage. The message consists of two words—freedom and responsibility—freedom in the social and political life, and responsibility in the spiritual and intellectual life."

Roman Catholic University for Japan

GERMAN missionary magazines report that the pope has approved the plans for the founding of a Roman Catholic University in Japan, and has entrusted the work to the Jesuits. The city selected for the new university is Tokyo.

Koreans and Japanese Fraternize

AN extraordinary intervention of Christian brotherhood to promote peace is noted in letters from Tokyo. The native Young Men's Christian Association of Tokyo invited thirty prominent Korean pastors to come to Tokyo and spend two weeks as the guests of the association, the avowed object being to promote fellowship and good-will between the Christians of the two lands, since it was feared that the political resentment of the Koreans against the Japanese conquest had created an unchristian feeling among church people of the conquering and the conquered nations. The Koreans enjoyed their visit thoroughly and good results are felt to have accrued from the plan.

Y. M. C. A. in Korea

THE Seoul Young Men's Christian Association was organized in 1903. It now owns a large lot worth \$20,000, paid for by Koreans, and a building valued at \$46,000. Its budget of \$11,000 is raised wholly in Seoul. It has a day school with a course of four years, which graduated eighty-four members last year; also industrial classes with shops, supported from local funds. The commercial output of these shops last year exceeded \$1,500. Of its 876 members, 872 are

in Bible classes! Last year 752 men became Christians in connection with this work. In a recent campaign \$5,000 has been raised for a gymnasium.

AFRICA—NORTH

Missions in the Nile Valley

IT is said that in the Nile Valley there are 55 foreign missionaries, besides their wives—37 men and women working in colleges, schools and hospitals; 46 native ministers, and 15 licentiates who are caring for the interests of 60 organized congregations, with a membership of 10,000 people. There are 560 native workers. Some 20,000 men and women listen every Sabbath to the preaching of the Gospel; 14,000 gather for instruction in the Sabbath schools; while the hospitals and clinics touch with the hand of sympathy and healing some 35,000 people every year. The harem workers visit 5,220 women and give them instruction and comfort in their homes.

Fifty-three per cent. of the whole cost of the American Mission in Egypt comes from the natives themselves.

A Great Annual Conference

THE Evangelical United Presbyterian Church of Egypt held its Annual Conference for prayer and spiritual edification October 10-12 at Sanaboo, a small town about two hours north of Assiut, by rail, and perhaps one and a half hours by donkey from the railroad. There is a rich man there who loves his "nation and hath built her a synagog" and a school for boys, one for girls and an orphanage for boys and girls. All were the guests of this man especially and the church of which he is a member, inasmuch as they all gave us a royal welcome. The man entertained us all in his own house or houses, for he has three or four, and when you realize that he fed, housed and supplied all the wants of a company not less than 300 for from three to four days you

will realize how large he is both in heart and in purse.

AFRICA—WEST

Kings at a Missionary Meeting

THE centenary movement of the Wesleyan Methodist Missionary Society is commanding deep interest in distant parts of the field. Rev. W. R. Griffin, of the Gold Coast, reports a meeting, at Cape Coast, in these terms: "The chapel was crowded. Five native kings were present with their retinues. The Ohmanhin (king) of Cape Coast presided, a man eighty-five years of age, who was nine years of age when our first missionary landed at Cape Coast in 1835. A great spiritual power rested upon the meeting. We held another crowded meeting at night; and before the day closed \$1,500 in cash, almost all in silver, had been paid in. We are hoping that the Cape Coast Circuit will raise altogether \$2,250." Mr. Griffin adds: "What hath God wrought indeed! Seventy-six years ago our first missionary landed here; to-day we have 200 native teachers, agents, catechists, and ministers; 31,000 full, trial, junior, and catechumen members; and about 100,000 people worshipping in our churches."

A Royal Missionary

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

AFRICA—EAST**Friendly Authorities**

THE influence of Bishop Hartzell's visit to Lisbon and his interview with the ministers there," writes the Rev. W. C. Terril, of Portuguese East Africa, "is having a great and helpful effect on our work. The officials know of it and their attitude toward our work is different. They respect it, for they realize that there is back of it a Church that is large and which stands for the best things in government and life. The Bishop's interview with the new high commissioner of the province and the recently appointed district governors also resulted in a good understanding on their part of why we are here."

To Undertake Home Missions

A BOARD of missions has been organized in the English Church mission in Uganda, Central Africa, with headquarters at Namirembe. Its work is to evangelize in the regions around Uganda, using the Baganda as missionaries as far as possible. Rev. G. H. Cassons writes: "There are excellent openings in the northeast, where the people are begging for teachers. About one hundred Baganda are now at work, but there are openings for twice that number."

OBITUARY NOTES**Arthur Lloyd of Japan**

REV. ARTHUR LLOYD, for nearly ten years a member of the American Church Mission in Japan, died at his home in Tokyo, October 26. Mr. Lloyd was born in India in 1852, while his father was serving as a colonel in the British army. He was educated at Cambridge and began work in Japan under the S. P. G. in 1883 as an honorary missionary, supporting himself by teaching in Government colleges. After six years he went to Canada to become principal of the Church school at Port Hope and professor of Latin in Trinity College, Toronto. The mis-

sionary spirit, however, carried him back to Japan in 1893, when he joined Bishop McKim's staff. For the next six years he was president of St. Paul's College, Tokyo, and did much to lay the foundations for its present effectiveness. After resigning his formal connection with the mission, Mr. Lloyd was appointed a professor in the Imperial University at Tokyo, but continued to give valuable volunteer aid to the Church's work. Hundreds of Japanese students have been led to Christ by Mr. Lloyd. His latest large publication, "Everyday Japan," is an interesting account of life as it is lived to-day in the Sunrise Kingdom, with some study of the reasons for Japanese customs. He was wonderfully versatile and could accomplish an extraordinary amount of work with little apparent effort. During the years of his connection with the American Church Mission he used all his salary for Church work.

Rev. Henry Mansell of India

A VETERAN missionary of the Methodist Episcopal Church in India, Rev. Henry Mansell, died on Wednesday, November 8, at Bristol, Conn. He returned to America from India in September, 1910, altho he had been on the retired list at his own request since 1902.

Henry Mansell was born in Ohio in 1834, and after pursuing his studies in Allegheny College, Meadville, Pa., he went to India in 1863 and labored in the present North and Northwest India Conferences. In 1877 a high school was established at Lucknow, which later became the Centennial High School and then the Reid Christian College. Dr. Mansell became the first principal, and later was the president of Bareilly Theological Seminary. He served as principal of Philander Smith Institute and presiding elder of Mussoorie District from 1893 to 1901. He was a tireless worker and an honored missionary whose work as translator and educator will long continue to produce results in Christian missions in India.



BOOKS ON MISSIONS AND MISSION LANDS



AN EIRENIC ITINERARY. By Silas McBee. 12mo, 225 pp. \$1.00, *net.* Longmans, Green & Co. New York, 1911.

A tour of Europe and the Levant is not in itself of unique interest, but a tour of these nominally Christian lands by a prominent Christian layman and editor in the interests of Christian unity is both unique and important. Mr. McBee attended conferences, and on his tour talked with high representatives of all branches of the divided Christian Church. The purpose of these interviews with the Ecumenical Patriarch of Constantinople and others in England, Germany, Russia, Italy, Egypt, and Constantinople was to discover the real content and spiritual value of oriental Christian faiths, and to learn how far their leaders were open to the suggestion of closer fellowship and cooperation with the Roman and Protestant churches. Unity, not uniformity, is the ideal which Mr. McBee desires. His six addresses and papers, that follow the description of the tour, emphasize the great fundamental doctrines and ideals that are held in common by all who believe in God as revealed in Jesus Christ.

The author describes the many remarkable changes that he observed in the attitude of the Greek, Armenian and even the Coptic churches toward Roman and Protestant Christians. He thinks that the end sought by division, the liberty to seek and live the truth, has largely been attained, and that the time has come to lose sight of our differences in our agreements—that now the same end may be attained better by cooperation and unity. Pope Pius X read some of the papers printed in this volume and declared that the Roman Catholic Church was ready, in the interests of unity, to yield all except the fundaments of

Christianity. The Metropolitan Bishop of Russia gave Mr. McBee his blessing and best wishes on his mission. The Coptic Patriarch of Egypt remarked that the visit had given him new ideas and new hopes.

The spirit of the mission and of the addresses is noble and Christian. The ideals are worth working for, and the results are beyond our power to estimate. The practical plans by which to promote cooperation, the decision as to what are essentials in faith and practise, and the outward manifestations of unity may awaken wide discussion, but faith in Jesus Christ, the son of God, and absolute dependence on Him for time and eternity form the center around which Christians must be drawn nearer together.

AMONG THE INDIAN RAJAHS AND RYOTS. By Sir Andrew H. L. Fraser. Illustrations and map. 8vo, 368 pp. \$4.00, *net.* Seeley & Company, London, 1911.

Sir Andrew Fraser is well known as the former Christian Lieutenant-Governor of Bengal and for thirty-seven years in civil service in India. There is no better living authority on the British Empire in India, and Sir Andrew writes forcefully and well. He is a distinguished man, honored for his ability, courage, force and Christian character.

The present volume describes Sir Andrew's life in India, his experiences and observations among Europeans and natives, in private and official life. He made friends with all classes and passed through some exciting times. There is great variety in the topics taken up, sad and serious, humorous and adventurous. The chapter on Christian Missions is sane and impressive. The author says:

"It is not easy to overestimate the importance of the beneficent influence

which missionaries have exercised in India."

"In Nagpur, where I was stationed for many years, I joined the native church and became an office-bearer."

"The power of the Spirit of life in Christ Jesus to cheer and purify the lives of men, and to elevate and transform their characters is the same in India as in England."

It is not easy to commend this volume with sufficient emphasis. It will be read for its intrinsic value as well as for the interest in the author and his theme.

THE CONVERSION OF INDIA. By Emil P. Berg. 16mo, 238 pp. 2s. Arthur H. Stockwell, London, 1911.

Here is an attempt at reconciliation between Christianity and Hinduism. The author looks on the attempted conversion of India to Christ as disappointing. He believes that the basis of the missionary appeal must be modified. A new method is advocated—along the line of liberal theology. In other words, let down the bars and Hindus will come into the Church. The "Reformed Christianity" of Mr. Berg is, to our minds, "deformed Christianity." It is heathenism that needs changing, not the Christianity of Christ. No doubt the religion as taught and practised by missionaries is imperfect. The great fundamental truths need to be emphasized, and the lives of Christians must witness to the power of God, but to win by compromise with evil is to lose. It is better for Christianity never to convert India than to convert it as Moslems convert the Africans. A reconciliation between Hinduism and Christianity is impossible unless one or the other loses its true character.

AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY. By Rev. Robert A. Hume. 12mo, 224 pp. \$1.25, net. Fleming H. Revell Co., 1911.

Dr. Hume is a missionary of experience and a forceful thinker and writer. He has made a careful study of India's religions and history, and writes very sympathetically of the systems which most Christians regard

as emanating from the devil. The book is worth reading, as it gives a Christian view of the religious system of the Hindus, but we doubt if the consensus of opinion among missionaries in India would uphold Dr. Hume in his views. It is true that historic Hinduism has many beauties and much truth, but the results of the religious system show its character. Like Shintoism, Confucianism, Buddhism and Islam, Hinduism is a mixture of beauty and ashes, of truth and error; they are dying religions and can not be regenerated. They contain no beauty or truth which is not found in Christianity. It is well to recognize their good points, but their adherents must forsake them and surrender to the claims of Jesus Christ.

TURKESTAN: THE HEART OF ASIA. By William E. Curtis. Illustrated. 8vo, 344 pp. \$2.00, net. George H. Doran Co., New York, 1911.

Turkestan is an unknown land to most travelers and stay-at-homes. Few, even among missionary students, could tell just where it lies, who are the inhabitants, and if any Christian missionary work is being carried on there. It is, nevertheless, a large and important country. Russia governs it with jealous eye and hand, but the land is full of interest and romance, and Mr. Curtis has lifted the veil to the reader.

Turkestan lies almost in the heart of western Asia, south of Siberia and between China and the Caspian Sea. It measures about half the size of the United States (exclusive of Alaska), and is settled by Turks, Tatars, Mongols and Chinese. The Christianity known there is that of the Greek Church; other inhabitants are Buddhists, Moslems and pagans. Protestant missions there are none. The nearest station is at Kashgar, in Chinese Turkestan. The Russian Government is jealous of any efforts to bring evangelical Christianity to the people. That they greatly need it none will doubt after reading Mr. Curtis's description. Bokhara cats spend more time on their toilet than

do Bokahara women. Foreigners are protected there, but the devil is not a foreigner. Opium smoking and vice are prevalent, slavery exists and liberty is unknown. The description of Turkestan is entertaining but oppressive to those who have compassion for their fellow men.

A FOUNTAIN UNSEALED. The B. & F. B. S. Report for 1910-1911. Illustrated. London, 1911.

There is nothing more impressive than the simple narratives of the progress and results of Bible distribution among non-Christian people. Here are stories from all over the world—stories that amuse, touch, thrill, inspire. They offer valuable material for missionary addresses, and prove that the Word of God is powerful and fruitful.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D.D. Volumes X and XI. 8vo. \$5.00 per volume. Funk & Wagnalls Co., 1911.

This series is a rich mine of religious information. In general it is presented as nearly as possible fairly and without bias and with sufficient clearness and fulness to make the articles of real and permanent value. The biographical sketches include such men as Robert E. Speer, Hudson Taylor, Bishop William Taylor, James M. Thoburn, Elias and Edward Riggs, the Schaffler family and others. The articles on separate fields are well written by men who know. Spain is fully described with reference to Roman Catholic, anti-clerical and Protestant forces. The South Sea Islands, Syria, and Russia are also well presented as mission fields. The theology is a compromise between conservative and liberal. There are articles on social service and socialism, and one on Christian Science which was approved by Mrs. Eddy and is followed by a criticism of its main features, well worth reading (by Rev. J. F. Carson, D.D.).

The whole work of reference is exceedingly valuable for students, teachers, preachers and writers. It would

be still more so if British and American subjects were as fully represented as are the German.

THE CHILDREN OF CEYLON. By Thomas Moscrop. Colored illustrations. 12mo, 96 pp. 75 cents. Fleming H. Revell Co., New York. 1911.

This series of little volumes reveal the similarity and contrasts between the Anglo-Saxon and other children. The children are all human boys and girls, but their environment, their training, their religions, customs, and ideals are different. The description of these differences are very instructive and entertaining; they also show the need of Christian training and the closing chapter illustrates what is being done through mission schools. This is an excellent book for junior children.

THE GALAX GATHERERS. By E. O. Guerrant. 8vo, 220 pp. \$1.00. Presbyterian Committee of Publication, Richmond, Va. 1911.

A missionary among the American Highlanders of Kentucky writes these "field notes" of his experiences among them, and declares that the truth he tells is "stranger than fiction." Dr. Guerrant, by his vivid pen pictures, has given us an excellent view of the Appalachian Mountain regions, and the untutored people who live there. He himself has been soldier, doctor, evangelist, of ability and success. The volume is full of human interest.

THE MINISTER'S SOCIAL HELPER. By Theresa Hunt Walcott. 12mo, 364 pp. \$1.00. Sunday School Times Co., Philadelphia. 1911.

Church social functions for all ages and conditions are made easy by the plans suggested in this practical volume. The ideas on socials, missions, work, and money-raising have been tested and have been contributed to the *Ladies' Home Journal*. Church, Sunday-school, and young people's committees will find this Helper useful without the faults of some committee chairmen—the plans need not be accepted if they do not appeal or apply.

IN A FAR COUNTRY. By Harriette Bronson Gunn. 8vo, 244 pp. \$1.00, *net*. Am. Baptist Pub. Soc., Philadelphia. 1911.

Mrs. Gunn gives mainly the story of her mother, Mrs. Ruth Lucas Bronson's, life and work in Assam, India.

YORK CONFERENCE REPORT, Feb. 10-14, 1911. 12mo, 268 pp. 1s. 6d. Friends F. M. Association, London. 1911.

The Edinburgh Missionary Conference has found many echoes in various parts of the world. This is one of them, held by the Society of Friends in Great Britain, to consider the commission reports.

NEW BOOKS

AN EIRENIC ITINERARY. Impressions of our Tour, with Addresses and Papers on the Unity of Christian Churches. By Silas McBee. Illustrated, 12mo, 225 pp. \$1.00, *net*. Longmans, Green & Co., New York, 1911.

PROFESSOR RAUSCHENBUSCH'S "CHRISTIANITY AND THE SOCIAL CRISIS." By I. M. Haldeman, D.D. Pamphlet, 42 pp. 10 cents. Charles C. Cook, 150 Nassau St., New York, 1911.

AN OPEN LETTER TO SOCIETY. From Convict 1776. With an Introduction by Maud Ballington Booth. 12mo, 160 pp. 75 cents, *net*. Fleming H. Revell Co., New York, 1911.

HANDBOOK ON FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, 1911. 103 pp. C. R. Watson, 200 N. 15th St., Philadelphia.

DOWN NORTH ON THE LABRADOR. By Wilfred T. Grenfell. Illustrated, 12mo, 229 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1911.

TEMPTATION. What It Is, and How to Meet It. By Philip E. Howard. 16mo, 92 pp. Sunday-school Times Co., Philadelphia, 1911.

THE YOUNGEST KING. A Story of the Magi. By Robert Hamill Nassau. Frontispiece, 16mo, 95 pp. 50 cents, *net*. Presbyterian Board of Publication, Philadelphia, 1911.

HUDSON TAYLOR IN EARLY YEARS. The Growth of a Soul. By Dr. and Mrs. Howard Taylor. Illustrated, 8vo. \$2.00, *postpaid*. George H. Doran Co., New York, 1911.

THE BROKEN WALL. Stories of the Mingling Folk. By Edward A. Steiner. Illustrated, 12mo, 219 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1911.

THE OLD FAITH AND THE NEW GOSPELS. Special Addresses on Christianity and Modern Thought. By Rev. A. B. Simpson. 16mo, 161 pp. 60 cents. Alliance Press Co., 692 Eighth Ave., New York, 1911.

EVERYMAN'S RELIGION. By George Hodges. 12mo, 297 pp. \$1.50, *net*. The Macmillan Co., New York, 1911.

UNDER THE PROPHET IN UTAH. The National Menace of a Political Priestcraft. By Frank J. Cannon, in collaboration with Harvey J. O'Higgins. \$1.35, *net*. C. M. Clark Publishing Co., Boston, 1911.

THE YELLOW PEARL. A Story of the East and the West. By Adeline M. Teskey. Frontispiece, 12mo, 208 pp. \$1.00, *net*. George H. Doran Co., New York, 1911.

SOUTH AMERICA OF TO-DAY. A Study of Conditions, Social, Political, and Commercial, in Argentina, Uruguay, and Brazil. By George Clemenceau. Illustrated, 8vo, \$2.00, *net*. G. P. Putnam's Sons, 1911.

THE CHANGING CHINESE. The Conflict of Oriental and Western Cultures in China. By Edward Alsworth Ross, Ph.D., LL.D. Illustrated, 8vo, 356 pp. \$2.40, *net*. The Century Co., New York, 1911.

THE COMING CHINA. By Joseph King Goodrich. Illustrated, 12mo, 298 pp. A. C. McClurg & Co., Chicago, 1911.

A GLIMPSE OF THE HEART OF CHINA. By Edward C. Perkins, M.D. Illustrated, 12mo, 95 pp. 60 cents, *net*. Fleming H. Revell Co., New York, 1911.

ACROSS CHINA ON FOOT. Life in the Interior and the Reform Movement. By Edwin J. Dingle. Illustrated, 8vo, 445 pp. \$3.50, *net*. Henry Holt & Co., New York, 1911.

Literary Note

The Authorized Biography of the late Dr. Arthur T. Pierson is being written by his son, for twenty years co-editor of the *MISSIONARY REVIEW OF THE WORLD*. The biography is to be published as early as possible in 1912 by The Baker & Taylor Co. of New York, and by James Nisbet & Co. of London. It will be based on the many private sources of information at the disposal of the family, including personal letters, diaries, published articles and unpublished manuscripts. It will include an intimate picture of Dr. Pierson's early life and training, his world-wide work for missions, the controversy connected with his immersion and ministry of Spurgeon's Tabernacle, London, and his connection with some of the great men and movements of the past fifty years.



SOME MISSIONARY SCENES IN THE CHINESE EMPIRE

1. A Peasant's Home in West China.
2. A Buddhist Tomb in Tibet.
3. Leper Mission Hospital, Kucheng.
4. A Chinese Christian Bible Woman.
5. Buddhist Pilgrims in West China.
6. Part of a Chinese Christian Congregation.
7. Demons Guarding a Temple Gate.
8. A Mission School for Girls, Shanghai.
9. Coming Men of China.
10. Four Generations of Chinese Christians.
11. A Lama Dance in Tibet.
12. A Mission Hospital in Manchuria.
13. Wheelbarrow Ambulance Bringing a Patient to a Mission Hospital.

The Missionary Review



of the World



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Old Series

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Vol. XXV. No. 2
New Series

Signs of the Times

THE NEW CRISIS IN MISSIONS



THE Church of Christ is bending its energies to evangelize the great world field, and is pouring millions of dollars and hundreds of consecrated missionaries into the vast heathen lands, but there is not reason for self-satisfaction or self-confidence. Among these millions of non-Christian peoples events are taking place which constitute a veritable crisis. While it is true that the whole world is restless, and America and Europe, Asia, and Africa are affected by the same dangerous symptoms of internal disease, the Oriental nations, long asleep and for centuries petrified in their traditions of life and thought and civilization, are reaching at a bound what it has taken the West ages of bitter experience to achieve. This sudden awakening has startled them beyond measure, and a veritable frenzy of iconoclasm seems to possess them.

But to these Eastern nations Western civilization means Western power, and not Western Christianity, which

lies at the foundation of Western progress. They imagine that mere secular and non-Christian education will give the desired power, and these have begun to shape the destinies of the Orient. That is the very core of the crisis, that the Orient believes that civilization may be achieved without Christianization, and that there is no need of breaking with the ancient religions of the fathers. In Japan especially an undeniable reaction toward the old national religion has set in, and anarchy, socialism, and Christianity are apparently identified by the Japanese statesmen. China has begun to educate her sons, but the schools are wholly secular and often hinder the work of the missionaries.

Thus, the psychological moment seems to have come, and an advance in missionary work throughout the Orient is urgently needed.

CHINA'S FAMINE AND FLOODS

A GREAT flood has devastated a part of the Chinese Empire, extending from Ichang, in the province of Hupeh, to Shanghai, on the coast, some 700 miles. The banks of the

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

Yang-tse-Kiang were obliterated, except in the highlands and around the walled cities and towns. The loss of life can only be estimated, but it is believed that thousands of persons have been drowned. At Wuhu the water rose higher than at any time of which there are records, so that 250 miles from the sea the water was forty-five miles wide. Millions of acres of land, hundreds of square miles of rice and grain fields, were submerged, and hundreds of thousands of villagers were driven from their homes.

In Hunan the Yuen River has again overflowed its banks in the prefecture of Changteh, and the distress there is also great. In North Anhwei and North Kiangsu famine conditions also prevail; this being the third famine within five years in these two provinces.

As in former calamities and famines, the people have left the devastated and famine-stricken districts, and are crowding the roads leading to the cities clamoring for food. Missionaries are besieged with appeals to take in more orphan children, whose parents have been victims of the latest floods. China is trying to make provision from her own resources for the sufferers, but rebellion and war are eating up all her available money. Native Christians are unable to maintain their church work in the face of these disasters. Therefore aid is urgently needed from American Christians, whose special prayers are also asked by all foreign boards.

THE NEW RULERS OF CHINA

CHINA'S great lack, since the days of the reform movements stated fifteen years ago, has been adequate,

intelligent, forceful leaders. This lack is not so noticeable in the present revolution. In the preparation for the revolt and in its management, there has been evident clear foresight, wise planning, fearless determination, and generally high ideals. There have been unwise steps and evidences of vindictiveness on the part of some, but these have not characterized the movement as a whole. In God and His plans for China, is the only hope for true progress and stability, but in the character of the new leaders there is great reason for hope that the new China will fulfil some of the ideals of a great nation.

With the advent of the new year, 1912, the revolutionists at Nanking proclaimed a Republic of China, and the delegates from the revolting provinces elected Dr. Sun Yat Sen as "President of the Provisional Government of the United Provinces of China." General Li Yuan Hung was elected Vice-President, and Wu Ting Fang Attorney-General. The old Chinese calendar was discarded and the Christian method of reckoning was adopted, with January 1st as the beginning of the new Chinese year and of the new Chinese Republic. Yuan-Shi-Kai, the Imperial Prime Minister, refuses to acknowledge the validity of the action, and insists on a national convention to decide on the question whether China shall be governed by a constitutional monarchy or by a republic.

There is grave doubt as to whether China is yet ready for a republican government. The people as a whole are not adequately educated, nor is the country sufficiently unified. There is great reason to fear that, tho the Chinese are more stable than Latin

peoples, there will be continued unrest and uprisings under anything but a very strong central government. Failure in the republic will bring about reaction and retrogression. China is moving: let her not move too fast and seek to accomplish in a day what requires a century. Let the goal be ideal, but let the progress toward it be step by step, and with adequate preparation.

It is too early to predict the outcome; for the question of the future government and the future leaders is not yet settled. There is, however, great ground for optimism in the character of the leaders of the progressive forces. Dr. Sun Yat Sen, the newly elected President, is a man of fine character and marked ability. He received his early education in a mission school in Hongkong, and is a baptized Christian who believes in following the teachings of Jesus Christ. General Li Yuan Hung, the Vice-President, is a very earnest evangelical Christian who is not afraid to let his light shine before men. Wu Ting Fang was baptized as a Christian when he attended a mission school, but has since become an Ethical Culturist. Liang Chi Cho, another leader of the revolutionists, is also a product of missionary teaching and an earnest Christian. He is one of the ablest writers in China, and became an object of enmity to many Chinese because of the strong pro-Christian character of his writings.

The influence of Christianity in China is sure to be felt increasingly as the days go on, but whether this will be by sudden revolution or by slow development it is impossible to predict. The future is in God's hands. Let Christians stand ready to see and cooperate in His plans.

TRIPOLI AND THE SANUSI

THE attempted annexation of Tripoli by the Italian Government brings for the first time a European Power into direct conflict with the Sanusi Order, the great organization which has done so much to consolidate and extend Islam in recent years, and which is at the back of the Pan-Islamic Movement. The order was founded in 1834, but its importance dates from the time when its founder withdrew into the Libyan desert and gathered his followers round him in the oasis of Jaghbub, on the eastern confines of Tripolitania. From these headquarters he sent his emissaries throughout the Moslem world, and with such success that all the great dervish orders are now affiliated with the Sanusi and accept the leadership of its head, the Sheik-ul-Mahdi.

The aim of the Sanusi order is the regeneration and extension of Islam, and the restoration of its uncompromising and warlike spirit. Its organization is quasi-military, and its members excel in a fanatical hatred of Christian domination in any form. They are responsible for the rapid spread of Islam in Africa. Tripoli has long been a stronghold of the Sanusi, and in the east of the province, at least, the Sheik-ul-Mahdi exercises an authority far more real than that of the Sultan. It is his opposition which the Italians have to dread. But the Sheik-ul-Mahdi is no hot-headed and reckless fanatic. Once before, when the Mahdi, of the Sudan, sought his cooperation, he showed this. Furthermore, he and his followers hate the Turks just as they hate the Christians. On the other side, however, the annexation of Tripoli is an attack on the Sanusi themselves. It

cuts them practically off from the sea. Should the Sheik declare war the position will be serious, for he has a trained fighting force of 25,000, and in the millions of dervishes he has a reserve of fighting men of a class whose reckless bravery is well known. Jaghbul is a strong fortress, and well supplied with modern weapons and ammunition. But the real danger is that of a religious war, causing the whole Moslem world to arise, and starting outbreaks of fanaticism everywhere, which would be disastrous to Christian missions among Mohammedans.

REAL PROGRESS IN TURKEY

THE evolution in Turkey comprized in its scope far more than the purely political development. Important changes commercially have taken place. Schemes for substantial advance in education have been under consideration, tho comparatively little for the quickening of the nation's intellectual life has been done. Educational hunger and thirst, instead of being supprest, have been stimulated, and it is tacitly acknowledged that there can be no hope of a strong, progressive, and influential Turkey without steady educational advance among its people. Even the local blunders of misguided officials, as especially in Albania, do not disprove this general advance.

In the sphere of religion, the new government has not been intent on overthrowing the rights and privileges of non-Mohammedan faiths, nor has it interfered in any way with the perfect religious freedom of all classes of the non-Mohammedan population. But it has regarded with aversion all attempts to use ecclesiastical organi-

zations as a means of differentiating politically between Moslems and non-Moslems. It has shown strong determination to weld together the various races in spite of religious differences and to make them practically one in the political life of the country. In this it has met enormous difficulties, and mistakes were made and occasionally lack of tact and fairness of spirit were apparent. In the city of Constantinople itself, where the population has rapidly increased, and the narrow, crooked streets and the famous "Bridge," the great central artery of the city's life, created vast difficulties for the enormously increased traffic, work on the new bridge has begun, and the streets are being improved by the lowering of heavy grades, the construction of sidewalks, the tearing down of projecting old buildings. The dogs, so well known to every visitor of the Turkish capital, have gone (but no other means of dealing with the garbage have yet been provided!), the streets are better lighted, and even automobiles rush about the streets. The freedom of the press has been respected by the Young Turks to a large extent, so that literature of all sorts and in various languages has wonderfully multiplied. Books and papers in general come into the country without censorship. The Bible is as freely published as in London, and in New York, and there is no official obstruction whatever to its circulation. Truly there is real, encouraging progress in Turkey.

BIBLE SCHOOLS IN THE ORIENT

THE movement for closer church relations has assumed large proportions and more definite shape in the foreign field than at home. The

wise and consecrated leaders of the missionary forces have seen the necessity of massing the forces and presenting an unbroken front to heathenism. Thus churches are practically united in some foreign lands, which are quite at variance in this country, and rivalries, only too frequent here, are quite out of date among the missionaries.

One of the latest developments in this direction is the establishment of Union Bible Training Schools in the Orient. A visit of Dr. W. W. White, of the Bible Teachers' Training School in New York, with two of his associate teachers, to China and Korea last summer brought the movement to a head. At Nanking he was greeted by a most representative body of 123 Chinese delegates, the leaders of the Church in China, and the Union Bible School of Nanking was established. It starts out most auspiciously, representing all denominations, and undertaken with the approval and backing of the various missions. Five missionaries are engaged in teaching and training candidates for the ministry and native helpers. Dr. J. C. Garritt, of the Presbyterian Mission, a well-known missionary leader, and fine Chinese scholar, has been elected president, and the theological students of the Methodist and Christian missions have been transferred to the Union Bible School.

In Korea a Union Bible School has been suggested as a memorial to the late editor-in-chief of this REVIEW, Dr. Pierson. This is part of a plan for a chain of Bible schools throughout the country. It is believed that similar institutions will be founded at other strategic points in the Far East, and that the unification of the educa-

tional forces will greatly stimulate the study of the Word of God, and quickly multiply trained native preachers and workers.

INDIA AWAKENING

THE last official census of India, which was taken in March, 1911, and whose figures have now been given out, has revealed some very surprising things. In spite of cholera, and plague, and famine, and wild beasts, the population of India (without Ceylon, but with Burmah) has increased from 294 millions in 1901, to 315 millions. Remarkably large is the increase in the Christian population. For instance, the Punjab contained 37,000 Christians in 1901, but now about 165,000, which represents the truly remarkable increase of 446 per cent. In Nagpur, in Central India, were 36,000 native Christians in 1881, 125,000 in 1901, and 177,000 in 1911. In Madras Presidency, with 41,000,000 inhabitants, the Christians increased 16 per cent., Mohammedans 11 per cent., Hindus 8 per cent. In Travancore, with 3,500,000 inhabitants, the Christians increased 30 per cent., the Mohammedans 19 per cent., and Hindus 12 per cent., so that now 25 per cent. of its inhabitants are Christians. The increase in the Christian population of the Bombay Presidency has been 116 per cent.; of the Central Provinces 169 per cent.; of the United Provinces 175 per cent.; and of Burmah 43 per cent.

These amazing figures do not indicate the spiritual condition, for many a Hindu registered as a Christian, tho he was nothing but a more or less regular attendant at missionary services, but they indicate at least that there is a marked change in the attitude of the

Hindus toward Christianity, and that multitudes are now ready to register themselves before the census-takers as Christians.

Additional signs of progress and moral awakening are visible everywhere. Even polygamy is growing unpopular, not merely because of the cost of living which has reduced it to such an extent that monogamy is getting to be the rule among common people, but because of the "awakening," due to the work of the missionaries.

Certainly there is a wide-spread movement in India, which may well call for thanksgiving to God, as it seems to indicate that the day is drawing near when its caste-bound millions will be emancipated and turn to Christ. Poor old sleepy, philosophizing India is pulsing with new life.

ISLAM IN JAVA

ISLAM was introduced into Java only about 400 years ago, but today practically the whole of its thirty millions are Moslems, tho their religion is not of a fanatical or ardent type. In spite of the present great national awakening upon Java (see *MISSIONARY REVIEW*, 1911, p. 326), the hold of Islam is not growing stronger, because the movement finds its ideal in Europe. Yet the number of pilgrims to Mecca has risen from about 3,000 in 1900, to about 8,000 in 1910, and every returned pilgrim is a center of religious enthusiasm and propaganda. The Moslem schools, found in almost every village, are now being reorganized and developed under government direction, tho they retain their distinctly religious charac-

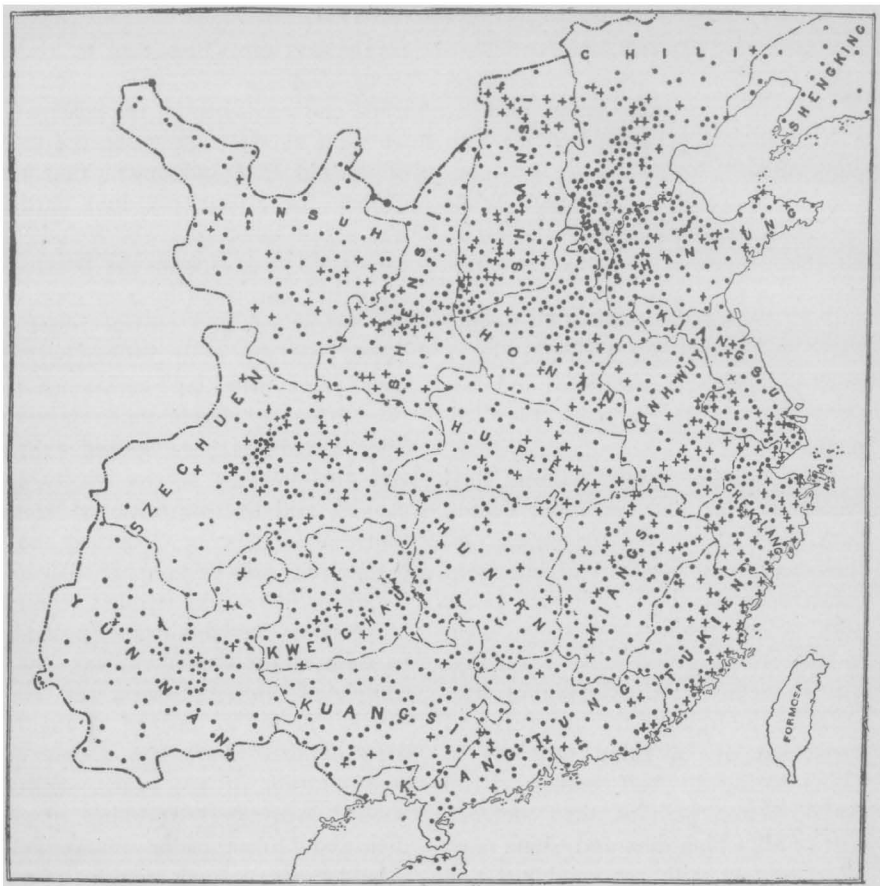
ter. Thus there is danger that a far stronger type of Moslem will be developed, so that it will be more difficult to approach its followers with the Gospel, and there is need of immediate larger Christian effort.

There are four great Dutch missions, with 131 stations and outstations, and with eighty European missionaries upon Java. Their schools contain more than 7,000 pupils, and about 17,000 native Christians are reported. These Dutch missions were organized almost one hundred years ago. The German Neukirchen Missionary Society, and a number of other societies, including the Salvation Army, have also workers upon the island, and report about 2,000 native Christians. Thus Java can not be called neglected, but large areas of it are practically untouched by missionaries.

A LAYMEN'S CONFERENCE IN AUSTRALIA

THE first general Conference of the Laymen's Missionary Movement in Australia was held in Melbourne on October 2 and 3, 1911. Sixty delegates registered, many of them leading business men of Melbourne, and a right spirit animated them as for two days they discuss the plans and method of the Laymen's Movement.

The conference is regarded as a beginning, and not as an end, by the leaders, who are now arranging for sectional conferences in various parts of the country, when groups of towns will join together in gatherings similar to that in Melbourne, and who are planning for conferences for city men in small towns away from large cities.

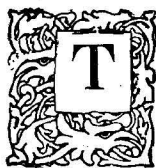


THE WALLED CITIES OF CHINA

Those having resident missionaries are indicated by a cross. There are 1,558 of these walled cities in the eighteen provinces, and only about 400 of them have resident missionaries. This leaves over 1,100 without any such workers.

CHINA—A RETROSPECT OF FIFTY YEARS

BY THE VENERABLE ARCHDEACON MOULE, B.D.



WO thunder-tones are in my ears while I write, which, with answering echoes and reverberations, seem to compel the attention of Christians and students of the politics of the Kingdom of God, more even than they claim the anxious interest of politicians and students of the world's history. The sounds come from China in her near past and in

her future unfolding at the very doors. Fifty years ago, when I first went eastward to China, the Taiping rebellion was raging, having almost reached its climacteric, and then, under our very eyes and with close contact, it passed to its fall. For thirteen years that long storm, with the thunder and lightning of war and the sweeping tornado of bloodshed and devastation, passed over China, and twenty million lives were sacrificed in

that struggle. To-day, as I write, another rebellion has begun, in some respects, and especially as an anti-dynastic movement, resembling the T'ai-ping revolt. Battle's voice has spoken and the result must be for a while uncertain, either of speedy success in all the provinces and the establishment of a new dynasty; or of speedy suppression of the revolt and a further term of trial for the Manchus; or, a third possibility, a protracted and devastating struggle, as with the T'ai-pings.

This double picture, these dual voices of war and rebellion, calling back, first of all, old memories, and then beckoning forward to imminent catastrophe or to a righteous peace with accompanying prosperity, seem to distract the mind when I set myself to review the intervening fifty years in the light of the progress and expansion of Christian missions in China during this half century. I can not do better, perhaps, than contrast, first of all, China then and China now, as to contact with her neighbors and the Western world, and as to changes in her own internal life and constitution. For one thing, now the long cords which seem to hold the nations apart through stretches of ocean or land, and the former comparative deliberation of locomotion, are tightened and drawn in and shortened now, by the facilities and accelerations of modern travel.

Modern Travel

Fifty years ago we might indeed have gone by a quicker route of seven or eight weeks to China, availing ourselves of the newly inaugurated overland route, through Egypt on camel-back or by rail, and then through the Red Sea and Indian Ocean to the

Straits and the China Sea, to Hong-kong, and the few ports open for trade and residence on the coast—but we went by the Cape route, the track of the old East Indiamen. Our tea-clipper, the *Solent*, 750 tons burden, was a fast sailer, and well found, but we were 112 days from the Downs to Shanghai, encountering a cyclone and the terror of its "central heart of peace," and the even greater peril of long calm near the pirate-infested Borneo coast. Since those days the Suez Canal has been opened (1870) and the steamer service vastly improved, and by this route or by the Canadian Pacific or American lines, the journey can be accomplished in a month or five weeks; while China can be reached overland from England—so soon as the *double* railway line is completed through Siberia and Manchuria—in twelve instead of the 112 days of fifty years ago. This one consideration of the near neighborhood, comparatively speaking, of heathen and Mohammedan mission-fields should supply a fresh stimulus to missionary zeal, as it supplies greater facilities for missionary enterprise. The specter of far and inaccessible distances, of long silence, of isolation and the sorrow of separation, for missionary recruits and for those left behind in the dear Western home, is largely laid now. With swift travel comes also frequent and regular postal communication. The one mail a month from Europe fifty years ago, soon changed to a fortnightly mail, with tenpence postage by Southampton, and eighteen-pence by Marseilles or Brindisi, is now expanded to three or four mails a week, soon, probably, to daily mails with penny postage; and the solemn silence of four months at

MISSIONARY STATISTICAL TABLES FOR CHINA*

THE GENERAL AND EVANGELISTIC WORK

(See article by Archdeacon Moule on "China—A Retrospect of Fifty Years," page 87.)

SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS							
		Year of First Work in this Field	Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	Total of Native Contributions in U. S. Gold
				Men	Women																
CHINESE EMPIRE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
American and Canadian Societies																					
American Advent Mission Society.....	1897	2	—	—	1	3	7	13	—	30	30	3	8	6	30	520	1,370	6	*800	\$100	
American Baptist Foreign Mission Society.....	1836	44	10	4	1	46	21	123	14	312	326	17	201	125	479	5,215	13,828	157	3,336	7,820	
American Bible Society.....	1876	1	—	—	—	6	7	—	—	174	174	6	—	—	—	—	—	—	—	—	
American Board of Commissioners for For. Miss.....	1847	31	9	6	—	36	31	113	27	565	592	17	299	104	1,012	11,000	13,927	72	2,326	16,255	
Augustana Synod, Evangelical Lutheran Church.....	1902	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bible Mission Society.....	1904	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	38	—	—	70	
Board of For. Miss., Methodist Episcopal Church.....	1847	56	17	21	11	68	73	241	165	1,487	1,652	24	228	267	1,231	30,191	53,312	516	18,420	39,226	
Board of For. Miss., Presbyterian Church in U. S. A.....	1846	86	27	13	5	96	47	274	42	1,019	1,061	26	658	129	1,936	20,041	*67,939	212	10,213	25,421	
Board of For. Miss., Reformed Church (Dutch).....	1842	7	2	1	—	5	12	26	13	94	107	4	50	14	139	1,714	3,524	*52	*2,730	5,430	
Board of For. Miss., Reformed Church in U. S.....	1899	7	3	—	—	3	8	6	24	1	21	22	2	5	3	103	200	*3	100	—	
Board of For. Miss., Ref. Presby. Ch. (Covenant).....	1898	6	1	3	—	5	1	16	—	6	6	5	1	24	75	*300	—	—	—	—	
Board of Miss., Methodist Episcopal Church, South.....	1848	21	1	1	1	23	25	71	24	105	129	5	22	27	307	2,190	*8,000	53	2,750	4,320	
Christian and Missionary Alliance.....	1887	33	—	—	—	1	28	20	89	—	100	100	26	6	89	731	1,031	—	697	2,339	
Dom. and For. Miss. Soc., Protestant Episcopal Ch.....	1835	27	9	3	—	13	27	27	116	28	274	302	11	78	23	299	1,961	6,285	86	3,193	5,301
Exec. Com. of For. Miss., Presbyterian Ch. (South).....	1867	31	6	3	—	35	19	93	10	98	108	12	46	16	286	1,395	*5,500	50	200	3,000	
First New Testament Church, Los Angeles.....	1907	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Foreign Christian Missionary Society.....	1886	16	6	—	—	18	8	48	23	105	128	8	20	10	92	714	*2,800	11	650	4,043	
For. Dept., International Committee, Y. M. C. A.....	1896	6	2	—	—	21	23	1	53	—	—	—	—	—	—	—	—	—	—	—	
For. Dept., National Board, Y. W. C. A., U. S. A.....	1903	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
For. Miss. Soc., United Brethren in Christ.....	1889	2	1	1	—	2	5	1	12	1	19	20	2	8	5	377	377	2	129	473	
For. Miss. Board, Southern Baptist Convention.....	1845	38	8	—	—	1	40	25	112	14	137	151	17	105	44	571	5,594	22,187	55	2,389	7,030
For. Miss. Com., Presbyterian Church in Canada.....	1888	17	6	2	—	19	8	51	11	70	70	5	28	2	273	1,346	*5,200	—	—	1,638	
Friends' For. Miss. Soc., Ohio Yearly Meeting.....	1890	3	1	2	—	—	5	11	1	37	38	2	5	2	20	177	892	2	289	456	
General Miss. Board of the Free Methodist Church.....	1904	2	—	—	—	4	5	3	14	—	9	9	4	1	—	—	140	—	32	7	
General Miss. Board, Church of the Brethren.....	1908	2	—	—	—	2	1	5	—	—	—	—	—	—	—	—	—	—	—	—	
Hague Synod China Mission.....	1891	5	2	—	—	1	5	2	18	—	82	82	4	39	4	150	567	*2,200	1,150	212	
Home and For. Miss. Soc., United Evan. Church.....	1899	6	—	—	—	1	5	2	14	—	14	14	3	2	4	30	70	*450	5	—	
Missionary Society of the Evangelical Association.....	1904	4	1	—	—	4	—	—	8	—	3	3	1	—	—	—	5	*20	1	507	
Missionary Society of the Methodist Church, Canada.....	1890	26	11	3	5	35	13	93	58	58	58	7	57	6	—	480	1,523	*7	*490	—	
Mission Board, Evan. Luth. Norwegian Brethren.....	1895	2	—	—	—	2	3	7	—	26	26	2	8	—	—	50	*200	—	—	—	
Scandinavian Alliance Mission (Mongolia).....	1895	4	—	—	—	—	—	—	8	—	—	—	—	—	—	—	—	—	—	—	
Seventh-Day Adventist Mission Board.....	1901	7	2	2	6	12	3	32	—	—	—	—	7	—	—	177	177	9	214	1,603	
Seventh-Day Baptist Missionary Society.....	1850	3	1	—	—	3	1	5	—	13	13	2	—	—	—	66	250	3	140	450	
Swedish Evangelical Free Church.....	1895	7	1	—	—	4	3	4	19	—	20	20	4	10	3	138	446	*1,700	—	—	
Swedish Evangelical Mission Covenant of America.....	1891	7	1	—	—	4	3	4	19	—	20	20	4	10	3	138	446	*1,700	—	—	
Trustees of Canton Christian College.....	1886	—	—	—	—	10	1	4	12	—	6	6	1	—	—	—	—	—	—	—	
United Norwegian Lutheran Church of America.....	1905	7	1	—	—	2	8	9	27	—	45	45	5	30	—	542	1,432	—	—	—	
University Medical School in Canton.....	1899	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Woman's Miss. Society, Methodist Church, Canada.....	1893	—	—	—	—	—	11	13	—	12	12	3	—	—	—	—	—	—	—	—	
Woman's Union Missionary Society of America.....	1869	—	—	—	—	—	3	7	—	12	12	1	—	—	—	—	—	—	—	5,881	
Yale Foreign Missionary Society.....	1902	3	1	—	—	1	1	7	—	5	5	1	—	—	—	—	—	—	—	1,400	
Totals, 41 American and Canadian Societies.....	—	517	130	73	109	587	440	1,812	366	4,963	5,329	252	1,923	802	7,106	85,749	215,523	1,304	51,026	132,476	
Australasian Society																					
Presbyterian Church of New Zealand.....	1901	2	1	—	—	3	2	8	—	15	15	1	1	—	—	102	252	—	—	—	
British Societies																					
Baptist Missionary Society.....	1877	37	10	4	—	27	14	92	—	267	267	11	328	*107	451	5,506	*22,024	139	1,484	1,392	
British and Foreign Bible Society.....	1809	4	—	—	9	13	—	26	—	1310	310	11	—	—	—	—	—	—	—	—	
Christian Literature Society for China.....	1887	—	—	—	—	—	—	—	—	15	15	1	—	—	—	—	—	—	—	—	
Christian Missions in Many Lands.....	1885	—	2	—	26	24	21	73	—	6	6	18	1	—	—	41	*160	1	80	—	
Church Missionary Society.....	1844	66	16	3	24	75	102	283	37	952	989	53	10	10	—	7,629	20,578	10	10	10,774	
Church of England Zenana Missionary Society.....	1884	—	—	—	—	—	45	48	—	103	103	13	—	—	—	—	—	—	—	—	
Church of Scotland Foreign Missionary Committee.....	1878	2	2	2	1	5	—	12	—	145	145	2	10	10	—	323	480	2,285	10	402	
Church of Scotland Women's Assoc. for For. Miss.....	1888	—	—	—	—	—	7	7	—	6	6	—	—	—	—	—	—	—	—	—	
Foreign Missions, Presbyterian Church of Ireland.....	1869	11	5	5	—	10	2	33	4	209	213	10	127	*20	927	1,969	11,473	160	4,237	6,715	
For. Miss. Com., Presbyterian Church of England.....	1847	19	9	6	3	21	22	80	34	340	374	8	204	*87	570	6,223	*25,000	10	10	14,209	
Friends' Foreign Mission Association.....	1886	43	21	6	9	11	4	27	—	82	82	5	36	5	42	144	2,063	10	624	603	
London Missionary Society.....	1807	43	21	6	9	55	27	155	12	454	466	20	300	10	10	13,083	23,190	13	1,048	13,222	
Mission to the Chinese Blind and Illiterate Sighted.....	1886	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
National Bible Society of Scotland.....</																					

sea with no word or whisper from home as we sailed round the world, is changed for the telegram which is laid on your table in London some time before it seems, by the hour affix to the form, to have left Shanghai. How very much may be done by this close and constant communication to cheer and strengthen the missionary army at the front, if the home churches and individual friends of missions will write frequently and fully to their friends and representatives abroad, as well as by their looking for news and information from the often overwhelmed workers themselves.

The Increase of Missionaries

But a more striking contrast meets our eye when we look at the changes in China itself. When we sailed for China in 1861 a great comet was blazing in the sky. We saw it through a rift in storm-clouds off the Cape of Good Hope, and it hung ominously over China when we arrived. It seemed to the Chinese and to the world almost as a sign in the heavens of the calamities which were devastating and almost ruining the land. The Taiping rebellion was at its height after ten years of conquest and bloodshed and confusion. The rebels still held Nanking, and had threatened Peking itself, and soon after swept down, menacing Shanghai and capturing Ningpo, till they were expelled from the last city and gradually driven back; and after two more years of desperate resistance were finally crushed in 1864, leaving China shattered and shaken after foreign war and internal conflict, from which perhaps even now she has scarcely recovered.

The effect of that rebellion on mis-

sion work in China seemed, for the time of its duration, to raise even higher and stronger brazen walls than those which Xavier mourned over as a barrier to Christianity. The few missionaries then in China, some of whom had been venturing a little way inland for exploration, were all driven back by the advance of the civil war, and were congregated in or near Shanghai, waiting for the possible opening of the gates, should the Taipings finally win or be finally overthrown. There were then in China, besides the missionaries of the Roman Church, scarcely a hundred from all the churches of the Reformation, and the number of Christians scattered up and down the coast, with no mission, church or station in the interior, was about a thousand. Forty-six years later, at the time of the Shanghai Conference of all missions, in commemoration of the centenary of Robert Morrison's arrival in China, I saw a remarkable reproduction of these numbers, one hundred and one thousand, in the Conference hall. That hall was a large room attached to the fine buildings of the Chinese Y. M. C. A., managed chiefly by their own Chinese committee with a Canadian resident adviser and head. The funds for this building were chiefly supplied by liberal contributions from friends in America. The hall passed out of the hands of the builders and decorators just in time for the meeting of the Conference. It was a memorial hall for the loving remembrance of the departed saints, Chinese and western, who had lost their lives in the Boxer uprising. Notice the wonderful progress of the Church of Christ, that the period of martyrdom has come. The Christians are numerous enough and

evident enough to excite the notice and animosity of the enemy—ay! and strong enough to face death—men, women, and children too—willingly and deliberately, waving aside the offer of reward and honor and wealth, if they will but revile Christ and trample on His Word—ready to face the fire and flood, the sword and torture, and thousands of them actually passing through these to their Lord's presence and glad welcome. In this hall, on the ground floor, were seated a thousand missionaries, and these were the chosen delegates and representatives of the four or five thousand working in the land—as many Christian workers, that is, chosen from a large number as there were Christians of all ages and classes in all China forty-six years before; and a hundred delegates and visitors in the gallery, and on the platform—that is, the full number of the missionary band in all China so long before.

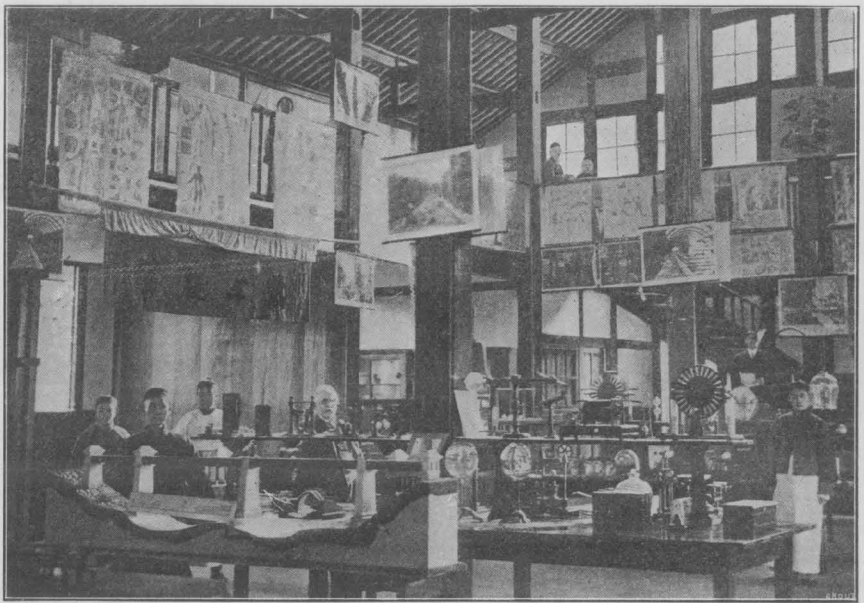
These missionaries, from Europe and America and Australasia are outnumbered by at least five to one by the great body of Chinese clergy and pastors, evangelists and school-teachers, working in the land, and represent a body of Christians nearly 200,000 strong in communicants, and quite half a million of baptized men, women, and children. It was felt at this conference, that so greatly had God blest and increased His Church in China, that this must be the last General Conference ever to be held in one place. No building can be constructed large enough to hold the numbers who should attend such a general gathering, including (as it must, of course, do in the future) Chinese delegates as well as English. We

must be content with provincial or district conferences, tho the sigh and the sob for union, which was borne on the air during the whole conference, must not be silenced or suppressed by such separate acts of council. This was perhaps one of the saddest and at the same time one of the most gladly significant signs, at this Conference. It was ascertained that there are more than 80 bodies outside the Roman communion at work for Christ in China, and 52 were actually represented at the Conference. Thank God, we could not but say, first of all, that missionary zeal has fired almost every Christian body in Christendom! But alas! was the answering note, why is it necessary that those who profess to believe the one faith once delivered to the saints, should insist on exaggerating their differences of mere expression, and dissensions as to the forms and institutions of the Faith, so as to divide themselves into separate organizations, clustered round individual and isolated Christian truth, instead of carrying their favorite and specialized beliefs into the communion of one Church, Primitive, Apostolic, Scriptural, Catholic, Reformed, in which harmonized and not isolated all these individual truths may be found, and so present to the world that wonder the convicting and persuasive power of which our Lord Himself prayed for and foretold—"That they all may be one, that the world may believe." This aspiration was almost continually expressed, but in differing forms and with different suggestions. I am not sure that we are nearer corporate union than we were fifty years ago, but Christendom seems more and more alive to the sorrow and shame of our unhappy

divisions, as year by year brings us nearer to the coming of the Lord and the great day of account.

It was noteworthy that the missionary delegates at the great conference which I am describing, came, I believe, from every province in China ;

per waters of the Yangtse River, Hankow being an open port 600 miles from Shanghai. This was a very definite advance, but being a treaty port, it was not so significant an advance as the tentative and afterward permanent extension of the C. M. S.



A SCIENCE LABORATORY AND MUSEUM IN THE Y. M. C. A., CHENGDU

certainly to-day missionaries are to be found living and working in each province of the empire. The contrast in this respect is significant indeed. With the exception of the Jesuit missionaries who had long before penetrated in disguise into the interior (tho statistics of Roman missions are not easily attainable), there were no resident Protestant missionaries or established stations in the inland districts of China in 1861. The departure of Dr. Griffith John, which I witnessed in August of that year, for Hankow, under the L. M. S., was the first penetration into the up-

to Hankow, the capital of Chekiang, four days' journey inland, in 1864, followed by the American Presbyterian mission to the same great city. Then three years later the mission with the specific name of the China Inland arrived, and starting from this same already occupied post, its wonderful history of expansion and penetration commenced, in which most of the other Protestant missions are now taking part. There has been in some cases violent and murderous opposition, as in the Changsha region in 1893, which was accompanied and followed by most truculent and virulent

placards denouncing and condemning to expulsion and annihilation all foreigners and Christians who should dare to violate the borders of Hunan. Farther south, also, in the inland regions of Fukien, at Kucheng, sudden fanatical attacks resulted in the murder of a whole missionary party, well loved not only by their own Christian friends, but by the people generally; and the Christian forbearance exhibited and the refusal of reprisals have left there, and in other places of martyrdom for Christ's sake, the result of Christian life and revival and growth. But in the great majority of instances, our advance and occupation, in the peaceful wars of the Lord, of city or country town, tho seldom unchallenged, have been effected by consideration and conciliatory action.

There are still great regions in the Chinese empire, and a very large number of cities, market-towns, and populous villages unoccupied, and scarcely touched by Christian missions. If there be, say, at the outside, two million five hundred thousand nominal Christians of all churches, Roman and Protestant, in China, that number, tho very large, compared with the few thousands fifty or sixty years ago, yet leaves 397,500,000 outside the fold of the Church, unconverted and largely *unevangelized*. I have not noticed the increased facilities for travel in China itself, which should encourage and stimulate us in endeavoring, in the power of the Holy Ghost, to grapple with this great problem of reaching the *unevangelized*. The increase of steam navigation on the inland waters of China and the rapid growth of the railway system in all directions, contrast startlingly with the

difficulties and delays of older travel; and while the facilities of travel may possibly unify the differing dialects of the Chinese spoken language, they will greatly help in gaining access to all the land.

Changes in Methods

The passage of the years in this half century now under review has not, however, in the writer's opinion, brought much change in the plans and agencies of missionary work. The building has grown indeed, and has been enlarged, but its foundations have not been altered nor its general plan deviated from. The cords have been lengthened, but the stakes, where any Christian work worthy of the name is established, are the same stakes, wherever planted. "Other foundation can no man lay than that is laid, that is Jesus Christ." No new method of any vital importance unknown fifty years ago is, so far as the writer is aware, now in operation. There has been great development and advance, but on the old lines; the change most notable, discusst below, is (if we mistake not) for the worse not for the better, retrograde not forward. Half a century ago, in the early dawn of what is called the modern age of missions in China, evangelistic work, as far and as wide as possible, took the first place. Medical missions were very early projected, and have grown and flourished wonderfully. Educational work, primary and secondary, with western learning and languages, was natural and successful among a people devoted to education. One of our Anglo-Chinese schools in Shanghai was founded quite sixty years ago, and is flourishing to-day.

Literary work, also, first the preparation and perfecting of translations of the Bible into *wên-lì*, the book language, and into *Kwan-hwa* and the other dialects of China, and then the preparation of books on the evidences of Christianity, and translations of our best theological and general literature into Chinese, and treatises and tracts for distribution, were followed, soon after the Taiping upheaval (which, indeed, in its outburst of a kind of revival of learning and thirst for the languages and literatures of the West, resembled the recent upheaval in China, culminating as it seems in the revolution of today)—by magazines mingling devotional and ethical articles with science pages and historical and geographical supplements. These magazines were very largely read by Chinese graduates competing in the examinations for their second degree which qualified for office, because into the examination papers some twenty years ago questions on engineering and mining and chemistry and other branches of science were one by one inserted in the place of the old questions on philosophy and ethics and government, drawn from their own ancient classics. This undermining process which has led, either for good or for evil, to the recent revolution in China's curriculum of study and examination, owes its origin largely to mission literature and mission schools. All these missionary methods and plans and agencies continue, very widely spread and in efficient force, and the hold which Christianity has acquired on the empire is a very definite and manifest one. It is now regarded, and especially since the Boxer uprising eleven years ago, not so much as

a foreign sect, and as such as of doubtful use and reliability, but as a power of supernatural and spiritual energy, so that now, not in the mere language of the Treaty of Tientsin, but in the estimation of many of the rulers and of multitudes of the people, it is regarded as a religion which teaches the love of others as we love ourselves. We hope this process of acceptance and peaceful conquest, but with deeper conviction and fuller knowledge, will be accelerated. But we utter, and that not without cause, this warning. If the churches do not awake and "consider their ways," there may be decline and death. If there be much talk about strategic plans and movements, instead of advance in force, frontal and on the flanks; if there be much discussion of problems and suggestions to meet merely imaginary new requirements in this new age; if there be dissatisfaction with the evidences of the Faith, which have satisfied deep thinkers of all ages; if a Bible dissected, and discredited in parts, be offered, instead of "the word of the truth of the Gospel" infallible and inspired; if our Lord's testimony to His Word be challenged, and the assumptions of scholarship be taught instead of the old certainties of deeper research; if, worst of all, evangelization and public preaching and from house to house, be put last and not first in missionary methods—then, it may be, (God forbid it!) that the glory of our work for great China may be even now departing.

Chinese Church Growth

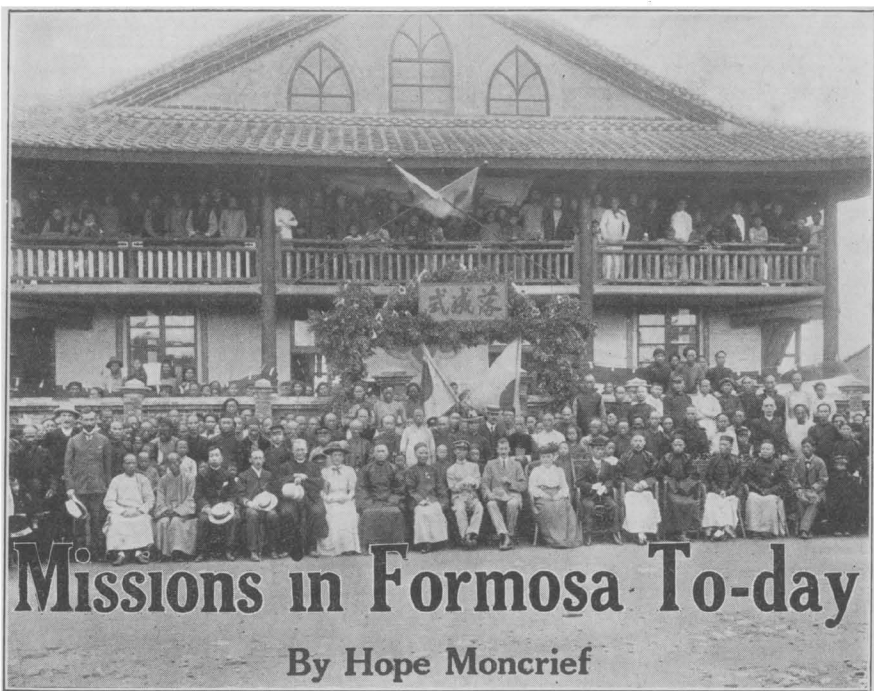
Meanwhile, the native churches—would that we could say rather, the one native Church of China—are de-

veloping self-support, self-government, and self-extension in many places, notably in the Swatow region, and in Chekiang and Kiangsu; and everywhere these principles are recognized as the marks of a living and growing church.

We must not forget that the establishment of such a Christian Church in China, through ever accumulating individual conversions and households and communities brought to God, has been from the first the goal set before the Western churches. Our chief fear has been lest a premature sigh of relief (if I may use such an expression) be heard in the west, the suggestion that even now we may leave the further evangelization of the Chinese nation to the Chinese Christians themselves. This is surely an error. So long as there are multitudes to be evangelized in China, and so long as the native Church, sorely pressed by the necessities of self-support and self-government, can not, without assistance, overtake the vast work of winning China for Christ—so long our work as evangelists and teachers remains, if they will have us in China. We must be content, however, much more than in days gone by, to act as colleagues, companions, fellow or even subordinate helpers, instead of being in the past, almost from necessity perhaps, leaders, superintendents, controllers. And with these altered circumstances we shall find that a large contingent of native agents, agents in the same sense that we are agents, paid of course when necessary, or voluntarily helping us, will be to the end an absolutely essential element in our machinery.

Two other reflections remain, and two other possibilities, in the opinion

of many, in this same connection. Has the time nearly arrived when we may safely leave to the Chinese churches, and to this enlightened, educated, and civilized people generally, the freedom and power (with the Bible, of course, in their hands) to think for themselves, to decide on their own form of religion, and perchance to invent or discover something better suited to the Chinese instinct than the forms and the dogmas and the institutions which we bring to them? Or, further, instead of this voluntary removal of Western influence, shall we be startled soon by a request not from the new government of China alone, but from the Christian Chinese churches themselves that we be good enough to evacuate the land and the field, and leave China in this, as in other respects, to the Chinese? What is our duty in the interval, which may be a short one? Not, surely, to sound as our farewell message doubt and criticisms of the Faith; and, with a kind of sympathetic recital of the heresies and schisms through which the Church, after long centuries, has won her way back to the faith and discipline of the earliest days; to say now, "Try your Chinese hand on some fresh heresies and schisms, or perchance on some new discoveries of truth." But rather this, "We commend to you the deposit we have received, dogmatic, precise, yet deep and broad and exhaustless in grace and wonder, as God's truth. So we preach, so ye believed, so teach others when our voices are silent. One Lord, one Spirit divine, one Faith, one Baptism, one God and Father of all, above all, through all, and in you all, in China as in all the world."



SCENE AT THE OPENING OF THE LARGEST CHURCH IN FORMOSA



FORMOSA under Japan is quite a different place from that under the Chinese twenty years ago. Then it was much the same as China. "The Chinese in Formosa," says a recent writer, "whether in town or country, laugh and weep as they did a thousand years ago; they have the same cares, the same anxieties about crops and business, the same planning to find wives for their sons and husbands for their daughters, the same dread of demons and offended spirits, the same longing for wealth and sons and honor the length of days, the same vague fear of death. The new thing in Formosa is this, not a little modification in their surroundings, a slight change in their customs, a shortening of their coats, a length-

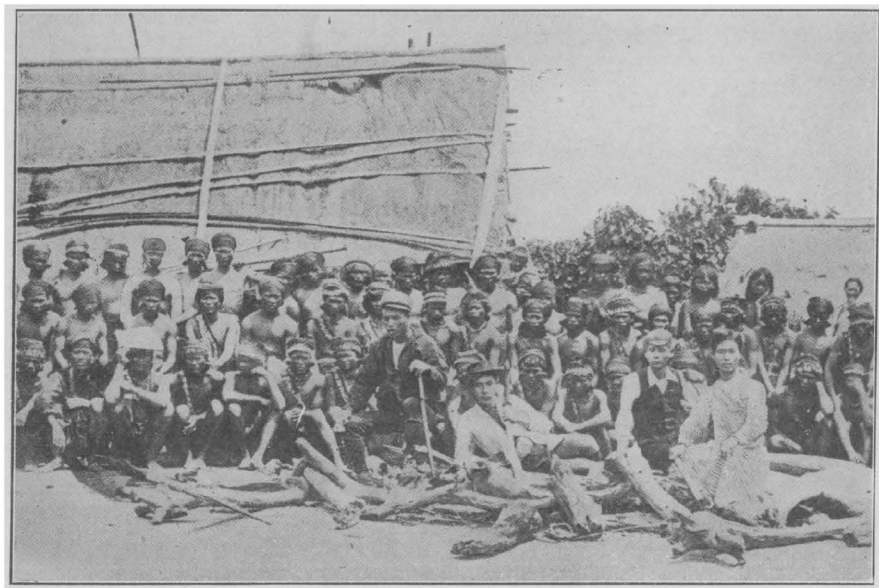
ening of their trousers, a tightening of their sleeves, some smattering of knowledge, a handful of foreign phrases, a taste of science, a touch of agnosticism."

The greater number of the Chinese population (over 3,000,000)* inhabit the broad, rich fertile plain on the west coast. They live in hamlets encircled by tall bamboos, whose welcome shade screens the thatched huts from view. Traveling along the railway line clumps of bamboo-trees are seen here and there all over the plain, and one who did not know the habits of the people would be inclined to ask, as a visitor once did, "Yes! Formosa is a very beautiful place, but where are the people?" Business and farm-

* In addition to the Chinese there are about 77,000 Japanese, and an estimated population of about 100,000 savages who inhabit the mountains and the East Coast.

ing may be said to be the chief occupations. But now conditions have opened up new pursuits and employments. "Large numbers find employment and good wages in government offices, in the camphor distilleries, in the tea plantations, on the railway,

nese gentleman. A new learning and new ambitions are taking the place of the old. In another generation it will be a rare thing to find a boy well-versed in Chinese literature. The Chinese classics are no longer taught in the schools in the same thorough



FOUR JAPANESE AND A CROWD OF MOUNTAIN SAVAGES, FORMOSA

and in the huge sugar-crushing mills; and away among the hills where enormous works are being opened to control the rivers so as to generate electricity, and then lead the water to irrigate vast tracts of land which at present are desert."* No longer does the old-fashioned Chinese scholar take the first rank in the time-honored quartet of employments—scholars, farmers, workmen, traders. The literary man with the long flowing garment has almost disappeared; and along with him have gone many of the old courtly manners of the Chi-

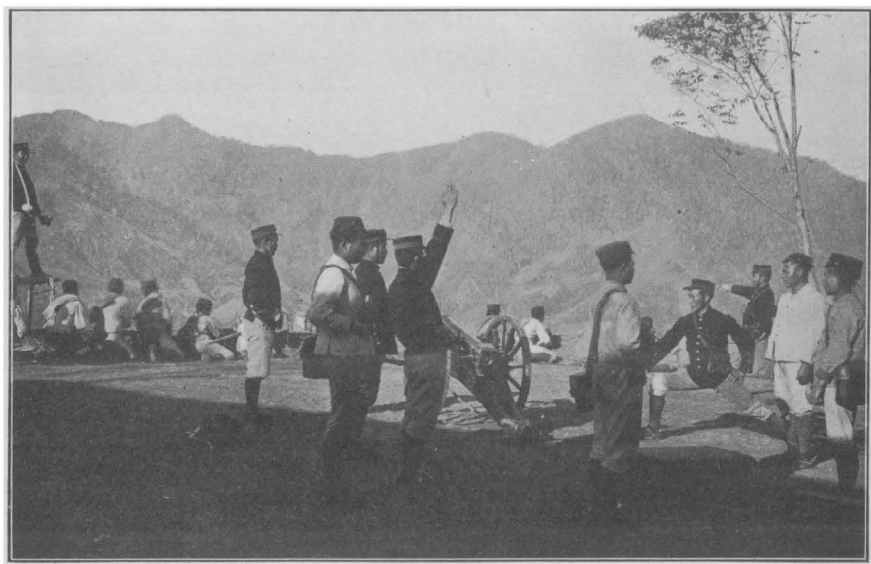
way that they used to be. Japanese is eagerly sought for its commercial value. Clerks and accountants in banks and offices and post-offices are now wanted, just as English-speaking men are wanted on the coast of China.

The coming of Japan has wrought many changes in the social life of the Chinese. Some of them are for good, and some for evil. The rites of property have become more secure. The endless feuds as to the ownership of land have come to an end. Courts of law have been established where a certain measure of justice is meted out to all, Christian and heathen alike. As an instance of the thorough

**Chinese Recorder*, 1909. Articles on Formosa, by Rev. D. Ferguson Simon.

way in which the Japanese deal with disease, the effort to exterminate plague might be mentioned. They levy a tax on every household of two rats. A fine is imposed on those who fail to produce the tax. Every rat is examined, and if found to be plague-infected the house from which the rats came has to be thoroughly cleansed and disinfected. During the last eight years 34,944,435 rats have

bling is unknown. A few weeks ago I met a drove of handcuffed men being led off to the central Formosa prison for secret gambling. The other day, when walking over the hills with a friend, we raised from a hollow a little group of gambling youths, who started up like game from a hillside heath. They fled like hares. I never saw Chinamen run so fast before. Opium-smoking among old smokers is



JAPANESE SOLDIERS ATTACKING HEAD-HUNTING SAVAGES IN FORMOSA

been destroyed. Twice a year every house and shop has to disgorge all its effects, and be thoroughly cleaned out. Rows of tables line the streets, covered with bottles and boots, and fruits, and boxes, and tins and cans, and pots and pans, while an inspector passes along and goes in to see that the shops have been properly cleaned. Fancy Broadway, New York, or Fleet Street, London, having to undergo an ordeal like this! Then there is such a complete and thorough system of espionage that open crime such as theft or gam-

tolerated, but new licenses are not easily obtained. Thus the government have reduced and almost abolished violent crime. As a man said when preaching with me in a village the other day, "Is not this a time of peace? Tether your cattle to that tree over the night, and who will dare to come and steal? What a change from the former time!" The Japanese are demonstrating in the eyes of all that much that is good can be brought into the social life of a people by making crime difficult.



BUFFALOES USED TO CRUSH SUGAR-CANE IN FORMOSA

"When all is said and done about the Japanese occupation of Formosa," says Mr. Ferguson, "one can not but acknowledge many improvements. I think I am safe in saying that, barring the savages on the high mountains, there are few places in the world where life and property at the present time are so safe. Some of us can remember days when to travel unprotected during the Chinese New Year season meant a likelihood of being attacked and plundered, and possibly killed by highway robbers."

It is fairly evident that the Japanese are exploiting the island of Formosa for their own benefit. They are here to develop the resources of the island primarily for themselves. The other day, when the engineer in a sugar-mill was explaining to me how the modern machinery extracted 80 per cent. of the juice out of the cane, twice as much as the old native mill drawn by cattle, I thought, "Well! that is just an illustration of how the

Japanese are squeezing as much out of the island for themselves as they possibly can." Of course, the Chinese benefit accidentally, and possibly they are grateful. On the whole, the younger generation is pleased with the new order of things. But they do not love the nation that rules. Their attitude is one of cordial dislike or even hatred. They are fully alive to the benefits the Japanese have introduced. But altho like the dogs, they do eat fairly big crumbs that fall from the master's table, it is not to say that they would not prefer to share in the feast. The other day a missionary was speaking of progress and awakening in China. The question at once sprung to the lips of his Chinese friend, "Then do you think some day China will be able to win back Formosa?" That is the hope that lies concealed in the hearts of 100 per cent. of the Chinese in Formosa.

The mission work on the island is shared by two churches, the Cana-

dian Presbyterian in the north, and the English Presbyterian in the south. The work of the former was opened in 1872, and for long carried on single-handed by its able and vigorous founder, Dr. Mackay, author of a book entitled, "From Far Formosa." The mission of the English Presbyterian Church was founded a few years earlier, in 1865. The field is an ideal one in the sense that we have no sectarian rivalry.* The island is divided between the two missions, and each works its own separate field. There is reason to hope, however, that ere long the two native churches will be united in one. Both missions have established schools, hospitals, and theological colleges. From the beginning the preaching of the Gospel has been the great aim. The mission-

aries have devoted much time to the training of pastors and preachers, the organization of the native church, and aggressive evangelistic effort. Medical work has been richly blest, especially in the early days, and through the ministry of healing the love of God has been revealed to not a few. At the present time in connection with the two missions there are eighteen foreign missionaries; 9 native pastors, 110 unordained preachers, over 300 elders and deacons, a membership of more than 5,000 in full communion, and a worshipping community of many thousands. The givings of the native church total a sum of some 15,000 yen (a yen is about a half-dollar gold). A missionary magazine, published in roman letters in the south, has just attained its semi-jubilee, and has a circulation of 1,000 copies a month. "Early in January, 1905, on an appointed Sabbath, a census of church

* There are one or two straggling Roman Catholic chapels and several Spanish priests on the island. They don't trouble us much.



A BUFFALO FIELD CART IN FORMOSA

attendance was taken in the English Presbyterian Church Mission. Absolutely no special preparation was made for it. Apart from the preachers few knew they were being counted. The actual attendance in South Formosa in eighty-seven places of worship was 12,931. The census also showed that there were 4,079 who could intelligently read the Bible in roman letters.* The Gospel has now been brought well within the reach of the Chinese nese population.† Churches have been placed at almost every strategic point. But much remains to be done. The little groups of worshiping people are few in numbers, and feeble in strength. Thousands have never heard the Gospel. To many who have heard once and again it is nothing more than a strange tale. Altho in a sense the entire field is possest, the work of evangelization is only beginning.

The progress of Christianity can not, however, be demonstrated by figures. These may serve a useful purpose. But its ultimate success is assured rather by the presence of a few choice men and women, than by large numbers of "converts." And so it is in this that we rejoice, that here and there in market towns and remote villages there are those whose lives bear unmistakable evidence of the transforming power of the religion of Jesus Christ. The patience, and courage, and steadfastness, and zeal, and liberality of the Chinese Christians, when placed against the dark background of heathenism, shine with

a clear and steady light. Many a time we are put to shame when we see a poor farmer giving 10 or 20 yen to the building of a new church. How eager some are to tell the glad news of salvation to friends and neighbors. How ready they are, if need be, to suffer for Christ's sake and the Gospel's. The quality of the Christians and the success which has attended the preaching of the Gospel in Formosa are set forth in the pages of a book entitled "The Heathen Heart," which a well-known Presbyterian minister in Scotland has called "the most illuminating book on missions I have ever read." It is written by Mr. Campbell Moody, formerly missionary in mid-Formosa. He is probably one of the most successful evangelistic missionaries of modern times. The book finds little use for statistics; but one lays it down with the conviction that the Gospel has begun to take its redeeming grip of Formosa. To those interested in the progress of the Gospel not only in this island, but in all China, I warmly commend this book.

A great change has taken place in the conditions of mission work since the coming of the Japanese. Formerly things were much the same as they are in China to-day. To become a Christian often meant the loss of all things. Many of the older converts suffered in this way under Chinese rule. One of our pastors forsook all when a mere lad to follow Christ. But that day has gone past. No man now can seize a neighbor's goods just because he is a Christian. A certain measure of civil and religious liberty has come with Japanese rule. The hand of the oppressor is restrained. Persecution bitter enough still prevails. But a Christian man

**Chinese Recorder*, 1909. Article by Mr. Ferguson.

† No work as yet has been opened among the savages. Both missions have a few stations among the half-civilized aborigines. The way, we hope, will soon be opened up for an approach into the savage country.

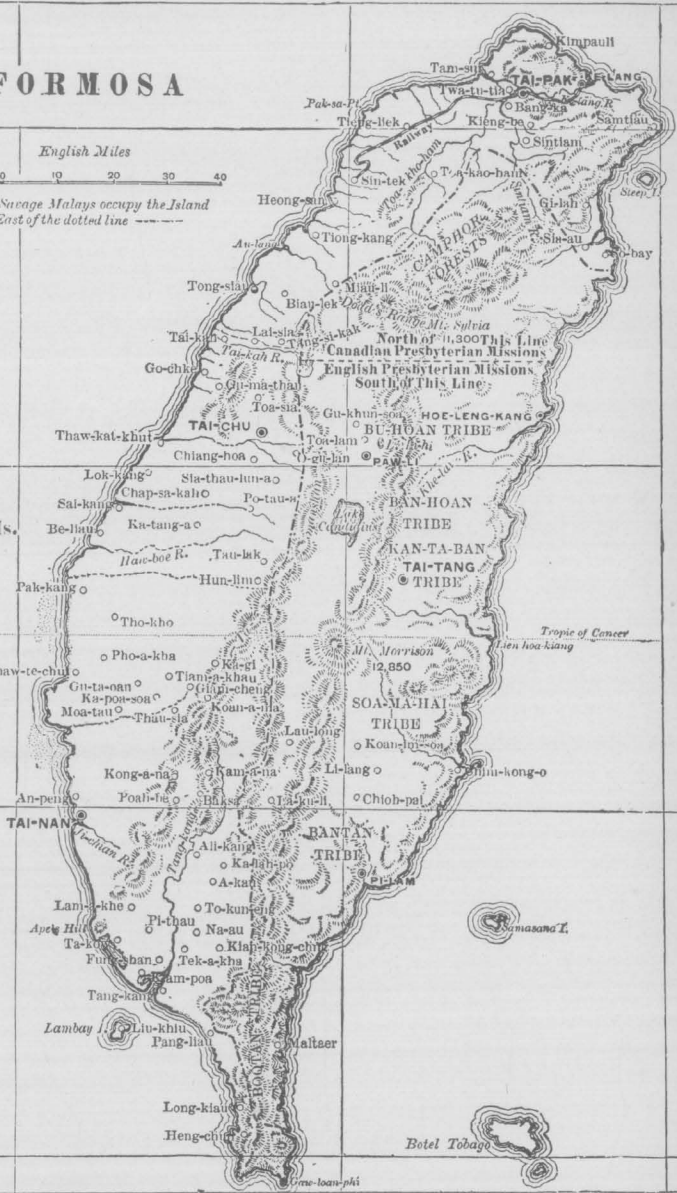
FORMOSA

English Miles

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The Savage Malays occupy the Island
East of the dotted line -----

Pescadores Is.



can now call his house and his lands his own. The Japanese do not allow a man to be openly persecuted because of his religion. This new state of things has brought about considerable changes in the work of a missionary. That department of work known in China by the name of "cases," ending sometimes in lawsuits, has entirely disappeared. Seldom do preachers

world's history. The extent of the Roman Empire as an open field of evangelization, the diffusion of the Greek language as a channel of general communication, the dispersion of the Jews, all these conditions had prepared the way for the spread of the Gospel. So it would seem as if the fit moment had come to press forward in the work of evangelization here.

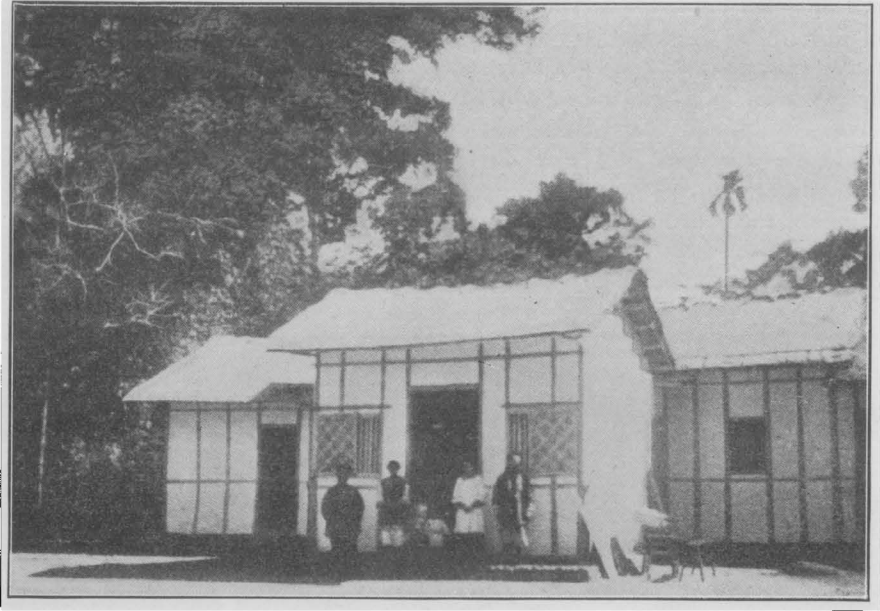


A JOURNEY BY CHAIR ALONG THE FORMOSA SEACOAST

ever visit a missionary with a view to obtaining his influence on the side of a church-member in the settlement of a case. The Japanese would not tolerate interference for one moment. Moreover, this freedom of the individual, protected as he now is from the bullying tactics of headmen and influential clansmen, constitute a fresh opening for the Christian Church and the missionary. It is a favorite thought with Paul that Christ came just at the fittest moment in the

Hindrances have been removed; the individual possesses a liberty he never had before; the preacher finds a readiness to hear wherever he goes.

But while all that is so, it must be admitted that this breaking up of the solidarity of the clan, and setting the individual free to think and act for himself, has not been attended with the great accessions to the church one might have expected to follow under such favorable conditions. No doubt it has opened the way for some to

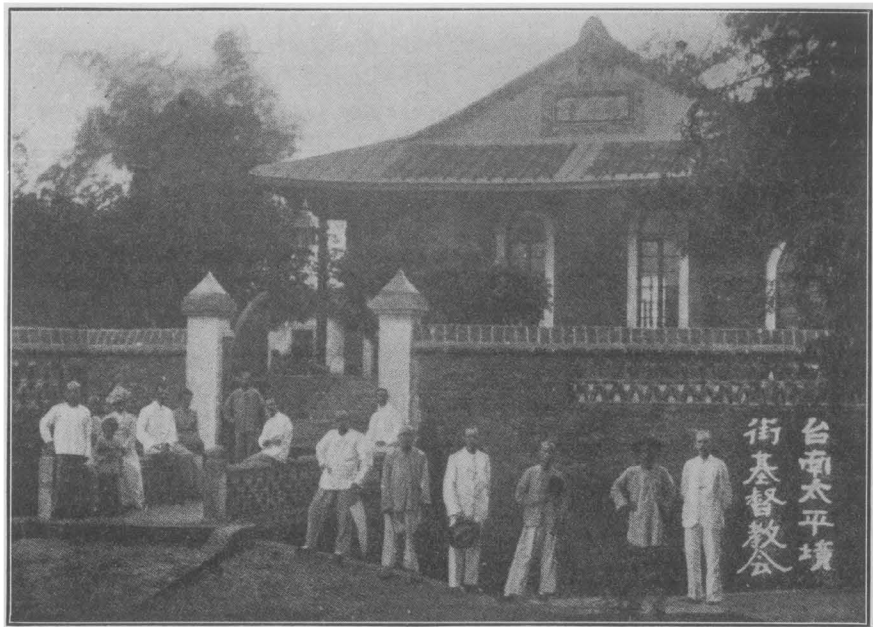


A COUNTRY CHURCH IN FORMOSA

enter the Church. But why not multitudes? I remember how in China many a Christian said to me that if only this great obstacle of clan persecution could be removed the millennium would come almost at once. Multitudes would flock into the Church at the sound of the Sabbath bells. The reasons are not far to seek. New conditions have brought new hindrances. The devil is not going to let us have things all our own way, even altho his nails have been clipt a bit. The Japanese have brought much that is good, but they can not in any sense be called a Christian nation. The very people who stamp out gambling and opium-smoking with such a firm hand have brought with them prostitution, wine-drinking, and many other evils that threaten more and more to become formidable hindrances to the Church. One set of vices goes out and another

comes in. The house is swept and garnished, but who is to enter in and take possession? But deeper than all this is the hindrance in the heart of man, which, in these days of peace and order, as in the wild and turbulent days of Chinese rule, remains the same—alienated from God the Father and His Son Jesus Christ. So that while we can not but acknowledge with gratitude that present conditions are better than the past, and see therein a call to greater zeal and effort in the time to come, the missionary problem remains the same.

Looking out into the future we are not blind to the fact that there is room for some special agencies. An Indian missionary lamented that comparatively few of the more respectable and influential classes attended the preaching of the Gospel in bazaars and other places of public resort. The conditions in Formosa are vastly different



A TOWN CHURCH IN FORMOSA

from those in India. Yet we must admit that we do need some institution specially suited to influence the educated young men of new Formosa. The establishment of an Anglo-Japanese College for Chinese, where in a Christian atmosphere the saving truths of Christianity might be imparted to heathen lads preparing for business and other lines of life, has been suggested. The usefulness of such an institution would largely depend on how far the Christian aim of the school was kept well to the front. The religious influence of an educational institution where Christianity is not aggressive may be very small indeed. But a well-equipped and thoroughly Christian school of this kind is much needed. Lack of funds and men precludes our mission from proceeding with such a scheme. In the larger cities also there is work that could be well undertaken by an organization

like the Y. M. C. A. Already the American Branch has sent out one man to the capital city of Taihoku, where he is now teaching Japanese boys in a government school, with the object of using his influence on the side of Christianity. A Christian lady also is employed by the Japanese to teach English in a boys' school in the same city. She has a large Bible class on Sabbaths in her own house. The president of the school wished to interdict her as religion is not allowed to be taught in the school; but she replied that neither he nor the Emperor of Japan could keep her from teaching religion in her own house. Some such work as this among educated Chinese boys is much needed.

While, however, all that has been said with regard to special agencies is true, we feel as missionaries, called upon to continue with unabated zeal the work of evangelization. That

there is need for some special agencies does not at all imply that the ordinary methods of evangelization are inadequate or are to be displaced. We are very jealous of any new work that would reduce the number of men engaged in the work of evangelization. And in this we believe we are in line with the divine will. Preach the Gospel, train others to preach, and go with them into the forefront of the battle, these are the words written on the banner we hold aloft. The great mass of the people are accessible by the divinely appointed method of preaching. Never was there such an opportunity for evangelistic preaching as there is to-day. The foolishness of preaching has proved a power unto salvation in Formosa. We believe that God meant to bless it more and more. With all our heart do we endorse the words of a leading missionary in China: "The time has by no means gone by for the old elementary evangelistic work, by which the first knowledge of the truth of the Gospel is brought within the reach of those outside. The opportunities for evangelistic work widen with the Church's growth, but it must be acknowledged

that the growth of the Church itself, and the urgent call for varied ministries for its organization and the fuller training of its members, sometimes threaten to overshadow, or even to displace, the aggressive evangelistic effort in which all missions must begin, and in which they ought steadfastly to continue, whatever be the urgency of other calls."

In conclusion, while we have cause for gratitude when we see the growth in numbers and liberality and Christ-likeness in many churches, the future is not without grounds for anxiety, and calls for much watchfulness and prayer. Some of the older churches have lost their first love. The lax observance of the Sabbath in Japan is beginning to affect the Chinese church in Formosa. Traveling on the Lord's Day, involving much labor, and depriving many of their rightful and divinely appointed rest, is becoming too common. It behooves us, however, not to lose heart, but to gird on the armor of the Lord that we may meet the enemy, and repulse him, and enthrone Jesus Christ as King, unto whom shall be all the Glory, even unto the ends of the earth.

A MODERN MIRACLE IN CHINA

BY SHERWOOD EDDY



OUR trip through the Province of Shansi has taken us along the path of the Boxer uprising to the scenes of the terrible massacres in China, and has brought us in touch with many of the heroes of those days. Few missionaries in Shansi es-

caped, but among all those we met none had so marvelous an escape, none more thrilling adventures, and none were more heroic than Mr. and Mrs. Green and Miss Gregg, whom we saw in Shansi. The story can best be told in Mr. Green's own words, as we heard it from his lips.

"It was very soon after our return

to Hwuy-luh on April 1st that increasing rumors of trouble with the society known as "The Boxers" in the district north of Pao-ting-fu reached us, and by the middle of May things seemed to be getting really serious. The continued drought in the province caused much unrest among the people, and no doubt tended to accelerate and strengthen the anti-foreign movement. The anti-foreign party, taking advantage of this, issued broadcast inflammatory placards, with various injurious accusations, saying there would be no rain until all foreigners were exterminated.

On Monday, July 2d, our little household were at prayer when a messenger I had sent returned with a reply from the telegraph clerk saying that all the mission premises in Pao-ting-fu had been destroyed the previous day, all the foreigners killed, and that many natives, both Protestants and Catholics, had perished. We began to consider the advisability of seeking a place of retreat where we could hide until the terrible Governor of Shansi and his followers, had passed through. A temple-keeper, having a few days previously voluntarily offered us a room in his temple on the mountain near-by, we sent a man to see the place and make arrangements for our going. We had prayer with the Christians, commending each other to our loving Heavenly Father, and just about midnight we, carrying the sleeping children, with one servant attending, set off for our three-mile walk and mountain climb. It was just beginning to show signs of dawn when we reached the gateway of our retreat, tired and sick at heart. It was one long strain all the next day to keep the children quiet, in case our

presence there should become known. About midnight our cook came with two inquirers and the news that our home had been looted by the rabble that day, and we were now practically homeless. By Monday, the 19th, the report that we were living on Lotus-flower Mountain had reached the village near-by. There was quickly an uproar. After quietly assuring them that we would go, they left us, and we were face to face with the fact that *go we must*; but *where?* We were all trying to choke down some food when the keeper himself arrived. He said, "Don't be afraid, I have another place for you; it is a natural cave high up on the face of the mountain." The last two hundred feet was a steep, trackless climb. Soon we were all sitting breathless in His own "Cleft in the Rock." On inspecting our home we found how damp it was, only one small place on the ground, about five feet by three, really dry, and here we spread our bedding. We were hidden alike from friend or foe. This was the *first* of our wonderful deliverances from death, for they certainly would have killed us had we fallen into their hands. The two days spent in this cave were truly a trial to our faith. We all felt chilled to the bone, and our food supply was very meager; in fact by mid-day on Wednesday we had very little left, but the God who sent the ravens to Elijah sent us a feast of unleavened cakes and cucumbers, by the hand of a man who had been at one time in our employ. With thankfulness too deep for words we welcomed our relief party, who, with us, could hardly keep back the tears of emotion and joy. The people searched for us all day in every nook and cave they could find.

A party of the Boxers also tried to find us, but failed. Not daring to prolong our stay in this damp cave, we moved the next night to a place of hiding in a neighboring farmhouse.

From time to time we heard of different mission stations being destroyed. Sickness, too, came to test us. Miss Gregg had a very serious attack of dysentery, which lasted about a week. My dear wife passed through three weeks of great suffering with abscesses in her ear, while I myself was troubled with neuralgia and indigestion nearly the whole time. With the third week of our stay at the farm it began to be whispered about in the villages that we were there. On Thursday morning, August 10th, when warning was given that several men were approaching, we quickly hid ourselves in a cave, while the women covered the entrance with some household chattels. Soon the tramping of many feet, and loud altercations could be heard; for the Boxers had arrived. We thought of the dear children, whose piteous cries of "Will they kill us?" "Are they going to kill us now?" pierced deeper than any Boxer's knife. We told them that very soon we would be with Jesus.

I was led to go out and plead with those men for the lives of the ladies and the little ones. Groping my way along the passage, I stooped and lifted the curtain which covered the hole, and was just creeping through when one of them fired at me. By the dull heavy thud on my head I knew I was wounded, and was conscious of falling through the entrance, then rising to my feet I seemed to spin round two or three times, and leaned against the wall for support.

As I did so I saw through the open door several Boxers run across the courtyard, and heard one shout, "All get outside and on to the roof." The blood was now streaming down my face, but clearing my eyes with my handkerchief I saw one of them on the roof opposite just firing at me. It was an old flint-lock and only flashed in the pan. Then two others appeared farther along the roof, armed with guns, and sought to aim at me through the doorways and windows as I staggered from room to room, scarcely knowing what I was doing—I *think* I was looking for a way of escape. I made my way back to the cave, and said to my wife, "They have shot me in the head; it is certain death for us, and only a matter of time now. We are *not* worthy, but He is worthy." After briefly committing each other to our Faithful Creator, we made our way through to the kitchen. Not a soul could be seen through the open doorway, but as I stepped on the threshold I saw a man on each side against the wall with huge, ghastly swords uplifted. Stepping back for a moment to tell the ladies to be prepared, I walked out with one of the children in my arms, the ladies following with the other child. We were immediately seized and those great knives brandished over our heads. Having secured all that was now left of our clothing, bedding, etc., they proceeded to search our persons, even to the tearing off of my wife's wedding ring and spectacles. The villagers had turned out *en masse* on the surrounding hills and saw us led away, each overshadowed by a couple of those awful knives, while those with firearms walked in the rear. There was real sympathy on the faces of many in

the enormous crowd lining the streets as we passed along, and among them the tear-stained face of our serving woman, to whom Miss Gregg called out as we passed, "We are not afraid; God is with us."

We were first shut up in our own home, and when the Mandarin official arrived we were handed over to him and lodged in a small temple within the Yamen precincts. The relief of finding ourselves really out of the hands of the Boxers, and the deep thankfulness of our hearts to God for this *second* deliverance from death, were very great. On examining my wound we found it was a full charge of No. 1 shot I had received, and that owing to my peculiar stooping position at the time, my head, shoulders, arms, face and back had all taken their share. As blood, hair and clothing were now firmly clotted we decided to leave it so till I could get proper surgical treatment. I suffered terribly that night, which we spent on some reed mats spread on the damp floor of the temple. We were out very soon after daylight, and by seven o'clock we had left the city. On arriving at an inn I thankfully lay down to rest, but alas! not for long. We were soon to be undeceived, for a man from the Yamen came to say that another cart was waiting in the yard to take us on the next stage of our journey to Pao-ting-fu. It was certain death to send us to Pao-ting-fu, where the foreigners had already been killed, but he declared that go on we must, practically without a rest day or night for forty hours. God most certainly gave the strength and grace, or no ladies could have taken such a journey, to say nothing of the children and one wounded as

I was. A shake-down was made for us on the floor of the prison room. The officials, headman and others with him, were moved to pity to see little John, as soon as the bed was spread, get down from my knee, crawl along on it, stretch himself out full length and immediately fall fast asleep. There was a prisoner in the cage at one end of the room, and five or six men slept on the brick bed at the other, but we were too far gone to care for these things, and lying down all in a row were soon fast asleep, for neither the ladies nor I had slept for four days. About 9 A.M. we left the Yamen to go on to Pao-ting-fu by cart, thirty miles more of awful jolting over bad roads. Arriving there we were taken straight to the district Yamen. Alighting from the cart, almost before I was aware of what was happening, we were separated, the ladies and children being taken to the women's lock-up, and I was marched off to the men's common prison. I found myself in a filthy yard, with some twenty prisoners in various stages of dirt and wretchedness. Spreading my coverlet on the damp ground, I lay down and cried; not for the ignominy heaped upon us, but the thought of being separated from my dear wife and children at this time was unbearable. Some one sent to fetch me back to the cart. The ladies and children were already there. Soon a fast increasing and excited crowd was surging about the cart. Several of the city Boxers appeared with their guns and great swords, and took up their position around us. I overheard the spokesman of our Boxer party say, "There will be trouble here very shortly." To that man, under God, we undoubtedly owe our lives on this,

the *third* wonderful deliverance from death. He had gone to the mandarin and pleaded for us, showing him that we would certainly be killed as soon as we got out of the city. After an interview with the mandarin, he gave orders that a room in the women's lock-up should be cleared for us. And now taking this, the first opportunity since I was shot, my wife and Miss Gregg set about cleaning my wounds and to see what could be done to remove some of the pellets. With the aid of a broken-pointed penknife and a needle, five or six were extracted.

The Plot of the Boxers

The next day, August 15th, one of the Yamen men came to say that arrangements had been made to take us on to Tientsin by boat, and that we were starting that day. Twelve runners went before the carts, while several Boxers, with drawn swords also acted as escorts. Arriving at the river side, we were soon on the boat. The plan undoubtedly was to kill us, and I saw a pile of cash placed on the boat, which apparently was the blood money paid to the Boxers for killing us at a distance down the river. Soon after sunrise we were passing a walled city thirty miles from Pao-ting-fu. A little later the boat stopt and was moored to the bank. Saying something which I did not quite understand, the spokesman and the leader went ashore together. My wife cried, "Oh, Charlie, something is wrong. Do ask the other men what it is." I spoke to one of them, but he only wrung his hands and cried, "This is terrible, terrible!" Then the two men returned and the leader said, "It is all a lie about you being taken to Tientsin. It is impossible to get there; the river

is held by Boxers at several points on the way down, and it would be certain death for ourselves as well as for you, to attempt to get through. Our orders from the Governor were to bring you down the river so far and to kill you and put you out of the way." As he spoke he pointed to his big, ugly knife, which I had seen him sharpening since we left Pao-ting-fu. Apparently our little girl's kindness had touched his heart on the journey, and he had determined to spare us. He went on to say, "We don't intend to commit such a sin. We have no quarrel with you, but you must leave the boat now and make the best of it for yourselves." Protest was useless; we were simply stunned and moved on as if in a dream. Gathering together our few belongings, we took the children in our arms and went ashore. Tears came into the eyes of the spokesman when on stepping from the boat, with John in my arms, I turned and, putting my hands together in Chinese fashion, thanked him. Getting quickly over the bank, we were soon out of sight among the reeds and thick undergrowth, without having been seen by any one. Making sure to be completely hidden from any one who might be passing along the bank, we spread out our bedding and sat down to think and pray. Slowly one began to realize that for the *fourth* time our God had delivered us from a cruel death.

What a day that was! Most of it was spent in prayer. At every sound of footsteps on the bank we held our breath. About the middle of the afternoon we heard the tramping of many feet and voices along the bank, and knew it was a band of Boxers looking for us by their shouts and shooting off

guns into the reeds; in about half an hour they returned and all was quiet again. We were terribly bitten by mosquitoes, and all day the children were pleading for something to drink; we, too, suffered much from thirst. When it was quite dark we went to the river and quenched our thirst. A heavy thunder-storm came up. Covering the children as much as possible with the bedding we sat through that miserable two hours, all very soon wet to the skin and chilled to the bone. Half a mile to the west was a city, and we decided to make our way there. About half-way we came to a cottage, and, seeing a light in the window, I said, "Let us ask them to help us." We were invited into the house and were soon fast asleep.

Suddenly we were startled by an unearthly sound in the yard outside; it seemed a combination of a hiss and a growl. With a slash of a drawn sword the reed curtain at the door was dashed down, and we were again face to face with a crowd of fierce Boxers. "Betrayed!" was the first thought that flashed through one's mind. The next moment all was confusion. I was seized by the hair and dragged to the ground, and was conscious of blow after blow on different parts of my body, and then being trampled on by many feet as others rushed over me to seize my wife and Miss Gregg. I remember a pang as I heard the heart-rending shrieks of the children, then a sweet calm filled my soul as I committed myself to God. Comparing notes afterward, we have each been able to testify that this was the calmest moment in our lives, never doubting for a moment that we should immediately be killed. Now we were dragged outside, thrown down in the mud

and bound hand and foot, they using their feet as much as their hands to get our arms and legs into position, tho we were quite passive. Then I suddenly missed the cries of the children, and was glad the lambs had "gone before," and were spared more of these terrible sights. Miss Gregg was hauled by the hair into a kneeling position, and her head prest down on a stone. One cried, "Who'll strike?" but other voices overruling said, "No, take them all to headquarters first." As we lay there bound in the mud, one and another struck us heavily again and again with the backs of their swords or the handles of spears. As blow after blow fell upon Miss Gregg no sound escaped her lips, only a long, deep sigh. I could not see nor hear my dear wife, who had been dragged some distance away. Word was given to carry us off. The handles of two spears were put through my left arm, a man each taking an end on their shoulders, and I was taken off hanging between them by one arm, with hands tied to my feet behind me. It was only about a quarter of a mile to the temple building they used as headquarters. I should have fainted with the excruciating pain had it been much farther. On entering, my face struck heavily against a large earthenware water-tank, and the next minute I was thrown down on the wet ground of the courtyard.

Escape from Death

Hearing the dear children cry, I then knew they had not been killed as I supposed. My wife and Miss Gregg were carried in a similar way, the former suspended by both hands and feet, the latter by one arm and one leg. Little John was tied hands and

feet, while Vera, with hands tied behind her, was made to walk, having her feet bound when they got there. Now all had arrived, and there was much rejoicing and mutual congratulations that these "Devils" had been captured. Presently a tall young man arrived, who, by his authoritative voice, I soon knew was recognized as leader. He came and put a brick under my head for a pillow, and spoke encouragingly to me, telling me if I had anything to say not to be afraid to say it. I requested that if they intended to kill us, they would do it *quickly*, and not let us go through any unnecessary suffering. They lifted me up and gave me a stool to sit upon, that I might be better able to talk to them. I was soon, however, too faint to sit up, and was glad to be laid again on the wet ground, now so near the others that we were able to whisper to each other, "For Jesus' sake!" Vera, too, seemed to understand, and in her turn, sought to comfort her mother by kisses and saying, "Poor mother! Poor mother!" Just before daybreak we were carried through into the main temple building. A guard of five or six men was left in charge, the remainder being dispersed, understanding that our case was to be decided in the morning. Thus for the *fifth* time we found ourselves delivered from death. Many hundreds of Boxers visited us from all the country round, carrying their ghastly weapons and thirsting for our blood. The heat, and myriads of flies, too, were an additional trial; while at night the mosquitoes, vermin, and rats were terrible, so that with the hard, uncomfortable bed, and our aching bodies, sleep was out of the question.

On the Saturday night I found my-

self in the midst of a room full of respectable tradesmen and scholars. These were the civil members of the company of the Boxers whose military people captured us. The Governor had been very angry when he heard that we had been let go alive. The civil being a much stronger body than the military party, had overruled any other wish there may have been, and determined to protect us in their own interests, and send us down to Tientsin when the way was clear. Thus, for the *sixth* time our lives were preserved, tho we were guarded night and day by some, at least, who would have killed us had they had their own way. One day early in the afternoon our guard were all having a nap, and one solitary sightseer was peering through at the foreigners. Presently a little crumpled tuft of paper was dropt through on the floor. I took it up, opened it out, and found within, in a good bold hand, these words: "Don't be afraid, for Chinese robbers nearly all have been killed by both Chinese and foreign soldiers. Peking and Tientsin belong to Europeans. Now I will go to Tientsin and tell your armies to protect you. You may tear it into pieces when you have seen." Looking up I motioned my thanks, and my unknown friend left hurriedly. On Monday, September 3d, a company of Boxers visited the place, and we noticed that their attitude toward us was more unfriendly than usual; one thrust the muzzle of his gun into my wife's face, and said something to the effect that "they were going to begin business to-day." The whole town and neighborhood were in an uproar about us. Later we learned what a difficult matter it had been to keep off the attack-

ing party of Boxers, while the civil department held a monster meeting in the city attended by some five hundred tradesmen and gentry, and by good words, apologies, and promises, they had succeeded in preventing an attack upon us. Sick, ill, tired, cold, hungry, and uncertain, the black pall of despair was settling down upon my soul as evening came on. With tears I implored my wife and Miss Gregg to pray for me, when suddenly there was quiet and music in my heart.

Later I was invited across to the meeting room, and told that we were to leave that evening by boat for Pao-ting-fu. It seemed like going to certain death again until we learned that the English consul had demanded our protection and safe escort to Tientsin. It was our God who had enabled the people to restrain that horde of Boxers, and just in the nick of time to open the way for our removal from the place. This I record with deep, wonder, love and praise, as the seventh deliverance from death that He has wrought on our behalf, and these seven escapes have all been from definite and seen dangers.

We rise now in the scale rapidly; extra bedding is bought for us and I am allowed to have a shave, the mandarin's own barber being sent for the purpose. Thus by rapid strides we are transformed from outcasts and prisoners into honored guests. About a week after our "promotion," I am again given leave to telegraph to Shanghai news of our safety, at the judge's expense, altho somewhat restricted as to what I shall say. In about six days a reply comes, "Hallelujah! Have wired news home. Wait instructions from Tientsin or Peking." This, our first communication from

the outside world for four months, is pinned up on the wall, that we may constantly refresh ourselves by reading it."

Here ended Mr. Green's story. Hope was now in sight. But it was soon to be dashed to the ground. Owing to long and terrible exposure during the imprisonment at Pao-ting-fu, where Horace Pitkin and the others were killed, his little daughter, Vera, was taken ill with dysentery, and finally died on October 10th, after about ten days' illness. It came as a final crash to the long exile. After the death of his little girl, Mr. Green was completely broken down and was not able to be moved. Finally, however, on an ambulance he was taken into the French camp, and thence under the British flag. Utterly broken in health the family returned to England, but after a short year of recuperation bravely set their faces again toward China. Back to the same spot where he had been betrayed, back to the same town where in the gate he had been sold for thirty pieces of silver, as the price put upon his head, back to the people who had sought his life, he returned to live out the love of the Cross, and fill up that which was lacking of the affliction of Christ for His body's sake. With shining face he told us that the Church had multiplied more than tenfold since the Boxer days. And the best is yet to be! All over China the blood of the martyrs is proving the seed of the Church. More converts have been gathered in the ten years since the uprising than in all the previous ninety years of Christian effort. A great price has been paid. The sacrifice will yet bear fruit. "Worthy is the Lamb that was slain, to receive—riches!"

UNITY AND COOPERATION IN PRACTISE

BY REV. HENRY T. HODGKIN, LONDON, ENGLAND
Secretary of the Friends' Foreign Missionary Association



VERY one who follows missionary thought, even from afar, knows that great advance has been made in regard to the question of unity and cooperation during recent years. The thought comes home with peculiar force in reading the report of the Eighth Commission of the World Missionary Conference. Even since that gathering further steps have been taken in several fields and at home. The movement gathers force with every year. Conditions on the field are so urgent and problems so vast that we must stand together in facing them. The new nationalistic spirit in some of the great Eastern nations has added force to the movement. From home some additional pressure is now brought to bear, especially because of the success of such interdenominational movements as the Young Men's and Women's Christian Associations, the Christian Endeavor Movement, the Laymen's Missionary Movement, the Young People's Missionary Movement, and so forth.

In the present paper I purpose to deal mainly with what is being accomplished in one restricted area, not so much because it is a record of good work done, as because it is typical of similar movements elsewhere and an indication of the lines on which progress is being, and can be, made with great advantage.

West China is a compact field, cut off, to a large extent, from the rest of the empire. It has been compelled to face its own problems, and it has done so the more easily because the missionaries have made it their aim

to learn from the experience of those in other and older fields. Unable to effectively cooperate with organizations covering the whole country on account of their geographical isolation they have the more earnestly sought to cooperate with one another. What might have been their weakness has, in a large measure been turned into their strength; and it may even be that some of the older fields may be able to glean something from the experience in this.

Occupying, then, this great West China field are the following missionary societies:

Church Missionary Society.
China Inland Mission.
Canadian Methodist Mission.
Friends' Foreign Mission (England).
American Baptist Missionary Union.
London Missionary Society (until lately).
Methodist Episcopal Mission.
United Methodist Mission.
Foreign Christian Missionary Society.

With three Bible societies and the Y. M. C. A.

The West China Missions Advisory Board is the body around which the various movements toward closer fellowship in Christian work have grouped themselves, and with which most are to some extent related. The Board was created by the first West China Conference held in Chungking twelve years ago, and, tho gaining its authority in the first place from that body, it has now become the joint standing committee of all the missions in West China with one duly accredited representative of each upon it. Its functions are, in the first place, purely advisory, tho it is able to take on executive duties, as these are en-

trusted to it by the missions. Thus, for example, it publishes a monthly paper for interchange of opinion and news among missionaries in West China. A Chinese monthly is also published for use among the Christians in our various churches. These papers are truly interdenominational and serve a most useful purpose in promoting the spirit of unity among all who follow Christ in this district.

it must always reserve to itself the choice as to whether or not it shall act upon the advice given in any particular case. At the same time the missions in West China have come to recognize the wisdom of taking, wherever possible, the advice given by such a body. Without doubt, its advice has, generally speaking, commended itself to missionaries and proved to be of great value in de-



CHURCH UNION COMMITTEE APPOINTED BY WEST CHINA CONFERENCE

The Advisory Board also assumed executive functions in summoning the second West China Conference, and thus carried out the express wish of missionaries. In the main, however, as in original intention, the Board resolutions carry only such weight as they owe to their intrinsic value. The missions are not prepared to be bound by the decisions of such a body. Each feels that it has rights and duties which may not be sufficiently recognized by the other missions, and that

veloping the work on sound lines. It has been held to be a strong point in the constitution of the Board that missions are not represented according to their numerical strength. There is thus no outvoting of the weak by the strong, but rather the patient listening to all that is to be said from every point of view, and then the determined effort to discover what line of action will most accord with the advancement of the Kingdom of God. In recognizing this as the aim common to all

there is a true unity in the work done. Among the subjects discuss, one of the most important is the division of the field "with a view to the speedier and more effective occupation of the whole." Matters of occupation of certain centers or districts are freely handled even where wide divergence of opinion exists. At its last meeting a committee was appointed "to reconsider the effective occupation of West China as a mission field and the efficient organization and coordination of the forces at work there." Thus something is being done toward facing the field as a whole, and not simply from the point of view of each separate organization and its particular district.

In addition to this the Advisory Board has helped to bind the missions together in common effort toward the suppressions of such of the social evils as opium-smoking and foot-binding. Schemes have been inaugurated for for united efforts toward evangelization and spiritual revival. Minor difficulties in reference to colportage and other matters have been adjusted. Statistics have been collected for the whole field upon a uniform basis. The above illustrations will be enough to show the many-sidedness of its activities, and the large possibilities for usefulness that lie before a Board of this character.

Altho not an integral part of its work, the West China Educational Union reports annually to the Advisory Board, and is thus linked with other cooperative effort. This union has been in existence for only six or seven years, but it has already a good record of solid work done. The majority of mission schools in the area are registered, and the aim is to

include all such in the Union's scope. These schools are graded on the same lines as the government ones; a common course of study has been drawn up which is as nearly as possible identical with the government course: textbooks are recommended for the various courses; joint examinations are held, the passing of which entitles to the Union's certificates; the appointment of an educational secretary or inspector will probably have taken place before this paper appears in print. Another valuable result of the Union has been the holding of annual educational conferences, which are found to be helpful in coordinating the work, exchanging experience and formulating plans for its extension.

Actual union has been achieved in certain specific educational enterprises. A Union Middle School in Chengtu has been a conspicuous success; union normal training, both at the capital and in special normal schools, has proved its value; and a university has been formed by the Union of four missions. Difficulties have, of course, appeared in connection with these movements. They have, however, been overcome in a spirit of mutual forbearance and good will, and all who have participated in the work have become enthusiastic believers in the advantages and possibilities of a union of this kind. Already plans are being laid for the application of the principle in other directions, but it is too soon to speak of these in detail. Among the practical results achieved have been a general improvement in the character of the work done in the schools, a greater confidence in our work on the part of the scholars and parents, and a fuller understanding of each other's methods and ideals. The

latest report to hand shows over one hundred schools in the Union, with a total of nearly 3,000 scholars.

Four years ago a conference was held in Chengtu at which the problem of church union was freely discussed and a committee set up with the object of working toward the ideal which the conference adopted—one Protestant Christian Church in West China. The committee has worked on steadily, and recently issued a report of its first three years' work. This document presents a proposed declaration of faith, proposed conditions of church-membership and a scheme of organization for a united Church. "In preparing the scheme of polity herein presented," says the report, "it seemed to the committee that the only principle which would make a union possible would be to recognize each the validity of the practises and methods of the other, . . . the time has not yet arrived when unanimity regarding methods of government or organization can be secured." The report is submitted to the missions in order that they may take action thereon at their annual meetings this winter. The Church Union Committee has also published a tract on Christian Unity which is being widely circulated among the Chinese churches. It is believed that there is a general readiness among the leaders of these churches to move forward toward a larger measure of united action. In the meantime a resolution in favor of interchange of members passed at the conference in 1908 has been largely acted upon and is also preparing the way.

Space forbids the fuller statement of these questions, or indeed a detailed reference to all the departments in which a measure of union has been

found possible. There are other directions in which one mission has undertaken a piece of work which is carried on in the interests of all, duplication of effort being thus avoided. This has been the case with the Mission Press and Language School of the Canadian Methodist Mission, and the school for the children of missionaries started by the Friends' Mission and now undertaken by the Canadians. The West China Tract Society is an interdenominational organization of great value; in one case, at least, a measure of cooperation in medical work has been attained; a Union hymn-book has been published, and the terms used for Christian places of worship, etc., have been agreed upon in common.

What I chiefly wish, in presenting these facts, is to indicate how large is the field for cooperation, and even for definite united action. Reports continue to reach me of other fields in which progress is being made. The Educational Conference held last May at Beirut appointed a Continuation Committee to formulate a scheme for an Educational Association for Syria and Palestine. The Jubbulpore Conference on the Federation of Christian Churches in India, held in August, agreed upon a basis for, and principles to guide in the formation of, such a federation. At home the work which is being done as a result of the World Missionary Conference marks definite advance toward cooperation, as is evidenced by the formation of interdenominational boards of study both in England and America. Other cases could easily be cited to show that even the Edinburgh Report is by no means the high-water mark in cooperation and unity. In every one

of these cases great difficulties have had to be faced. At times they have seemed to be insurmountable. But by prayer and patience a way has been found and one can now look back with deep thankfulness to God, and record an advance which could hardly have been dreamed of ten or fifteen years ago.

Three points strike me as worthy of special note, having been impressed upon my own mind in watching, and in some cases helping to promote, these and other similar movements.

1. Progress should not be forced. If there is to be real union and co-operation we must be content sometimes to go the pace of the slowest, and we must ever be careful not to go faster than the Holy Spirit leads.

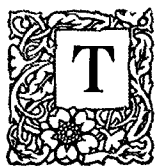
2. The close personal touch which comes even through the discussion of

the questions, and still more in carrying out our plans together, is of the utmost value in leading to a better understanding and mutual appreciation, and thus clearing the way for further steps to be taken.

3. The fundamental unities must be forever uppermost in our thoughts. It is IN CHRIST that we are one. As we own a common allegiance to Him as Lord and Master and the one sufficient Savior of mankind; as all lesser aims are subordinated to the supreme object of making Him King; as we remember that "now abideth faith, hope, love, and the greatest of these is love"—we shall be led into a position in which we find the joy of recognizing each other as co-workers with God and severally members one of another in our Lord Jesus Christ.

CHRISTIAN COMMON SENSE AND COOPERATION

BY H. K. CARROLL, LL.D., NEW YORK
Secretary of the Ecumenical Methodist Commission



THE measure of co-operation and federation which shall obtain in foreign mission fields obviously depends upon the attitude of the missions and their home boards. Denominational pride and denominational loyalty are not so assertive as they used to be. Intimate contact in the field has shown men of different faiths that their differences are not fundamental, that the Gospel they preach is one and the same, that the seal of the Holy Spirit is not set exclusively upon converts of any particular denomination or denominations, and that the things in which they differ are chiefly such as

relate to method, organization, etc. The approach of missionaries of different boards is not due so much to changed conditions in the heathen world as to change in sentiment, brought about by better knowledge of what each believes and seeks to accomplish. The Methodist, the Presbyterian, the Baptist and the Episcopalian get closer together in the mission field than at home, because of their isolation and need of sympathy and encouragement. Occasion for jealousies and rivalries, for attack and defense, seldom arises where every man is beleaguered, so to speak, by multitudes of diverse race, tongue, thought, religion, custom, and habit of

life. It is human instinct for those in similar condition to draw together for mutual support and encouragement, and it is the sense of real Christian brotherhood which unites missionaries surrounded by opposing heathen.

Half of the differences between Christian denominations are due to incorrect or insufficient information. The more they intermingle the better they know and the more they appreciate one another. The most ludicrous conception of Methodism I ever saw in print was written by a Lutheran who drew the materials for his description, not from association with living Methodists, but from the bones, so to speak, of the Methodist discipline. The living disciple is the best interpretation a denomination can have. No sensible person can wish to break down denominational loyalty; but denominational loyalty is not served by discrediting other denominations.

The change of conditions in the mission field has been almost revolutionary in extent. Countries once closed are now open; peoples once solidly arrayed against foreign influences are now either friendly to them or anxious to study them; nations once satisfied with their own national, commercial and educational methods, now know that they are outworn and insufficient; millions once committed heart and soul to idolatrous religions are now ready to hear what can be said for Christianity. Everywhere the missionary is invited to enter open doors, and he is like a man suddenly overwhelmed by an avalanche of snow; he needs help to dig his way out.

Common Christian feeling, growing out of devotion to a common Lord, a common faith and a common cause,

binds missionaries, "whate'er their name or sign," in a common brotherhood. The smallness of their number, their isolation, the pressing upon them of the unfriendly, unhappy multitude, the vastness of their task, the critical character of the emergency, the danger of losing most favorable opportunities by delay, the inadequacy of their forces, means and equipment—momentous questions such as these compel them to reach out for brotherly hands and to lean upon one another.

Common sense asserts itself where common brotherhood prevails, and directs in dealing with the practical problems which arise. Here are different missions in the same community or province. Is it best that they all seek the same street or neighborhoods? Common sense says, No. No mission crowds its own stations together; why should any crowd its stations upon those of other missions? Divide the territory of the city or the province with other missions, and if there is not room for all let the latest come go into another province not adequately occupied. This triumph of common sense we call interdenominational comity. Not to observe it is to be guilty of disloyalty to the cause of Christ. To establish it as a principle is to settle harmoniously a thousand questions, prevent rivalry and strife and much wicked waste.

Interdenominational comity involves mutual recognition of mutual rights and privileges. Native members moving from one place to another where their own particular mission has no stations will be welcomed into relations with other denominations. Unworthy members expelled from one mission will not be received into another. One mission obviously may not

seek to win influential preachers and members from another mission. Proselytism, unlovely everywhere, is peculiarly hateful in the foreign field.

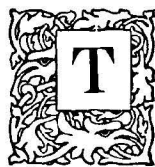
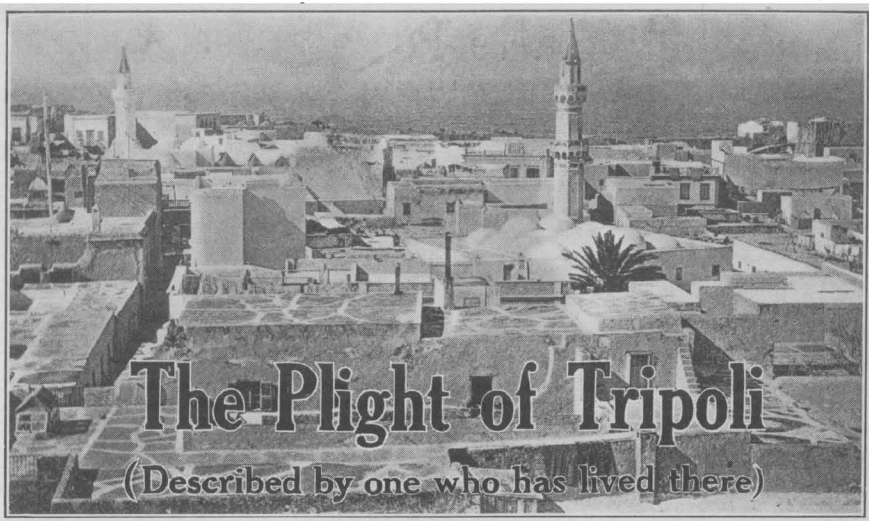
Interdenominational comity leads to the recognition of another principle express by unity of effort, cooperation, federation, union, or whatever you choose to call it, and common sense strongly supports it. In immense fields of work, like those of China, India and Africa, denominational missions, more or less isolated, are overwhelmed by the opportunities presented. They find that schools, colleges, universities, hospitals, publishing and industrial plants, hostels, and the like are necessary, and that for these institutions more money is required than each separately can command. What is to be done? Confine the work to preaching, establish little beginnings and increase them as increase of appropriations permit; or combine with other missions to build up strong, well-equipped institutions in the centers?

To ask the question is to answer it. There is no denominational peculiarity in the teaching of the ordinary branches of education; or in the practise in the medical and surgical departments of a hospital; or in the teaching of industries, or in the great body of Christian literature. Methodists, Baptists, Presbyterians, Lutherans, Episcopalians have their own peculiarities of belief, of organization, of discipline and of method in religious work; but they do not develop any points of difference in mathematics, in grammar, in astronomy, or science. Moreover, they generally agree that their own divisions must not be perpetuated in the Native Church. That is, there ought not to be

several kinds of Presbyterians, Methodists, etc., in India, China, and Korea; and some have gone so far as to say that none of the divisions of Protestantism need to be perpetuated, but that one undivided Christian Church is possible and desirable in Asia and Africa.

Therefore, cooperation is the order of the day, and strong, well-manned schools of learning in China, Japan, Korea and elsewhere attest the wisdom of combination.

For one, while my love and loyalty for my denomination are almost unlimited, I would not say a word or do a thing to prevent such an outcome. I love my own Church as I love my own country, and live in it and work in it because I like its spirit and methods and organization; but I would no more think of imposing it, with its name, constitution and discipline upon Korea than I would insist that the new government of China should be that of the United States. I welcome, therefore, denominational comity everywhere—at home and abroad. Breaches of it ought not to be defended anywhere. I welcome as large a measure of cooperation, federation, union, as can be secured without undue pressure. I am not impressed with the necessity of uniformity, and do not believe any particular polity or order is of divine requirement. Unity of faith, fellowship, purpose and feeling is possible and desirable. Form of government, methods, etc., are matters of preference, growing largely out of training, and I see no reason why any great difficulty should confront the newer Christian Churches of the East, when they receive their autonomy, in becoming congregational, episcopal or presbyterian.



TRIPOLI, like the rest of North Africa, was once a Christian land. So history tells us, and so the remains of Christian churches in the country and Christian customs and symbols among the people to this day testify. It is the last of the Barbary States to be invaded by the descendants or heritors of those over whom the forces of religio-political system of Islam triumphed nearly thirteen centuries ago.

Tho very extensive in area, the population is very small; vast stretches of country being pure desert and uninhabitable. A million and a quarter is considered an outside estimate. It is the boast of this land that it does not contain a single native Christian—so complete was the triumph of Islam over the decadent Christian church. There are several thousand Jews whose ancestors settled there about 2,000 years ago. Islam was powerless to convert these Jews, and for that reason the Moslems to-day

call them “the most infidel of all the infidels.”

The native population, especially in the towns and oases along the coast from Tripoli to Bengazi, is of very mixed blood. Many trace their descent from Algerian, Tunisian, Albanian and Anatolian ancestors, who settled there during the last two centuries. Many others claim to be descended from the Arabian conquerors. There is no doubt some truth in this, for the blood of those warriors of Islam must be very widely distributed among the Moslems of the littoral by intermarriage. It is this belief that is so influential in keeping up any real fanaticism there is in this part of the population.

The population of the mountain range, forty to seventy miles to the south, are mostly pure Berbers. Many of these tribes speak the Chillah language as well as Arabic, and tho Moslems, belong to a heretical sect. They have been considered very fanatical. But that in them which has been so called, by superficial observ-

ers, is not religious fanaticism so much as a fierce spirit of clannishness that has been engendered by the exigencies of their history. They look with suspicion and hostility upon all intruders into their territory, whether Europeans or orthodox Moslems. In character they are confessedly much superior to the latter.

South of the mountains the population is very sparse and has a strong

the street, if a mosque be within reasonable distance. Sometimes they will say: "We are very poor people, but there is one thing we have more of than other people—we have modesty."

Tripoli City is full of mosques, small and great, but only very few of them have anything like a good congregation, except at mid-day.

The moral condition of orthodox

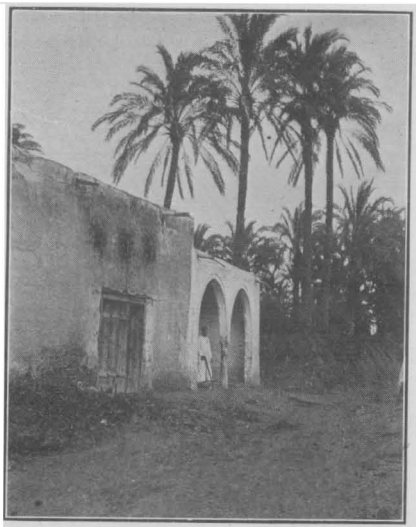


A MARKET SCENE IN TRIPOLI, NORTH AFRICA

strain of Sudanese blood. Speaking generally, these also are of higher moral character than their orthodox brethren of the North. They are religious, but not fanatical; indeed, they are the mildest of people.

The population of the whole of the Vilayet may be said to be very religious. Yet in and around Tripoli City the traveler looks in vain to see men stop their work at the call of the Muezzin, take out their prayer carpets, and fall down in the street to perform their prayers. They are not as ostentatious as many, and it is regarded as Pharisaic to pray in

Moslems is very low, indeed. Rom. 1: 29-32 is hardly an exaggerated description of the moral character of the majority. Yet, in justice, it must be admitted that while through their faith they are farther away from God than the heathen of India, they have not descended to the same depths of immorality. With them, as with Christians, religion is connected with moral conduct. And yet they think it no hypocrisy for a man to be very diligent in the observance of his religious duties, and at the same time utterly corrupt in his public and private life. The writer knew a *bash*



AN OASIS IN TRIPOLI

mufti, the religious chief of the Vilayet, who bore a most infamous character and died a horrible death. The people felt some shame over it, but did not think that his conduct seriously unfitted him for his high office. Even the imams in general are corrupt in financial matters, when they have no other serious fault. The city is very vile, but the natives claim that the country was immune from unnatural vice till it was introduced by the Turks.

Polygamy is not very common, but where it does exist it has, as elsewhere, a most baneful influence on the character of the family. A fruitful source of "cursing and bitterness" and hatred is divorce, which is wofully common. It seems to be our Moslems' way of making up for what they miss through not being able to keep more than one wife. If a man has had a quarrel with his wife, if he has taken a dislike to her and wants a fresh one, these or similar reasons are sufficient to obtain him a divorce, provided he can find the necessary

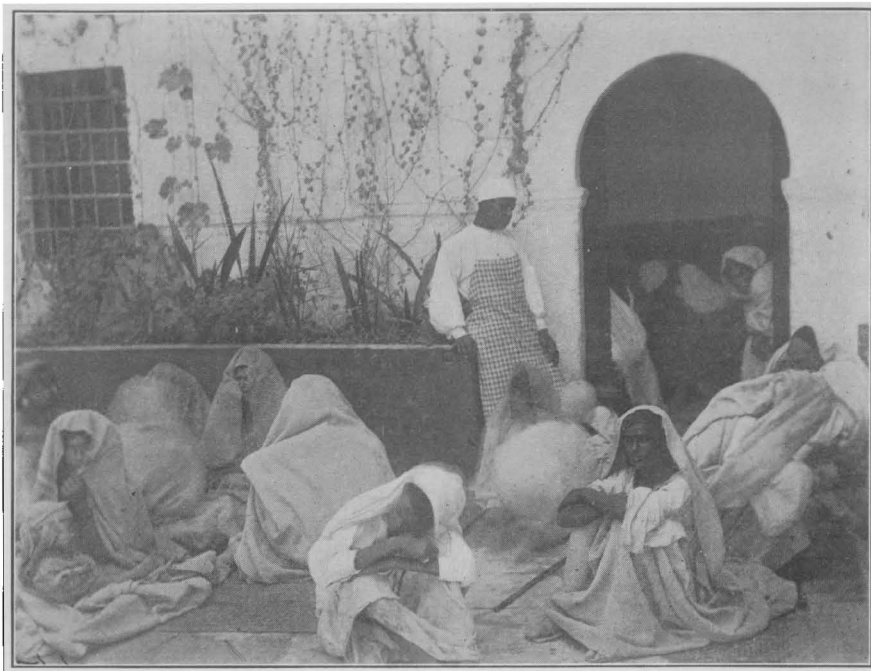
funds to pay for the papers and the signatures of the officials concerned. A divorce costs from one dollar upward, according to the position of the applicant.

Purity of speech is unknown in the homes. The language of both sexes of all ages is full of impurity, and references that are demoralizing to hear and much more to think of. In the streets the language is appalling, and even the most highly placed will, if provoked, demean themselves to use the vilest of epithets. Girls have to be kept under strict surveillance from ten to twelve years of age. Boys begin to lead corrupt lives before entering their teens.

One of the worst features of the home life is the almost universal lack of any true love among the members. The husband does not choose or marry his wife because he loves her, and, tho there are exceptions, it is very rare that he comes to love her



A TYPICAL STREET IN TRIPOLI



PATIENTS IN THE COURTYARD OF THE MEDICAL MISSION HOUSE, TRIPOLI

afterward. He may honor and respect her as the mother of his children, but love her for her own sake, no, that is never thought of, for the Christian idea of the marriage relationship is absolutely unknown to them. This is perhaps the deepest condemnation of Islam, that it has driven out of the hearts of its votaries the simple instinct of natural affection. Their own opinion of themselves in this regard is often expressed to European friends in these very terms: "The Christians and Jews love their wives and children and care for them in sickness, but among us Moslems is neither love nor mercy."

The exceptions are usually to be found among those who are unorthodox in many of their beliefs.

Islam contains some true principles, but these are deprived of power to

influence character by other and false principles that are more congenial to the natural heart of man.

Islam knows no God of love. It makes much of His mercy, but even that is not for all. It is dealt out according to the caprice of an infinite and almighty egoist.

The belief which, in an orthodox Moslem dominates all others in his notions of the Divine Being is that God is almighty, and does just what He pleases. And not only so—He is supremely and infinitely jealous of His power, and has not given any of it to any of His creatures. Man has not really any power of any kind. He has no control whatsoever over any part of his being or actions, God having fore-decreed every thought, word and deed, good and bad, in the whole chain of events that appear to



MISSIONARIES IN A TRIPOLITAN CARRIAGE

determine any act. And not only did He fore-determine them all, but it was He, and He alone, who performed them in every detail. Man is in no real sense responsible for any of his acts, for he has no share in their performance, any more than the pawn on the chess-board has in the game in which it is being used. It is almost incredible how deeply this idea has entered into the mind of the Moslem, and how it permeates his whole life. It kills all natural aspiration after higher things; and every incitement to seek such is met by the careless reply "Inshallah"—"If God has willed it." It leaves no motive for self-restraint—it banishes self-reproach. After the most horrid sins he will say "Ash yenfâ; cadr rebbê." "What is the good; it was God's decree." It leaves no room for

repentance, repentance being futile. If called to repent he answers "Inshallah." It is the ever-ready excuse for the grossest dereliction of duty.

The meaning of the word Islam to the Moslems in general is, surrender and submission in *suffering* the will of God. Not surrender to doing the will of God, but to suffering it.

At its best, Islam does not know the true God as revealed in the Old Testament, much less the God revealed to us by our Lord Jesus Christ, and is impotent to raise man to God.

At its worst it is darkness and fear, and brings deepest depravity and corruption in public and private life.

Only the Gospel of our Lord Jesus Christ, with its message of John 3: 16, can ever avail to raise Moslems out of their present terrible condition.

For over 300 years there has been a Roman Catholic mission in Tripoli. In the early days, it was only a chaplaincy for the Maltese settled there. At the present time they have two churches and several schools. They



A TRIPOLITAN MAIDEN

apparently do nothing among the Moslems but a little philanthropic work in the schools, and at a little medical mission connected with the convent.

Up to 1889 no Protestant missionary work had been done in the Vilayet, and it was considered closed to the heralds of the Cross.

In that year Mr. E. H. Glenny, secretary of the North Africa Mission, full of faith and of zeal for the extension of Christ's Kingdom in North Africa, paid a prospecting visit to Tripoli City. All to whom he made known his object sought to dissuade him. Missionaries, they said, would not be allowed to remain to

work. Finding they had no very good grounds for their opinion, and full of faith in God, he sent two workers to prove what might, or might not, be done. One of these young men, Mr. Harding, who was a chemist and had also had some medical training, was to open a medical mission, while his companion, Mr. Michel, who had had experience in Tunis, and knew Arabic well, was to give himself to the work of preaching the Gospel to the patients. The work prospered and increased under Mr. Harding, and his successor, Mr. Venables, till, when the latter retired in 1907, the annual number of attendances had risen to over 10,000. The patients included men and women from every part of the Vilayet, and a few from the distant Sudan and Northern Nigeria.

In 1895 a little Bible depot was opened in a much-frequented part of the city. Very few Scriptures have been sold, but it has proved an effective means of reaching many who would not come to the medical mission. Some thousands of Bibles, New Testaments and Scripture portions with tracts have been distributed among Moslems and Jews.

In the same year a weekly sewing class for girls was commenced by Mrs. Venables, and continued by her till 1907, when the attendance had risen to an average of forty. The children were taught plain sewing and crochet and Scripture texts and hymns in Arabic.

In 1907 Miss Harrauld extended the usefulness of this class by holding it four days a week, and adding reading and writing to the subjects taught.

During practically the whole of the last twenty years the staff of the

North Africa Mission on the Tripoli station has consisted of two married missionaries with their wives and families, and two single ladies. Their influence and that of their work has been very great and very widely extended. A vast amount of opposition and prejudice has been overcome, and they have won for themselves a sure

In 1891 Mr. Hermann Harris established a training home for missionaries in Tripoli, with the object of penetrating to the Central Sudan by one of the caravan routes. His men studied Haussa and Arabic, and for about four years did some work among both Haussas and Arabs.

For some years the missionaries



THE MIXED POPULATION OF TRIPOLI

These include a Sudanese, a Turkish woman, a Jewess, and an Arab.

place in the affections of the people.

Converts have been few—many having come to the point of decision and shrunk from taking the step that might mean persecution and separation from their friends.

Two of the converts have, however, proved that, provided the life be consistent, it is possible to be disciples of Jesus and let it be known without incurring anything more serious than petty persecution and the loss of a few old friends.

have felt that the time had come for an advance to be made, and all are agreed that it ought to be in the direction of education. The time is ripe for the establishment of schools for both boys and girls. In the early years it would have been impossible, but there is good reason for thinking that now there would be no difficulty, unless it came from the Government. Indeed, for some years, many have pleaded for the establishment of English schools.

The Italian occupation of the Vilayet will very materially change the missionary outlook. At least one important result may be looked for. The Italians will feel bound to grant, and assure, to all, full liberty of conscience. The missionaries have for years longed for this great boon.

Whether the Italian Government will limit or prohibit any further extension of missionary work is very problematical. The word "propaganda" has a very ugly sound in Italian ears. In the coast towns they will almost certainly grant the same amount of liberty as the French allow in Tunis, where the missionary may do any work he likes on his own hired premises. It is to be hoped the French law regarding schools will not be imitated and that they will permit the establishment of mission schools.

It is practically certain that they will forbid missionary work in the interior until the tribes have become accustomed to the presence of Europeans among them.

Much has been written of Tripoli as a strategic point from whence Islam has been propagated southward in the past, and from which

Christianity might be extended in the future, in case of the establishment of free and safe communication with the Sahara and the Sudan. Even if it should eventually remain in the hands of the Turks, it is no longer of any value for the propagation of Islam, for the British and French have occupied the territories on the south of them. All the tribes of the region in between are already Moslems. But if the Italians succeed in making effective their occupation of the country as far south as Murzuk, it will be a splendid center from which to conduct a work for Moslems in the Sahara and Wadai. The prospects of a railway being built from Tripoli to Murzuk are somewhat remote, but the Italians would be sure to build a good road in order to attract the trade of the Sahara and Wadai. The journey by ordinary caravan from Tripoli to Murzuk occupies about thirty days. The post takes fifteen days. But the important matter here is not the length or otherwise of the journey; free and safe communication is the essential, whether for trade or for missionary enterprise, and that an Italian occupation would certainly secure.

MISSIONS AND GOVERNMENTS

Rev. Lars Dahle, of the Norwegian Mission in Madagascar, speaking on how to conserve good relations between missions and governments, said in the Conference at Edinburgh that the following points should be noted by missionaries:

- (1) Do not occupy yourselves too much with small irritations.
- (2) Do not be too hasty in your actions. Abide the right time. We must learn the art of waiting.
- (3) In action, do not take the difficulty to the highest officials. Get it settled locally if at all possible.
- (4) If you must go to the higher officials, do not let that be done by a single missionary, but by the leader of the Mission.
- (5) If the leader has to appeal to the Government, he must seek carefully the right occasion to do so, not when it is busy with other important matters.
- (6) Always take for granted the good will of the Government. Be polite, and suppose they will always be just.
- (7) Do not be too ready to go to the Consul of your own nation in affairs of difficulty. If a missionary can only work under the Consul he had better go home.
- (8) Let the Bible be our Consul.—*World Conference Report*, Vol. vii., pp. 160, 161.

THE NEED FOR BIBLE SCHOOLS IN KOREA

BY REV. WILBERT W. WHITE, D.D.

President of the New York Bible Teachers Training School



KOREA is eagerly clamoring for Bible teaching," said Dr. Samuel Moffatt, of Pyeng Yang, in a series of resolutions presented to the Federal Council of Protestant Evangelical Missions of Korea last September. These words are not too strong to express the eagerness of Koreans for a knowledge of the Bible. The statement reads as follows:

"WHEREAS, With the rapid development of the Church in Korea, fostered as it has been in large part by the Bible Training Classes, we have now a large constituency needing fuller, more thorough and more systematic instruction in the Scriptures, and

"WHEREAS, Without provision being made for the instruction of these large numbers of people *eagerly clamoring* for more study and teaching, it will be impossible to conserve the numbers and the evangelistic and spiritual character of the Church in Korea,

"Resolved, That we deem the establishment of Bible institutes one of the most urgent needs for the development and proper conservation of the multitudes of converts already gathered in Korea."

The resolutions were adopted by the council and impress us with the following points as to the need of Bible teaching in Korea:

1. Instruction in the Scriptures, of the people under the care of the churches is of supreme importance in

the work of the missions—constituting the chief work of the missions in preparing the Church for its evangelistic mission.

2. The experience of the missionaries in Korea during the past twenty-five years, perhaps more conspicuously than anywhere else in the world, has demonstrated the value of direct Bible teaching in leading people to confess Christ and live a life of faith.

3. The people, in unusually large numbers, want to be taught the Bible. Hundreds of them walk many miles for that privilege and thousands attend Bible Institutes at their own expense.

4. The people need such teaching both for their own spiritual growth, and that they may become teachers of the great multitudes who do not yet know the Gospel of Christ.

After two summers spent in the Far East, I have come to regard Korea as in a real sense a strategic center. It is already having tremendous spiritual influence in both Japan and China and is destined to exert still greater power in days to come.

If I had millions to invest in Christian work the world over, I would put one million of it in a fund, the income of which should be used to promote Bible study in Korea under the direction of the Federal Council of Protestant Evangelical Missions of Korea. It would be an exceedingly appropriate thing to make this a memorial to Arthur T. Pierson, that prince of Bible teachers who laid down his sword in this same land of Korea—"The Land of the Bible."

SACRIFICE*

BY WILFRED T. GRENFELL, M.D., C.M.G.



IN thinking over this subject I have come to the conclusion that I do not know anything about it from experience.

If we gage the greatness of any human life by what it accomplishes, the life of Christ must always stand out before us as pre-eminent. Very often it is a question of the distance from which we look at things that makes us judge wrongly. A man puts a dollar so close to his eyes that he shuts out everything.

People talk about sacrifice as tho to be a Christian meant asceticism, a conventional kind of unattractive religion that made the following of Jesus Christ so unattractive in the years gone by, and Heaven an equally unattractive place, where one had nothing to do. It is the opportunity to do something, to devote one's life to something, that attracts men to-day. My experience has been that if you offer the ordinary young man to-day anything to do that is worth while, he does not talk about sacrifice. It can never be a sacrifice to be useful to God.

In one of the hospitals in Labrador there was a little blind boy, waiting to be operated upon for cataract. He used to sit in his cot with his hands outstretched, hoping that some one would come along and take hold of his hands. What he wanted was the touch of a human hand. A terrible sacrifice to give it, was it not? Would we rather be dancing, yachting, or anything else, would we rather, for the sheer joy of it, give the touch of the human hand to another who hungers for it?

Once on the Norfolk Broads, while I was looking at the water, something bobbed up, and I heard a shout along the bank. I realized that there was a boy in the water. It was an easy thing to jump in, catch hold of the boy

and swim with him to the bank. A terrible sacrifice, was it not? having the opportunity of saving another's life!

I often wonder what Jesus Christ is like and wants us to be like. We have many pictures of Him in robes and things that do not attract us, but give Him an effeminate look. We must think of Christ as the ideal of manhood, and He wants us to be like Him. It is not enough to come to conclusions about Him; we want to *be like Him* and do what He would want us to do. God wants us to be doing things for Him. Of course, we can not all do the same things. If all the doctors were to go to Labrador who have volunteered, there would be enough to kill almost every man in the place.

Remember: *There is a place for you somewhere which God will make plain.* I remember Dr. Pierson once saying a thing which interested me. He said if a turn of his hand would make every person in the room a foreign missionary he would not turn it. God shows men their corners. Some must stay in the summer heat; I would rather be in Labrador; the cold is no hardship to me. But what we must do, if we want to make the most of life and make the most of ourselves in life, is to follow Jesus Christ.

It is a reasonable service, the service according to our reason—that the best thing a man can do is to enter Christ's service. You can say, I will not serve Jesus Christ, but you must admit that it is the best service in the world; it is the happiest service. Jesus says, Be willing to do my will, and you shall know. Doubts will fly. Is there anything worth having that does not mean sacrifice? Can you think of anything on earth that is really worth while that does not mean giving up something else? It is very well to have things given to us. But

*Condensed from *The Record of Christian Work*.

you can not give a man the best things—honor, strength, purity, love. These things must be won.

What we need is both the consecrated heart and the consecrated intellect—not the *intellect* only. The mind sees the fact that men who follow Christ have the best thing in the world, that men who are nearer to Him are better for being nearer, that men even who go near intellectually to examine and judge the Christ are judged by Him; but the *heart* must be touched, touched, that God's Spirit may come and dwell there and that we may love. Then where does sacrifice come in? When a man is in love, he will give all he has, and it will not be any sacrifice. The love of God

comes into our hearts to make us love Him as He loves men.

At Yale I saw a statue in honor of a Yale student, Horace Tracy Pitkin, a man who, when he was standing before his Chinese murderers as they were going to kill him, left a message to be taken back to his young wife and only child: "When my boy is old enough, send him out to fill my place."

This is the word of the Apostle Paul: "So it is no longer I that live, but it is Christ who liveth in me; and as for my present earthly life, I am living it by faith in the Son of God, who loved me and gave Himself for me." Those words mean more to me than they did once. I want them to mean more still.

WHAT THE BIBLE SAYS OF THE HEATHEN

BY REV. JAMES SMITH

Ask of Me, and I shall give Thee the heathen.—*Ps.* 2:8.

The dark places of the earth are full of the habitations of cruelty.—*Ps.* 74:20.

The idols of the heathen are the work of men's hands.—*Ps.* 135:15.

The heathen think they shall be heard for their much speaking.—*Matt.* 6:7.

Gentiles walk in vanity, understanding darkened, alienated, past feeling.—*Eph.* 4:17-19.

As many as have sinned without law shall also perish without law.—*Rom.* 2:12.

These, having not the law, are a law unto themselves.—*Rom.* 2:14, 15.

Know that I am God: I will be exalted among the heathen.—*Ps.* 46:10.

God reigneth over the heathen.—*Ps.* 47:7, 8.

His righteousness hath He revealed in the sight of the heathen.—*Ps.* 98, 2 (*M.*)

He will furnish all the gods of the earth.—*Zeph.* 2:11.

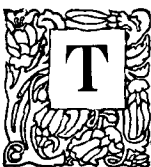
The day of the Lord is near; it shall be the time of the heathen.—*Eze.* 30:3.

I will set My glory among the heathen.—*Ez.* 39:7, 21.

He shall speak peace unto the heathen; His dominion from sea to sea.—*Zech.* 9:10.

The heathen shall know that I am the Lord, when I shall be sanctified in you.—*Ez.* 34:23.

As ye were a curse among the heathen, so ye shall be a blessing.—*Zech.* 8:13.



THE heathen. Who are they? Such were some of us, but we are washed. Heathenism is simply the condition of all who are "without God in the world,"

whether their skin be black or white, whether they be civilized or barbarous.

Then said they among the heathen, the Lord hath done great things for us.—*Ps.* 126:2, 3.

The glory of the Lord is risen upon thee, and the Gentiles shall come to thy light.—*Isa.* 60:1-3.

The mountain of the Lord's house shall be established. All nations shall flow unto it.—*Isa.* 2:2.

That they may possess, all the heathen.—*Amos* 9:11, 12.

All the ends of the earth shall see the salvation of our God.—*Isa.* 52:10.

Thy way, known upon earth, Thy saving health among all nations.—*Ps.* 67:2-5.

This gospel preached in all the world for a witness unto all nations.—*Matt.* 24:14.

That repentance and remission of sins should be preached in His name among all nations.—*Luke* 24:47.

God would justify the heathen through faith.—*Gal.* 3:8.

On the Gentiles also was poured out the gift of the Holy Ghost.—*Acts* 10:45.

How shall they believe in Him of whom they have not heard.—*Rom.* 10:14.

And how shall they preach, except sent?—*Rom.* 10:15.

Pray be, therefore, the Lord of the harvest that He will send forth labourers.—*Matt.* 9:38.

It pleased God to reveal His Son in me, that I might preach Him among the heathen.—*Gal.* 1:15, 16.

Go ye, therefore, and teach all nations.—*Matt.* 28:19, 20.

I. THE CONDITION OF THE HEATHEN.—I. *They are in a state of alienation.* "Separated from the life of God." Alienated by wicked works, and their minds at enmity with God.

2. *A state of darkness.* Over these dark places of the earth the Sun of Righteousness has not yet arisen. Satan still blinds their minds.

3. *A state of lawlessness.* Rom. 2: 12.) Having not the Divine law they will not be judged by it. "The ground of judgment is their works, the standard of judgment is their knowledge."

4. *A state of cruelty.* Where God is unknown, the love of God is unseen. Beware of those who would cruelly murder your faith.

5. *A state of idolatry.* Man will worship. If he has no revelation of God he will make a representation of God. Idols are not always the work of men's hands, but frequently the work of men's brains.

6. *A state of vanity.* Vain imaginations characterize all ignorant worshippers. Great thoughts are not Saviors. To be without Christ is to be without hope.

7. *A state of death.* "Past feeling" is the last and hopeless stage of the disease. "Mortification." Doomed. You hath He quickened who were dead. In a case like this all human remedies are useless.

II. THE CHRISTIAN'S OBLIGATIONS TO THE HEATHEN.—These obligations are very real, and spring out of our relationship to Christ Himself. 1. *As saved ones we are to bless.* "I will save you, and ye shall be a blessing" (Zech. 8:13:). Blessed and made a blessing (Gen. 12:2). Saved to be satisfied, sanctified, and made the saviors of others.

2. *As illuminated ones we are to attract.* We are God's lanterns. The light hath shined in our hearts that we might give the light. (2 Cor. 4: 6.) How are the heathen to come to thy light if they never see it? Let your light so shine, etc.

3. *As taught ones we are to instruct.* God's way is to be known before His saving health can be enjoyed. Paul delivered that which he had received from the Lord. (1 Cor. 11: 23.) Have you?

4. *As witnessing ones we are to testify.* Ye are my witnesses, saith the Lord. It is the work of the Spirit to convict; it is the work of the witness to declare. The Church is the witness, the court is the world, but the

greater part hath never yet heard its testimony.

5. *As interceding ones we are to plead.* We are priests unto God. The priest acted, not only for himself, but for those who were without. Are we remembering the heathen without as we ought when we come before God?

6. *As sent ones we are to go.* The missionary spirit of many has not got beyond this: "Here am I; send him."

7. *As sanctified ones we are to manifest.* If God is not sanctified in us He will not be known to others in all the fulness of His grace. A dying girl once said, "I want to go to Mr. Whitefield's God." See 2 Cor. 5: 10, 11.)

III. THE FUTURE OF THE HEATHEN.—For them there is a good time coming. The offer made in Ps. 2: 8 to the Christ has been accepted by Him, and is now being endorsed by His body, the living Church. The heathen shall be His inheritance.

1. *They shall see the salvation of the Lord.* When? When the Lord shall make bare His holy arm in the eyes of all the nations.

2. *They shall know the Lord.* Blest time when the kingdoms of this world shall become the kingdoms of our God and of His Christ.

3. *They shall be blessed with peace.* He shall speak peace—the peace of God. He shall judge among the nations, and they shall learn war no more. (Isa. 2: 4.)

4. *They shall witness for the Lord.* What a glorious testimony will be theirs when the divine light has flooded those dark places hitherto full of the habitations of cruelty.

5. *They shall worship the Lord.* When He shall have put down all rule and all authority and power, the idols will have gone to the moles and the bats. "He must reign." (1 Cor. 15: 24.)

6. *The glory of the Lord shall be among them.* "I will set My glory among the heathen." (Ezek. 35: 21.) As the gift of God to Christ they also shall behold His glory. All nations shall call Him blessed.

A MOSLEM ON MATRIMONY AND DIVORCE*

BY M. FADIL, ATBARA



AM an Egyptian, and speak of that which is customary in my land; yet I wait to be shown that the Moslems of India, of Yemen, of Syria, or of Persia are in any better case.

There is no doubt that marriage is essential to the world's welfare. It is also the axle upon which turns the millstone of life for good or evil. Do I exaggerate in stating that the length of a man's life is dependent upon it? For if a man is unhappy in his married life his griefs and sorrows eat into his life, and it therefore remains a true saying, "Half of the dwellers in the tombs are those who were unhappy in their married lives."

Early Marriages

The first step in our faulty marriage system is that of marrying boys of thirteen to girls not more than ten years of age, as is the custom. This custom is like making a fire of tender green branches; you benefit not by its warmth, but you suffer much from its smoke.

How many of us have suffered from this cause? The excuse given for it is that it is to preserve our youth from impurity. But what a feeble excuse! Silence were better than such. If parents but knew their duty to their children they would have them thoroughly educated on the basis of the true religion [Islâm.—*Ed.*] and would not neglect their home-training, then they would never think on these matters, and if mentioned in their presence would not understand. I know youths of twenty years of age who are innocent, and in all such cases it is due to the careful attention paid by their parents to their up-bringing.

Look at the Western nations and you will find that they rarely give their daughters in marriage until they have reached their twenty-first birthday, and what is still better is that the hus-

band is generally a few years older than the wife. And are they wrong? Nay! surely they have right on their side. They leave the youth to put forth his efforts in learning a business, and when he is able to earn a competency they then present to him a maiden, who, having arrived at the years of discretion, has learned to manage her own house, to have no fear of the darkness of her chamber by night, nor her loneliness by day, who is fully developed mentally and physically, knows her own mind and can direct her actions, who will be prepared to intelligently receive her child when it comes into the world. In a word, a maiden capable of filling her position and pleasing her husband.

I know a man who married his son to a girl and they were both so young that you would laugh at the idea of their being man and wife, if I told their ages. The father was continually bothered in settling their childish disputes, until one day he said, "I repent not that I married my son so young, but that I was ever married myself and begot him."

I know another man, so poor he would ask alms but for shame, who was married very young, the son of poor parents, who left him with neither money nor education worthy of the name. He is now thirty years of age, and has twelve children; he can not support them, neither can he get rid of them.

This, then, is the beginning of the trouble, and has no connection with religion, being merely custom. Our Prophet did not marry until he had reached maturity and was able to earn an honest living, and he is the best of examples.

The Veil

The second step in this evil course is "The Engagement," and the cause of this evil is the Veil. [In its widest sense, *i.e.*, the seclusion of women.—*Ed.*] I had decided after noting what

* Translated from an article in *El Garudah*, a Cairo daily paper.

happened to the late reverend "Defender of Women" (Qasim Bey Amin) that I would avoid hurting the susceptibilities of the veiled ones. And yet I can not see my way to avoid all mention, in treating on the miseries we have to suffer by the existing method of engagement.

It is well known that what is considered beauty depends upon personal taste. That which Zeid appreciates in the appearance of Hind, Bekr dislikes. How many are there whose choice would be a small girl well covered? How many would prefer a tall thin girl? Then in the choice of character—one likes in a girl quietness, gravity, and intelligence; another prefers a stylish, lively girl, brilliant in conversation, and so on through the whole range of taste.

All these fancies and points of appreciation one has to commit, in accordance with custom and the tyranny of the Veil, to a woman called a "Khatâbah" (engager); you might if you willed call her a "Khâtiah" (sinner). One has well compared her to a saw which cuts both on the up and down stroke. She has no care in the matter except to fill her hands with the money of the bride-elect's people, and describes her to the bridegroom as a queen of beauty, a paragon of virtue, and in wisdom a graduate to Luqmân. [The Arabian Æsop.—*Ed.*] And as to wealth, she has a yearly income of thousands of ringing gold pieces! And thus the unfortunate is taken in by this description; which points, if truly found together in any girl, would make her out to be one of the rarities of the age, and one of the most charming of all time. And on this description the deluded one puts his hand into that of the bride, and completes thereby a bond which with the wise can only be dissolved by death, even tho when the bride is brought to him he should want to scream at the sight of her ugliness, or when he gets to know her he finds her a first impression of the picture of Satan, or when he feels the pulse of her wealth he finds that she has no property that

one could either buy or sell. Thus, in every point he has been taken in, and he is the victim of a complaint for which there is neither living hope nor blest death. All this is brought about by forbidding the bridegroom to see the bride-elect. I do not ask that he should be allowed to company with her. It has been said to me by one in whose wisdom I trust, and who stands high as an expounder of religious truth, that it is allowable to the bridegroom to see the face and hands of the bride-elect. If this is a true saying, and I do not doubt it, what business have fathers denying to an aspirant to the hands of their daughters what the sublime law permits?

Our Eastern Christian brethren used to be tied by this custom as we are, both Syrians and Copts, but they have in a large measure freed themselves from these bonds, and gone far toward true freedom, and left us behind, captives to barren customs. Go, then, O Egyptian Moslems, to one of their homes, and tell me on your oath what you see there. You will see family happiness, well-founded enjoyment; you will hear the man if he swears swear by the love he bears his wife, and with him this is no light oath.

Divorce

The third step is "Divorce," allowed by God as a warning and example, so that if a woman went astray she would be divorced, and her divorce would be a warning to others and a judgment on her, but we have taken it to us as a weapon against the weaker sex, and by it degraded her.

I saw a case of divorce, one of many, which I will relate to the reader as a warning and a reminder. There was a married man who had five children by his wife, and she was expecting another; he left her one morning and went to his work. She got up and swept her house, cleaned his room, kneaded and baked her bread, washed her husband's and children's clothes, cooked the food, and fed her children, and put them to bed. Much

of the night had passed and her husband had not returned home, and feeling considerable weariness after all that hard work, she prepared her husband's meal, placed it on the table for him, and went to sleep. About midnight her husband returned, and the poor miserable wife was not waiting up for him. He shouted for her, and she related to him what we already know, whereupon he became angry, and flew into a passion, and divorced her with the triple divorce [irrevocable.—*Ed.*] and turned her out of the house with her children, leaving her to make her complaint, if she wished, to the Qâdi [religious judge.—*Ed.*], and you know with what treatment she would meet there.

This is one of many examples. Can God be pleased, He, who is the merciful, the Compassionate, that we persecute poor weak women thus? And His honored apostle (Mohammed) said: "Have faith in God in respect of the weak ones. . . ." Surely not! for God requires gentleness of us, not hard-heartedness. Some reformers say that the fault of all this lies at the door of the religious judges, as they ought to look into the reasons for divorce, and not to verify a divorce unless those reasons are in accordance with the religious law.

But I do not agree with this, as I think that a man who would divorce his wife for a slight reason or no reason at all is not worthy of the privilege of marriage, and the judge ought to confirm the divorce, and make the man responsible for the support of the

wife and children, and that the Government ought to energetically uphold the religious judges in this, that fathers should not give their daughters to such a man, and that his friends should show him the cold shoulder.

It is told of a certain man, that he had a dog, and he used every day to give it a loaf of bread. It used to eat half, and carry away in its mouth the other half, and leave the house. The man wanted to know where the dog hid the remainder, and so one day he followed it, and saw it go into a ruined house, where was a bitch in a weak state of health with a litter of puppies. He laid his remaining half before her. She ate it and gave him a grateful look for his deed; this look was all he needed, and left her.

Compare the deeds of this dog with the deeds of men, and yet man ceases not to boast that he is more exalted than the dumb creatures.

The Prophet has said, "The most hateful to God of the things He permits is divorce."

Go then, with your Lord, to the court of the religious law, and look at the Moslem wives who have been divorced by their husbands; you will see their pale cheeks, their eyes all swollen with tears; you will see them standing with their children round them crying with hunger and fatigue. And think of all they suffer from the underlings of the courts and the unprincipled agents before ever they reach the judges. All this is the effect of divorce.

A CHINESE ON DENOMINATIONALISM *



CHINESE, both Christian and nonchristian, do not understand denominationalism. We can not explain the reason why the Church must be divided into so many separated denominations, especially when we come to think that

we are engaged in one great cause, and working for one great Master. When a man can not find reasons to explain a thing, naturally he will explain it with false reasons: false deductions and bad results will soon be the fruits. This is exactly so in China.

The Christian workers, after comparing this denomination with that,

* From *China's Young Men*.

can see only the good part of the worldly affairs in this or that denomination. One Christian will say "I follow Paul," and another, "I follow Apollos." The non-Christians, after investigating the different denominations, will say, "Ah, this represents England; this, France; this, America. It is a fair proof that they are not working for spiritual affairs, but their selfish worldly affairs."

The Edinburgh Conference decided to do something toward the union of the different denominations. In the conference one of the three Chinese delegates spoke so enthusiastically on this most important subject that his speech received the loudest applause.

"Here is this magnificent speech by Ch'eng Ching-yi:

I count as one of the most gracious blessings that God has bestowed upon the church in China in recent years, the spirit of unity. Something has already been done in the way of Christian federation. The result is at once practical and remarkable. It is a great blessing for the church in China today, and it will be a much greater blessing for the church in the days to come.

As a representative of the Chinese church I speak entirely from a Chinese standpoint. We may and we may not all agree, but I feel it my duty to present before you the mind of the Chinese church as frankly as possible.

The Christian federation movement occupies a chief place in the hearts of our leading men in the church, and they welcome every effort that is made toward that end. This is notably carried out in the provinces of Sze Ch'uan, Shan Tung, Honan and Chih Li. In educational work, evangelistic work, and so on, all the churches joined hand in hand, and the result of this is most encouraging.

Since the Chinese Christians have enjoyed the sweetness of such a unity, they long for more, and look for yet greater things. They are watching with keen eyes, and listening with attentive ears for what this conference will show and say to them concerning

this all-important question. I am sure they will not be disappointed.

Speaking plainly, we would like to see in the near future a united Christian Church without any denominational distinctions. This may seem somewhat peculiar to at least some of you. But, friends, do not forget to view us from *our* standpoint, and if you fail to do that, the Chinese people will always remain as a mysterious people to you.

In dealing with such a great problem, one is naturally led to consider the following points:

1. Why do we want such a union?
2. Is such a union possible?
3. Is it desirable?
4. Is it timely?
5. Is it an ideal to be aimed at?
6. Will such a union be lasting?
7. How is such a union to be accomplished?

To these questions I will try to answer very briefly.

1. Such a union is needed for these reasons: (a) Things that really help forward the growing movement of the self-support and self-government of the church are heartily welcomed. A united effort, both spiritual and physical is absolutely necessary. (b) Speaking generally, denominationalism has never interested the Chinese mind. He finds no delight in it, but sometimes he suffers for it! (c) Owing to the powerful force of heathenism from without, and the feebleness of the church from within, the Christians are compelled to unite in the building up and defense of the church.

2. From the Chinese standpoint there is nothing impossible about such a union. Such difficulties as may be experienced will be largely due to our Western friends, and not ourselves. These difficulties are possibilities only, and must not be allowed to overshadow the advantages of the union I speak of.

3. In China, and for the Chinese, such a union is certainly desirable. China, with all her imperfections, is a country that loves unity in both national and family life.

4. There is no time more important than the present. These days are days of foundation from both political and religious standpoints. The future China will largely depend upon what is done at the present time. This is a time of unspeakable responsibilities, and we have to be most careful of what we now do.

5. This is the partial ideal church. The Church of Christ is universal, not only irrespective of denominations, but also irrespective of nationalities. "All one in Christ Jesus." "The world is," to use a Chinese expression, "one family, and China is a member of that family."

6. Will such a united church in China remain unbroken forever? is a question I can only answer by saying, "I do not know!" But what it will do itself is one thing, and what we press it to do is another. We can only deal with what is to hand to-day, and the unknown future will settle its own affairs!

7. I would, if you will allow me, make one suggestion, *i.e.*, that this conference will recommend that the Continuation Committee, when appointed, make further and careful investigation, will consult all the leading Chinese pastors and Christian workers, and obtain from them a free and frank expression of their opinion as to the need of such a united effort, and the best methods to bring it about. For, after all, it is not your particular denomination, nor even your particular mission, that you are working for, but the establishment of the Church of Christ in China that you have in view.

I hope that this conference will not allow the present opportunity to pass away without taking some definite action.

In conclusion, let us go up with our Divine Master on the top of Mount Olivet, and there obtain a wider, broader, and larger view of the world's need.

THE MISSIONARY'S OWN SPIRITUAL LIFE *

BY THE REV. DONALD FRAZER.



OUR Lord has taught us that our work is in partnership with Him "all the days." When the disciples opened their campaign we read that they went everywhere, "the Lord working with them." The ages have confirmed the testimony, that God has joined Himself in a gracious fellowship with His missionaries.

It is necessary, then, that we should recognize and with all diligence cultivate this Holy companionship, for we fight not against flesh and blood, and tho we have all the weapons which intellect and world power may give us, this work can not be done save as we allow God to work through us. This has been the secret of all the persist-

ent work whose triumph is the glory of these days. This bold conception that God is pledged to us is the first thought for the missionary. Luther was so bold that in the time of great crises he cried, "Lord, Thou are imperiled with us." The mission is His; it is for His Kingdom we work, therefore the King is involved—defeat would be His shame, victory His glory.

In the days when Hudson Taylor first received the impulse to evangelize inner China, he believed that God had said to him, "I am going to evangelize Inland China, and if you will walk with me I will do it through you." No less does God come to us with a great commission—a service too high for us—but He says, I shall do it through you, if you will walk with me. For us, then, the matter of most im-

* From the *Bombay Guardian*.

portance is that the companionship of God be an actual and controlling fact. The intense and absolute seeking of God lies at the very root of our power to serve. I have never read of missionary or saint who left the footprints of God behind him, and yet walked alone; but behind, within, all-encompassing the lives of those whose memory still shines as the stars in the firmament, has always been entire devotion to God. Zinzendorf cried, "I have one passion, that is He, He only," and to-day we have the Moravian missions. Henry Martyn's bright track is full of such devotion: "I am born for God only, I wish to have my whole soul swallowed up in the will of God," and it was this desire for the personal God which gave him his great spiritual sensitiveness.

The degradation of heathenism and the neglect of Christ may cease to move us to shame or pain. We grow accustomed and insensible. But while Martyn lived, the personal Christ was so near and so dear to him, that in a very real way he carried the stigmata of Christ. To a Mohammedan who was speaking flippantly of Christ he said, "I could not endure existence if Christ was not glorified: it would be hell to me if He were to be always thus dishonored." The Persian was amazed at this, and asked why? And Martyn replied: "If any one pluck out your eyes there is no saying why you feel pain; it is feeling. It is because I am one with Christ that I am thus dreadfully wounded."

How often we miss true and constant union because we only seek it for the needs of our service! When the Sabbath comes round, in the special services we dread our helplessness, and for our work's sake seek His Holy fellowship. For true abiding, God must be sought for personal need. If we would find Him we must seek Him not as ministers for our work, but as sinners for His own sake. Friendship is best kept up even among men by frequent visits; and the more free and intimate these frequent visits, and the less occasioned by business, or neces-

sity, or custom, the more friendly and welcome they are.

Our public life must first be pre-faced by a private life with God. Here is the most solemn danger that is always about us in these strenuous days.

Even Paul himself feared lest he should be a castaway while yet so prominently the Apostle to the Gentiles. How much more we! In the foreign field saintliness is no easier than in the home; nay, to follow God needs ten times more watchfulness. There are many who find death here at the very front.

The Church Missionary Society, in their regulations, say: "Let one or two hours daily be given to private communion with God and prayer and reading Scripture. Let it be actual communion—converse with God in solitude, real pouring out of the heart before Him, real reception from His fullness."

We know how hard this is. Time's divisions are so little respected in these lands. The needs of our workers, and attention to a hundred details, the perpetual interruptions, the early start of public service, these all militate against the regular observance of private times for seeking God. Yet there is not one of us but has learned that these solitary times are absolutely necessary, and that Sabbaths of devotion are absolutely necessary. If in our zeal for His Kingdom we give the King no time to come to us and reveal Himself, we forget that He controls and all the glory is to be His. If we have no time to wait for the revealing of His will to us we shall outrun our duties, and be guilty of presumptuous sin. The anxieties are too great, but we should give Him time to let His peace float over us. The enemies are too many, but we should not be ever facing them, that we can not look at the Captain by our side. We shall utterly fail if bustle allow us the feeling of loneliness. We shall gloriously triumph if faith and waiting on God give us the certainty of His alliance with us.

EDITORIALS

THE MISSIONARY SPIRIT

IF God will show me anything that I can do for the redemption of the world that I have not yet undertaken, by His grace I desire to undertake it at once, for I can not, I dare not, go up to judgment until I have done the utmost God enables me to do to diffuse His glory throughout the *whole wide world*."

Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah, 6:8.

UNWILLING MISSIONARIES

IS it possible that a Christian who rebels at the thought of leaving home to become a foreign missionary may, nevertheless, be called of God to the work, and may be the means of doing a great work in foreign fields? It was true in the day of Jonah. Is it true to-day? The Word of God and history both teach that no man or woman may expect success at home when he or she refuses to obey God's call to go elsewhere. Some may achieve success in going reluctantly, but they can not be happy in giving an unwilling response to the divine call.

Jonah was one of the earliest of the Hebrew prophets of the Northern Kingdom, and prophesied during dark days in the national life—a time of growing political strength and moral weakness. Jonah was a nationalist and was bitterly opposed to leaving his own land to preach to a foreign enemy. The repentance of Nineveh, transitory though it was, served as a great reproof of unrepentant Israel. It would have been more agreeable to the Hebrews to see their powerful enemy overthrown.

This is the only case of an Old Testament prophet being sent to preach repentance and salvation to the heathen, so that Jonah was the first divinely appointed foreign missionary. This

makes the lesson of the book doubly important. It is another missionary parable:

1. A great heathen city so corrupt that its wickedness was an appeal unto God for interference. No man or nation is so wicked as to be outside of God's mercy.

2. A prophet of Jehovah is called and commissioned to go and give God's message to the heathen, but shrank from the task. He had no love for the doomed people and desired its destruction rather than its reformation.

3. Jonah, like the Jewish nation, was not ready to become a preacher to the heathen until he had learned the folly of seeking to escape from God and had by experience been enabled to testify to Jehovah's power to save from sin and death. He appeared in Nineveh as a resurrected man. His experience enabled him to preach both judgment and mercy.

4. The power and mercy of Jehovah are manifested in his dealings with Jonah, with the sailors, and with Nineveh. The prophet was not responsible for results, but only for doing as he was commanded.

5. Jonah was taught two great lessons in regard to the heathen. (1) That God loved them and desired their salvation. (2) That they might be reached by God's message of warning and hope.

6. Jonah was taught two great lessons as a messenger of God. (1) The necessity of a surrendered will. (2) The need for a divine pity and love in the heart.

To-day no missionary can be happy or truly successful in working among the heathen unless he has a desire to cooperate earnestly in the plan of God for the world, and has a heart touched by the divine compassion for the Christless multitudes. He must not be moved by fear, or pride, or duty, but by the Spirit of Christ.

To-day God calls for volunteers in

giving as well as in going. In the present age of the Spirit, God moves men by inward impulse rather than by outward compulsion to do His will. The cross is not laid on men, but they are asked to "take it up."

A NEW ORDER OF LIFE

PERHAPS the best thing about the new progressive "movements" of the day is that they show that some men and women are awake and that they will wake up other sleepy members of the Church. Many of these will, no doubt, go to sleep again; but if the Spirit of God is in the work, the movements can not fail to produce permanent results. Machinery can not move without power; and the need of Christians, the need of the Church and the need of the world is a tremendous spiritual revival with the power that accompanies it. With this also will come a new vision of God, a new surrender to Jesus Christ, a new view of the world, a new ideal for the Church, a new love for man, a new realization of relative and absolute values of time, influence, strength and money, a new purpose in life, a new faith in eternal verities, a new passion for the extension of the Kingdom of God.

JUDGING MISSIONARY PROGRESS

WE are, as a rule, too much in the midst of the fight to be able to judge correctly how the battle goes. A temporary minor defeat may assume large proportions in our eyes or an apparent victory may in reality be the precursor of a retreat. Only God can judge correctly the relative value and importance of events and signs of the times, but students of history and of God's Word may discern the tendencies and progress of periods of time when their point of view is sufficiently removed from the smoke and noise of battle.

It is difficult to tell whether the Church and the kingdom is further advanced, or has retrograded since January, 1911, or January, 1910. Great movements there have been, but

whether they are the result of new awakenings and stirrings of God's Spirit, or merely sudden spirts and flashes, it is difficult to say. Two things, however, we may know! First, whatsoever is of God can not come to naught. That which begins small and has the germ of divine life so that it grows to large proportions is worth while, but that which begins large as the result of sudden expansion due to human energy and inflation is doomed to a sudden collapse. Christianity began in a germ of life, so did the Reformation, the modern missionary campaign and every great movement.

Second: There is undeniable evidence of the great growth of foreign missionary interest in the Church, at home, and in the fields abroad. This is especially discernible if we study the Church and the world of to-day in comparison with conditions one hundred years ago, and it is clearly seen even in the study of decades.

Take the dissemination and study of the written Word of God. In 1800 there were only fifty translations of the Scriptures, and they were only available in languages understood by about one-tenth of the human race. In 1880 there were 250 translations, and in 1910 the Word of God is found in six hundred languages and dialects, making it available to nine-tenths of mankind. Bibles are printed and distributed by the ten million by Bible societies each year.

Politically, there has been a great change in 1880 in nominal Christian governments ruled only in Europe and the eastern coast of North and South America. To-day they rule practically the whole world, with the exception of the Turkish Empire, Persia, China, Japan, and a portion of Central Asia. These non-Christian lands are also largely under Christian influence, and know that they must abide by the laws of the Christian nations.

The increase in missionaries is remarkable, tho inadequate. In 1800 there were seven Protestant foreign

missionary societies, in 1880 there were seventy, and to-day there are over four hundred. The foreign missionaries in 1800 numbered 170, in 1880 they had increased to 2,500, and to-day there are over 22,000. One hundred years ago this month the first Protestant foreign missionaries sailed from America, to-day there are over 7,500 in the non-Christian lands.

In 1800 there were no Protestant native Christian workers, to-day there are nearly 90,000 of them. One hundred years ago there were only about 50,000 converts from pagan and Moslem peoples, in 1880 there were 1,800,000, and to-day there are nearly 5,000,000 communicants and their families in Protestant churches alone.

So we might show the growth in giving, in the circulation of missionary books, and periodicals, in the development of medical missions and women's work, in the progress of Christian education in heathen lands, and in the progress of Bible study, and mission study at home. Surely it is evident to the most careless and prejudiced observer that the kingdom of God is progressing under the influence of His Spirit. There is no enterprise on earth that ever showed such power, such progress, such vitality as that of Christian missions.

REASONS FOR NOT GIVING TO MISSIONS

THERE are conscientious Christians who seem honestly to believe that they ought not to give to foreign missions and some who even believe that they can not afford to contribute toward church and gospel work at home. They hold that with a small income their family requires all for rent, food, clothing, education, and to provide against sickness. If they can give any outside their own family, they have poor relatives, or their local church takes all, or obligations for the poor and unfortunate in the cities and frontiers of America take all they feel they can spare.

There may be some who can not, ought not to give to missions. The

famous preacher, Horace Bushnell, gives the following list of those who are exempt:

The man who believes that men without Christ are not lost and do not need a Savior.

The man who believes that Jesus Christ had no right or reason when He said: "Go ye into all the world and preach the Gospel to every creature."

The man who believes the Gospel of Christ is not the power of God unto salvation, and can not save all who believe.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that the best motto is "every man for himself," and, who, with Cain, asks, "Am I my brother's keeper?"

The man who wants no share in the final victory of Christ and the glory of His kingdom.

The man who believes he is not accountable to God for the time, talents, and money entrusted to him.

The man who is prepared to accept the final sentence from Christ: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

We might include all those under the two reasons:

(1) Those who have no faith in Christ, and His Gospel, and (2) those who have received *nothing* and therefore have nothing to give.

No man can judge for another how much time or money he should give to the Master's cause, or where he should invest what he gives, but there are two principles that are safeguards: (1) Every Christian should give something, a definite proportion, of his time and money, unselfishly to promote the kingdom of God; we are stewards of whom an accounting will be required, and God blesses the *faithful* stewards. If we have a mind and heart to care for His interests, and to advance His Kingdom, He will care for us and see that the other necessary things will be added unto us.

(2) Every Christian should seek, by a study of the needs of men and by yielding to the impulses of the Spirit of God, to learn where he can best use the time, strength, talents, and money that God has entrusted to him. This study of men's needs, and this prayerful inquiry of God, will

keep us from misappropriations. God impresses different men and women with different needs and opportunities. If you fail to respond, you are responsible for failure at that point where God would have you supply the lack—it may be in work for Jews, or negroes, or outcasts, or Indians, for Hindus or Chinese, Koreans or Africans. By the prompt response of each Christian to the movings of God's Spirit the work of the world will be done, the needs of men will be supplied.

A PASTOR'S MOVEMENT NEEDED

THE pastor is the key to the situation in the local church. If the pastor is not vitally interested in world-wide missions, to the extent of whole-hearted advocacy and leadership in giving, to the extent of self-sacrifice, then the hands of the church-members are practically tied so far as any active aggressive work as a church is concerned.

We have young people's missionary movements, laymen's movements, and women's movements, and now what is needed is a pastor's movement. Many able and consecrated ministers lack the education, the broad vision, the experience to make them realize that coldness or half-hearted zeal toward world-wide missions saps the vitality of their own spiritual lives and hinders the prosperity of their churches. A man can not be close to the Master without having a vital interest in that which is nearest the Master's heart, and a church which is indifferent to the claims of the Great Commission can not expect God's blessing on the spiritual, social, or financial condition of the local church.

This pastor's missionary movement should collect the facts in reference to the experiences of churches in giving to home work and to foreign missions. Many pastors do not know the facts, they do not realize that experience proves that churches which give generously to work abroad have

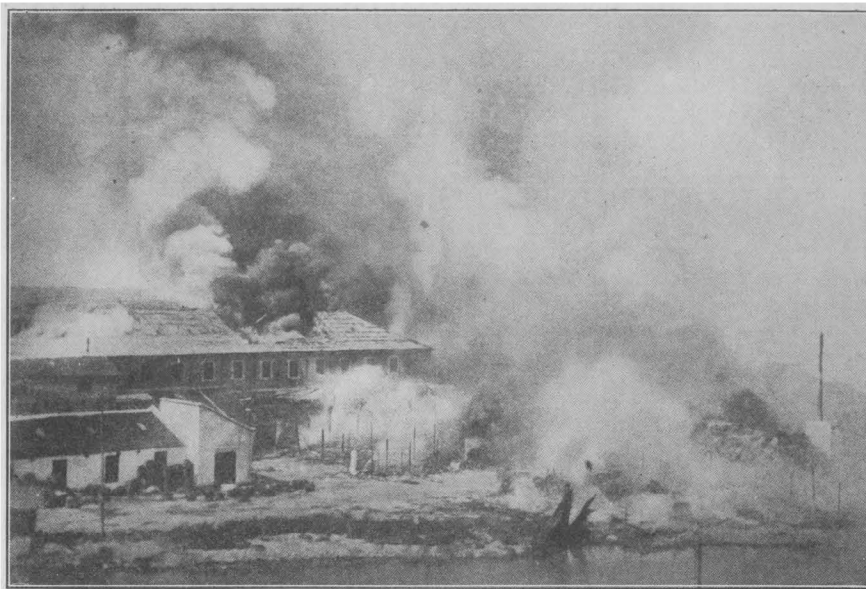
more for work at home, and that those where a missionary spirit prevails have the largest congregations and the most active home audiences, and are most devoted to their pastors.

A contemporary gives an instance from the history of a small Cleveland church:

Four years ago, when the pastor first entered upon the work, he announced his intention of aiming for a thousand dollars for missions on his first missionary day. There were those who thought it was foolish, but the church reached the mark. The next year the aim was raised to \$1,500, and the third year to \$2,000. Each year the proposal was realized in actual cash. Last year the day was fixed for the first Sunday in November, a month earlier than usual, partly owing to the fact that the place of worship has been sold, and the congregation has shortly to look for another building. They had prospered in the mean time. The pastor's aim was for \$2,500. Not only was this reached, but the new year was opened with an offering of over \$2,600 in cash and pledges, and it has since gone up beyond this point.

This amount is given by a membership of 230, and by a people who congregationally would be rated as a poor church. No methods such as fairs, sales and other subterfuges are employed to "raise" the money, the approved method is that of putting the hand in the pocket and raising it with its free-will gift. There is no canvassing of the members, but a spiritual ministry begets spiritual life, and spiritual life can not long continue without the missionary impulse and joyful giving. Not more machinery, not new methods, but spiritual quickening is the thing that is needed among us all—pastors and laymen alike. "Go thou and do likewise."

CORRECTION—In the article on Missionary Assets and Liabilities in January (page 19), mention is made of "The Evangelical Union of South America." This referred to a union of missions at the home base, not of churches on the field.



SCENE AT THE BOMBARDMENT OF HANKOW

WORLD-WIDE MISSIONARY NEWS

CHINA

China's Strong Men

SOMETHING may be said for foreign missions when so many of the new men of influence in China are in such close relations with missionaries. Yuan-Shi-Kai is himself a Confucianist, but his children were educated by a London Missionary Society teacher and his four sons are now in the L. M. S. college at Tientsin, to which Yuan himself gave money for a building. Wong Chung, head of the great Chinese steel works at Hankow, is the son of a London Missionary Society pastor, and Dr. Sun Yat Sen, the organizer of revolution and gatherer of money for its equipment, was a student and took his doctor's degree in the L. M. S.'s medical school at Hongkong. Wu-Ting-Fang also, who holds the office of Foreign Secretary to the Republican party, was one of the first of the Chinese students

to be sent to England some forty years ago. He is a nominal Christian. Was not missionary money well invested in these cases of Chinese education?

Yuan-Shi-Kai on Christian Missions

YUAN-SHI-KAI, Prime Minister of China, said to the missionaries when Governor of Shantung: "You have been preaching in China many years, and, without exception, you exhort men concerning righteousness. In establishing your customs, you have been careful to see that Chinese law was observed. In regard to your presence in this province, I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover, its effects upon our people are beneficial, and do not in the least interfere with their duties as subjects of the empire and law-abiding citizens." Such words are very significant and

encouraging from the man who seems destined to become the first president of the United States of China.

Real Cause of the Rebellion

THE *Christian Advocate* puts the situation thus: "It is interesting to know that the Chinese, and especially the Manchus, have an instinctive feeling that the origin of the present uprising is due to the introduction of that strange leaven, called the Gospel. Hence the conservative element in the long run must oppose the Gospel, and the progressive element must welcome it. Both the revolutionists and the Government are earnestly opposed to outside interference in this family quarrel.

Eradicating Opium from China

THE British Foreign Office, in one of its recent papers, publishes a report of Sir Alexander Hosie as to China's progress in suppressing the cultivation of the poppy. Five provinces, in which it has been a heavy crop, were visited by this investigator during 1910-11. He found a decrease of 25 per cent. in Kansu, of 30 per cent. in Shensi, of 75 per cent. in Yunnan, and practical extinction in Shansi and Szechwan. The last-named province used to furnish nearly half the opium produced in China.

Chinese University for Hankow

THE Central China *Post* says that the proposed university for the Chinese at Hankow, under the joint auspices of English and American universities, was to be ready to receive students in 1913. If present financial plans are successful, it will have an endowment of \$1,250,000. Rev. W. E. Soothill, formerly president of the Imperial University of Shansi, who has been appointed as president, expects to visit England and America. The scheme for the establishment of the Hankow University originated with the universities of Oxford and Cambridge, but has since been taken up by American universities. While under Christian auspices, it is not to be an aggressively Chris-

tian institution, and the Chinese students are to be given a mere secular education, similar to that given by the great universities of Western lands. Thus it can not take the place of the higher schools of learning established in connection with missionary boards. It rather emphasizes their importance and the necessity of increasing them rapidly.

A "Tea-House" Mission

A CORRESPONDENT of the *Chinese Recorder* describes a "tea-house" mission in the city of Kaoyuchow. A large number of men have decided objections to attending meetings in chapels; and just as at home many who can not be reached by ordinary methods will be persuaded to attend an evangelistic meeting held in a theater, so in China such as labor under similar objections may be reached by meetings in a tea-house, which is the place of resort for all classes of the male population. The mission was well attended, some 400 to 500 being present each fine evening, and quite a number of men having to stand on the street.

A Great Educational Center

NANKING is one of the leading educational centers in China. For hundreds of years the literati from three provinces—Kiangsu, Anhwei and Kiangsi—have periodically come to Nanking to take the examinations.

According to tables prepared in 1909 there were more than 7,500 students, male and female, in government, private and mission schools in Nanking. The mission schools were founded here before there were any modern government schools, and they have been influential in establishing educational standards for the city. The University of Nanking, which represents a union of educational institutions of the Methodist Episcopal Church, the Presbyterian Church (North), and the Disciples of Christ, is recognized by the Chinese as leading in the educational work of the city.

A Memorial Christian Hall

RECENTLY there was dedicated at Shanghai, a memorial Christian hall costing \$20,000. It was the gift of the children and grandchildren of Pastor Bau, one of the devout preachers of China; his sons and grandsons are connected with the Commercial Press, the largest printing establishment in Shanghai; they represent three generations of Christians.

Two Other Chinese Givers

IN these days when the Christian world is widening out and the Church is full of missionary zeal and activity, the gifts to the missionary side of the Church's life were never so large as they are now, the number of missionaries never so great, and the converts growing in influence and power. A missionary paper states the remarkable fact that a high Chinese official recently converted is now supporting twenty evangelists at an expense of \$7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated every year.

Bringing a Mandarin to Terms

IN Funingshien the mandarin, which starting a girls' school, found that the only competent teacher to be obtained was the wife of the Methodist preacher. On engaging her at a salary considerably greater than her husband's, he observed: "Of course, you will teach on worship day." Whereat this diminutive woman drew herself up till she seemed to add a cubit or two to her stature, and replied: "Not for a thousand taels a month." And the great man actually had to come to her terms.

Aiming at Independence

THE movement toward independence in the Chinese Church is most energetic in the ports. From Shanghai emanates a monthly magazine, *The Chinese Christian*, issued by the Independent Chinese Christian Union, an organization com-

posed of pastors and members of various churches. The union conducts home missionary operations, and it is intensely in earnest in evangelistic work. But its battle-cry is, "Independence for the Chinese Church." It looks askance at control by missions or by churches in foreign lands. It bemoans the attitude of many preachers and agents toward missionaries, characterizing them as sycophants, seeking only to please those from whom their support is drawn.

Traffic in Girls Continues

IN the *Denske Missions Blad* mention is made of the traffic in girls in China. A trader dealing in this commodity for the Shanghai market came to a certain village to reconnoiter. One mother proposed to sell her daughter, but the trader declared that the girl's feet were too large for binding and that therefore she would not do. The following night the mother took a hammer, and, regardless of the child's screams, attempted to beat the feet so that they would be more plastic for binding. The next day she sold her.

At the Gate of Tibet

TA-CHIEN-LU is a station of the China Inland Mission on the Chinese frontier of Tibet. One of the missionaries stationed there has recently made a long journey in that almost unknown part of the world. Being away from his station for two months, he traveled some 12,000 miles through anterior Tibet, riding 381 horses. He carried a supply of Tibetan Gospels, which were clearly printed and neatly bound and presented a striking contrast to the Tibetans' books, which are often blurred and indistinct. In the Lama monasteries, which he visited, he was usually, tho not always, received in a warm and friendly way. He gained the impression that a marvelous change has come over these people, and that there is a present glorious opportunity for the circulation of the Scriptures in

Eastern Tibet. Thus the region firmly closed against missionaries is beginning to open wide.

JAPAN—KOREA

A Serious Hindrance to the Gospel

LARGELY on account of Government restrictions in earlier days, with reference to the residences of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 of people, while the balance of Japan, with 44,500,000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the ten largest cities. In other words at least, three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day.

The Methodist Church of Japan

THREE mother churches in America and Canada, seeing the wisdom and feasibility of the union, granted the privilege of organizing the Methodist Church of Japan on an autonomic basis; and in the spring of 1907 sent commissioners, invested with discretionary power to organize a Methodist Church, in concurrence with the lay and clerical representatives of the Japanese churches. This body then contained 87 churches, 106 ordained ministries, and a membership of 10,738, which has since increased to 12,322.

A Japanese-Korean Bible Committee

AT the close of a four-day conference at Karuizawa, the leading summer resort in Japan, it was decided to appoint a Bible study committee for Japan, to cooperate with similar committees already at work in China and Korea. It was also decided to appoint a representative committee on the united exploitation of mission work in Japan. This committee will prepare picture post-cards, and a booklet at once, for wide use

both in Japan and among the home churches. The picture post-cards will also be put on lantern slides for use at home.

Changes Seen in One Village

IN the village of Chang Mal, forty miles from Seoul, is a church of fifty new believers who are aggressively preaching Christ. Two years ago the heathen people of the town held a mass-meeting and decided that they did not want the Christians in their town; they bound themselves with an oath not to accept Christ themselves, and not to rest until the place was purged of the foreign religion. Some of the Christians were living in rented houses; they were thrown out. Some were renting fields; the fields were taken away. Some were merchants; no one would buy of them or sell to them. The heathen refused to allow the Christians to use the village wells. If a Christian met a neighbor, the neighbor would ignore him or swear at him; if a Christian woman appeared on the street she was insulted, yet not one has renounced his religion.

INDIA

The Paradoxes of India

“INDIA,” says E. R. Carver, in *The Missionary Witness*, “is a land full of contradictions, and is hence a much misunderstood land.

“This is the land of blazing light, and yet, withal, the land of densest darkness. There is wonderful beauty with repulsive ugliness. A land of plenty, full of penury. Ultra-cleanliness and unmentionable filthiness. There is kindness to all creatures, combined with hardest cruelty. All life held sacred in a land of murders. A people of mild speech, given to violent language. Proud of learning, and sunken in ignorance. Seekers for merit, resigned to fate. Unbelieving, and full of credulity. Belief in one God, coexistent with the worship of 330,000,000 deities. Intensely religious, yet destitute of piety. Altogether, India is lost humanity gone to

seed; a diseased degenerate herb become a noxious weed. At least this is the condition of her society."

India Census Notes

THE population of India, according to the recent census, is now about 315,000,000. The returns as to religions are gradually being made known, and show features of great encouragement. In the Panjab as many as 200,000 have described themselves upon the Government register as Christians. The figures, as Canon Weitbrecht remarks, are "staggering," for, after making liberal deductions for the European and Eurasian population, including military, the Indian Christians of the Panjab today must number about 165,000, as against 37,000 ten years ago; that is to say, they have increased in the decade more than fourfold. *

What Remains to be Done

THO Christianity is sufficiently rooted in India to count 3,000,000 of communicants in the various Christian churches, according to Sherwood Eddy, it must be borne in mind that this is only about one in a hundred of the population. Out of 100 natives 71 are Hindus, 21 are Mohammedans, 3 are Buddhists, and 1 is a Christian. A great and gratifying start has been made, but a mighty multiplying of Christ's followers is necessary before India can be enrolled as a Christian land.

High-caste Hindus in Madras

REV. K. R. GOPALAH AIYAR writes: "The Brahman community in India, more than any other, has received benefits by the advent of the British. Nearly eighty-five per cent. of the university graduates, year after year, come from that class, and nearly the same percentage of the staff in any government office, or mercantile firm, are high-caste Brahmans. They are the hereditary priests, and are the custodians of the Hindu Vedas, or Scriptures. They alone are privileged to read the Vedas, which are written in the sacred Sanskrit language, have

their tongues cut, so Manu, the great law-giver of the Hindus, decreed. Today converts from the Brahman caste are few and far between."

Henry Drummond Memorial

THE new buildings for the dispensary of the Henry Drummond Memorial Mission at Poona, India, [U. F. Church of Scotland] were solemnly dedicated to the service of the Master on August 5, 1911. The services were held in the new preaching hall, and were attended by about forty missionaries of the Church of Scotland, the C. M. S., and the U. F. Church. The new buildings have been put to use since the end of April, but the formal dedication had to be postponed till the rains. The hospital proper is slowly progressing, in-patients being accommodated at present in a galvanized iron open shed—not very attractive to Indians in a monsoon season with chilly rainy nights.

The Union Theological College of South India

THE first prospectus of the new United Theological College at Bangalore is a most interesting document. It recites how missionaries belonging to four different societies were called by Rev. J. Duthie, of Nagercoil, to Kodaikanal in June, 1906. At once a plan for a union college was drawn up and submitted to the representatives of the various missions in South India and Ceylon. In February, 1907, representatives of the U. F. Church, the American Arcot Mission, the A. B. C. F. M., the L. M. S., and the Wesleyan Missionary Society, met in Madras and the scheme was approved. The Home Boards were willing to cooperate, and the College Council held its first meeting at Bangalore, in March, 1910, at which it was resolved to open the college in July, 1910. Rev. J. Mathers was appointed principal, and the college was opened in due time. Out of the seventeen applicants for admission, only eight were permitted to enter, and the first year proved one of rich blessings

to professors and students. The college is organized under a council, which is made up of representatives from the various bodies contributing not less than Rs. 1,500 a year. The council has complete control of the finances of the college, determines the curriculum, and appoints professors and subordinate staff. The course of study in three years in length and includes New Testament Greek, Biblical Criticism and Exegesis, Church History, Apologetics, Christian Doctrine, Comparative Religion, Pastoral Theology, and some work in the Vernacular literature. Thus the college is able to train up high-grade Indian evangelists, pastors, and teachers, who will be able to lead the Christian Church in India.

A Strategic Gift

THERE came to the American Board rooms recently a small piece of paper that tells a big story. It was a check, from a donor whose name is withheld, for \$30,000, to build and equip a science hall and certain accessories for the American College, Madura, South India. The real measure of this gift is not revealed in naming its amount, large as that is. The glad truth is that it will enable this institution at once to become a college of the first grade according to the Government's standard, the only college of this rank for the entire field of South India; and it makes certain that the best education available in that district will continue to be under Christian auspices.—*Missionary Herald*.

Church Union a Success

AT the recent third general assembly of the South India United Church the president said: "We have reached that stage in the history of the progress of the United Church that it is now no longer necessary to persuade Christian workers of the need or desirability of union. On the mission field, and notably in India, China, and Japan, federal union is being pushed forward with the goal

of organic union (toward consummating which it was our great privilege here in South India to have taken the first step) being steadily kept in view. Tho the spectacle of a united Christendom is yet in the dim and distant future, the prospect of a United Church of India is looming large before our eyes and is gradually taking definite shape.

AFRICA

The Present Status of Christianity

PROGRESS of missionary work in Africa is shown by the fact that in the population, estimated at 175,000,000, there are about 2,470 Protestant missionaries, and 13,089 native assistants at work. To date there are about 527,000 adherents to the Christian faith, in addition to about 225,000 communicants. These Christians have 4,790 places of worship. There are about 200,000 pupils in about 4,800 schools. Nearly 100 hospitals minister to the sick and suffering, while 10 printing-presses are kept busy and the Bible is supplied in all the principal languages. The largest proportion of Christian population is in Uganda and Cape Colony.

NORTH AFRICA

The Franco-German Agreement

THE Moroccan agreement between France and Germany forms another paragraph in the history of the African continent. Primarily France remains politically supreme in Morocco, while guaranteeing economic equality and freedom of commerce for all. Germany receives from France a large accession of territory on the frontier of the Cameroons, including access to the Kongo and its large tributary the Ubanghi River. France receives from Germany a small triangle of land affording her better access on the south to Lake Chad. France may now possess *via* Lake Chad political sway continuously from the French Kongo to Morocco and Algiers, an area probably as large as India and Burma, and possibly possessing potentialities as yet unheard of.

The Bible Entering Abyssinia

ABYSSINIA is one of those more or less closed countries where the printed Gospel can penetrate into wide regions which no foreign missionary is allowed to enter. A request has just reached the Bible House from the Rev. Andrew Svensson, of the Swedish Evangelical Mission, which has its headquarters at Eritrea. He writes from Zasega, acknowledging the receipt of two cases of Scriptures, which have reached him from the Bible Society's depôt at Alexandria, *viâ* Massowah. Mr. Svensson reports that certain of his society's native evangelists in the Galla country were accused for their preaching and taken about fifteen days' march from their home in Wallaga, up to Adis Abeba, the Abyssinian capital. In the end they were granted liberty to read and teach the Gospel "in harmony with the doctrine of the Apostles and Prophets," on condition that they did not attack the religious customs of the country.

WEST AFRICA

Moslems Petitioning for a School

THE Bishop of Sierra Leone writes about receiving an earnest request for a school, which reads as follows: "We, the undersigned, aborigines, Mohammedans, and Sierra Leoneans, at Kaballa, beg leave most respectfully to submit this petition for a resident schoolmaster and missionary for your favorable consideration. We would bring to your notice the disadvantages that our children and relatives are subjected to in not having a school here," etc. They go on to remind us that this is the second time that such a petition has been sent, and plead with us to consider it fairly this time. It is signed by twelve names, seven of the signatures being in Arabic.

At the End of a Half-Century

THE *Kolonialen Rundschau* publishes an account of the fiftieth anniversary of the North German Mission in Togo, a German colony on

the west coast. This mission was for many years fruitless and afflicted. Fifty-four missionaries passed to premature graves, and 40 more returned, broken in health. At the end of four decades there were but 556 converts and 214 in the schools. In the following ten years, however, came the turn of the tide. At present 8,274 Christians are ministered to from 8 centers and 153 outstations. More than 6,000 children attend the 164 schools. At the jubilee festival in Bremen, besides the 250,000 marks which were given by German friends as a special thank-offering, 12,000 marks were handed in by Pastor Aku of Lome.

In Straits for Toilers at Luebo

A LETTER from Rev. W. M. Morrison reads as follows: "We are in great straits here. The work is losing ground now. We can't, with our present force, hold it together. And this, added to the fact that Martin must leave in a few days for the home land, also Mr. and Mrs. Rochester. If substantial reinforcements do not come this fall—not just one or two—then I can not see, from a human standpoint, what is to become of this work. Within three weeks we shall have only 11 missionaries, all told, left on the field, and yet this field reports an amazingly large percentage of the total number of converts in all our mission fields."

A Congregation Numbering Thousands

THE largest Presbyterian congregation in the world [Elat, West Africa], has connected with the American mission. There are 6,000 members and catechumens connected with it, and the huge church holds 5,000 people.

Conditions in the Kongo Mission

THE missionaries of the Presbyterian Church, South, in the Kongo, are somewhat anxious because the committee of the church feels unable to send out new missionaries until the large debt now hanging over the mis-

sion has been paid. There seems to be a most critical time in the Kongo. New European trading companies are coming in with the consequent evil moral influences, and many changes are going on. The country is being rapidly flooded with Belgian Catholic priests, tho the people at heart do not want them and prefer Protestant missionaries and the Protestant faith. With the exception of a very small English mission, there is no Protestant work within 300 miles in any direction from the Presbyterian. Yet the stations of the Presbyterian Mission are not sufficiently supplied with workers, and they are without a physician since last spring, the nearest physician being 900 miles distant. The mission shows a native membership of upward of 8,000, a Sunday-school attendance of over 8,000, and a day-school attendance of over 9,000.

SOUTH AFRICA

Failure to Secure Church Union

REV. DAVID RUSSELL, of Johannesburg, in America six months as member of one of the Men and Religion Forward Movement teams, reports that American Methodists and Congregationalists, Scotch Presbyterians, and Baptists of South Africa tried to effect organic union in vain. Both Methodists and Presbyterians bolted, and so while here the evangelist, famous throughout South Africa as a missionary, will study the Federal Council of Churches, to see if it may be the federated plan South Africa bodies stand in need of.

A Revival of Heathenism

THE annual report of the Paris Missionary Society calls attention to a strong revival of heathenism among the Barotsi, a tribe in Rhodesia, north of the Zambesi. One of its most peculiar signs is the great increase of suicides. The missionaries declare that they are glad of the enemy once more coming into the open, because they can thus easier fight him. They also think that it will be helpful to native Christians

among the Barotsi, who have been rather dependent upon the French missionaries, by testing their spiritual strength and faith.

From the Kongo the missionaries of the Regions Beyond Missionary Union report that the dancing craze, which is nothing but a revival of heathenism, has recently swept the district of Bosanla like a prairie fire and destroyed the new desire in the heart of many an inquiring lad. Together with the dancing goes almost always the gambling.

Rejoicings in Natal

THE most notable event in South African mission life during the past year has been the celebration of the 75th anniversary of the coming of the Gospel to the Zulus. A jubilee convocation of twelve days' duration was held in Durban, Natal. There were united native Christian conventions for the deepening of the spiritual life; also exhibitions of the products of industrial education; harness-making, shoe-making, carpentry, tailoring, pottery, and the fabrication of an admirable rustic furniture from "monkey rope." Sixty thousand black church-members, representing a Christian community of fully 200,000, presented an address to the governor-general.

A Heathen Revival, Madagascar

IN the latest report of the London Missionary Society, some particulars are given of the heathen revival of 1909-10, in the Betsileo province of Madagascar. This was an epidemic known as the "dancing mania." Drink, immorality, superstition, witchcraft, and imitative hysteria each had its part in the movement. "Under its influence many persons of all ages danced around their ancestral tombs, wandered about the moors with eyes holden as in sleep, lay down in streams or in rivers, climbed up seemingly inaccessible heights, crawled along housetops, and otherwise conducted themselves in demented ways of extreme folly and audacity. Many lost their lives by these things.

AMERICA

Federal Council of the Churches of Christ in America

AMONG the immediate and recent activities of the Council the most noteworthy is the Commission on the Church and Social Service. It has permanently organized its work and opened its offices in association with those of the Federal Council. Several interdenominational conferences have been held under its auspices, and it was instrumental in making Labor Sunday widely observed. Of other committees we mention those on home missions, on temperance, and on family life. Into the hands of the latter has been placed the important work of the Inter-Church Conference on Marriage and Divorce. A provisional commission on peace and arbitration has also been appointed, and it is stated that a campaign is now under way for the support of the pending arbitration treaties.

The work of the council is large and important.

What the Every-member Canvass Did

IN 1906 to foreign missions in \$432; in 1910 an increase to \$4,306: This is the remarkable record of Memorial Church, South, Lynchburg, Va.:

1906.....	\$432.50
1907.....	1,145.00
1908.....	1,868.88
1909.....	3,500.00
1910.....	4,306.00

This year they had a more thorough and efficient organization, and more people contributed than ever before. They finished up the work this year in about ten days. The other interests of the church, both financial and spiritual, show great advance. Even the pastor's salary was voluntarily increased.

The Big Brothers' Movement

THE Big Brothers' Movement, in the United States, exists to benefit juvenile offenders. Last year some 2,195 boys, nearly all of whom had appeared in the Children's Court,

came under the influence of the Big Brothers in New York City, and of this number only 90, or less than 4 per cent., had again got into trouble so as to be brought a second time before the court. Of the total number, 1,208 boys were cared for by members of the Movement in 1910; 840 more were boys who were arraigned in the Children's Court last year on various charges; 147 were turned over to the Big Brothers by institutions, and 1,202 applied at the office of the movement for advice or to seek employment.

The World in Cincinnati

A GREAT missionary exposition is to be held in Cincinnati from March 9 to April 6. Rev. A. M. Gardiner, who managed similar expositions in London and in Boston (April 24-May 20, 1911) with striking success, is secretary of "The World in Cincinnati," and the pastors and Christian leaders of Cincinnati and neighborhood, are greatly interested in the extensive preparations which are being made. An army of at least five thousand stewards, men and women, young and old, will be required as the staff of the exposition to manage the visitors, to explain the exhibits, and to act as general interpreters and guides. A Pageant of Darkness and Light, like those in London and Boston, will be reproduced every afternoon and evening.

An Unpleasant Revenue Report

THE report of the Commissioner of Internal Revenue for 1911 is a document not at all encouraging to those who hope for the deliverance of our nation from its slavery to drink and drugs. The past year has brought the largest production of distilled spirits ever known in the history of the United States. The decline in manufacture and use of a few years ago, which seemed so encouraging to many, has now been wiped out, and former high records have been exceeded by seven million gallons. One hundred and seventy-

five million gallons of whisky and like liquors were distilled within the limits of the United States from July 1, 1910, to June 30, 1911, nineteen millions more than in 1910, seven millions more than in 1907. The production of beer and ale increased similarly. Two thousand million gallons of all kinds of liquor were withdrawn from the government warehouses for consumption, which means that 22.29 gallons per capita were sold and drunk. In 1907 the per capita was 22.28, and 1907 was the year of the previous record.

The commissioner reports also that opium-smoking is on the increase, and that opium dens are multiplying. He also complains of the tremendous violation of the oleomargarine law. The whole report may well be styled an unpleasant document.

A Shameful Case of Disunity

THE *American Missionary* gives this as a well-authenticated fact:

The churches in the town of X, with the roughly estimated membership of each, are as follows:

	About
Methodist Episcopal	400
Presbyterian	300
Baptist	200
Congregational	200
Disciple	150
Episcopal	50
Roman Catholic	30
Nazarene	50
Free Methodist	50
Seventh-day Adventist	20
Christian Scientist (First) ..	30
Christian Scientist (2nd) ..	10
Spiritualist	25
Progressive Dunkard.....	30
Other Dunkard, or Brethren	20
Millennial Dawn	10

Total 1,575

New President of the American Bible Society

MR. JAMES WOOD has been elected president of the American Bible Society, of which he has been a manager since 1896, and a

vice-president since 1903. At the present time he is chairman of the important Committee on Auxiliaries.

Mr. Wood was born in New York in 1839, and is chairman of "The Five Years' Meeting of the Religious Society of Friends in America," which represents all the orthodox Quakers in the United States and Canada, excepting those in Philadelphia. Prominent in reform work, as in religious work, having extensively traveled, and being well acquainted with the work of missions in foreign lands, Mr. Wood is well suited for the responsible office to which he has been chosen.

Dr. Barbour Resigns

AT the quarterly meeting of the Board of Managers of the American Baptist Foreign Missionary Society, the resignation of its foreign secretary, Rev. Thomas S. Barbour, D.D., was reluctantly accepted. It will take effect not later than May 1, 1912, at which time Dr. Barbour will have rounded out thirteen years of efficient and effective service with the great Baptist Society. His failing health makes it imperative that he should lay down the full and arduous duties of his responsible office. His retirement means a severe loss to the cause of missions.

A Deplorable Situation

THE regular meeting of the executive committee of the Board of Missions of the Protestant Episcopal Church in the United States was held on November 14.

It then found the financial situation far from reassuring. The offerings from congregations during September and October were \$10,000 less than the amount received during the same months in 1910. The receipts for the two months were only \$52,000, but the disbursements to meet the board's appropriations totaled \$226,000. Already \$260,000 of the reserve deposits have been called upon to meet obligations, including the deficit of \$172,000 carried over

from last year, and the committee was obliged to authorize further drafts against them in case of need before the next meeting. Never before in the history of the board have these deposits been so largely drawn upon so early in the year, and the treasurer is a little uneasy with reference to January and February payments. May the Lord open the hearts and treasuries of the friends of this extensive and blest work.

For Moslem Missions

A LARGE and distinguished company of guests gathered at the home of Mr. and Mrs. Eben E. Olcott, of New York, recently, in the interest of work among the Mohammedans, and especially in reference to the work of the "Nile Press," which has been established at Cairo for the purpose of providing a suitable literature for use throughout the Moslem world. Several strong addresses were made. Dr. Charles R. Watson, secretary of the Foreign Mission Board of the United Presbyterian Church, described the opportunities now presented in the Turkish dominions and the special benefit of the wide distribution of Christian literature. Mrs. S. M. Zwemer, who has recently returned to this country to care for her children, gave many instances of the good wrought by the distribution of tracts and books already issued by the Nile Press. And Dr. Robert E. Speer gave a masterly generalization of the conditions among Moslems and their claims upon Christians.

Prominent Japanese Pastor in New York

REV. M. UEMURA, pastor of the Fugimicho Church, Tokyo, Japan, reached New York in the beginning of December. He is one of Japan's most learned men and a strong pillar in the Japanese Church of Christ. Thirty years ago he was installed pastor of his congregation, and in celebration of the anniversary his people presented him with a large purse to cover the expense of a trip to Palestine and with a vacation long enough

to enable him to make the trip. Thus these Japanese Christians showed their affection and appreciation, and also their progressiveness. After a brief visit in New York, Mr. Uemura sailed for Palestine on December 16.

A Japanese Editor in America

MR. MASAHISA DEMURA, who has been for a few weeks on a mission of evangelism to his countrymen on the Pacific Coast, is one of the most distinguished products of Presbyterian missions in Japan. Leaving a position as professor in Meiji Gakuin to establish a theological school in Tokyo, he at the same time established *The Gospel News*, a most virile and ably edited Christian weekly journal, which has an immense influence in shaping the church. Dr. Demura has been moderator of the national synod, and for years was chairman of the board of home missions in the Church of Christ in Japan; while at the same time ministering to a large church in the imperial capital, with an audience composed very largely of business and professional men. Such men as Dr. Demura are the hope of the self-supporting, self-propagating church not only in Japan, but in all our mission fields.—*The Continent*.

The Gospel in Guatemala

DR. STANLEY WHITE, of the Presbyterian Board of Foreign Missions, visited Guatemala during his recent trip to Central America, and says that education and religious liberty have made much progress since the Roman Catholic Church has been dethroned as an ecclesiastical power. The old monasteries and convents, which were confiscated by the Government, have been turned into public schools and modernized, so far as possible. Education has been made compulsory, and the teaching of English for at least two years is now required in the schools. Military, athletic, and industrial institutions for students have been established, but alas! the whole work of education is

somewhat hampered by the lack of well-equipped teachers.

However, there is danger at the present time in Guatemala, because the people have lost faith in the ecclesiastical organization which in the past has been dominant. The Roman Catholic churches are often sadly out of repair and grossly neglected. Purity of life and conduct are not much coupled with religion. There is therefore special need for positive preaching of the Gospel in Guatemala at present. The Presbyterian mission consists of two stations, Guatemala City and Quezaltenango. There are five missionaries on the field, and two under appointment. Three native workers have charge of five or six outstations. A paper, published in Spanish, is widely distributed and exerts a strong evangelistic influence. Yet there is much room for more work.

A Christianized Indian Tribe

THE Haida live upon the Queen Charlotte Islands, south of Alaska. Once the tribe was more feared than almost any other Indian tribe of the north, and whenever its war-canoes were reported to have started from the islands, the Indians living near the coast of the continent fled into the forests. To-day the power of the Gospel has wonderfully changed these wild warriors. The missionaries settled among them, and after many years of faithful labors the whole tribe has been Christianized. In Masset, where the Haida chiefly live, the church services are well attended, and men and women pay fine attention to the sermon, and to the singing of the trained choir, composed of members of their own tribe, and accompanied by a talented Haida organist. Fifty years ago these people hated the Indian tribes upon the Continent. Now the Gospel has taught them to love their enemies, and when the mission buildings in Aiyansk, upon the Continent, were consumed by fire, a short time ago, Christian Haida women, tho very poor, contributed twenty dollars toward their rebuilding.

Conditions in Panama Canal Zone

ENCOURAGING word regarding religious conditions among the American white population comes from the Panama Canal Zone. At every important town on the route there is a well-established Y. M. C. A. The buildings are large and equipped with offices, reading-rooms, auditorium, amusement and exercise rooms, and baths. Chapels are also erected and equipped for religious worship all along the line, religious services being conducted regularly by the chaplains of the commission. There are union services for all Protestants, which are quite well attended. Four of the chaplains are Roman Catholic priests and look after their members. There are Protestant Sunday-schools in every village, and in some of these all the school children are members. Recently a Sunday-school convention was held. Every school in the zone was represented, and the Governor of the zone and the judge of the Supreme Court made evangelical and strong addresses.

The Gospel in the Basin of the Amazon

THE basin of the Amazon is little known, tho it occupies two-fifths of South America, and tho the waterways of the Amazon, and its tributaries amount to 31,000 miles. At one place the river is fully 25 miles wide.

Some months ago the agent of the British and Foreign Bible Society at Buenos Ayres started to reach the town of Manaos, which is situated about a thousand miles up the Amazon River, and is the capital and center of the large state of Amazonas. While the town is in many ways a modern town, lighted with electricity, and provided with good electric street-car service, it is not well drained, and the sanitary conditions are bad. No earnest efforts are made to destroy the mosquitos which carry disease, especially yellow fever, because, as one of the officials said recently, "Yellow fever does not trouble us, and if foreigners can not live here, let them die.

Why go to any expense?" There are several Protestant clergymen in the city. Of these the Presbyterian minister has been trying to circulate the Scriptures among the inhabitants, who are almost unacquainted with their contents. He made arrangements with the representative of the British and Foreign Bible Society to keep a stock of Bibles and Testaments in his house, until a colporteur can be sent to reside there. Thus the Word of God is entering these almost forgotten regions.

The Evangelical Union of South America

THE Evangelical Union of South America has been organized in London. It is a new society in name and administration only, but not in personnel, and it expects to consolidate the South American Evangelical Mission, and the South American interests of the regions beyond missionary union. The latter has been carrying on work in Peru and Argentine, the former in Brazil and Argentine. Thus the consolidation will give the new union a total staff of 43 foreign workers. Among those who are named as promoters of the Evangelical Union of South America, we observe Revs. Campbell Morgan and J. Stuart Holden of London, Dr. J. H. Jowett of New York, Dr. Len Broughton of Atlanta, Ga., and Rev. George Smith of Toronto. The London headquarters are at 8 and 9 Essex Street, Strand, W. C., England.

EUROPE—GREAT BRITAIN

A Bishop on Christian Unity

THE Bishop of Hereford, who has already done much for Christian Union, in his address to the Hereford Diocesan Conference, boldly affirmed that the wise policy of churchmen toward their nonconformist neighbors is "to revert to the pre-Tractarian relationship of our Church with other Protestant bodies." His conviction is that nonconformists should be treated as Christian brethren, even by welcoming them to share in the Holy Communion.

Temperance in the British Army

IT is an interesting story told by the Rev. Joseph H. Bateson, chaplain in the British army in India. In 1888, he says, "this army was described as a 'national school for intemperance'; but under Lord Roberts's leadership it became known as a national school for temperance. Out of 64,000 men wearing the king's uniform in India we now have 31,000 total abstainers. Lord Roberts brought this about by making the temperance room of the barracks more attractive than the canteen. And when he did that the backbone of the canteen was broken."

THE CONTINENT

England to Evangelize France?

CONSIDERABLE interest and enthusiasm are being stirred up in England over plans to seriously undertake the evangelization of France. Within the borders of our sister republic there are some 40,000,000. Of this number, Pastor Hocart has recently said no more than 4,000,000 can be regarded as real members of the Roman Catholic Church. There are about 600,000 Protestants in the country. It will be seen, therefore, what great need there is for some definite advance if France is to become in any sense a Christian country. This work is being done in some measure by the McAll Mission, but these agencies are not equal to the needs of the work.

The German Emperor on Alcohol

THIS potentate has recently said over his signature: "I know very well that the pleasure of drinking is an old heritage of the Germans. However, we must henceforth, in every connection through self-discipline, free ourselves from this evil. I can assure you that I, in my twenty-two-year reign, have made the observation that the greater number of criminal cases submitted to me for adjudication, up to nine-tenths, are traceable to the consequences of alcohol."

Women's Work for Women

TWENTY thousand Christian women are organized in Germany into women's aid leagues. Annually 2,000,000 marks (\$500,000) are raised for their work, which consists in voluntary nursing, helping neighbors in emergencies at time of death or of birth, cooperating in church work, in Sunday-school instruction, and in a great variety of charitable and religious effort. Nearly 700 women have, taken the twelve weeks' course of training for voluntary relief helpers.

Work for Women Students

THE foyers, or centers for women students, in European universities are developing steadily. Paris has one such for French girls at the Sorbonne, and the British and American Student Hostel in the same city touches the life of more than 2,000 young women. Another has been started in the University of Sophia (Bulgaria) as a result of the recent Constantinople Student Congress. There is also a Christian Association Center for women in the University of Naples and a foyer for Russian women students in St. Petersburg.

Mission Study Urged

IN accordance with the recommendation of the International Mission Study Conference held at Lunteren, Holland, in September, 1911 (see *MISSIONARY REVIEW*, 1911, p. 943), the executive committee of the German Evangelical Missions decided at its meeting of October 19 to emphasize the missionary instruction of the youth to a larger extent than before, and a committee for the furtherance of the study of missions among the youth has been founded. It shall be its duty to provide suitable literature for missionary study classes and hours, and the well-known Dr. Julius Richter has been given the responsible task of organizing the committee and setting its members to work.

At about the same time when this committee was founded, a missionary study course for teachers having an

academical education was held in Berlin in the hall of the Berlin Missionary Society. It was held under the joint auspices of the German Laymen's Missionary Movement, the Berlin and the Gossner Missionary Society, and the Northeast German Missionary Conference. Among the speakers and lecturers were some of the leading missionary writers and workers of Germany, and all the fields of German missionary activity were discussed. It is expected, and rightly, that the teachers, thus instructed and interested in the cause of missions, will exert much favorable influence upon the youth under their instruction.

The Los von Rome Movement

“**A**CCORDING to the official figures submitted to two denominations, the number of conversions to Protestantism in Austria numbered last year 5,190, or 813 more than in the previous year. The total number of conversions registered during the thirteen years of the movement is 60,744. Most of the conversions have taken place in lower Austria, whose capital, Vienna, now numbers 76,721 Protestants; in Styria, where, thirteen years ago, only nine Protestant pastors were at work, and where now 31 are in full employment, and in the German areas of Bohemia. During the past year 2,009 men, 1,901 women and 785 children were registered as having sundered their connection with Rome.”—*London Christian World*.

Rome and Mixed Marriages

A ROMAN Catholic paper of New York City, says that the fight of the Roman Catholic Church against mixed marriages of Roman Catholics and Protestants is a fight for her life. Statistics in Holland show that out of 3,320 children who had a Protestant mother and a Catholic father, 1,747 became Protestants, 1,312 Catholics, and 376 had no religion; out of 3,455 children who had a Catholic mother and a Protestant father, 1,242 became Protestants,

1,851 Catholics, and 362 had no religion; but of 61,047 children whose parents were both Catholics, 61,017 remained in the faith of their parents, and only thirty lapsed!

ISLANDS

Progress Among the Bataks in Sumatra

DIRECTOR SPIEKER, of the Rhenish Missionary Society, is inspecting the work of that society in the Dutch East Indies. His reports are full of encouragement, especially so far as they refer to the work among the heathen Bataks in Sumatra. Wherever he went upon his tour, thousands of heathen and Christian natives came to greet him. The churches were crowded to the uttermost and thousands had often to sit outside, being unable to gain admittance. One day Mr. Spieker held a service upon the mountains near Silindung, and when he looked down the mountain side it was black with men and women. At missionary gatherings the delivery of the free-will offerings often took hours.

Gospel Gains Among Cannibals

LETTERS from Bishop Cecil Wilson appear in the *Southern Cross Log* for October. Writing from Santa Cruz on June 16, he says he had consecrated a church at Nukapu, the island where Bishop Patteson was murdered, on the day before, a few months less than forty years since the murder. All the islanders now are either Christians, catechumens or hearers. The sister of the bishop's murderer has lately been baptized. Bishop Wilson sends a melancholy report of the state of things in New Hebrides: "The French are kidnapping, selling grog without restraint from the commissioner, and the British traders are in some cases doing the same. There is no justice to the natives at the hands of the French authorities. The natives are at the mercy of the worst kind of white scoundrels. These latter are every-

where, and if not setting grog and kidnapping they are trying to buy girls for prostitution."—*C. M. S. Review*.

The Rhenish Society in the Dutch East Indies

TWO fields where missionaries of the Rhenish Missionary Society are laboring can celebrate jubilees this year. The work among the Bataks upon Sumatra can celebrate its fiftieth, and the work upon Borneo its seventy-fifth anniversary. The work upon Sumatra is the child of that upon Borneo, for it was started by the Rhenish missionaries who were forced to flee from the fury of the rebellious Dajaks in 1859, and selected Sumatra as their new place of labor, in 1861. But the child is far stronger than the parent to-day, for Sumatra contains to-day more than 100,000 native Christians, while Borneo has only a few more than 3,000. Sumatra is to-day the place for conversions en masse, while Borneo has but few individual conversions annually. In Sumatra a Christian church of Bataks is in the process of formation, but in Borneo individual native Christians and small congregations continue to have a hard struggle. But the work in Borneo is far more difficult, humanly speaking, than that in Sumatra. Borneo is an island with a small population scattered over a wide territory, and this population is mixed with, yea overrun, by a far larger number of Mohammedan Malays. The heathenism of Borneo is very immoral and most enervating. Large districts are entirely under the power of Islam and closed to every Christian effort. And the Dajaks prefer to run about in the forests, so that it is most difficult to reach them or to get the children into the missionary schools. Thus, when we consider the tremendous difficulties of the work in Borneo, we must confess that three thousand converts in seventy-five years is much blest fruit of earnest labor in a difficult field.

News from the New Hebrides

THE past year has seen another hospital added to the kindred institutions in the New Hebrides in the shape of the "John G. Paton Memorial Hospital," at Port Vila. The work was commenced in June, 1910, and so pushed on in spite of the difficulties, and the scarcity of native labor, that it was opened in January, 1911. It occupies a healthy site on Iririki, an island in the harbor of Port Vila, and has accommodations for ten European and twenty native patients. Thus a worthy memorial of John G. Paton stands in the capital of the New Hebrides in commemoration of his work in these islands. The number of in-patients treated in the hospital in 1911 has been 114 (16 Europeans), while the outdoor patients numbered 912. The Margaret Whitecross Paton Memorial Church at Vila says in its annual report that its services on Sunday morning, which are intended primarily for the Europeans resident in Vila, have been well attended, and that the different departments of work among the natives have been successfully carried on.

The services for natives which used to be held on the plantations had to be suspended, however, because a number of planters objected to religious services being held among their indentured labor? Thus the necessity of a house built beside the church is becoming apparent. An efficient native teacher could live in it, take care of church and grounds, and have more frequent services and classes for natives in the church.

OBITUARY NOTES

Dr. John T. Gracey

AFTER a lingering illness of seven years, Rev. John Talbot Gracey, D.D., president of the International Missionary Union, died at his home in Clifton Springs, N. Y., on Friday, January 5, 1912, at the ripe age of eighty years. Dr. Gracey has been an

associate editor of this REVIEW for the past twenty-one years, and has proved a devoted and valued helper in many lines of missionary work. He was born in Philadelphia in 1831, and went to India in 1861, where he labored as a missionary of the Methodist Episcopal Church for seven years. A full sketch of his life will appear in a subsequent number of the REVIEW. Dr. Gracey leaves two daughters and a son, with a host of friends to rise up and call him blest. The funeral services were conducted at Clifton Springs, N. Y., on January 7th, and the body was laid away in the cemetery there beside that of his beloved wife.

George B. Smyth of China

REV. GEORGE B. SMYTH, D.D., missionary of the Methodist Episcopal Church in Fuchau, China, from 1882 to 1899, and Field Secretary 1900, to 1910, first of the Missionary Society, and then of the Board of Foreign Missions, died in Berkeley, California, Thursday, December 14th. He rendered valuable service as President of the Anglo-Chinese College at Fuchau, and later as Field Secretary of the Methodist Episcopal Missionary Society.

Dr. Elmore Harris, of Toronto

WORD has just reached us of the death of Rev. Elmore Harris, D.D., of smallpox, at Delhi, India, Monday, December 18, 1911. Accompanied by his second wife, a bride of a few months, and his youngest son, Erdman, Dr. Harris was making a tour of the mission fields.

Dr. Harris was a man of wealth, which he used liberally for the spread of the Gospel, supporting several foreign missionaries and making large gifts to other causes. After a successful career as pastor at St. Thomas and Toronto, he founded the Toronto Bible Training School, of which he was president. Dr. Harris's death caused a great sense of loss to Christians of all denominations.

BOOKS ON MISSIONS AND MISSION LANDS

HALF A CENTURY IN CHINA. By the Venerable Arthur E. Moule, B.D. Illustrations and map. 8vo, 343 pp. 7s. 6d. Hodder & Stoughton, London, Toronto, New York, 1911.

Archdeacon Moule has been fifty years in China as a missionary of the Church Missionary Society. He is a careful observer, and a thoughtful writer, and gives, as a result of his experience and study, a pen picture of many incidents in his life, and makes a strong appeal for the preservation of all that is good and true in Chinese character, customs and history. He advocates the union and unity of Christendom.

Archdeacon Moule describes graphically the changes seen in China in half a century, tells the dramatic story of the Tai Ping rebellion, and its consequences; narrates many interesting stories, legends and facts about the Chinese, tells of the cities in which he has lived and where he has visited, gives a forceful chapter on the missionary and his message in China, and another on the influence of modern education and literature.

In his "Retrospect and Prospect," Archdeacon Moule calls attention to the fact that this ancient country and people have few monuments and buildings of the past. Many of the ancient records have only a limited historic value. The country and people have, however, been remarkably stable for centuries, and this in itself is a sign of strength and an asset of value. Archdeacon Moule wrote before the present rebellion, but had discerned many symptoms of decay that he believed indicates the coming dissolution or transformation. He does not believe that a representative government will remedy the political weakness and corruption. Reform, however, has long been needed, and must come. The greatest need, however, is Christian education, with a

strong sense of responsibility to God, and a vision of eternal things.

A GLIMPSE OF THE HEART OF CHINA. By Edward C. Perkins, M.D. Illustrated. 12mo, 95 pp. 60 cents, *net*. Fleming H. Revell Co., 1911.

Some "glimpses" are worth while, and this is one of them. It gives a picture of the self-sacrificing work of a Christian Chinese woman doctor, Mary Stone, of Kiukiang, a city near Hankow. Dr. Stone has a hospital and dispensary, with twenty Chinese nurses trained by herself. This story gives a true picture of some things that Christianity is doing for China and the Chinese through those who have been converted and trained by Christian teachers.

THE INTERNATIONAL REVIEW OF MISSIONS. Edited by J. H. Oldham. \$2.00 a year. Published quarterly. 75 cents a number. 100 Princess St., Edinburgh, and 156 Fifth Ave., New York, 1912.

The first number of the quarterly issued under the auspices of the Continuation Committee of the Edinburgh Conference has been eagerly awaited. It is a solid and valuable review, well planned to meet the need of a scientific missionary magazine for students and experts. Most of the articles are too long and too technical for the general reader, or even for pastors and laymen, but the articles are by the best missionary experts, and deal with topics of importance and timely interest. In this first number Dr. John R. Mott writes of "The Continuation Committee" and its work. Dr. Johannes Warneck contributes the first paper on "The Growth of the Church in the Mission Field—1. Among the Batak." The Hon. James Bryce gives his "Impressions of a Traveler Among Non-Christian Races," and President Harada, of the Doshisha, describes "The Present Position of Christianity in Japan." The notes on recent peri-

odicals describes some current papers, and the bibliography of recent books is especially full—including Continental publications.

We have at last a quarterly for which many have been wishing—one devoted entirely to the deeper study of missionary problems and progress. It seems almost too much to hope that it will become self-supporting, but it is worthy of life and we would like to see it combined with *The East and the West* of the S. P. G., since the character and aim of the two quarterlies are very similar. Mr. Oldham, the editor, shows fine Christian spirit, and a comprehensive grasp of missionary ideals in his copious editorial notes.

THE CHANGING CHINESE. By Edward Alsworth Ross. Illustrated. 8vo, 356 pp. \$2.40, net. The Century Co., New York, 1911.

This interesting and illuminating volume is not by a missionary, or a resident of China, but by a student who came in contact with the Chinese chiefly during seven years as professor at Leland Stanford University in California. Professor Ross writes as a sociologist, who seeks to interpret the social and political phases of Chinese character and life. The author traces the backwardness of China, not to political, educational, commercial, or religious causes, but to social customs and traits. He believes that the Chinese are different from Occidentals, not so much because of race as from environment and habit. The solidarity of the Chinese family, he believes, to be a cause of weakness, not of strength, and is strongly opposed to an open door to Chinese labor in California, because of the readiness of Chinese coolies to live without regard to morals or hygiene.

The book offers fresh and valuable material for study. Everything in it is related to the Chinese themselves. The chapter on Christianity in China gives a ringing testimony to the transforming power of Christ when His gospel is truly preached and exemplified, so that the Chinese grasp its con-

tent with more than surface knowledge. Dr. Ross acknowledges that missionaries make mistakes, but he also sees that they have problems, and that they have been used to work miracles in changing Chinese thought and customs. He sees in the present thirst for Western knowledge a golden opportunity for missionary schools and colleges.

The volume is well written, attractively published and copiously illustrated. It will present a valuable side light for any study of China and the Chinese.

ACROSS CHINA ON FOOT. By Edwin J. Dingle. Illustrated. 8vo, 446 pp. \$3.50, net. Henry Holt & Co., New York, 1911.

Mr. Dingle is a young journalist, who made the 1,500-mile journey across China from Shanghai to the Burman frontier in 1909-10. He studied the people and the reform movement, so that his account is of especial interest at this time. Personal adventures and observations are well told in good journalistic style. While Mr. Dingle speaks more of the social and political reform movements than of religion and missionaries, he speaks well of the latter, and distinguishes between the work of Roman Catholic and Protestants. He predicts the time when there "shall be proclaimed in China a Christianity pure and simple, freed from all entangling alliances, a Christianity which shall not have been eclipsed in any age of the world's history."

CALVIN WILSON MATEER. By Daniel W. Fisher. 12mo. Illustrated. 342 pp. \$1.50, net. The Westminster Press, Philadelphia, 1911.

This volume has already had an extensive notice in our November number. It is a simple, straightforward account of a veteran Presbyterian missionary who labored for forty-five years in Shantung, China. Dr. Mateer was a strong, steady, constructive worker, who taught, translated, preached, and in many other ways served the Chinese. The story of his life is interesting and stimulating.

HUDSON TAYLOR'S CHOICE SAYINGS. Compiled from his writings and addresses by D. E. Hoste. China Inland Mission, 1911.

Hudson Taylor was one of the great men of his day—great in his grasp of God's truth, and in his faith and fellowship with God. He had sagacity and insight, determination and direction. His choice sayings contain a wealth of wisdom on practical matters of faith and conduct in spiritual things that are of unique value to Christians of all creeds. These "Choice Sayings" are topically arranged and are worthy of transmuting into life.

ISLAM AND MISSIONS. Edited by E. M. Wherry, S. M. Zwemer and C. G. Mylrea. Illustrated. 8vo, 298 pp. \$1.50, net, Fleming H. Revell Co., 1911.

The Lucknow Conference was the second of missionaries to Moslems and marked another important milestone in the progress of winning the Mohammedan world. This volume contains the papers read at this conference in January, 1911, and they are important contributions by able men. Dr. Zwemer gives an introductory survey of the Moslem world, Dr. W. S. Nelson writes on Syria, Rev. F. Würz, Prof. Meinhoff, and Canon Sell on Africa, Prof. Crawford and Mr. Trowbridge on Turkey, Dr. Young on Arabia, Rev. L. F. Esselstyn on Persia, Dr. W. A. Wilson, Canon Weitbrecht and Rev. John Tackle on India, F. H. Rhodes on China, Rev. G. Simon and N. Adriani on Malaysia, and Col. Wingate on Central Asia, Islam under pagan rule is described by Dr. Watson, and under Christian rule by Rev. W. H. T. Gairdner.

Almost every paper shows a clear, comprehensive grasp of the subject, so that the series of addresses presents a panorama of the present condition of Islam and the progress of missions among Moslems throughout the world.

Dr. Zwemer shows in his opening survey that Islam is not dead but that when Islam reforms it ceases to be the religion of the prophet. There

are signs of the breaking down of the wall of Moslem antagonism to Christianity, many are deserting Mohammed for Christ, and the Church at home is praying and working for the Moslem world as never before. In the missionary study classes in America alone over 5,000 text-books, "The Moslem World," are being studied. Dr. Zwemer concludes his able paper by saying: "As our eyes sweep the horizon of all these lands dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors in our great problem.

Morocco is typical of the degradation of Islam;

Persia of its disintegration;

Arabia of its stagnation;

Egypt of its attempted reformation.

China shows the neglect of Islam.

Java gives an instance of the conversion,

India presents the opportunity,

Central Africa the peril of Islam.

"The supreme need of the Moslem world is Jesus Christ. . . . We can do nothing of ourselves; our sufficiency is of God."

IN THE SHADOW OF THE DRUM TOWER. By Laura Delany Garst. Illustrated. 12mo, 136 pp. 50c. Foreign Christian Missionary Society, Cincinnati, 1911.

The Drum Tower is in Nanking, China, a place where mothers brought their children to die. The story tells of one child who was rescued with his mother, and became strong and well in the hospital at Nanking. The main story relates to the work of Dr. and Mrs. Macklin, devoted lovers and earnest, faithful, self-denying workers in the Master's vineyard. This is a book that presents missionary work in the truest and best light.

A MESSAGE FROM BATANG. By Z. S. Loftis, M.D. Illustrated. 12mo, 160 pp. 75 cents. Fleming H. Revell Co., New York, 1911.

Dr. Loftis, who wrote this diary, was a missionary of the Foreign Christian Missionary Society to Tibetans. He journeyed across China and into Tibet, visited the great Litang Monastery, and practised his medical art to relieve the Tibetans of sick-

ness, idolatry, ignorance, and superstition. He died of typhus and small-pox, after a brief ministry, in the midst of his work of less than a year. The diary tells of many unique experiences of travel, strange sights, doctoring the Chinese and Tibetans, and preaching tours. It gives an inside view of many scenes in China to which only a doctor would be admitted.

A PATHFINDER IN SOUTH CENTRAL AFRICA. By Rev. Wm. Chapman. Illustrated. 12mo, 385 pp. 4s. W. A. Hammond, London, 1911.

The Primitive Methodist Church has a mission at Bula-Bologna in South Central Africa, and it is of this work that Mr. Chapman writes. His experience covers some 12 years, and in plain, simple fashion he tells of his life and work, his adventures and convictions. The narrative is over full of unimportant details, and its story is of more interest to those who support this particular mission than to the general reader. It gives, however, a good picture of pioneer work in a far-away African mission station—a work full of trial and difficulty, but fruitful.

THE HAPPIEST GIRL IN KOREA. By Minerva Z. Guthapfel. Illustrated. 12mo, 106 pp. 60 cents. Fleming H. Revell Co., 1911.

These little stories from missionary experience in Korea go straight to the heart. They are full of pathos and human interest, of inspiration without moralizing. They give an unusually graphic picture of what the missionaries see and do, and show why they love the Koreans and choose to live among them, in spite of the difficulties and hardships connected with missionary life. The stories will interest and bless any sympathetic reader.

THE AMERICAN BOARD ALMANAC, 1912. 10 cents. Boston.

This compendium of the work of the American Board is always a welcome friend. It is well illustrated and contains many useful facts not only for those connected with the Congre-

gational churches, but for all friends of missions. The general statistics for all societies are not as full as those published in the *MISSIONARY REVIEW*, but the income reported is larger, \$30,378,489, including auxiliary, co-operating and independent societies.

NEW BOOKS

THE CHINESE AT HOME. The Man of Tong and His Land. By J. Dyer Ball. Illustrated, 8vo., 369 pp. \$2.00, *net*. Fleming H. Revell Co., New York, 1911.

OTHER SHEEP HAVE I. By Harold Begbie. George H. Doran Co., New York, 1911.

TWILIGHT TALES OF THE BLACK BAGANDA. By Ruth B. Fisher. Cloth boards, 3s. 6d., *net*. Marshall Bros., Ltd., London, 1911.

YAKUSU: The Very Heart of Africa. By H. Suttun Smith. Embossed Cloth boards, gilt, 6s., *net*. Marshall Bros., Ltd., London, 1911.

THE CHURCH OF THE OPEN COUNTRY. By Warren H. Wilson. Cloth, 50 cents; paper, 35 cents; postage, 8 cents extra. Missionary Education Movement, 156 Fifth Ave., New York, 1911.

THE SOCIAL WORK OF CHRISTIAN MISSIONS. By Alva W. Taylor. 12mo, 265 pp. \$1.00. The Foreign Christian Missionary Society, Cincinnati, 1911.

LIFE IN THE MOSLEM EAST. By Pierre Ponafidine. \$4.00, *net*. Dodd, Mead & Co., New York, 1911.

ISLAM AND MISSIONS. Being papers read at the Second Missionary Conference on Behalf of the Mohammedan World, at Lucknow, January 23-28, 1911. Edited by E. M. Wherry, D.D., S. M. Zwemer, D.D., C. G. Mylrea, M.A. Illustrated, 12mo, 298. \$1.50, *net*. Fleming H. Revell Co., New York. 1911.

SITA. A Story of Child-Marriage Fetters. By Olivia A. Baldwin, M.D. 12mo, 353 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1911.

A PATHFINDER IN SOUTH-CENTRAL AFRICA. A Story of Pioneer Missionary Work and Adventure. By Rev. William Chapman. Illustrated, 12mo, 385 pp. W. A. Hammond, London, 1911.

CHINA AND THE GOSPEL. An Illustrated Report of the China Inland Mission, 1911. 8vo, 170 pp. China Inland Mission, Philadelphia and London. 1911.

THE CONQUEST OF THE CONTINENT. By Rev. Hugh L. Burleson. Illustrated, 200 pp. Paper, 35 cents; cloth, 50 cents. The Educational Secretary, 281 Fourth Ave., New York. 1911.



MISSION SCENES IN MEXICO, CENTRAL AMERICA AND THE WEST INDIES

1. A Passion Play Procession, Mexico.
2. The Mission Church, Bluefields, Nicaragua.
3. A Street Scene in Porto Rico.
4. A Peasant's Home in Porto Rico.
5. The Roman Catholic Cathedral in Havana, Cuba.
6. A Negro in Guatemala.
7. A Happy Family in Costa Rica.
8. At the Cathedral, Passion Week, Mexico City.
9. Indians in Guatemala.
10. A Country Scene in Panama.
11. Missionaries on Tour in Mexico.
12. A Street Scene in Havana, Cuba.
13. A Street in Bluefields, Nicaragua.
14. Negro Christian Church, Costa Rica.

The Missionary Review



of the World



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Old Series

MARCH, 1912

Vol. XXV. No. 3.
New Series

Signs of the Times

THE WAR AND FAMINE IN CHINA



WAR and famine still devastate the Flowery Kingdom, which we may soon begin to call the "Flowery Republic." The provisional republican government demands the abdication of the Manchu rulers as a first condition of peace. The armistice has been broken occasionally by minor hostilities, and the country has been harried by marauding bands of robbers and the rabble.

Missionary work is almost at a standstill, with foreigners recalled to the treaty ports, schools closed, and churches generally in charge only of native workers. The prospect is, however, that with the return of peace even larger opportunities will be given for preaching the Gospel.

Recent cable dispatches indicate that the Manchus have consented to give over the reins of government and to retire on a pension, but the edict is not yet signed. Yuan Shi Kai is mentioned as the first president of the

republic. He insists that any final decision as to the future government must be subject to the popular vote. The revolutionists demand that the capital be removed to Nanking.

The most threatening danger at present is the wide-spread famine, which is causing terrible destitution as a result of the floods last August. The great Hwai River Valley region, measuring about 100 by 300 miles, the neighborhood of Wuhu, on the Yangtse, and the province of Hunan were affected, and famine has followed the waters. Almost three million people are starving. Many are shelterless and nearly unclothed. There are very few charitable institutions, and such destitution as prevails is unheard of in more progressive countries. Many sufferers have lost heart and will not try to help themselves. Bodies of men, women and children are lying on the road, where the starving people had dropt. None cared enough to bury them. A few years ago the majority of these men were successful farmers. The

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

floods came and robbed them of everything. The Central China Famine Relief Committee has been formed in Shanghai and has the hearty co-operation of both the Imperial and the Republican Governments. It urgently appeals for funds for the great work.

WILL CHINA ADOPT CHRISTIANITY?

ONE of the high officials of Peking, Chow Tze Chi, is reported to have said: "Buddhism and Taoism are practically dead. The time has come for China to adopt a new national religion. The people need the restraint and stimulus of a spiritual force to keep them steady during this transition period, so that they may not run off into materialism and anarchy, as in Japan. I favor adopting Christianity as the national religion. It is the religion of democracies." The utterance is of great significance and importance, because Chow Tze Chi is not a Christian, but it is the utterly mistaken utterance of a man who does not know what Christianity really is. It may not be put on like a new dress, it is not a creed, it is not a reformation and a change of life (*i.e.*, of manners and habits); but it is life by the power of the Holy Spirit, the second birth, supernatural regeneration. *The Christian Observer* says: "It would be a calamity to the cause of the Gospel for China to adopt Christianity by the wholesale at the present time."

A recent cable dispatch (February 8th), says that President Sun Yat-Sen has written a letter to a Christian pastor, which is printed in the *Republican Official Gazette*, in which he endorses the plan for an independent National Christian Church. Chinese leaders declare that it would be

perfectly useless to attempt the reproduction of numerous Western denominations in China. It seems as if the crisis is at hand. Will it be possible to found one "Christian Church of China" and yet conserve all the essentials of Christian truth? Man seems unable to do it, but to the Lord all things are possible. Our earnest prayers for the divine guidance of the Christians in China are needed in this crisis of the nation.

FOES OF CHRISTIANITY IN JAPAN

A CHRISTIAN educator, with years of experience in Japan, Mr. O. H. Knight, reports that there are four great foes which dispute the progress of Christianity in that country. First, there is an undoubted revival of Buddhism and Shinto. The zeal and earnestness of Christian missionaries have caused the moribund religions to take on new life. Buddhism now imitates Christian methods, organizes young people's societies, founds orphanages, and has started to preach in chapels. The revival of Shinto is one result of the victory over Russia. It fostered national pride and strengthened belief in national traditions.

The second foe to Christianity is the belief in myths, superstitions and legends, which are related as historical facts to the children in the primary schools. They are thus taught to believe in imaginary gods and goddesses, tho the majority of the teachers know the stories told to be fiction. None, however, dare to speak out openly, and to reveal their lack of faith.

The third foe is the pseudo-scientific semi-rationalistic attitude toward all religion.

This critical, skeptical position seems to the superficial observer to indicate higher intelligence and a knowledge of the whole truth. The education and civilization of Japan are being reared upon it, so that the rising generation is filled with the spirit of complacent superiority.

The fourth great foe of Christianity is materialism, gross and unblushing, which is the combined result of the other three, and which prevails throughout Japan.

The Gospel of Jesus Christ and the power of the spirit of God alone can overcome these foes. The immediate need is for the Christian education of the Japanese.

JAPANESE PERSECUTION IN KOREA

RECENT private letters from Korea reveal strange antagonism to Christians on the part of Japanese officials. Our correspondent, whose statements are to be relied upon and whose judgment is sane, writes:

"The Korean Church is undergoing special persecution in the north through the arrest and imprisonment in Seoul of some of its strong, Christian workers, men who, from all we know of them, are above reproach and have never desired to meddle in politics. Two pastors, several elders and deacons, seven school-teachers and sixteen academy students are some of those whom I know to have been imprisoned like criminals. No charge has been made against them and they are given no trial. The Koreans are asking, 'Is this the way other nations do?' The son of Kil Moksa, one of the finest young men we have, is among the number. No doubt the trial will, through the grace of God, work for the upbuilding of all.

"The progress of the Church is steady and strong as usual, with the same thorough solid Bible study and Gospel preaching. The gifts of the people are wonderful considering their poverty and the increased cost of living. We have excellent Bible institutes and much to encourage in spite of opposition and persecution."

ANTAGONISM IN MADAGASCAR

ONLY two months ago* attention was called to the fact that after the years of more or less open persecution of missionaries and native Christians upon Madagascar, a better day was apparently dawning on the island. The new Governor-General seemed to be a just and liberal-minded man, and the different societies at work in Madagascar were planning advance steps in their work. The S. P. G., the L. M. S., English Friends and the Paris Missionary Society decided to found a training-school for native teachers in Tananarivo, and thus to open the way for the students of missionary schools for higher education, from which the Government had deliberately excluded them.

Now, however, the Paris Missionary Society sounds an alarm by stating that Christian activity has been seriously interfered with in Tananarivo, in Imerima, and in the local synods of certain other districts. The difficulties are said to be even more serious than those encountered before.

Representatives of the society waited upon the French Secretary of the Colonies and there made their complaints and *The Journal* of the society says: "We hesitate to believe that we are on the eve of a systematic campaign against all missionary effort,

* *Missionary Review*, 1911, page 955.

principally, however, against the Protestant missions, which have given to the churches composed of natives the most democratic form of government. We prefer to think that involuntary mistakes have been made and will be corrected speedily." Pray that Madagascar and its faithful missionaries and Malagasy Christians may not be exposed to a renewal of persecution and increased interference with the preaching of the Gospel.

PROGRESS IN BOHEMIA AND MORAVIA

BOHEMIA and Moravia together are a country as large as Scotland. Three hundred years ago Protestantism was strong in both lands, and Protestants were the great majority of the population in Bohemia. At the battle of the White Mountain, in 1620, the Protestant cause was lost, and the ensuing persecution was so effective and thorough that the Reformed faith was stamped out. The Reformed Church in Bohemia to-day is feeble, poor, and unimportant, and the Protestant population is probably less than two per cent. of the total. Yet the Protestant cause is making progress, as the following figures show. Thirty years ago there were seventy congregations in Moravia, now eighty-eight. Then almost no preaching stations, now sixty-four, and thirteen affiliated congregations. The number of places of worship has doubled in thirty years, and about one million dollars has been spent for buildings and church funds by the people, who are generally very poor. In Brunn, the capital of Moravia, there was no Reformed church thirty years ago, when the first services were held in a private house, fur-

nished with borrowed pews. To-day the congregation in Brunn numbers eleven hundred souls, owns a church, a manse, and an assembly hall, and is preparing to get an assistant for its busy pastor. In 1882 there was one Protestant religious paper now there are six in Moravia.

Much of the financial aid, so much needed by this struggling but growing church, comes from Christians of the United States.

REFORMS IN BOLIVIA

UNTIL 1898 the Roman Catholic Conservative party was in full control of the great South American inland republic of Bolivia. The revolution of that year placed the reins of the Government in the hands of the Liberals, and much liberal legislation ensued, which, being heartily approved by the majority of her citizens, has caused great progress. Among the first of the reforms instituted was that which took the cemeteries out of the hands of the priests and threw them open to the public by placing them under the municipalities. Thus, non-Roman Catholics could be buried within the walls of these cemeteries. Then the exemption of the priests from the jurisdiction of the civil courts was declared void, and finally, in 1905, religious liberty was declared after considerable opposition. Thus the power of Rome was broken.

In 1911 the Liberals succeeded in forcing through Congress a law establishing civil marriage, and declaring that no religious ceremony can be performed before the civil contract has been entered. This is a severe blow to the monopoly of the Roman Catholic Church, to which marriage is a sacrament, and to whose priests it has

been a large source of income. At the same time, there is some danger that, as in Brazil, civil marriage may cause an increase of concubinage through the avarice of vicious men entrusted with the making out of the documents necessary for the legal act. There has been much living together without any marriage ceremony at all in Bolivia already on account of the rapaciousness of the priests.

The liberal members of the Congress of Bolivia are now considering plans looking toward the complete separation of Church and State.

The breaking of the power of Rome has naturally opened the republic to Protestant missionaries, who belong to the Canadian Baptists, the American Methodists, the Los Angeles Peniel Society, the Seventh-Day Adventists, the American Bible Society, and the Bolivian Indian Mission of New Zealand.

COOPERATION OF MISSIONARY SOCIETIES

ABOUT one hundred executive officers and delegates of the foreign missionary boards of the United States and Canada met for their nineteenth annual conference at Garden City, L. I., January 10-12.

The questions discussed were largely technical and refer to problems and policies of administration. These conferences have been a great factor in bringing the denominational boards to a better understanding, closer sympathy, and have led to more cooperation and comity. There is, however, still much to be attained in this direction, and it is earnestly hoped that the time will soon come when each will look not only on his own things, but also on the things of others—

and that not in jealousy or distrust, but in sympathy and with a desire for closer cooperation.

One important recommendation to the conference was that the North American Mission Boards working in China adopt the policy being followed by five British societies, to "set apart for a term of years a total of twenty men for work among the government students of China, in cooperation with an equal number of Y. M. C. A. secretaries appointed by the international committee."

The importance of accepting the enlarged opportunities for educational work in China was also emphasized. Efforts have been made to establish union mission hospitals, presses and schools in a number of centers, but these have met with success in only a few stations, many societies still refusing to enter into any such plan of cooperation. Progress is, however, being made in this direction.

Union schools for missionaries' children are also called for in several districts of China and are needed in Korea, Japan, India and elsewhere, but the missionaries frequently find it difficult to agree on the location, and mission boards are not quite able to decide upon definite plans for cooperation.

One of the advance steps due to this missionary conference has been a plan to hold special conferences of representatives from boards having work in separate countries. On January 9th such a conference was held for Japan, and the result led to the proposal to hold similar meetings for other mission fields. Such topics were discussed as (1) A union Christian university; (2) the need for reinforcements; (3) territorial division; (4)

self-governing churches and mission boards; (5) the coordination of policies and methods of the various boards and missions.

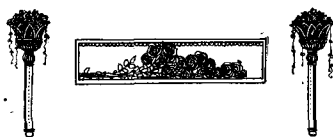
The Board of Missions Studies presented a report and constitution. The committee on a missionary magazine was authorized to raise a guarantee of \$50,000 to cover a period of five years and to launch their magazine in the autumn of the present year. Dr. Frederick P. Haggard has been selected as the editor and has accepted conditionally on his being released from his present duties.

It is difficult to over-estimate the value of these inter-board conferences. They have proved of such real value in America that a similar plan has been adopted by the British societies.

THE MORMONISM OF TO-DAY

THE question of Polygamy in the Mormon Church is still a matter of public interest. While some public men and journals affirm that polygamy is dead within the Mormon Church, others, including Dr. Robert M. Stevenson, the president of Westminster College, in Salt Lake City, call attention to some facts which seem to show that this is not true. Since the institution of Polygamy is regarded by the Mormon Church as of divine origin, having the divine sanction and being the divine ideal, it is not easily set aside. The law reads: "If any man espouse a virgin, and desire to espouse another, and the first

give her consent; and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified. . . . And if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him, therefore is he justified." It is claimed by Mormon leaders that this law approving of polygamy is suspended, and Joseph Smith, the president of the Mormon Church, endeavoring to authenticate his ostensible opposition to polygamy, has declared publicly that he would favor an amendment of the United States Constitution to make polygamy a Federal offense. Dr. Stevenson remarks that the ideal has not been abandoned and that polygamy has not been acknowledged as a mistaken, immoral, or improper ideal; that the book containing their Sabbath-school lesson, the book in common use, does, on the last page, call the attention of the pupils to the chapter on the eternity of marriage, together with the plurality of wives, and charges them to make a thorough study of it; and that in the lesson for the First Intermediate Department of the same book, the children are taught to admire the characters and lives of the polygamous prophets as heroic and devout leaders of the saints; thus, we believe, Dr. Stevenson has demonstrated that Mormonism now teaches polygamy. Its leaders, being forced by circumstances, may have suspended the law of polygamy for the present, but they still teach it.



THE CHURCH AND THE IMMIGRANTS

A RECORD OF FAILURE AND THE REMEDY

BY LEROY HODGES, PETERSBURG, VIRGINIA

Former Commissioner of Immigration of The Southern Commercial Congress.



WHAT part of the work of Americanizing the recent immigrants have the churches in the United States assumed?

This question has been propounded by persons antagonistic to the Church in the belief that an answer will weaken the interests of the Christian organization. These cynics see that the American churches are not ministering to the needs of the recent immigrants to the full extent of their means. They rejoice at what they term the "failure of the Church"; and pessimistically they predict the total dissolution of the Christian organization.

Looking at the matter impartially, and with the best interests of the Church at heart, we must acknowledge that the churches are not doing their full duty. In some sections of the country it is true that constructive work has been attempted and good results are being accomplished, but these efforts are not sufficient to meet national demands. There is need of greater activity on the part of the churches among our new citizens. When the rank and file of the church-workers are made to realize this, existing conditions will be improved.

The object of this article is to set briefly before the church people the true conditions in regard to the recent immigrants in the firm belief that the knowledge of these conditions will lead the churches* to overcome the

inertia which has characterized their past efforts, and will lead them to turn their vast powers toward the uplifting of America's alien workers.

Recent Immigration

Immigration, not unlike a ripple a century ago, now breaks as a mighty wave over the country, casting upon our shores a million immigrant aliens annually. With the growth of the movement its racial composition has undergone a marked change. Forty years ago the foreign immigrants, exclusive of the Oriental races, came principally from the United Kingdom of Great Britain and from Northern Europe; to-day the source of the movement is in the south and east of the continent—Poles from the realms of their lost kingdom; Finns, Russians, Lithuanians, Hebrews from Russia, Germans, Magyars, Slovaks, Croatians from the provinces of Austria-Hungary, Rumanians, Turks, Macedonians, Bulgarians, Grecians, Italians and Sicilians, and other races, each having their own language, or dialect, and with separate and distinct customs, crowd the highways of the Old World on their westward march. These people cross the Atlantic in endless streams, and force their way through the gates of the nation to push aside the stragglers of the old immigration.

This vast alien horde has swept over the country from ocean to ocean, creating in our industrial communities social, political and economic conditions not encountered outside of the United States. The invading army of workers has found its way to the coal-mining regions of Pennsylvania and

* Within the Christian Church are the Roman and Greek Catholic churches, the several Protestant denominations, and the different reform faiths, which are collectively spoken of as the "Church" in designating the Christian religion.—LER. H.

the Middle West; to the cotton and woolen mill towns of New England; to the ore ranges of the Northwest; and to the iron and steel and other industrial communities scattered over the country.

These people are without industrial training. The majority come from the agricultural districts of Europe, and are unfamiliar with urban life and industrial methods. Only a very small portion of them can speak any English; and a still smaller portion are possessed of so much as a primary-school education. Most of the recent immigrants entering the United States are unmarried—the movement is a migration of the youth of Europe. When they land at our ports of entry, they are a simple, honest people, possessing an almost childish trust in their fellow men.

No sooner do they land in the country, however, than some one takes advantage of their honest and trusting dispositions. They are exploited by the more crafty of their own leaders as well as by Americans. Their women fall victims to the enticements of panderism, and the men often sell themselves into industrial slavery—both falling through their trust in those who prey upon them under the guise of friendship.

Under this persecution they suffer, they are deprived not alone of the money they have sought to win, but of that personal liberty which is the right of man to enjoy. Their trusting and frank disposition turns to an attitude of suspicion. The awakening spirit of patriotism is stifled and crushed out by the forces directed against them.

Persons of a race gather together in colonies of their own in the cities

and industrial localities, and oppose all influences that should be for their uplifting. Instead of entering into their new life by accepting the institutions of the republic, they revive the customs of their native lands.

Philanthropic Organizations

A number of independent philanthropic organizations have recognized this anti-American tendency among our new citizens, and have taken an intelligent interest in their conditions. These organizations have opened schools for the immigrants; have instituted employment bureaus for them, provided industrial houses, and have actively demanded that justice be granted them in the minor courts. Excellent periodicals devoted to the interests of the alien workers are published and distributed over the country, and other effective methods have been employed to promote the general welfare of all races and of all creeds.

While the results which have been accomplished by these societies and leagues are encouraging, their influence is limited, and the effects of their efforts have been but slightly felt by the great mass of the laboring foreign element. Their usefulness, however, is in its infancy; and when the nation awakens to a full realization of its duty, not alone to its new citizens, but to all of the working classes, these societies will lead the way in the work of reform.

What is the Church Doing?

Throughout the industrial localities which support large immigrant populations expressions of religious discontent are frequently heard.

In the Mesabi iron ore districts of northern Minnesota, for instance, matters have gone so far among the Ital-

ians that denunciations of their Church have been made in open services by members of one congregation. The pastor of this church summed the incident up by saying that the members of his parish were "Godless, having no respect for either God or man." In Fall River, Mass., and in the coal-mining regions of West Virginia, pronounced anti-church demonstrations have taken place in the last year or two among the same race.

Among the Finns in the Northwest will also be found the same movement; and among other races employed in the cotton and woolen, iron and steel, clothing, coal and ore-mining, glass and other large industries the same state of affairs is observed.

With the annually increasing numbers of immigrants entering the United States as well as the increase in the creeds, races, and nationalities represented, the problem we face today is the preservation of the Christian religion as the dominant faith of America. The Church, however, has recognized its duty to the incoming immigrant for years. As early as 1858 the subject was discussed at length in the magazines, and during the past few years a number of attempts have been made to better conditions in several of the larger cities, but without any far-reaching effect.

Attitude of the Protestant Churches

Some Protestant Church publications have created the impression that the wants of the immigrants in this country are being ministered to, and that the churches are caring for these people.

The Protestant churches are doing no such thing; and the full realization of this should be brought home to

those members, who, in the sincere belief that they are aiding in bettering home conditions, are annually contributing to a work the results of which are to be found only on paper. Instead of exerting an influence to break down the barriers of racial antipathy, the Protestant churches have usually adopted either an attitude of superiority toward the recent immigrants or one of indifference, and have built up a caste distinction.

Churches supported by American Protestants located in the immigrant colonies refuse to receive the recent immigrants in their buildings as the native Americans are received, and some of them resort to the practise of holding services for them in barns, stores, and other such places, posing the while before the public as ardent "settlement workers." Some ministers have gone so far as to make the statement that the recent immigrants are a "lot of filthy cattle, with which they do not care to litter up their churches."

No schools and no social organizations and benefit and sick societies to which recent immigrants are admitted are found among these churches. Not only are they not assisting in the Americanization of the new citizens, but they are engendering an opposition against the institutions upon which the future of the United States rests.

Why the Churches Fail

Special work which has been attempted by the Protestant churches has failed through an absence of an intelligent appreciation of the needs of the people. The immigrants are treated as if they were a very inferior people; and the churches, acting under their assumption of superiority,

send their workers among the immigrants and often attempt to make "Christians" of them by teachings hardly advanced enough to be offered to the youngest children in the Sunday-schools.

No real effort is made to understand the customs, languages, religious ideas, and needs of the different races. No attempt is made to teach the lower classes the principles of personal hygiene or of public sanitation. Very few of the Protestant ministers go so far as to establish friendly relations with those among whom they are trying to work.

A prominent Croatian editor says:

"If the American churches want to do something with us, they must not treat us as strangers. My people do not know what the 'hunger and thirst after righteousness' is. They have a church of their own, and priests of their own, but they do not call on them except in extreme cases of necessity, so how can it be supposed that they will call on the teachers of a religious faith which they have always been taught is antagonistic to the faith of our forefathers?"

Instead of carrying the Bible among the immigrants, the churches send thousands of tracts among them. Many of these tracts are gaudy, grotesque compositions, and are scattered broadcast in the immigrant communities, as if the people were to be attracted into the churches by such superficial means. Some of these tracts have done as much to poison the minds of the recent immigrants against the churches as any other one cause.

Another reason why so little has been accomplished by the Protestant churches is that sectarianism has dis-

placed the welfare of humanity as the goal.

Greek and Roman Churches

In the industrial centers, where the recent immigrants are gathered in large numbers, the Roman Catholic Church is firmly established, and often its strength is greater than that of all the combined Protestant denominations.

Racial distinctions enter too strongly for the different races to mingle freely, even in church affairs, if it is possible that each can support a church of their own, presided over by their own priests. Many congregations will be found, however, composed of mixed races and nationalities. This condition will be noticed to exist in nearly all cases from necessity and not as the choice of the immigrants, as, for example, in a small community where the Roman following is able to support a church only when combined—no one race being in sufficient numbers to warrant an organization.

The Roman churches are consequently practically divided into two groups; the first including the native American followers, and the second the different immigrant congregations, such as the Polish, Slovak, and Croatian. Many of the latter have been founded out of necessity to provide for the religious wants of those who were ignored by the American churches.

A typical example of this occurred a few years ago in a small bituminous coal-mining town in western Pennsylvania, where a large number of Slovaks were gathered. There was no Roman Catholic institution within twenty miles of the town; and the two Protestant churches, one a Meth-

odist and the other a Presbyterian, provided no welcome for the immigrants and attempted no special work among them.

The Slovaks held a meeting and decided to send to Austria-Hungary for a Catholic priest of their own race to take charge of the work of establishing a church in the town. A priest was secured and, in addition to the church which these people have erected, there is now being conducted a parochial school, to which nearly all of the Slovak children are sent, as well as the children of some of the other races in the locality from the Papal states of Europe. This is but one case out of many hundreds where the American churches, both Papal and Protestant, are allowing the immigrants to work out their own adjustment to American conditions and ideals with nothing but the ancient traditions of Europe to show them the way. Can we wonder at the reasons why the immigrants are slow to understand the duties of American citizenship?

Parochial schools are found in nearly all the settlements supporting Roman Catholic congregations. They are located in both the great urban districts and the small communities, and exert an influence which can hardly be estimated. Thousands of immigrant parents, ignoring the privileges offered by the states in opening the doors of their public schools to them, send their children as pay scholars to the parochial schools maintained by the Roman churches, where they receive very little of the training necessary for citizenship.

In addition to the schools, a number of social organizations are supported, chapters of which will be

found in nearly all of the parishes of the Roman Church. The functions of these organizations among the immigrant churches seem to be purely to stimulate interest in the Church and to bring the members of the congregations closer together.

Benefit and sick societies will also be found in the majority of the Roman Catholic churches, supported by the recent immigrants, which combine insurance and fraternal features. Most often they are kept up by specific monthly contributions by the members, and are directed by the priests. Together with the parochial schools and social societies, these organizations constitute one of the most powerful church systems found the world over.

Wherein Lies the Remedy

The remedy for these conditions lies within the churches themselves. Sincere and intelligent work on their part can overcome many of the existing defects. Direct an equally enthusiastic interest to the solution of the problems among the home aliens as is employed in the foreign missionary work, and a great step forward will have been taken. Let the welfare of the people be the object striven for, and not merely the creation of a religious institution, which too often caters to the rich and those higher in the social scale.

By extending to those who have broken from the Christian Church a welcome which will make them feel that there is interest manifested in their welfare, and by granting to them the privileges of equality, in religious matters at least, the churches can accomplish a great deal toward the uplifting of America's industrial workers.

The churches must overlook minor

differences and meet on a common ground to work for the betterment of the immigrants, if any lasting results are to be accomplished. Protestant and Roman Catholic congregations must shoulder the burden together, and work, not for their respective creeds, but for the great cause of Christ. Each denomination must open the doors of their churches to these people, who stand in bewilderment amid the rush and turmoil of the new republic, and grant them that fancied protection and the comfort which mean so much to them, but which can not be understood nor appreciated by Americans of the present generation.

The whole of the present attitude of the Christian Church in America must undergo a radical change. Protestants must drop their attitude of superiority and lay aside their indifference. Roman Catholics must devote their energies to the upbuilding of the masses and not to the erection of a great institution.

To realize this is not beyond the powers of the Church, for hidden deep in the church organization there lies a dormant strength which can weld the nations of the earth into one union, one nation, if it be used in that direction. At present, home conditions in the United States need attention—need the assistance of that great power which the churches alone can wield. Let us solve our home problems, remove the shame of the bread lines in our cities, and answer the calls of the lower strata of humanity in our industrial communities, as well as carry the flag of our Christian civilization among the heathens in the foreign fields.

The living conditions of the more

recent immigrants, as well as their educational and moral conditions, must be bettered. An intelligent study of their needs—those peculiar to each race—must be made, and an attempt made to supply them. The principles of personal hygiene and public sanitation must be taught these people—taught in such a manner that the immigrants can understand the effects of disregarding them. They must be taught the English language, and instructed in the fundamental principles upon which our democracy rests. Personal rights and the American idea of the man and wife and the unity of the family should be carried to these people by the personal representatives of the churches.

What independent philanthropic societies can do, the Church, the greatest organization of them all, can certainly accomplish.

Let the churches educate their ministers in the subjects of practical sociology, sanitary science, the languages of the Magyars, Slovaks, Italians, Croatians, Lithuanians, and other races found among our recent immigrants, and in the precepts of true Christianity. Let them instil into their leaders that they are the men to display the unselfish and noble ideals of Christianity; that they are the ones chosen to answer the cries of the masses, to kneel and lift the humanity that pleads from the gutters, and the filth in the dark, clammy, congested cellars. Let the churches and their ministers and each individual member realize that upon them, one and all, rests the duty to uplift our laboring masses. Let the nation remember that it is our humanity and not our gold which must win our future estate.



THE CHINESE STUDENTS TRACK TEAM AT THE UNIVERSITY OF NANKING

THE UNIVERSITY OF NANKING

BY L. PEARL BOGGS, PH.D., NANKING, CHINA



NANKING, the old south capital of China, is now mentioned as the future capital of the Chinese Republic. It is one of the most interesting cities in the empire from an historical point of view. More than one emperor has established his court within its ancient walls, but sooner or later the dynasty has failed and another capital was chosen to succeed the metropolis on the Yang-tse. As a literary and educational center it has been the acknowledged leader for many, many centuries, and its examination halls, accommodating between twenty and thirty thousand students, were among the largest and most famous in the country. Moreover, Nankinese, or Chinese as written and spoken at Nanking, is the standard of elegant Chinese, as the

English of Oxford and Cambridge assumes to be model English, or Parisian French the ideal French.

In this ancient city, rich in traditions of learning and culture, a unique and comprehensive plan is being developed which, if successful, will make modern Nanking worthy of its inherited prestige as the seat of Chinese culture and scholarship. We refer to the Union University, which was established about a year and a half ago by all the Christian missions of Nanking engaged in educational work for men, in order that they might pool men and means for a greater work than any could do alone. This movement has come none too soon, for China in its renaissance has problems of such a far-reaching, vital and delicate nature that the hand of a novice may mar the destiny of the nation, which is making such heroic efforts to



THE CHAPEL, MAIN COLLEGE BUILDING, DORMITORY AND HIGH SCHOOL, UNIVERSITY OF NANKING

meet the new conditions imposed upon it by the shock of its sudden and rather rude awakening through contact with the people of the Occident.

An institution is needed which shall gather about itself a group of strong men as faculty and students, who, provided with books and laboratories and adequate financial support, shall be able to fit themselves for the difficult but inevitable task of adjusting China to the modern conditions and requirements of the twentieth century.

That there should be a number of Christian institutions of the rank of a good university in America is the absolutely necessary condition of China's becoming modernized; for in this land of scholars, where the Government is making rapid and successful efforts at higher education, approximating the western type, there must be Christian men of scholarship equal to any of those who are not Christian. China has yet to be convinced that Christianity is its greatest need and can not be convinced until it has been demonstrated that Christianity produces the

highest and most efficient type of manhood, for the test of any religion is not the height of its church steeple or the logic of its creeds, but its power to create noble personalities. Realizing these needs more keenly than I have been able to express, the leaders in educational work in Nanking are attempting to build up such an institution, and to this end have united, or are in the process of uniting, all of the schools, from the primary to the professional schools of theology and medicine, and hope in the near future to add other graduate and professional schools as the demand may arise and means may be furnished. An educational training department will probably be the next development, for the university recognizes that boys trained from childhood under Christian influences are likely to develop the most noble characters, and for the instruction of the children, teachers must be trained.

For the present, in order to secure the best results, the college and high-school work are located on one cam-



SOME BUILDINGS OF THE MIDDLE SCHOOL, UNIVERSITY OF NANKING

pus, and here the small Medical School is now housed. The grade of work done hitherto hardly comes up to the standard of such institutions in the West, but every year the standard is being raised as an enlarged faculty and larger equipment make it possible. On this campus are situated six large buildings, the latest one being a large four-story science hall, which will contain at present laboratories for all the different scientific subjects taught and fitted up with all needful apparatus for college work. A large lecture-room with raised seats and gallery makes class demonstrations feasible, while the recitation rooms are numerous and attractive. The athletic grounds are also ample. The Intermediate School is located about a mile away, while the Elementary Boarding School is in the heart of the city. The total number in the three schools is 432.

The Medical College, not yet fully organized, is the result of the union of practically all the large missions in the lower Yang-tse Valley, including

those mentioned above, the Baptist, the Presbyterian Church (South) and the Methodist (South). The present class are the students who were being trained privately in hospitals, but next New Year the regular medical course will be given and the students will have the opportunity for practise in the two large hospitals of the Methodists and Disciples.

The Theological School is also on a somewhat different basis, as it is to be a Bible School, inaugurated and largely financed by Dr. White, after the plan of the Bible Teachers' Training School in New York, and is to be participated in by practically all of the missions of Central China.

Of the factors which go toward the making of a great university, what ones are present in this situation?

First, there is a faculty of well-trained, progressive college men, several of whom hold advanced degrees. The president is Rev. Arthur J. Bowen, of Northwestern and Columbia Universities, a man uniting the highest ideals with sane methods of

work which bring practical results. Rev. J. E. Williams of the Presbyterian Mission, is vice-president and student pastor, for which latter position his winning personality and his eloquence, almost as persuasive in Chinese as in English, eminently fit him. Mr. C. S. Settlemyer, Disciple, fulfils the duty of secretary, and is an indefatigable worker. Dr. J. C. Garritt, Presbyterian, is the newly elected president of the Bible School, and with his fine theological training and years of practical experience in China is sure to make the new venture a success. The Medical School is looking to Dr. Randolph Shields, who comes with the highest recommendations from former fields of labor.

It will be impossible to mention others, but each man at the head of his department knows his task and spares no pains to increase its efficiency. More men are needed, for the growth in attendance is very rapid and shows that the second factor, students eager to learn, is not wanting. That they do their work well is

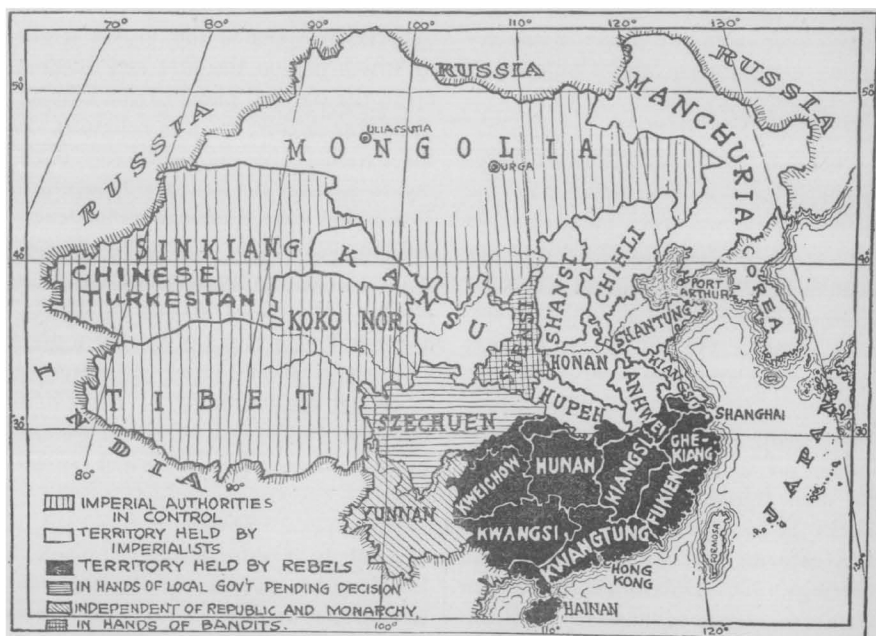
proven by the fact that all graduates find excellent positions and, if they remain with the schools they show themselves faithful teachers. A vigorous Y. M. C. A. organization with a building of its own evidences the presence of a sound spiritual life among the students. Sixty-five promised to devote themselves to preaching during the recent meetings held by Pastor Ding Li Mei.

In the third place the buildings, grounds, and equipments are barely adequate for the needs of the hour, and will soon be outgrown despite the fact that several large buildings have only just been completed. The fourth factor, alas, is sadly wanting, for what educational institution can be successful without an endowment.

A two-hundred-thousand-dollar endowment is needed immediately within the next three years, and two hundred thousand more in the following two, if the university is to meet the demands laid upon it to train Christian men of high moral and intellectual attainments.



THE NEW SCIENCE HALL AT THE UNIVERSITY OF NANKING



MAP SHOWING TERRITORY HELD BY CONTENDING CHINESE FORCES.

RELIGION IN CHINA—MANY GODS; NO GOD!

REV. FRANK RAWLINSON, SHANGHAI BAPTIST COLLEGE



A QUIESCENCE where one does not understand seems to be the attitude of the Chinese toward matters religious. To write, "Why?"

over the symbols of their religious life would in time lead to the writing of "Ichabod" over them. Religion and superstition are but two sides of one thing among the masses in China—an attempt to conform to the requirements laid upon them by powers which they do not understand and for reasons not stated. This spirit of nerveless acquiescence has been fostered by the close relation existing between social custom and religion; the iron-clad nature of the social fabric has led to a happy indifference to illogical religious conditions. The

contradictory ingredients of the three great religions of China have been swallowed because sugar-coated with a modicum of complementary phases and helped down with a huge gulp of ignorance.

China has what might be called "foreign religions." The Jews came early to China and, tho the few families still remaining as an influence are a nonentity, they have not altogether forgotten their ancient traditions. Buddhism, one leg of the great religious triangle in China, is as much foreign as Christianity; the one originating in India the other in Syria. Mohammedanism, which, according to some authorities, entered China mainly through commercial channels, after 1,200 years is said to embrace 10,000,000 adherents. It

is, however, a minor phase in the religious condition of the Chinese.

Confucianism

One great circle of religious activity in China is Confucianism; the word Confucius, the name of its founder, is the Anglicized form of the Chinese phrase meaning Master K'ong. In age, Confucianism dates from about 500 B.C. Its founder started out as a political reformer, teaching what might be called social ethics and leaving behind a large number of social and ethical maxims. He died thinking himself a failure, yet he is to-day revered in 1,560 temples with ceremonials, music and offerings. Dr. Dubois estimates that there are sacrificed annually to Confucius 66,000 animals. The terms used in this worship show that he is adored, as "holy" and "incomparable." The prayers address to him are adulations, petitions having only a small part in them.

Confucianism is the state religion, the Emperor giving the same worship to Confucius as to "heaven." A few years ago a decree was issued raising Confucius to the same rank as "heaven." In general the masses have little to do with the worship of the sage, for that is attended to by the aristocracy of China, the literati. The leading ideal of Confucianism is that of the "Princely Man," superior in address and deportment. To this ideal all can attain, for all start in life good; bad company is what starts a man away from the good.

The influence of Confucianism on the people is seen in their dislike to show disrespect to printed paper, their attention to the requirements of propriety, and the worship of Confucius

by school students, the lowest grade of which are on the first step leading up to the coveted plane of the scholar.

Confucianism is non-religious to the extent of having practically nothing to say about God or a future life. It conflicts with Christianity in teaching man's ability to make himself good; it agrees with Christianity in teaching the ethical nature of society; and assists Christianity in that a good Confucian should find it easier to meet the requirements of the Christian life, tho for that reason it is sometimes considered a sufficient substitute.

Taoism

Next to Confucianism is Taoism. Its founder was a philosopher contemporaneous with Confucius. His teachings, slow in attaining the position of a religion, are contained in a book about the size of the Gospel according to St. Mark. Its great word is *tau*, "word" or "way," and the essence of the teaching seems to be an attempt to penetrate to the great world principle; a groping after the immanent God. In contrast with Confucianism it is metaphysical, and is said to state more positively the Golden Rule. It has suffered great deterioration, being now mostly a system of magic and alchemy, under the "Pearl Emperor," or Taoist Pope, with multitudes of priests dancing attendance upon myriads of idols. Taoism is a religion of the people, and shows its influence in the care taken in building houses or locating coffins, that the mysterious "wind-water" currents may not be disturbed; in the worship of countless idols and the part taken by the priests at funerals. It pretends to offer immortality, here supplementing Confucianism.

Buddhism

Buddhism also wields a tremendous sway. Dr. Dubois has said: "Confucianism is based on morality; Taoism on superstition; Buddhism on idolatry." They represent, respectively, man worship, spirit worship, image worship.

The central teachings of Buddhism as seen in China are the doctrine of the transmigration of souls; Nirvana—the extinction of individual consciousness, the final goal of the Buddhist—personal responsibility; and the certainty of punishment for sin. A vast army of priests, marked with six circular scars on the front of the head, attest the hold this imported religion has. While but little understood by the mass of Chinese worshippers, yet its teachings are woven into the daily life of the people. Their hesitancy to kill things—even lice in many cases, tho they have not the same hesitation in either torturing them or exposing them so that they may die—shows at least a vague idea of the doctrine of the transmigration of souls. This again shows itself in vegetarianism, which is frequently met tho not general. The same idea is at work in the mind of the man who killed an animal thinking it his old-time enemy in another form, and also, in the man who was heard by a missionary to say to one who had offended him: "I am going home to put a ring in the stall," meaning thereby to prepare for the day when the offender, having passed into the state of a beast of burden, would be in his power in that same stall. Chinese thought appears to have modified the idea of Nirvana to the extent that a "Western Paradise" has partially taken its place. The effectiveness of the doc-

trine of personal responsibility is seen in the belief in a system of rewards and punishments—definite rewards and demerits for definite acts. Writers on things Chinese do not agree as to whether this is a Buddhist or Taoist system. Proof that sin is punished is in the pictures of the ten Buddhist hells, these pictures being so horrible in their depiction of the tortures awaiting the damned that I doubt if the mind of man can conceive of anything more hideous.

The needs of the spirits in the unseen life are treated as tho similar to what was needed before leaving the seen. But gathering that a spirit is somewhat attenuated in substance, they have argued therefrom that their needs can be supplied in like form, so that many of these, such as clothes, furniture, animals, are ferried over to the departed by the burning of paper imitations of the things needed. Certificates of houses, lands, and stores of articles needed in the spirit condition can be bought of the priests. Such certificates, from the fact that they are to be cashed in when the spirit arrives at its destination, have been spoken of as "checks on hades." Tho out of sight, the spirits are supposed to be able to wield an influence in the land of the real. The effect of this belief is well summed up in a phrase of Dr. Legge's, "The dread of spirits is the nightmare of the Chinaman's life." In China the sense of the spirit world takes the place of the sense of God in Christian lands.

Chinese Idolatry

To understand the religious condition of the Chinese we shall now look at some phases of their religious activity which run parallel with the

above-mentioned religious systems. And first we come to that which, like the skin is over everything Chinese—idolatry. It is the result of all China's own religions, tho there are said to be very few images of Confucius. Idols seem to be as ubiquitous as men; in the houses, in shrines along the roads and in the temples; some temples sheltering as many as 10,000. They are made of all kinds of materials, one of the most common being just mud. The two most popular of China's idols are said to be "The Kitchen God" and "The God of Wealth." One redeeming feature about idolatry in Greece and Rome was the beauty of the statues which stood for the worshipers' conceptions of their divinities. But Chinese idols lack even this, beginning as plain they rapidly run to hideous. Idolatry in China has not called forth art as the Occidental knows it. In most cases an idol appears to be the result of the canonization of some one who achieved something or wrought some help for the public in the past. This canonization has been carried to the senseless extreme of having a "god of lice," a "god of diarrhea," a "god of fornication," and *ad infinitum, ad nauseam*.

The temples vary in arrangement, a common style being one in which you pass through successive courts to the sanctum of the chief idol. In the larger temples stages are provided on which at certain festivals historical plays are enacted, in which plays the darker facts of human passion are often dealt with in a bold and open way. In the same court where the stage is, I have frequently seen quacks galore noisily calling their wares; once I heard the rasping discordant gurgles

and squeaks of a much-traveled and well-worn phonograph.

To most of the worshipers the origin (and often the name) of the idol is unknown. Some understand them to stand for past heroes. In many of them is a hollow place which the more intelligent worshipers may sometimes tell you is for the sojourning of the spirit on its return to this place. The worship consists principally of incense burned in sticks, offering of food, etc., and genuflexions. The religious zeal of the people is said to vary in different sections of China. While in general the Chinese seem void of any jealousy for the dignity of their idols, yet it is easy on the occasion of an idol procession to stir up trouble. There seems in Chinese worship to be no sense of reverence as we understand it. Each individual worshiper attends to his worship, being unembarrassed at others standing near looking on or talking. One is struck with the absence of any sense of awe in the presence of the images. Of actual prayer, the masses of the people seem to know little, tho a frequent occurrence is the shaking by a suppliant, for the guidance of the gods, of a bamboo vase filled with sticks on which are written characters. One of the sticks having been shaken out, it is given to a sage seated near, who searches for the same character on the cover of a lot of letters near his hand; and, having found a letter with the same character, proceeds to read to the suppliant what is written thereon. Should it be unfavorable, the process will be repeated until a satisfactory answer is received.

There is practically nothing corresponding to our social worship with its singing and sermon. The only

source of instruction seems to be that passed casually from one to another in the house or in the temple. Worship under such conditions might be expected to be what it is largely, a matter of habit; its motive is fear. Since the Chinese do not think through to the reasons for their idolatry, we need not be surprized at the taking of an idol and beating it because of failure to grant what is expected—something that sometimes happens—or the pasting over of the mouth of the kitchen god with something sweet, that on his annual report journey he may tell only that which is pleasant.

Ancestor Worship

The great religion of the Chinese is the worship of ancestors, idolatry being largely due to the canonization of ancestors. It antedates the great religious triad, tho each contributes something to it. It touches Confucianism in its basal principle, filial piety; Taoism and Buddhism in its attitude toward the future life. It is the worship of ancestors that makes necessary the submission of younger to older, causes the young married couples to do obeisance to the groom's parents, decides the status of women—they, having no part in the ancestral rites, are less important than sons—and permits concubinage, since a man must have sons to worship him after his death.

The worship of ancestors takes place at different times. In April graves are attended to; at the New Year festival, before either pictures of the departed or tablets bearing his name, he is revered by the offering of food and the proper ceremonials. The cost of this worship is tremendous. Of the food offered, the an-

cestors take the "essence," the living relatives look after the rest. The food thus feeds the denizens of two worlds; more could not be asked.

The motive back of ancestor-worship is largely fear, tho its basal principle is filial piety. The happiness of the departed depends upon it; his attitude—whether malevolent or benevolent—is determined by his state of happiness or unhappiness. If benevolent he will help the living, at least do them no harm; if neglected and unhappy in the spirit world, he may bring about dire results. The living serve the dead that the dead may assist the living. It is a sort of a treaty of reciprocity between the two worlds.

Worship of Heaven

The climax of the religious life of the Chinese is the worship of "heaven." And here we get on to a comparatively high plane, much different from the quagmire of superstition through which we have waded.

The place where "heaven" is worshiped is in Peking, at the famous "Temple of Heaven." Here there is an open altar, on the top of three terraces paved with stones laid in circles. As to the exact meaning of the term "heaven" sinologues disagree. Yet this much is clear, on this altar we stand in the presence of the chief god of China. No idol encumbers this altar whose roof is heaven; one author says no attempt was ever made to make an image of "heaven." A reminder of the one to whom this altar is dedicated is found in the shape of a tablet on a table on which is written in four Chinese characters: "Supreme God of Sovereign Heavens." The forms of invocation used here seem to imply a personal being. Here

the Chinese in their worship come nearest to the Supreme God, tho for them this altar, like that in Athens, be to an "unknown god."

While the people make frequent references to "heaven," and sometimes pay homage in an informal way, yet, as Dr. A. H. Smith says, "according to Chinese ritual" there is only one of China's millions who can worship "Heaven," and that is the Emperor, the "Son of Heaven." This worship is performed twice a year, at the winter and summer solstices by the offering of burned sacrifices, bales of silk and precious stone. Of some of the prayers used it has been said that they are couched in language which might be adopted in its entirety in prayer to the true God.

The Chinese Dragon

One other religious feature of China must be mentioned. There broods over the land, echoes in the speech of the people, a being, a creature, who, while not the highest, yet takes a lofty place in the pantheon of China's gods—the dragon. Conceived of as a huge lizard, he is used as the national emblem of China. This mysterious embodiment of a power which continually hovers over them is viewed with awe. Some such creature also moved through the minds of men in Babylon, Chaldea, and in Hebrew and New Testament records. We pass from the scene of China's ruler stretching out his hands to the god he dimly glimpses to China's millions bowing to the devil, whose real intent they know not; neither one is clear to them, tho both are given a part in their worship. In the last analysis the Chinese are seen worshipping anything having more than ordinary power or influence. At one

extreme they appear to reach toward an unknown god; at the other to honor a veiled devil, and in between to worship men ordinary and extraordinary, together with animals, which, tho not mentioned before, have not been forgotten. Of the Chinese it may truly be said: "They grope for the wall like the blind." And on every hand there are signs that the present state is lower than that in the past.

Here and there are seen glimpses of light—filial piety, a negative "Golden Rule," recognition of "heaven"—all helping us to understand why China has survived. Unlike India, in China vice has never been raised to a partnership with religion.

Next to the message of Christ the Chinese need a spirit of investigation to dig with a question mark beneath the hoary foundations of every phase of their religious life, a step that in time would mean the burying of all the rank growth of superstition and the proper valuation of the few golden principles hidden beneath it. Next to learning that salvation is possible, not through human efforts, but through the effective efforts of One more than man, they need the vitalizing power of God.

This sketch of the religious condition of the Chinese, causing as it does to pass before us in phantom shape and swiftness China's horde of gods, only serves to bring into relief the absence of God, and is sufficient answer to those heathenish Christians who say that the Chinese have enough religion of their own. What they have is the walls of the vault of their souls; what they need is liberty and life. To secure these they must know the one God. Herein lies the motive and vindication of foreign missions.

PERSIA'S PLIGHT AND PLEA

BY REV. H. C. SCHULER



PERSIA is a "Bible Land"—the scene of many of the events of the books of Ezra, Nehemiah, Esther, Daniel, and other Old Testament Scriptures. Not only so, but Persia is the only "Bible Land" that has had a continuous history as an independent nation from Old Testament times till the present. Persia, of interest to every school-boy and school-girl, as the land of Darius, Cyrus, and Xerxes, the land in which Alexander the Great fought some of his greatest battles, and won the greatest of all his victories. Persia is also of political interest and importance as a buffer state between the Russian Empire on one side and a part of the British Empire on the other side. This land has made substantial contributions to the literature of the world, the ancient Avesta and Pehlevi, the more modern Sa'di, Hafiz, Masnavi, and Omar Khayyam, and the familiar tales of Arabian Nights. Persia appeals to us because her people belong to the same great Aryan branch of the human race as the Anglo-Saxons.

One other reason why Persia appeals mightily to some of us is that this is a Mohammedan state; and Christians owe a special debt to Mohammedans. Whatever may be our opinion in regard to the later years of Mohammed's life, most of us will agree that in his earlier years he was a sincere seeker after truth. Born and reared among the heathen idolaters of Arabia, he became convinced that idolatry is false, and that there is but one God. He heard that the

Christians worshiped this God, and he seized the first opportunity of a journey into Syria to visit Christians and Christian churches, to find what they could teach him about God. What was the result? He asked for bread, and received a stone. That was in the seventh century of the Christian era, and he found the Christians engaged in internal strife; wrangling, fighting, quarreling. Not simply a war of words, but one with swords and munitions of war. Christian killing Christian; sect at war with sect. Mohammed was disgusted. When he went into the church buildings to see the Christian worship, he saw images and pictures, and men and women bowing down to them; and he said, "This is no better than the idolatry of Arabia." He turned away in disappointment, and went back to Arabia, where he founded a religion of his own, the fundamental tenet of which is, "There is no God but God."

It was the faithlessness of the Christian Church that paved the way for Islam. Had the Christian Church been pure and active there never would have been an opportunity for the rise, much less the spread of Islam. If Mohammed had seen a pure form of Christianity he would probably have become a Christian, and a considerable part of the history of the world for thirteen centuries would have been changed. Christians owe a special debt to the Moslem world.

The effects of Islam upon a nation is shown in three words, the equivalents of which are not found in the Persian language. The first is the word Conscience. Henry Martyn, in

translating the New Testament into the Persian language used fourteen different words in an effort to translate that word. With the whole fourteen he did not succeed. There was no such term in the Persian. Because Islam so sears the conscience of men that the very word was lacking in their language. It is only recently that the Persians have begun to use the equivalent for the word Conscience.

About ten years ago I was teaching a class in Ethics in the Teheran high school. When we came to the chapter in the American text-book on "Self-Respect," I knew no Persian term by which to translate it, and could find none in the dictionaries. Nowhere could I learn of a Persian equivalent for the English term *self-respect*. Even the quality for which it stands is largely lacking from the Persian character.

Another word not to be found in Persian is the word *home*. The Persians have no "homes"; they have *houses*, some of which are very fine, and are furnished with beautiful Persian rugs, and Persian tapestries, but "home," in the sense in which we use the word, does not exist among the Mohammedans of Persia. The great inequalities of the sexes destroy home-life, the wife is either the slave of a poor husband or the toy of a rich one; a mother must perhaps stand in the presence of her son till *he gives her permission* to sit down; the men live in one part of the house, and the women in another, so that there are apartments and palaces, but no homes.

Dr. Samuel Zwemer, of Arabia, an authority on things Mohammedan, says, "A system that puts God's sanction upon polygamy, concubinage, and

unlimited divorce—that hellish trinity—brings a curse on every home in the Mohammedan world." In another place he calls attention to the fact that from Peking on the east to Gibraltar on the west, from Siberia on the north to the Zanzibar on the south, two hundred millions of earth's inhabitants call Mohammed "prophet." Notice the three terms Dr. Zwemer uses, "polygamy, concubinage, and unlimited divorce."

Polygamy. The law of the Koran is that a man may have four legal wives. Not every man in Persia has four wives, for among the poor, polygamy is much less common than among the rich. But most wealthy men have their harems and a plurality of wives.

Concubinage. In addition to four legal wives, the Mohammedan law states that a man may have any number of secondary wives, or concubines. There is a system of concubinage in Persia that is as degrading as anything that could be imagined. The Persians belong to a sect of Islam called "Shiahs," who have a custom which, I believe, is not found among the Turks and other Sunni Mohammedans. It is a system of short-term marriages, by which a man may marry a woman for any stipulated length of time, five or ten, or ninety-nine years; or it may be for one year, or one month, or one week, or one day. During that time they are legally man and wife; at the expiration of the time that relationship ceases to exist without any formality or ceremony. This system needs but a moment of thought to see something of its effects on morals.

Third *Unlimited Divorce*. In Persia when a man wishes to be freed from

his wife, he does not move his residence from one state to another; he simply turns to his wife, and says to her, three times, "I divorce thee. I divorce thee. I divorce thee." Then she is divorced. His only other obligation is to pay to her the sum of money which on the day of the wedding was written in the marriage contract that he should pay to her in case he divorced her.

These things are done not in defiance of the religious teaching of the country, but with the express permission of the religion of the nation, and some of them recommended as meritorious. It is easy to see why there are no homes in Persia.

I would not, however, pronounce a philippic against the Persian people. I love them, and I have given my life to serve them. Many Moslems are my warm friends, and I am happy to say that many Persians are better than their system, better than their prophet. The Persians have many good traits of character. I think of at least five that are better developed among the Persians than among Americans — patience, temperance (with regard to alcoholic liquors), hospitality, courtesy, and love of peace. They also have other virtues in which they do not excel us. But the existence of great evils in Persia and the wrong religious system make it necessary to send missionaries there to teach them better things.

What are Christian missionaries doing in Persia? During about eleven years of residence there I have spent four years in the capital, Teheran, and seven years in Resht, a city of perhaps fifty thousand population, down on the Caspian Sea. One thing about missionary work in Persia is

very delightful; we are not troubled much with the denominational question, at least, in those districts where I have labored. We never hear anything about Presbyterians or Methodists, or Episcopalians. We are all simply *Christians*, or *Evangelical Christians*; sometimes we hear the word Protestant to distinguish us from the Greek and Roman Catholics who are in the country. South of the thirty-fourth parallel of longitude, which runs about half-way between the northern and southern boundaries of Persia, the only evangelical agency doing general work for Moslems is the "Church Missionary Society" of the Church of England, whose earnest, devoted, efficient, and consecrated missionaries are doing a noble work. North of the same parallel the only evangelical agency, with some minor exceptions, doing general work for Moslems is the American Presbyterian Church (North). Between these two missions there is a perfect comity and perfect harmony. Most Persians do not know that there is any difference between Presbyterians and Episcopalians; in fact, do not even know the names.

In northern Persia there are about six millions of people, among whom we have about fifty-five missionaries located in eight different cities. Making allowance for vacancies of which there are always some, we have thus about one missionary for every 125,000 of the population. These missionaries include men and women, clergymen, physicians, teachers, and some wives of missionaries. It is not too much that we ask, for at least one missionary, man or woman, to every twenty-five thousand people. That is not an impossible or an impractical

task, neither for Persia nor for the entire world. It simply means that we shall increase our missionaries about fivefold, and that there shall be a corresponding increase in gifts to the work. The consecration of ourselves and our money to Christ would accomplish this with comparative ease in a reasonable length of time.

Missionary Methods

Our methods of work in Persia are the four that are in use in most of the great mission fields: *evangelistic, educational, medical, and literary.*

Evangelistic Work includes all forms of direct religious activity. In Resht we have each Sunday morning at nine o'clock a Sunday-school for children only; at ten o'clock a preaching service for adults in the Persian language; immediately after this service Mrs. Schuler conducts a meeting for women; and in the afternoon there is a Bible class for men, led by Dr. Frame. We have had at different times an evangelistic service for men Friday afternoons, Friday being, as you know, the Mohammedan day of rest. In these meetings is centered the evangelistic work in the city of Resht.

Itineration is another important part of our evangelistic work. If you will look at a map of northern Persia, you will observe a crescent-shaped district lying between the Elburz Mountains and the Caspian Sea. The "Resht field" consists of about two-thirds of that half-moon. It is about three hundred miles long, from twenty to seventy miles wide, and contains a million of people. In all that great district, and among all that population my wife, Dr. Frame, and myself are the only missionaries of any de-

nomination, and I am the only evangelical clergyman, native or foreign, of any denomination in that vast region! In spite of our small numbers we try to itinerate, and sometimes by land and sometimes by sea we go from village to village, and from city to city, for there are several large cities in the district—telling about Christ, and selling to the people in their own language Bibles, New Testaments, and Portions of Scripture.

There is also personal work. In the city and out upon journeys, much of our best work is done in personal and private conversation. But that is true everywhere. Many of the world's best sermons have been preached to an audience of one, as Christ spoke to the woman of Samaria, and to Nicodemus.

Education work is very important in a land like Persia. The aim of foreign missions is "to establish a self-supporting, self-governing, and self-propagating church in non-Christian lands." When that is done, the work of "foreign missions" is complete. Not that Christian work is complete in those lands, but when in Persia and India and China there shall be established a church, composed of the natives of those lands, that can support itself, govern itself, and extend itself. That church, indigenous to the country, can carry on the Christian work of each land much better than it can be done by *foreigners from America or England*. For the establishment of such a church the first thing necessary is leaders—preachers, pastors, evangelists, teachers—from among the people of the land, men and women consecrated and educated to lead. In Persia where are such leaders to come from, if not from the mission schools?

In some lands in which foreign missions are carried on there are great systems of public and government schools. In Persia there is no such system. The mission must undertake the entire education of the children, and youth, of its adherents. The importance of this work can scarcely be overestimated.

Medical work is also very important in a land like Persia. We have the warrant for medical missions in the example of Christ. Our physicians can not heal as He healed, but they can heal, and in this way they relieve pain, open closed doors, and give an illustration of the true spirit of Christianity.

When Mrs. Schuler and I went to Resht, in 1902, we were the first missionaries to locate there. Missionaries had passed through the city, for Resht is the port of entry for stations of the Eastern Persia Mission; some of them had remained a few days or even a few weeks in the city. But we were the first to take up a permanent residence. As we would go out of the door of our own hired house, and pass through the narrow streets of that Oriental city, the children playing in the streets would often cry out behind us "Sag Armani!"—Christian dogs. In 1904 cholera came, and I can assure you that an epidemic of Asiatic cholera is no light thing. We were not physicians, but we did what we could for that cholera-stricken city. We procured from Teheran and distributed several hundred copies of a small publication in the Persian language, written by Dr. Wishard, telling the people how to prevent cholera. We also went to the homes of the people, and helped to nurse the cholera patients. God blest the efforts

so that a few days later, when we passed out the same door, through the same narrow streets, the same children who for two years had been hurling epithets at us, and occasionally an apple-chore or a pebble, would line up along the street, and in true Persian fashion, bow low and "sa-laam" profoundly. We cared not for the "salutations in the streets," but we rejoiced to see that the city—even the children in the streets—were beginning to realize that the spirit of Christianity is to help those in distress.

There is the wonderful work carried on in connection with the Teheran hospital for men. In central Persia, the sun is intensely hot, the summers are long and dry, and the hats worn by Persians afford no protection to the eyes. The result is a large amount of eye diseases in many forms. A recent report of the Teheran hospital states that during a period of sixteen years about eight hundred persons had received sight as a result of surgical means in that one hospital alone. The report does not state how many of those received sight in two eyes, and how many in one only. But many a man has come into the hospital totally blind in both eyes, with cataract, and after a short stay has gone out seeing. Such work as that furnishes an illustration of practical and applied Christianity, and preaches a sermon more eloquent than any ever preached from any of our Persian pulpits. The people appreciate such work. In 1906 a woman's annex to the men's hospital was dedicated. One interesting thing about that woman's annex is that the building cost no one in America anything. A Persian

woman, the widow of a former prime minister of the country, gave two thousand tomans (about eighteen hundred dollars) for the erection of that annex on the mission premises. I believe the only part of the building which her gift did not pay for is a beautiful memorial window erected by the friends of Miss Charlotte Montgomery, a Canadian woman, who gave her life working for women and children at Hamadan, in connection with our mission. To my mind it is a beautiful thought that the names of these two women, one a Persian Moslem and one an American Christian, are coupled in the work of this hospital, which under the very efficient care of Dr. Mary Smith, is doing so much to relieve the suffering of women and children in the Persian capital—a city of about 300,000 population. The first woman's hospital to be established in the city, and the first in all north-eastern Persia.

At Resht Dr. Frame conducts a large dispensary and a small hospital. The only grant of money made for his work in addition to his own salary, by the board, was a small sum given him for the purchase of instruments and supplies at the beginning of his work, in 1905. The fees and gifts of the wealthy and well-to-do more than pay the expenses, tho a large work for the poor is carried on.

The annual grant from America for the work at Resht, exclusive of missionaries' salaries, is only \$1,100, or \$400 less than came from the natives attended by Dr. Frame.

Literary Work. The translation of the Scriptures and other literature, and the preparation in the vernacular of books and pamphlets, is very im-

portant. The entire Bible has been translated into good Persian. That in itself is a triumph for Christ. This work was begun by Henry Martyn, and completed by Dr. Bruce, of the Church Missionary Society. There is not a city in Persia, there is scarcely a large village in the Eastern Persia Mission where colporteurs of either the American Bible Society or the British and Foreign Bible Society have not been. Thousands of copies of the Bible, New Testament, and portions have been put into the hands of the people in all parts of the country. We are also trying to give to the people in their own language a body of Christian literature. There are mission presses at Ispahan and Urumiah, the former belonging to the English Mission, and the latter to the American. There is special need at the present time to increase the work of translation and publication, from the fact that scores of volumes of the very worst trash to be found in Europe are being translated into the Persian language. To counteract the evil influence of this we must increase the output of pure books. A start has also been made by the missions and graduates of the mission schools in the preparation of text-books. Some of the best school-books in the country have been prepared by a graduate of the Teheran school.

In brief, this is the work that the missionaries are doing in Persia under very great difficulties. The political unrest and the fanatical religious opposition of the mullahs make progress slow, but the time will come when the light of Christ will break and darkness and death will flee away.

UNION AND DIVISION IN KOREA

A TESTIMONY FROM EXPERIENCE

BY HELEN TAYLOR BILLINGS, PYENG YANG, KOREA



KOREA is one of the first foreign mission fields to complete the division of her territory among the six principal missions at present working here. With the exception of the Church of England and some small independent missions that do not enter into the agreement, only one mission is left in charge at one place, except in the four largest cities, where the work is divided or united. This example may encourage and help some other country to attain a similar ideal.

Twenty-five years ago the two oldest missions, Northern Presbyterian and the Methodist Episcopal, both of America, began work almost simultaneously. The Southern Methodist, Southern Presbyterian, Canadian and Australian Presbyterian came later, and all worked together until the spring of 1905, there being no division, except a mutual agreement, between the various Presbyterian missions.

There had been a growing feeling in the minds of many missionaries that a division of territory would remove a great cause of misunderstanding both in the minds of the natives and of the missionaries, would economize forces and means, and be for the glory of God and the more rapid advancement of His kingdom. A number of missionaries so impressed met and discussed the matter and divided the territory in which they were working. The plan was satisfactory to all directly concerned, and they believed

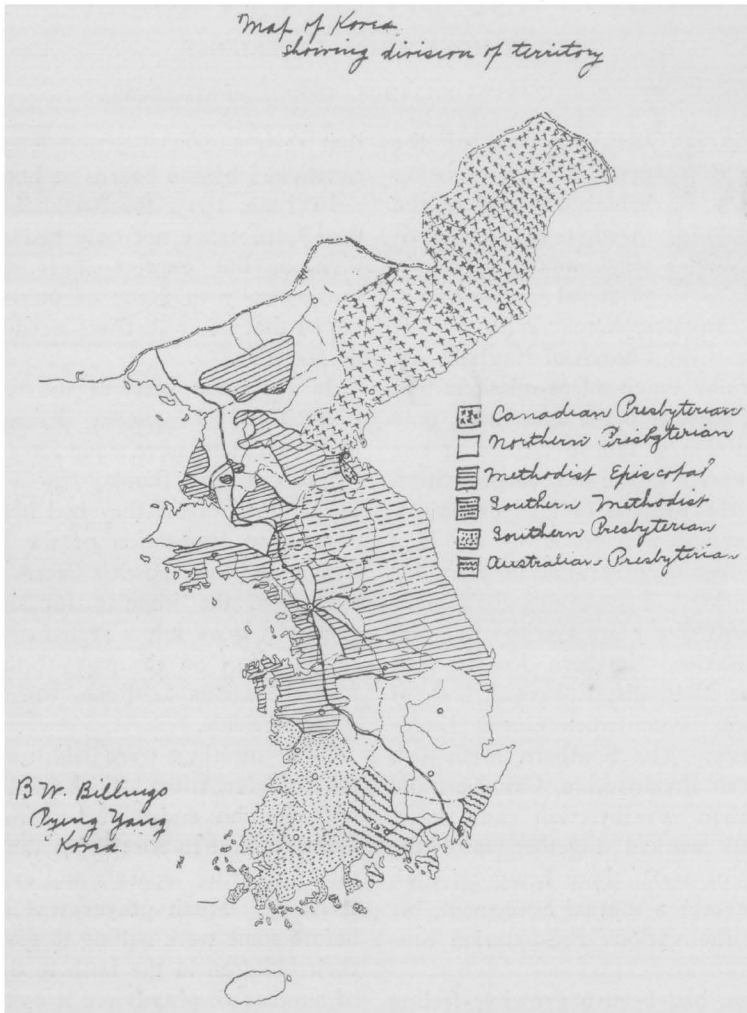
that their unofficial action would be sanctioned by the boards at home.

In June, 1905, the Methodist Annual Conference not only ratified the division, but expressed itself as enthusiastically in favor of union, and hoped that other districts would soon do likewise.

In the same year, at the General Council of Protestant Evangelical Missions, plans were made for a union hymn-book and Sunday-school quarterly. Previously, they had had only a common translation of the Lord's Prayer and the Apostle's Creed. From that time the impulse for division gradually grew into a systematic, concerted effort on the part of the different missions to divide Korea into separate fields.

Many meetings were held to discuss the transfer, often of whole districts with churches and followers, from one denomination to another in the interest of securing separate and exclusive territory. Much prayer was needed before some were willing to give over their children in the faith to the care of another shepherd, and it cost many a pang to make the exchange. But believing that it was God's will, and trusting Him to care for them through others, the final division of Korea between the Methodist Episcopal and Northern Presbyterian missions, the two largest missions, was accomplished in the fall of 1909.

I had the privilege of going, as a Presbyterian, with one of the Methodist ladies on her first trip among the recently transferred Presbyterian churches scattered all through her

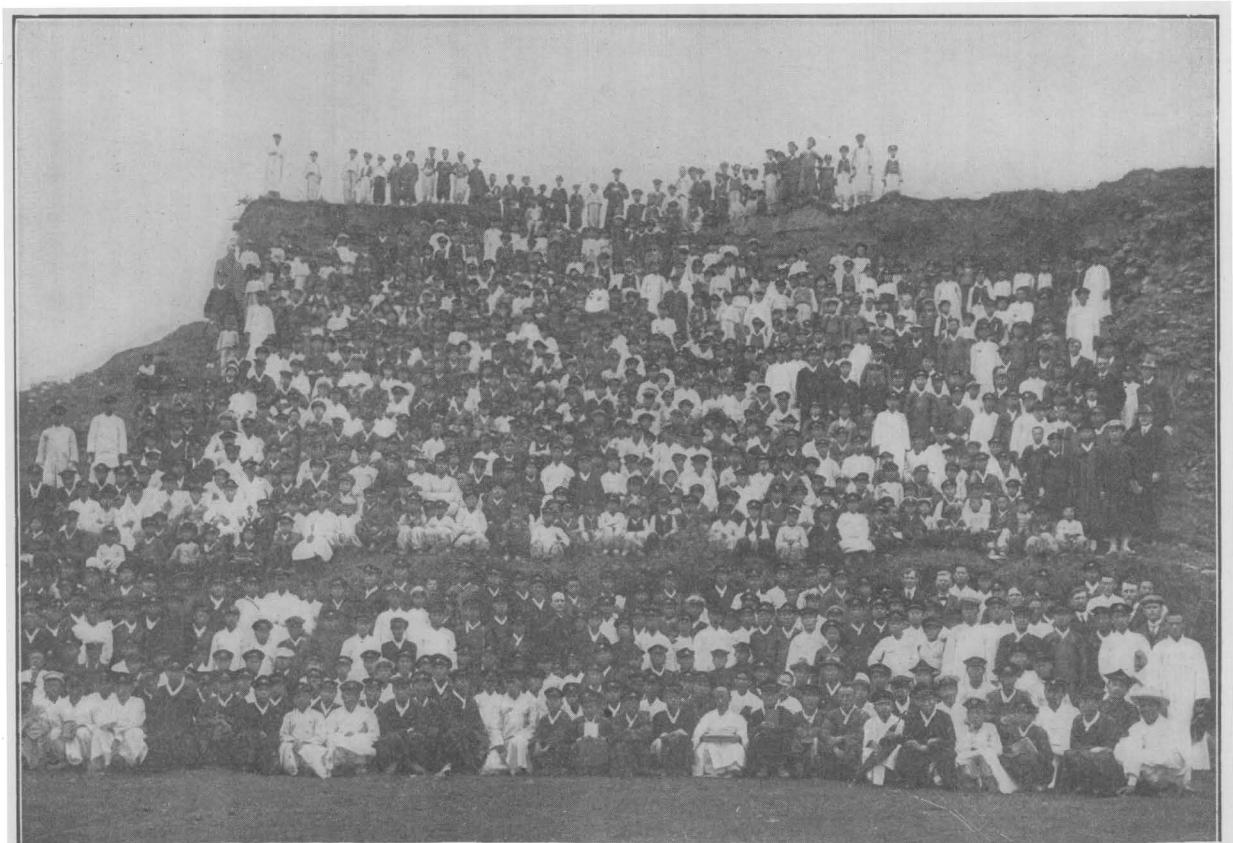


work, and I was very much impressed by the spirit shown. I tried to imagine several hundred Presbyterians at home, after being told by some meeting, where they had had no representation, and in which they had had no voice, that they had been made Methodists, and wondered what kind of a reception they would have given the new workers who came to visit them!

Let me tell you now how the

Koreans received us, not preachers, but two women.

At the first place, Hai Ju, where we spent Sunday, there were two churches, the Methodist and Presbyterian. Both were combined, and one pastor was thus set free for the country circuit, which needed him, and the other was able to care for the city church-members. Immediately, he made plans for an evangelistic campaign for the whole city.



Courtesy of *The Christian Observer*.

AN EVIDENCE OF THE PROGRESS OF CHRISTIANITY IN KOREA
Academy and College Students in Pyeng Yang. Every One of the Students Carried a Testament or Bible.

Altho it was a bitter cold day, the whole courtyard was filled so that the doors could not be closed. The Presbyterian pastor preached in the Methodist church, using as his text Ephesians 2:13, "Now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

First, he spoke of how, thirty years before the Americans and Koreans had been unknown to each other—truly far away—but the blood of Christ and His love had brought the American missionaries to Korea. Then the different parts of Korea had been brought nearer together by the inventions which Christianity always brings to a country—telegraph, telephone and railroad. Then, last of all, the Methodists and Presbyterians had been brought nigh, through the Atonement, and could make united plans and efforts for the taking of that city.

As we went through the country we received a welcome everywhere. Altho the people could not understand the reason for the transfer, yet they could trust their Heavenly Father to take care of them, as Methodists or as Presbyterians.

Has this attempt at cooperation been worth while? It has been over two years since the division was accomplished, and the unanimous expression of the leading missionaries has been that it has been worth far more than it has cost. Few, if any, would be willing to return to the old plan.

What are some of these advantages? First, it *saves labor and time*. The missionaries work is in a section, so that they do not need to travel such long distances to reach their churches which previously were scattered over

a field worked also by other denominations.

Second, it *saves expense*. Long distances between groups of churches have been lessened and a large part of the expense of itinerating is avoided.

Third, it *saves unnecessary re-duplication of schools and churches*.

Fourth, it *increases efficiency*. It makes it possible to have one good, strong church, instead of dividing the forces and funds among several weak ones.

Fifth, it *increases individual responsibility*. One mission is alone now responsible for the evangelization and education of the district entrusted to it. It must, therefore, plan for churches and schools in the places best suited to meet the needs of the whole work.

Sixth, it *improves discipline*. Formerly, when a man was put out of the church he frequently went over to the church of the other denomination in the neighborhood. The foreign pastor, not knowing his condition, allowed him to create trouble there also.

Seventh, it *adds to the testimony*. It gives the Christians a new testimony to the oneness of belief in Christ, before the "unbelievers."

Eighth, it *increases the harmony*. Now helpers from different churches can work together in Bible classes and Union revival meetings without being suspicious that their followers are being drawn away by the other workers. It thus *removes doubt and suspicion*. We are better able to work together, as members of the body of Christ, realizing that every one has a part in the work and that we all are needed to win Korea for our Lord and Master.

THE CLAIMS OF THE MOSLEM WORLD*

BY ROBERT E. SPEER, NEW YORK



WHAT are some of the considerations on the basis of which we make our appeal to the Christian Church to take a new interest in the task of evangelizing the Moslem world?

In the first place, we are under a peculiar debt to the Mohammedan peoples because their religion is the only one of the great religions of the world which came after Christianity, and which repudiated Christianity. There are great areas of the world which once were Christian but now are Mohammedan. There are peoples which once were Christian but now are Mohammedan. There are church buildings which once were Christian which Christians may not enter today. It was a right instinct that lay at the basis of the Crusades, altho the method was wrong; an instinct in Christendom which filled it with a sense of horror and of shame that great areas which had belonged to Christ had been handed over to Islam. We need to recover these areas in our day. In Mohammedism we are dealing with a religion which has reckoned with our religion, or thinks that it has, which has rejected it and usurped its inheritance, and we are called to go out to reclaim that which once belonged to our Lord.

The Moslem Barrier

In the second place, we must deal with Mohammedanism because it has interposed itself as a barrier between two great sections of the world which

ought to have found their nearest approach across the territory which Mohammedanism usurped. Dr. Nitobe, at Columbia University, made allusion to this fact, pointing out that there was no original chasm between the East and West—when the Persians poured over into Europe and when the Europeans poured back into Persia; when ideas flowed to and fro from the East and West. There were great currents of human movements between them until that wall of Mohammedanism arose in the seventh century and the natural roads of intercourse were closed. It is high time that we removed that barrier which has intervened between the East and the West. It is true that commerce passes more easily over the water than over the land; but religion moves from community to community, and Christianity should have gone, and no doubt would have gone, hundreds of years ago eastward overland into Asia if it had not been for the great area which Mohammedanism made an interracial barrier.

The argument has been often advanced that Mohammedanism was not an absolutely dead wall, but was a real channel of communication; that there was a great intellectual light shining in Islam. Any one who has taken the trouble to study the question, even second-hand, as most of us have only been able to do, must accept the judgment set forth in Sell's "Faith of Islam," in which he holds that all the science was Grecian in its foundations; that not one great philosopher who arose was an Arab; that

* Condensed report of an address at a parlor meeting under the auspices of the Nile Mission Press Committee, New York, December 7, 1911.

the men who wrote the greatest treatises in Arabic were without exception Spaniards or Persians; that Islam never produced a great book on science or philosophy whose translation has been demanded; that it never conquered a people with a literature; that it never was a channel of communication between the East and the West. It was an intellectual non-conductor, a massive racial and religious barrier.

Moslem Women and Children

In the third place, we are called to work for the Mohammedan world to-day, and this ought to appeal to every true instinct in us—because that religion has borne down most heavily upon the weakest and most defenseless classes—upon the women and the children. It is the religion that has done most basely for womankind by its doctrine of polygamy and divorce. A great part of the degradation of womanhood in India is due to Mohammedanism and Buddhism, not to Hinduism at all. The Mohammedan conception of women has degraded woman as she has been degraded by no other religion of the world, and the Mohammedan doctrine of divorce has, of course, poisoned the life of childhood throughout the Mohammedan world, making it impossible for children to grow up in the atmosphere of purity. The great majority of humanity is made up of women and children, and upon these Islam has borne down with heaviest depression.

The Power in Islam

In the fourth place, we are called upon to toil for these Mohammedan peoples because, nevertheless, we have in them a great mass of powerful energy and virility with which to work, that we may take their energy and

power and commit it to the Kingdom of God. I do not refer to moral and intellectual virility. Dr. Cochran, who was born in Persia and spent all his life there as a medical missionary, whose profession brought him into the most intimate relations with all classes of men in Persia, told me that deeply as he regretted to say it, he had to acknowledge that he had almost never met a morally pure Moslem in all northwest Persia. In India the moral tone of Mohammedanism is lower than that of Hinduism. The Mohammedans have never been an intellectual race. They have no idea of history, they study no literature and their ideas are those of twelve hundred years ago. There has been no quickening, intellectual life among them. But, strange as it may seem, there is no nonchristian race of more masculine vitality and power. No one who has traveled through Asia has failed to be impressed by this whenever he has passed through the Mohammedan races. We are called to take possession of this virility for Christ, who needs all that latent power that is waiting to be used in the work of the Kingdom of God in the world.

The Hopelessness of Islam

In the fifth place, we are called to take a deeper interest in this work for Mohammedans because of the utter hopelessness of these peoples under the influence of Islam. There can be no dispute that wherever Mohammedanism has gone it has either found a desert or made one. The greatest waste areas of the world fall within the borders of Islam. Take one after another of the countries that Mohammedanism has dominated; they were prominent and industrious, but the influence of Islam has simply destroyed

industry, civilization, thrift, comfort, plenty and left them in devastation and ruin. We asked men in Persia again and again, fourteen or fifteen years ago, how they accounted for it that the fruits of Islam were so dismal in Moslem lands, while the Christian lands contained all the progress and life of the world. Some of them said: "If you look back you will see that between 1,000 and 1,500 years after the beginning of each religion comes the dark age. Christianity has had its dark age, and now Mohammedanism has its, and our reformation will come just as yours came." Others of them would sadly abandon all such hopes and admit that Christians had the better of it in this world, but that Mohammedans were to have their share in the other; that Christians would pay then for their advantages here, while Mohammedans would enter into the paradise which had been reserved for the faithful. The fact is that those nations are held in a death grip by Islam, and there is no progress for them save as they shake off the evil which Islam has wrought by the perpetuation of the crude social and political ideas of Arabia in the seventh century by placing those ideas in an unalterable book, a book to be the law of man's life forever.

Kinship to Christianity

We owe a great debt to the Mohammedan world because we dare not, feeling the thrill of the life that is guiding us, leave these nations to their death and hopelessness and decay, from which they can never escape save as they escape from their faith, and accept instead of its death, the life of Christ.

We owe a special debt to this Mohammedan world because it is so akin

in its religious faith, in some respects, and in others so alien to our Christian inheritance. We have so much in common on the one hand—our clean, strong monotheistic faith. They, too, have an uncompromising faith in one God. They hold with us that Jesus Christ was the only sinless prophet. We have that great point in common with them. They admit that alone of all their prophets, Mohammed not excepted, Christ was the sinless one. They admit our Christian scriptures as sacred books, but they believe that what we call Christian scriptures are corrupted. Historic criticism fights on our side in this matter. All this antagonism to the Christian scriptures on that ground must die away. We have these great points in common.

On the other hand, think how deep the divergences are. They have no perfect moral code. The Koran can not endure the light of day as a book of ethical principles and ideals. In the second place, in spite of their faith Mohammed is not an ideal; he did not claim to be their ethical ideal; he never said of himself what our Lord said of Himself: "Which of you convinces me of sin?" They have no pure, moral code embodied in a person and they have no living, abiding power by which that moral code is to be incorporated in the lives of weak and sinful men.

We are called to share with them the faith that has done for us everything and that can do everything also for them.

We owe a great debt to this Mohammedan world because of the tremendous changes that are shaking it in our time. The unity of Mohammedanism has often been held up to

us as a reproach, but Mohammed held that Mohammedanism was to be superior in the matter of disunion, also to all other religions. As a matter of fact, however, we never have been divided in Christianity as Mohammedanism is divided to-day. Persia is full of sects and it is often stated that there is not an orthodox Mohammedan in the land. Mohammedanism is one of the most perilous and fragile of religions when at last dissolving forces and influences are brought to bear on it. A religion of ideas can stand a great deal, whereas a statutory religion such as Mohammedanism can not admit any light and can only anticipate collapse when new ideas beat upon it and new influences divide and undermine it. It is without any power of adaptation.

The Mohammedan world is confronting the approach of a fearful religious collapse. It will be a terrible thing if that collapse comes without sufficient preparation therefor on the part of the Christian Church, with a message to lay hold of the Moslem mind when the old institutions finally break down beyond all possibility of recovery.

Christianity—False and True

Most of all, we owe a great debt to Mohammedanism because my statement made at the beginning was not entirely true. I said we were under a special obligation to a religion which had in its initial program repudiated Christianity. But what was the kind of Christianity that it repudiated? It was a false kind. The religion, with which Mohammed collided 1,200 years ago, was not a true religion and deserved to be overthrown. It was not the Christian faith as we understand it, but a re-

ligion which died away before the impact of Islam because Islam had some qualities superior to those which that religion had. What was the Christian faith that Mohammed repudiated 1,200 years ago? It was a travesty of the Christian religion. Because the Christian faith they denied was a Christian faith in name and not Christianity, we are bound by 1,200 years of obligation to give to the Mohammedan world a Christian faith that is real and true, and to offer Mohammedans the opportunity to undo their judgment of 1,200 years by accepting the true light and the true faith in place of the false representation of Christ which alone was offered in the name of Christianity twelve centuries ago.

Wonderful Opportunities

We stand before wonderful opportunities to-day in northern Africa, where the animistic peoples are waiting for a faith that meets the needs of human souls and will take Islam, which is pressing in upon them, if we do not offer them the Christian faith; in Egypt, in Turkey, shaken down to the foundations, in Persia and in other lands where doors are now open and no barrier is interposed to making Christ known. What shall we say to our Lord if we miss these opportunities and deliver over to Islam in the twentieth century more Christian territories or more lives that belong to Him, to whom we are to bring not those lives only but the 230,000,000 people, who by the very earnestness and devotion of their loyalty to Mohammed and his faith have shown that they are the material out of which may be made the true and loyal followers of our Lord and Savior?

SYSTEMATIC TRAINING FOR MISSIONARIES *

THE BOARD OF STUDY FOR THE PREPARATION OF MISSIONARIES

BY GEORGINA A. GOLLOCH, LONDON, ENGLAND



THE Board of Study is based upon the conviction that missionaries, in addition to spiritual and theological qualifications and to an adequate general education, need specialized preparation for their work. Direct evidence gathered from leading missionaries led the commission to this conclusion, and, as is shown in the earlier chapters of the "Report on the Preparation of Missionaries," the need was widely but somewhat vaguely admitted by the societies. The publication of the completed report has brought definiteness and purpose into being all along the line. The societies no longer follow, they lead in the expression of desire. As illustration, take the following extract from a series of resolutions adopted by the Church Missionary Society after full discussion:

The Committee . . . also recognize that, in view of the new situation which has arisen in the mission field, it is important that more care should be taken to see that new recruits are equipped, not only with general culture, but also with such "special missionary qualifications" as are emphasized in the Report of Commission V, namely, *inter alia*, (a),

the science and history of missions; (b), the religions of the world; (c), sociology; (d), the art of teaching; (e), the science of language and the languages required in the field. . . . In the event of a Board of Missionary Study, as recommended in Commission V Report, being formed (the Committee instruct that), full advantage be taken of such help as it may be able to give.

Since these resolutions—which are typical of those of other bodies—were passed, the societies have themselves, in cooperation with a committee appointed for the purpose by the Convention Committee of the World Missionary Conference, formed the Board of Study as an agency to carry out what has happily become a desire about to be translated into action.

Behind the attitude of the home boards the missionaries range themselves. In one sense, many of them are the strongest argument against the need for that specialized training for which, as with one voice, they plead. Some who have done outstanding work had no training at all. But men and women of exceptional ability and force have done with great effort for themselves what the average missionary can not do unaided, and what constituted success under

* This article might be written from either of two widely differing points of view. It might embody a sketch of the growth of the idea of the Board of Study, from the day when the first proposal was laid upon our table by one of the ablest members of the Commission on "The Preparation of Missionaries" up to the day when the Board was duly formed by the united action of nearly all the leading British missionary societies, a strong executive committee elected, and a capable secretary, with experience and vision, appointed—the Rev. Canon H. U. Weitbrecht, Ph.D., D.D., for thirty-five years a C. M. S. missionary in the Punjab.

On the other hand, it is open to the writer to offer a forecast rather than a history; to write from the standpoint of those who need the Board rather than of those who first shaped it toward being; to estimate its probable sphere in relation to the missionary societies, to the current needs of the foreign field, to the present facilities for missionary preparation.

The former line has already been well taken by the Rev. J. O. F. Murray, Master of Selwyn College, Cambridge, and vice-chairman of the Commission, in an article in *The East and the West* (London Society for the Propagation of the Gospel), for October, 1911. Therefore, in this paper it may prove more helpful to view the Board and its possibilities from the outer rather than from the inner side.—G. A. G.

one set of conditions may constitute failure when those conditions are changed. Also, it needs to be remembered that "success" is often measured by a faulty standard—especially in the matter of language study—and one now wholly out of date.

In a word, "specialized missionary preparation" is no longer "a cry" of the World Missionary Conference, but a need recognized throughout the missionary world as so urgent that it must be met.

Granted the need, whence is the supply to come? The mission boards must each in their own measure—and it ought to be an increasing measure—provide for the testing and general training of their own candidates for foreign work. But the adequate development of specialized training in a large number of isolated centers is a practical impossibility, on grounds of waste in organization and expenditure and the lack of properly qualified staff. The thing can only be done through cooperation between the various missionary bodies, through classification of all existing facilities with a view to their wider utilization, and through the gradual provision of specialized help where required.

This, very briefly, is the situation which the Board of Study is designed to meet. Its careful relation of the ideal to the actual gives promise of large result. With no limit to its growth and outlook, it is rooted in things as they are.

What, then, writing from the standpoint of the missionary societies, are we justified in expecting from this body to which being has just been given?

1. Investigation necessarily precedes action. Therefore, the board

will probably give its first aid in putting societies and training centers into touch with existing lectures, lecturers, classes, libraries, etc. There are Oriental studies in government or commercial or university centers to which access could be obtained, and where missionary students would be associated with others, to the mutual gain of both. Here and there a missionary training college has already led the way in specialized study and would readily share with those at a less developed stage. Once a possible sphere of organized cooperation is indicated by the board, the societies will carry forward the joint work themselves.

2. A similar investigation will be needed in the world of books. Existing literature on the requisite subjects waits to be classified and graded. What exists already is not being put to its fullest use. Here the board, tho organized for Great Britain, will do good work by using the international links so closely forged by the World Missionary Conference. America and the Continent of Europe may prove richer in illuminative books than ourselves. The Board of Study should be able to put every training center into touch with the best literature of all lands.

3. A third and urgently needed investigation will be that on the special requirements of various mission fields. Ideally, as Dr. Timothy Richards pointed out to the commission, an Indian missionary should be expert in knowledge of China, and *vice versa*. But time is short and there is a limit to what man's mind can contain. Given a good general knowledge of world-conditions, enough to afford some basis for comparative thought,

the average missionary will do well to specialize on the field to which he is being sent. Here, through a constant intercourse with missionaries of all societies, through patient inquiry from valid sources, through touch with current events and current literature, the board should be able, in time, to offer invaluable information and advice. Each society, contributing its own experience, will receive in turn the classified experience of all. The results of this in the mission field will be great.

4. But it is already evident that, as the handmaid of the societies, the board will have not only to investigate and classify, but ultimately to originate and produce. Existing lectures will not cover all the ground; they will need to be supplemented by courses of study freshly arranged. Here the Board will have all available sources at hand to select from, and a basis of mutual fellowship where combination of forces can readily be arranged. A survey of existing literature will reveal great gaps unfilled. The Board in discovering and emphasizing this will find itself stimulating production, perhaps even selecting writers, editing manuscripts, publishing books. One, at least, of its members sees the solution of its financial problems here. Both in Great Britain and in America the essays made in corporate missionary publication have resulted in good books and big profits. Here is, indeed, a fruitful field. We could do with a tenth of the missionary books which flood the market if only that tenth were really good. We could pay proper fees to first-rate authors, and allow time for proper study and preparation, if all societies combined by use and circulation to in-

sure an adequate sale. We should have our future candidates preparing themselves long before they approach the boards—at home, in the parish, in college, in the business office—if suitable, up-to-date, inspiring literature were within their reach.

5. Further possibilities of useful service lie in the investigation of questions upon which missionary experts differ, but which are too important to lie unsolved. On some of these matters individual opinion is strong, but evidence is contradictory and inconclusive. Such, for instance, is the question whether language study should begin at home, and if so, under what conditions; or, whether it should be postponed until arrival in the mission field. Experimental work in language study at the home base has begun, but its results need to be followed up and tabulated for general reference. Akin to this is the question of continuation training in the field for younger missionaries, and in particular the development on the field of schools of study, courses of language study, and training centers where foreigner and native shall study side by side. Here the primary responsibility lies with the inter-denominational sub-committee of the Continuation Committee of the World Missionary Conference appointed to consider questions of training in the field, but with this body the Board of Study will naturally coordinate its work at the home base.*

6. In this whole region, again, investigation will, in time, involve action. The work of the board may re-

*An interesting account of the investigations already made is presented by Dr. H. T. Hodgkin in the current number of the *International Review of Missions*.

sult in the foundation of leaderships, possibly even of professorships at the universities. Need may be shown, as a supplement to the training colleges where efficient work is already being done, for a central college for missionary preparation. If the hoped-for school of Oriental studies is established by the government in London, missionary hostels for such a college might cluster around that. By degrees, as the board accumulates knowledge and experience and welds itself into a unity by constructive work, it will have an ever-widening sphere before it, not only among the missionary societies whom it serves, but in the wider educational world, and especially in relation to

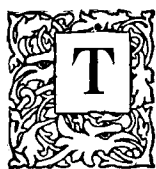
bodies concerned with the learning of the East.

This is an outline of what may be hoped for from the board. The work is great, too great to progress quickly; it must be long ere much result appears. But forces are already working in the background which will manifest their life in due time. Some of us can look back to the strenuous toil of Commission V (America gave us our chairman, in President Mackenzie, and he is now leading the van of special missionary preparation at Hartford School of Missions), and we realize that the cost was worth while.

The Board of Study will involve like labor, but the same amount of strength will suffice.

A RAJA WHO SACRIFICED A THRONE FOR CHRIST

BY SAINT NIHIL SINGH



THOSE who think that converts to Christianity are "rice Christians"—Asiatics who turn converts for economic reasons—need to be told about Raja Sir Harnam Singh, Knight Companion of the Indian Empire who, for the sake of Christ, sacrificed the throne of Kapurthala State and gave up the comforts and luxuries of the palace in which he was born to abide in poverty and want. It is a story full of hardship and struggle, in which faith and conscience finally overcome unmerited persecution, and the believer, who in earlier years, gladly bartered a mundane for a spiritual kingdom, in older age triumphs over his enemies and obtains

earthly honors in addition to his soul's salvation.

The state of Kapurthala is situated in Northwestern India, and, tho small, is regarded as a premier Sikh principality. During the days of the Sepoy Mutiny in 1857, when India's horizon was menacingly beclouded, the then Raja of Kapurthala rendered important help to the British, for which he was given a valuable estate in Oudh—which alone yields the State an annual income of \$400,000. To this chief—His Highness Raja-i-Rajgan Sir Randhir Singh, Bahadur of Kapurthala, Grand Commander of the Star of India, to give him his proper titles—was born the hero of this story on November 15, 1851, about six years prior to the mutiny.

A brother, Kharak Singh, two years older, had preceded the Kunwar Prince. The heir-apparent succeeded to the throne of Raja Randhir Singh on his demise in 1870, at Aden, while he was on his way to England. This Raja, too, died seven years later.

A tale is told by the friends of Raja Sir Harnam Singh as to how Christianity cheated him out of the throne of Kapurthala, to which, as heir-presumptive, he otherwise might have succeeded on his elder brother dying sonless. The romance has it that the Raja's relatives were so incensed at his conversion that they planned a ruse to deprive him of his inalienable rights. This meant nothing short of bringing a baby boy from the outside into the palace, and giving out that an heir was born to succeed as grandson to the throne of Raja Randhir Singh.

Just how far this story is true, I can not vouchsafe, but this much is certain, that his leanings toward Christianity drove Raja Sir Harnam Singh from the palace in which he was born and in which he resided with his brother after his becoming the ruler of the state in his father's place, and his acceptance of Christ completely estranged him from Kapurthala. When he was nine years of age, the late Rev. J. S. Woodside, of the American Presbyterian Mission, who had settled in Kapurthala, the capital of the state of the same name, was appointed his tutor. From him the Prince learned English. Even tho the missionary taught him for two years only, he was able to saturate the boy's mind with Christian teachings. Within two years of the ascension of Kharak Singh, Kunwar Harnam Singh left Kapurthala, unable to pull

on with his brother, the Raja—one important cause of which is said to be the Kunwar's sympathy for Christianity. He proceeded at once to Jallunder—but a few miles distant from his brother's capital—to which



RAJA SIR HARNAM SINGH, K.C.I.E.

The man who gave up a kingdom on earth in order to gain the Kingdom of Heaven

place he was attracted by the presence of a missionary, the late Rev. Charles Golaknath, whom he had previously met. It took the young prince a comparatively short time to finally make up his mind to accept Christianity. He was baptized by his friend, Rev. Golaknath, and in 1875 married his youngest daughter. Thus Kunwar Harnam Singh once for all burned the bridges between himself and his State.

The prince was destined to find the first few years of his residence in Jallunder very trying. The power and the purse of the royalty of Kapurthala are not limited by a con-

stitution, and naturally the state funds are lavishly spent to maintain the reigning chief and his relatives in gilded pomp and unbridled luxury. Harnam Singh, in leaving his principality, left behind him not only these luxuries to which he had been accustomed from the time of his birth, but also the most elementary comforts. His brother provided him with a wretched shack and a miserable pittance. His quarters were so poor that when dust-storms blew in, as they frequently did in hot weather, the prince was compelled to postpone his meals for hours, until they had passed, as his house was not well enough built to keep out the dust at these times. His hardships would have been intolerable but for his prayers, the advice of his missionary friend, Mr. Golaknath, and later the companionship of his sympathetic Christian wife.

However, the prince being gifted with rare intelligence, soon worked himself out of his sore situation. In 1777 the British Government of his province—the Punjab—used its influence and persuaded his young nephew, the then reigning chief of Kapurthala, to appoint Prince Harnam Singh to act as manager of the Oudh estates. The Kunwar remained in this position for eighteen years. During his management, the Oudh estates made great progress. The income was almost doubled in half a generation. Under his inspiration, the property was improved by laying out macadamized roads, constructing bridges and improving the forest reserves. He added to the comfort of his tenants by building hospitals and schools, urged on to good deeds by the spirit of Christ that dwelt within him. While acting as manager of the

Oudh estates he received a fairly large salary, out of which he was able to save a small competence. To-day he receives a pension from the estates and an allowance from the State of Kapurthala. Thus he and his family are enabled to live in comfort.

Besides acting as manager of the Oudh estates, the prince has done invaluable work as a member of the Hemp Drugs Commission in 1893-94, as the honorary secretary of the British India Association of the Landlords of Oudh, as honorary magistrate, and as a fellow of the Punjab University. He served as a nominated additional member of the Imperial and the Punjab Legislative Councils. He attended the coronation of King Edward as his late Majesty's guest. The Government knighted him in 1899 and created him Raja in 1907, and thus altho he failed to secure the Kapurthala throne through his conversion, he still enjoys the title. The Raja and his consort are often invited to the Viceroy's table, and the Governor-General of India frequently pays informal visits to their Simla home. Raja Sir Harnam Singh has lived to see himself honored by orthodox Sikhs and Hindus, who love and esteem him for his gentlemanliness and saintly character, even tho he is a Christian.

Through the earlier years of trial and poverty and during the present years of triumph, the Rani Lady Harnam Singh has been a faithful friend and comforter, and a helpful adviser. She is gentle-mannered and intelligent—one of the best educated women of India. She ever is devising means to help emancipate her countrywomen. Her philanthropy goes hand in hand with her sympathy. She gives

a great portion of her time and money to charitable work, for the most part in connection with the Christian missions in India.

Seven sons and one daughter have blest the union of the Raja and Rani. The Raja has provided a splendid education for all of them, sending all of them except one son living. every one of his children, including his daughter, to England for schooling. Three of the sons successfully passed the barrister-at-law examination. Two of these three, however, are employed in government service and one shortly is to begin practising as a lawyer. Another son is in the Indian medical service. The rest still are receiving education. The Raja's second son is married to an English woman. Miss Harnam Singh is a

charming young woman, still unmarried and living at home with her parents.

The career of the Raja forcefully reminds one of the prince who came to Christ to ask the way to eternal life. Christ commanded him to sell all he had and give to the poor; but the young man lacked the courage of his convictions and sought an easier way to save his soul. Raja Sir Harnam Singh took Christ literally, and set about at once to forsake the treasures of earth, and lay up for himself treasures in heaven. By so doing he has not only gained for himself the Kingdom of God, but has enthroned himself in the hearts of men as a man among men, a faithful friend, a king at heart, even if he is without an earthly throne. and a temporal Kingdom.

A SIBERIAN EXILE CONVERTED

"Cast thy bread upon the waters: for thou shalt find it after many days."

BY REV. LOUIS MEYER, D.D.



ERSON BRESSIN was a member of the Jewish sect which, founded as a protest against overgrown formalism at the close of the eighteenth

century, lays stress upon the more mystic and emotional side of religion. Quietly he lived with his wife and their five children in the little town of Lachowitshe, in the province of Minsk, in Russia, studying the holy books of the fathers, especially the Talmud and the Cabala, and paying little attention to outside matters. But the great persecutions of the Jews in Russia broke out in 1882, and Gerson Bressin was deeply stirred and aroused, tho he and his family did not suffer directly from

them. In scathing terms he attacked the unchristian actions of these men and women who represented to him the Christian Church, and he condemned the persecutions publicly with bitter words. His actions and speeches were observed by the Russian police, who were watching carefully all Jews for any sign of what is called rebellion against the Czar, and in the beginning of the winter of 1883 an imperial edict, signed by the chief of the cabinet of Alexander II, was read to Gerson Bressin. He and his family had been condemned to lifelong exile to Siberia, and must start at once in spite of the severity of the Russian winter.

Six weeks the exiled Jew, his wife

and their five children walked through the snow and ice, benumbed and almost frozen by the chilling wind sweeping across the steppes of Russia, which they must traverse, watched by merciless soldiers of the Czar, who were only too glad to increase the sufferings of the exiled Jews. At last Tomsk in Siberia was reached. It was to be the future home of the family, and there they settled.

The pious father looked upon the great disaster which had befallen him and his family as a just punishment of God for his negligence in observing the divine commandments and precepts and for his attempts to gain earthly treasures. He wrote a few essays in classical Hebrew, in which he clearly showed his sufferings, but also his continued faith in God's help, and he studied only the more diligently his holy books, the Talmud, which is the traditions of the Jewish fathers, and the Cabala, the mystic philosophy of pious Jews. Carefully he instructed his three sons in the secrets and mysteries of these books, and he rejoiced because the oldest of these sons, Elias (born in 1862), showed especial interest and became proficient very quickly.

Soon, however, this eldest son began to doubt the divine authority of the Talmud, upon which his father so strenuously insisted, especially since many of its sayings seemed to him frivolous and absurd, and he felt it impossible that its fables and its superstitions could be really inspired by God. This feeling increased when, in the providence of God, he turned to the Old Testament and read its books carefully and thoughtfully. Thus Elias Bressin laid aside all faith in the traditions of the fathers, the Talmud,

which practically takes the place of the Old Testament in the life of the Orthodox Jew, and an internal struggle commenced which came near causing the shipwreck of all his faith in Judaism. It did not bring him into the light, for there was no man near to say to him, "How readest thou?" He left his bed at midnight that he might pray with crying and tears for the Holy Spirit; but the peace, the internal quiet, of an elect and consecrated man of God, which the Cabala promised, Elias Bressin did not find.

Thus the year 1886 arrived. In Kishinef a Jewish lawyer, Joseph Rabinowitz, had arisen. He had found the Messiah as he was seated upon the Mount of Olives and contemplated the deplorable state of the Holy City and the dispersion of his own people. In faith he had become a preacher of righteousness unto his brethren in his home-city, and many of them surrounded him as he spoke of his faith in Jesus Christ. The news of this apostate soon spread among the Jews in Russia, and finally reached the colony of exiled Jews in Tomsk, in Siberia. Among these exiles was a learned Jew, Jacob Zebi Scheinmann, who had publicly acknowledged his faith in the Lord Jesus Christ in his home in Poland in 1871, and had so aroused the hatred and anger of his Jewish brethren that they conspired against him, and succeeded in having him exiled to Siberia three years later. Scheinmann had remained faithful to Christ all the years in Siberia, but he had not dared to testify to his faith. One day he entered the post-office at Tomsk, and saw upon a table a number of packages with printed matter, which could not be delivered to the addressees. Among

them were several which, he could see from the outside, contained writings of Rabinowitz, which had been published and sent out by the Central Organization for Israel in Leipsic. Scheinmann asked and obtained permission to take these seemingly valueless packages home, and he carried them away with great joy. A careful reading of them so increased his faith that he decided to write to their author and commence at once to testify himself for his Lord. The letter to Joseph Rabinowitz brought an encouraging answer and also a few copies of the New Testament translated into Hebrew by Franz Delitzsch. They gave Scheinmann the thought to organize a class of young men for their study, and he sent out invitations among the Jews of Tomsk. A number of young men came, and soon a regular Bible class was organized. Among its most attentive members was Elias Bressin.

After many days of earnest study of the Word of God, the Holy Spirit began to illumine the hearts of some of the members of the class. Three of them were savingly converted, among them Elias Bressin, but, for his family's sake and on account of the weakness of his faith, he never thought of being baptized. He was converted—there can be no doubt of that fact—but there was none to indoctrinate him and lead him on in his Christian life, his teacher Scheinmann seemingly believing baptism of a Hebrew Christian unnecessary.

Years went by. Elias Bressin was married to a Jewish wife, from whom he never hid his faith in Jesus of Nazareth as the Messiah of his people. He was prosperous and lived in outward happiness and ease.

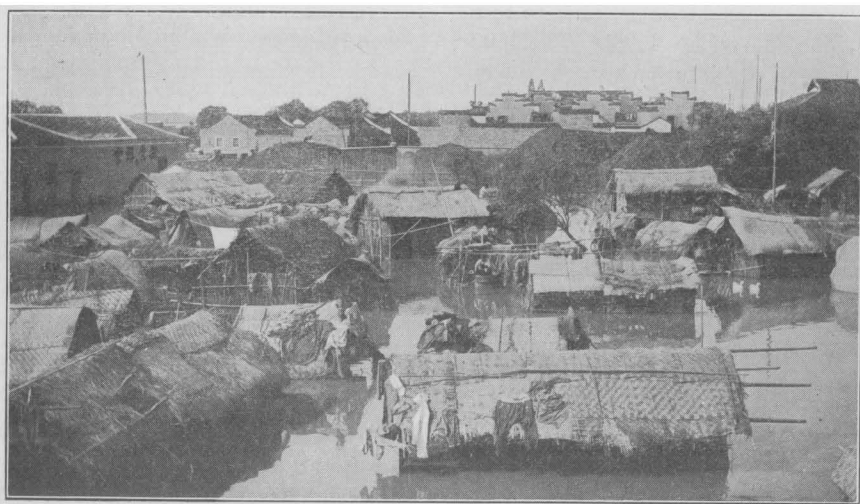
Then health began to weaken, and in the spring of 1910 it had become so impaired that the physicians sent him to Bad Nauheim in Germany, that there he might seek and find health. He found at last full spiritual health. In Bad Nauheim, which is attended by numerous German, Polish, and Russian Jews, the Lord so ordered the steps of Elias Bressin that, instead of renting rooms from one of the numerous Jewish families of the place, he moved into those which were kept by a truly Christian family. He was received well and gladly, and the people took great interest in the quiet Jewish man from far-away Siberia, of whose dim but real faith in the Savior they knew nothing. Acquaintance ripened into friendship, and Bressin, now for the first time face to face with true Christian discipleship, one day took courage and told the story of his life. The Christian friends were deeply stirred. Prayerfully and faithfully they dealt with the weak disciple and helped him on. The pastor of the Lutheran Church was called upon for spiritual aid, and finally a message was sent to one of the Jewish missionaries in Frankfort, which is not far from Bad Nauheim. He came gladly to take charge of the work of instructing his Jewish brother. Bressin grew in faith, and finally made application to be baptized.

On July 17, 1910, Elias Bressin was publicly baptized in the City Church of Bad Nauheim. The audience was small, but in it was the Jewish physician under whose medical care the stranger from Siberia was. He was so profoundly stirred and impressed by Bressin's faith and manifest sincerity that, when leaving the church with the missionary at the close of the cere-

mony, he said, "I wish that I had progressed so far as he," and showed signs of deep emotion.

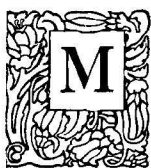
Elias Bressin himself was full of spiritual joy and of thanksgiving that at last he had found that rest and peace in Christ after which he had been groping, like a blind man, many years. His health improved, and he returned to his home at Tomsk, de-

termined to be a witness to the Lord Jesus Christ in his home and among his people. That he has been faithful is proved by a recent letter to his Christian friends in Bad Nauheim, in which he announces that his wife also has found Christ, and expects to proceed to Bad Nauheim that she also may publicly witness to her faith in Christ.



THE FLOOD THAT CAUSES THE FAMINE IN CHINA

THE GRIEVOUS FAMINE IN CHINA



ILLIONS of people in China will be facing starvation and pestilence unless help is immediately forthcoming.

The terrible prospect of the worst winter known for forty years was already before the country, when there came the news of the cruel burning of Hankow by soldiery and the looting of Tsingkiangpu and other cities. War and floods have rendered millions shelterless and hungry.

Much of this suffering can be relieved, and in the famine district much

can be done to prevent its repetition. The devastation has been wrought by the rivers breaking their dykes and overflowing the cultivated lands, producing wide-spread destruction of property and loss of life. The summer crops have been destroyed, and as the areas submerged have all been regions where agriculture is the mainstay of the people, the inhabitants have been left destitute and will die in great numbers unless they are relieved. Thousands of miles of territory have thus been inundated, taking innumerable villages and farms with them.

There are three great regions facing serious famine conditions. First, there is the region comprizing the northern part of the two adjacent provinces of Anhwei and Kiangsu.



FAMINE WAIFS IN CHINA

This area passed through two severe famines in 1907 and 1910. Last year, the distress became so acute that the people sold or abandoned their children, and this year a missionary from southern Shantung reports that children are left by the score almost at the gate of the mission compound.

The second great region affected is the district around Wuhu, in the Yangtse Valley. There will be thousands of people here, with little or no reserve grain, and they will have to depend on precarious chances of finding employment or starve. About 100,000 will need relief in the form of work or food.

In Hunan there has also been a year of prolonged and disastrous flood, with the water standing several feet deep over the plains. Around Changteh 100,000 people are homeless, and the homes of at least 20,000 have been completely washed away.

To meet these conditions a famine relief committee has been organized,

and appeal to the Christian public for aid. They propose to give the relief in payment for constructive work, and desire to make the relief permanent by real improvement wrought by the people themselves.

The program of the committee is as follows:

- (1) To save life.
- (2) To give relief only for work done, excepting in the case of the incapacitated; and to pay for the work in grain rather than in money.
- (3) To undertake such work as will help the afflicted localities permanently.
- (4) To undertake no work of reclamation which it is possible to induce officials or landowners to do.
- (5) To relieve sickness due to the famine.
- (6) To bring to the notice of the authorities, and if necessary, to make public any failure of those responsible to carry out conservation work, and report any authenticated cases of cornering grain.

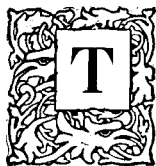


FAMINE RELIEF IN CHINA

Contributions to aid in this relief work may be sent to THE MISSIONARY REVIEW and will be forwarded immediately to China.

THE MORAVIANS IN NICARAGUA*

BY THE REV. T. REINKE
Formerly a Moravian Missionary in Nicaragua.



THE wireless telegraph and several lines of banana steamers bring the port of Bluefields in Nicaragua much nearer to us than it was in 1848, when two missionaries, one of them an American, went thither from Jamaica via Greytown to study the country with a view to founding a mission. The 1,300-mile voyage from New Orleans to Bluefields requires from four and a half to six days.

The Mosquito Coast Reserve, which those early missionaries visited in 1848, as such no longer exists. At that time it was a petty Indian principality under British protection, a strip of land about sixty miles wide and two hundred miles long on the eastern shore of what is now Nicaragua. In 1894 it became part of the latter.

The Natives

Our mission work in this country was begun in 1849 among the English-speaking colored people of Bluefields, usually known as Creoles. After it was well established, a beginning was made among the Indians at a point on the coast about half-way between Cape Gracias á Dios and Bluefields, called Wounta Haulover, or Ephrata. Here the missionaries had to use the Mosquito language. The derivation of this name is somewhat in dispute. To say that it means "mixed" is, at all events, not far from the truth, for they certainly are a mixed race, many traces of African blood especially being evident. While they resemble the North American Indian to some extent, they lack his warlike spirit and virility. Our missionaries found them deeply sunken in drunkenness and immorality, while their whole lives were spent in fear of evil spirits and in efforts to escape their malevolence by such means as the sorcerers, or *sukia nani*, suggested.

The Mosquitos lived in small scattered villages, with no connecting roads save inland waterways or the treacherous Caribbean. By establishing a little store, our missionaries succeeded in gathering a considerable settlement at Wounta Haulover, for they supplied the Indian with a market for their tortoise-shell and india-rubber. Notwithstanding this, it was necessary to do much tedious traveling in the native dug-out in that hot, damp country, where they have the saying that it rains thirteen months in the year.

The Sumu Indians

Before very long our missionaries began to come in touch with the Sumu Indians, who lived inland along the creeks and rivers. They are a purer race than the Mosquitos, tho the Mosquitos despise them as being inferior in strength and cunning. They speak a language of their own, altho all the men can understand the Mosquito. They appear to be comparatively few in number, but wherever we have worked among them the results have been most satisfactory.

A mission schooner soon became a necessity in order that our missionaries could keep in touch with Bluefields, and thence with the outside world. After the first boat had become unseaworthy, the need of this mission brought it very near to the hearts of our American Sunday-school boys and girls, and their contributions were so generous that before long an elegant new *Messenger of Peace* took the place of the first.

In spite of the founding of several stations at strategic points among the Mosquitos, for years almost no impression was made on the heathenism of the country. At last, in 1881, the Lord sent a gracious revival, in which multitudes of Indians and Creoles turned to Christ. New stations were

* Written for *The Moravian*.

founded, and heathen Mosquitos came long distances to hear the Gospel. Practically the whole of the Reserve was occupied at this time, and the work spread into Nicaraguan territory. It was a glorious harvest time.

Hurricanes

But this mission has also endured much chastisement. On at least four occasions, mission property was destroyed by hurricanes. The last schooner owned capsized and had to be abandoned. Destructive fires in the town of Bluefields have more than once attacked the mission buildings. Furthermore, wars and rumors of wars have caused anxiety, instability, and great increase in the cost of the mission.

Moreover, by this time the revival wave of the '80's had spent its force. Among our Mosquito congregations much indifference, formalism, and hypocrisy began to appear. Very many nominal Christians were at heart heathen. Then, too, without the schools little progress could be made in introducing the reading of those portions of the Scriptures that were printed in Mosquito. Heathen customs began to appear under Christian names, with a form of spiritism prominent. To this long list must be added the decree of the General Synod of 1909 ordering retrenchment in Nicaragua.

But these dark clouds had silver linings. The losses by hurricane, fire, and sea endeared this field to friends in America and Europe, who contributed generously to make good the losses sustained. Our field is no longer bounded by the confines of the old Reserve, but it now embraces all eastern Nicaragua, and shows a strong tendency to extend across the line into Honduras.

Now that our schools can again be opened they are prized more than ever; and, furthermore, the natives are meeting the expenses themselves. Our Creole members especially, as never before, are becoming imbued with a spirit of cooperation. Con-

tributions increase, and volunteers for service have been formed into a "preachers' class." So, too, among the Mosquitos and Sumus native workers are being more and more employed.

One other important influence has affected the work. Formerly, the Creoles and Indians and a few whites were all that we had to deal with; but during the last seventeen years there has been a mighty influx of Spanish-speaking Roman Catholic Nicaraguans from the territory west of the Cordillera. Most of them are officials who locate in the towns; but a good many work on the ranches, in the mines, or on the banana plantations. Much good work has been done by regular visits at Bluefields Hospital and by occasional services in Spanish for laborers at the mines; and Spanish services have been given in the Bluefields church.

Bluefields

Bluefields work is very different from the work at any of the other stations. Bluefields is the only town of any size on the eastern coast of the country. The native and West Indian population is by no means pagan. We have a large organized congregation, and there is not so very much difference between the character of the work there and that of home mission work in our own country. People know about the Gospel; the problem is to get them to accept it, and to train up those who have accepted it, so that they may become winners of souls. The Bluefields Sunday-schools are great in number of pupils and in work done. Many of the teachers are very earnest and efficient. The training given in the Sunday-schools fits the scholars for loyal church-membership. The rolls for the two schools at one time contained over 700 names.

Nicaragua Rich in Natural Resources

As a country, Nicaragua is very rich in natural resources, and before very long these will undergo a won-

derful development. Just as soon as political conditions become stable, investors are going to make banana forests of the uninhabited wastes along the banks of its numerous rivers and creeks. The forests will yield their treasure of lumber, the hills their golden sand, while sugar and coffee, cocoa and rice, will be cultivated as never before. Railroad construction will unify the country, and pioneers in all these fields will see their dreams fully realized.

But the country does not possess laborers sufficient for all this development. There will be a great influx of foreign laborers. Will our mission develop with the country? God has set our feet in a large place. No longer limited by the narrow confines of the Mosquito Indian Reserve; with all the east and north of Nicaragua as our field, which our representatives have entered in to pos-

sess, while they only pause at the southern boundary of Honduras; with the heathen Sumus and Mosquitos having the Gospel carried to them as never before; with greater efforts being made to bring the pure Gospel to the hearts of the Spanish-speaking people; and, best of all, with our Bluefields people coming to a *more thorough realization of their responsibility* over against the unsaved; the future possibilities of our Nicaraguan Mission are only limited by the boundaries of Central America. Our opportunity and responsibility are all the more clear when it is remembered that Bluefields contains the largest body of native evangelical Christians between South America and Mexico. For what have all God's dealings with our Central American mission been, if not to fit us for better service wherever and whenever He opens up doors before us?

THE HEATHEN INVASION OF AMERICA*

BY MABEL POTTER DAGGETT



YOGA, that Eastern philosophy, the emblem of which is the coiled serpent, is being disseminated in America. Literally yoga means the "path" that leads to wisdom. Actually, it is proving the way that leads to domestic infelicity and insanity and death. Priests from "east of Suez," with soft-spoken proselyting, have whispered this mysticism into the ears of the American woman.

It was the Congress of Religions, at the Chicago World's Fair, in 1893, that in a spirit of religious toleration beckoned the first "holy" men from the fastnesses in the Himalayas. That benign condescension has proved fraught with far-reaching consequences. The Swamis

and Babas who came to America discarded in India the simplicity of their garb for gorgeous robes, more tempered to Western taste. They arrived silken clad and sandal shod, to prove an attraction that outshone the plain American variety of minister in a frock coat and white tie. The Orientals were picturesque personalities, whom American society welcomed in the drawing-room.

Others of their order, hearing of this triumphant reception, combed out their matted hair, allowed to hang uncared for during the years of sacred meditation, and leaving their begging bowls behind, hurried over to this so much more lucrative field.

At Green Acre, Me., in 1896, there was started a *summer school of philosophy* which was the outgrowth of the World's Fair Congress of Re-

* Condensed from *Hampton's Magazine*. See editorial.

ligions, its platform was an open forum, where the Swamis found a welcome. Via this New England route from Calcutta nearly every mystic has arrived and established his vogue in this country. With this introduction from Green Acre, Me., the land of the Puritan forefathers, the turbaned teachers from the East set out across the continent. On the banners of many of these cults is emblazoned the serpent that affects the onlooker as a startling reminder of the evil that entered Eden. This symbol on the gold and enameled badge is pinned on the convert's gown. It is on the walls of the assembly rooms, and it appears as the imprint on the literature used at the yoga classes.

The yoga class is like the Brown-ing class, or the Shakespeare class, and is the direct means by which a Swami reaches the public. Placing the Hindu scriptures, the Bhagavadgita, or the Persian scriptures, the Zend Avesta, above their Bible are women who were formerly Baptists and Presbyterians, Methodists, Episcopalians, Catholics, and daughters of Abraham.

It is the promise of eternal youth that attracts woman to yoga, the promise which is found intertwined with most of the pagan religions. This yoga philosophy opens the door to subtle mysteries. The yogi, as the student who masters it is termed, is promised the dominance of natural law. Incidentally there is offered, also health and long life, and the power to stay the ravages of time. Small wonder that a Swami's following recruits its largest numbers among women.

Miss Sarah Farmer, a New England spinster with a beautiful ideal of universal brotherhood, gave her fortune in the founding of Green Acre, where for years she was a familiar figure in her flowing gray gown and veil. The study of many religions unbalanced her mind and she has been for several years an inmate of an insane asylum at Waverly, Mass.

In Chicago, a few years since, Miss

Aloise Reuss, a woman of culture and refinement, was taken screaming and praying, from the Mazdaznan Temple of the Sun, to be incarcerated, a raving maniac, in an Illinois asylum.

The death of Mrs. Ole Bull, of Cambridge, Mass., widow of the world-renowned violinist, occurred in January last, and her will, bequeathing several hundred thousand dollars to the Vedantist Society, was set aside by the courts on the grounds of mental incapacity and undue influence. On the very day of the decision, her daughter, Mrs. Olea Bull Vaughn, in whose behalf the verdict was rendered, died technically of tuberculosis, but actually, the doctors said, of a broken heart.

Mrs. May Wright Sewell, the club woman of national repute, who spent much time with Mrs. Bull at the latter's Cambridge home, is suffering from ill health, and is said to be a physical wreck through the practise of yoga and the study of occultism.

The relatives of Mrs. Ellen Shaw, of Lowell, Mass., petitioned the courts that a conservator be appointed to prevent her from bestowing her property on the sun worshipers.

Last spring, Dr. William R. C. Latson, a New York physician, was found mysteriously dead in his Riverside Drive apartment, and Alta Markheva, the young Jewish girl, who called him her man-god, or "guru" in the study of yoga, attempted to follow him in suicide. Her sister, Mrs. Rebecca Cohen, moaned: "This new religion seems to me to be of the devil. It has disgraced my sister and taken her from her people."

More recently, the wife of President Winthrop Ellsworth Stone, of Purdue University, at Lafayette, Ind., abandoned home and husband and children to join the sun worshipers in the study of yoga. Dr. Stone says: "I am utterly crushed; I want your prayers and your sympathy. I love my wife. She is as dear to me as she ever was. I hope that she will some time yet come to her senses and return to me and my boys."

Further record of the devastation that follows in the wake of the trailing robes of the "masters" from the East may be read from day to day in the newspapers.

The imported religions of the Orient that sow the subtle seeds of destruction are offered to the uninitiated as beautiful philosophies. On the surface they are that. But they are inevitably sprung from the soil of paganism and are tinctured with its practices.

It is not that the Swamis bring with them the hideous images worshiped at every roadside shrine in India. Here and there, it is true, a little brown Buddha or a green jade Krishna has appeared in an American home; but it is undoubtedly used merely, so its owner will tell you, as an aid to "concentration" in the worship of the ideal that it represents.

A greater menace than that of image worship lurks in the teachings of the Hindu mystics. The casual observer will not discover it. Only those who reach the inner circles become acquainted with the mysteries revealed to the adepts. The descent to heathenism is by such easy stages that the novice scarcely realizes she is led.

How many are followers of the new gods it is difficult to estimate with exactness. The Vedanta Society, established in America by the Swami Vivekananda, of popular memory, has its headquarters at No. 135 West Eightieth Street, New York, where his successor, the Swami Abhedananda, lectures. Branch societies, with Swamis in charge, are maintained in Boston, Pittsburgh, Washington, St. Louis, Denver, San Francisco and Los Angeles, to say nothing of the circles in many small towns.

Vedanta proclaims itself a universal religion, and there is generous room in its pantheon for any new god not already listed. Its altar is dedicated to the Supreme Spirit, whose name is the eternal word, "Om." He may be worshiped through any of his incarnations as Ahura Mazda, or Kali the Divine Mother, or Buddha,

or Allah, or Vishnu, or Siva, or Krishna, or Ramakrishna, or Christ. You are offered the wide range of personal choice and no divinity objectionable to your Western sensibilities will be forced on your religious attention.

At West Cornwall, Conn., the society maintains its "Ashrama," or peace retreat, planned to become the great summer school of Oriental philosophy for America. It consists of three hundred and seventy acres of forest and field in the heart of the Berkshire Hills.

Julia Ward Howe once gave pause to the flow of Vivekananda's eloquence in a Boston drawing-room:

"Swami," she demanded, "if your gods are so good, let your women come to tell us of them."

"Our women," he evaded modestly, "do not travel."

One of them did, however. It was Pundita Ramabai, whose tour of the world, proclaiming the wrongs of Indian womanhood, stirred England to lay a heavy hand on some of the religious rites in India. Have American women forgotten Pundita Ramabai?

Baba Bharati, the other day, in a newspaper interview, boasted that of his five thousand converts in this country, the majority are women. Baba Bharati is that Hindu who is more selective in his heathenism than are the Vedantists. At the Rhada-Krishna temple he has built in Los Angeles, his followers concentrate on two divinities.

"Hinduism with the halo of its own brilliancy," is what he calls it. "I have made no effort to Westernize it," he brazenly admits. "It is the eternal Hinduism."

There are in India some three hundred and thirty million gods, ranking in importance below the great Hindu triad composed of Brahma, Vishnu and Siva. It was as Krishna that Vishnu appeared in human form for one of his ten earth incarnations.

With "Salaam-Aleikum," which is "Peace be unto you," again Maz-

daznan bids for notice. It is sun worship that takes its name from Ahura Mazda, of whom Zoroaster was the great prophet. There is also a mingling of Hinduism in its strict vegetarianism, and the adaptation of the yoga teaching in breathing and posturing exercises.

This religion was launched in the United States by his humbleness Ottoman Zar-Adusht Hannish, claiming to be the "Mantra-Magic of Temple el Karman, Kalantar in Zoroastrian philosophy, Dastur in the art of breathing and Envoy of Mazdaznan living." He is assisted in dispensing its benefits by Her Blessedness Spenta Maria, otherwise, Marie Elizabeth Ruth Hilton, the wife of Dr. G. W. Hilton, of Lowell, Mass.

Fourteen thousand Americans are said to be joining with them in the worship of the Lord God Mazda and the daily adoration of the sun. There are Mazdaznan centers in thirty cities of the United States, as well as in Canada, South America, England, Germany and Switzerland.

When in 1901, "his humbleness" appeared in Chicago, he said that he had come direct from Tibet, where he had pierced the mysteries of the Dalai Lama, bringing back with him this little novelty in the religious line, which he immediately proceeded to place on the market. It is quite well authenticated that he had come from Salt Lake City, where he was a type-setter on the *Mt. Deseret News*. But it is also probable that he had at some time been in Persia, and rumor says he was born there, the son of a Russian girl and a German music master. To-day, among his followers, he stands as the "Little Master," an incarnation of divinity. His headquarters are in Chicago, where the main temple is located, on Lake Park Avenue. The lesser temple stands on the lawn of Dr. Hilton's residence on Columbus Avenue, in Lowell, and ground has been consecrated for a third temple to be erected in Montreal.

The atmosphere of mystery that

enwraps Mazdaznan ritual is characteristic of every Eastern cult. The latest importation, arriving within the past years, is sufism, a variety of Mohammedanism dispensed in New York by one Inayat Khan, from Baroda. His chanted prayers sound like the familiar call of the Coney Island Arab to his camel. Sufism frankly admits that its disciples are being gathered into a secret order.

Upon another secret order, that of the Tantrics, which represents the climax of Eastern abominations, and is Hindu religion at its lowest stage, the search light of publicity was recently turned. Tantric initiates in America are under the direction of five gurus, or primates. One of these, who styled himself, "Om the Omnipotent," had his headquarters in New York closed by the police.

The sacred books of the cult are the Tantras, dialogs between the god, Siva, and his consort, Kali, the Divine Mother. The rites have much in common with the worship of Baal and Moloch by the ancient Assyrians. The unmentionable orgies of the Tantrics constitute what is known as the "left hand" worship of Kali. The "right hand" worship of this goddess as the divinity of carnage and slaughter is disgusting enough. Her great temple, which, with its bathing place, the Kali-ghat at Calcutta, has given its name to that city, is one of the most noted in India, to which thousands of devotees make annual pilgrimage.

There is no more horrible idol in the Hindu pantheon than the figure of Kali. She is represented as a nude, black woman, dancing on the body of her husband, the god Siva. Her huge tongue protrudes from her mouth. For earrings, she has two human heads. She wears a necklace of human skulls and a waistband of human hands, which trophies she is supposed to have taken from the enemies whom she slew during her visit to earth. When she had completed her work of destruction, she danced on the bodies of the fallen until the earth trembled.

Her husband, Siva, in the effort to stop the carnage, threw himself beneath her feet. Kali, representing the power and influence of woman, is worshiped as the "Divine Mother."

It is the Hinduism that reaches in the wide span from this heathen idolatry to the heights of the Bhagavad Gita that has brought to America the yoga philosophy. Its leading exponents, the priests of the Vedantist Society, belong to a monastic order founded in the nineteenth century by Ramakrishna, a priest in the temple of Kali.

It is not the worship of images of stone and wood that constitutes the gravest peril in the teaching of the Orientals. It is the worship of men. The guru is the real idol. It is no uncommon proceeding in that country for the disciple on meeting his guru to prostrate himself and take the very dust from his teacher's feet to place upon his own head. When Swami Vivekananda came out from his daily meditation, his devotees were wont to clasp the hem of his robe, and they kissed his sandaled feet!

To bestow gifts upon a guru counts for spiritual merit. The teachers from the East ostentatiously announce themselves under vows of poverty and chastity. Their poverty, at least, is not the suffering sort. No lady's canine darling, combed and curled for a bench show, was ever tended with more assiduous care than is a "Master," whose very name is spoken reverently, and with softened breath.

A guru's bidding is obeyed even when he tells a disciple that the highest spiritual attainment in yoga will require the renouncement of home and family ties. "My husband and children are no more to me than any others equally deserving of regard," Mrs. Stone, the wife of the Purdue College president coldly proclaims. "My religion teaches that they have no claim on me and I am free to seek the perfect life alone."

Is it any wonder that the missionaries from foreign fields are sending

to their home offices in New York and Boston the peremptory inquiry: "What do Christian women mean?" They echo the question put to the Swami Abhedananda's Ashrama: "What has paganism done for the women of the East that the women of the West want aught with it?"

Woman's position in India is the most degraded of anywhere in the world. Shut within the *zenana*, she may not even leave the house without her husband's permission. Her hope of salvation is through him whom she regards as a god. She serves his food and waits until he has finished. Child marriage is required and motherhood is enforced as early as the age of twelve. Twenty-three thousand child widows freed now by English law from suttee, the rite that formerly burned them on a husband's funeral pyre, are reckoned as accursed, and are persecuted by social custom. Thousands of girls, twelve thousand in South India alone, are dedicated as Nautch girls to the service of the temple priests in consecrated prostitution.

It is a holy injunction of Manu, the ancient Hindu code, that women shall not be taught the Vedas, and she is forbidden to pronounce even a sacred syllable from them. One hundred and ninety-nine women of every two hundred in India can not read or write. It was one of these little dark women who sorrowfully drew her chudder more closely about her, and said to a missionary: "Oh, Miss Sahib, we are like the animals. We can eat and work and die, but we can not think." Literally, less than a cow is a woman in India, for the cow is held sacred.

The soft-speaking priest from the land of the serpent, who lures the Western woman with his wiles, holds her, also, in like contempt. What did the Swami Vivekananda, returning to his native land, tell of his fair American proselytes? The missionaries say that he boastfully spread the impression that they were even as the Nautch girls of India.

EDITORIALS

THE MISSIONARY'S PATTERN

EVERY missionary has an ideal, and the more perfect that ideal the more impossible is full attainment but the greater is the promise of success in service. As in every sphere of life, the only worthy pattern is our Lord himself, who not only furnishes the model, but also the power to attain.

In the study of our Lord as the model missionary, we may discover the ideal by observing how He lived and wrought and how He spoke and taught. His is the one case in history where words and works perfectly harmonized. There was no preaching what He did not practise.

In the gospels we observe certain leading utterances that furnish us with a key to our Lord's life and exhibit the ideal for every missionary.

1. At the threshold of His entrance on the estate of manhood, in His first recorded utterance, the lad of twelve years declared: "I must be busied in the things of my Father" (Luke 2:49). He was a "Son of Commandment" and was to follow His Father's trade, not as a carpenter, as His friends thought, but as one sent to do the will of God. To Him everything was sacred; He must be recognized as His Father's son and wholly absorbed in His Father's business. A true missionary of Christ can have no other business. He must not permit education, medical work, social service, literary work, or anything else in thought or activity to divert his mind or side-track his energy from his main business as an ambassador and servant of Christ.

2. Later, our Lord declared another life principle. "I do always those things that please Him" (John 8:29). The result of this habitual conformity to the plan and will of the Father was a perfect union, a copartnership. Those who follow Jesus Christ fully are not left to work alone, nor is their

business success dependent on their own talents and energy.

3. The law of His life is further revealed in a similar utterance in John 6:38: "I came down from heaven, not to do mine own will, but the will of him that sent me." Here is both His mission and His commission. The true missionary has no will outside of the will of God.

4. Absolute dependence on God for truth. "I do nothing of myself," said Christ. "My teaching is not mine but his that sent me" (John 7:16 and 8:28). The missionary can not depend on the wisdom of man or the researches of science for his Gospel. His truth must come direct from God.

5. Honor not to self but to God. "I seek not mine own glory" (John 8:50). So medals, degrees, wealth, fame, count nothing for the God-sent missionary; all honors belong to the Father.

6. Fruit-bearing through self-sacrifice. "Except a corn of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit" (John 12:24). This is the true way to be glorified. Death to the missionary living in the will of God means only greater harvests for the Master.

7. Separation from evil. "The prince of this world cometh and hath nothing in me" (John 14:30). The Greek contains a doubly emphatic negative "absolutely nothing." There is no reserved territory, and no right of way for the evil one in the heart of Christ, and those who follow Him are in the world but not of it. They can not be longing for the fleshpots of Egypt while they are conquering the promised land.

Here we have seven ideals for the true Christian missionary.

1. Employed from the beginning in the Father's business.

2. A copartner with God.

3. God's will the law of life.

4. Dependence on God's Word for his message of truth.
5. Seeking only the glory of God.
6. Self-sacrifice accepted as the pathway to success.
7. Entire severance from evil.

BEGIN TO POSSESS

GOD can truly enlarge His gifts only as we enlarge our reception and possession of them. The capacity for receiving and appropriating is a condition of further bestowing. God begins to give, and we are to begin to possess, and so go on possessing. In man's school, a second lesson may be taught before the first is mastered; but in God's school only he who does His will knows of the teaching. Obedience is both the preparation for, and condition of, further teaching. God does not waste instruction on the persistently disobedient and heedless. But those who follow on to know, come to the higher forms of knowledge.

It is true that man may possess things potentially, while in reality they are possessed by them. This is true of time and money, of talents and truth. The riches are at hand, but only those possess them who know how to use them. Then their wealth and power to use increase with the using.

THE HEATHENISM IN AMERICA

EVERY once in a while some one writes an article or a book to show how far the people of America are from God and Christian ideals. It is doubtless true that there are in this "land of liberty" many thousands who are as far from God and as unregenerate in heart and spirit as any in so-called heathen lands, but the vast multitude of these are such in spite of their opportunities, while in non-Christian lands it is because of their lack of opportunity.

Another sign of the perversity of the human heart is seen in the readiness with which many welcome and adopt the teachings of the Mullahs and Swamis from lands where their

religions are dying and their adherents are degraded.

On another page we reprint extracts from an article on "The Heathen Invasion of America." It is not all true and might convey a wrong impression, for, as a matter of fact, the foreign imported religions in America have not taken deep root and are not flourishing. The followers are chiefly the cast-offs of the Christian churches, those who have had the form of religion without knowing its power. Investigation proves that Bahaism, Islam, Hinduism, Buddhism and Shintoism in America have no vitality.

There is, however, an effort being made to establish these religions in Christian lands in order to draw money and influence for their support, and in the effort to revivify the dead corpse. America must heed the warning—if Christianity loses its character and vitality by losing Christ, and by failure to manifest His spirit, then America will revert to paganism. Already many in social spheres of influence are showing their preference for heathen beliefs and customs because the example and teachings of Jesus Christ demand of them too high a standard. They have not counted the cost of heathenism in their desire to avoid the sacrifices called for in complete surrender to God.

CHILDREN AND THE CITY

ONLY those who have studied the moral conditions in our great cities, or are familiar with the criminal courts, have any conception of the pitfalls and allurements that entice young people to ruin. Boys and girls are receiving a criminal education. Recent investigations in New York City have revealed the startling fact that in the course of one day nearly four hundred persons had been robbed by boys or young men. Unruly children and youth, without proper home restraints, roam the streets day and night and engage in vice and

crime to an extent incredible to those who do not know the facts.

What these young people need is Christian education to fit them for manhood and womanhood, for citizenship, home responsibilities and Christian service. It has been computed that there are about 8,000,000 young Americans between the ages of five and eighteen who are under no systematic Christian training, either at home or in church schools. Some efforts are being made to reach these neglected youth. Boys' Y. M. C. A.'s are reaching out and missions like Christendom House, New York, and Boys' Welcome Hall, Brooklyn, are seeking to gain an influence over them. The evangelistic committees of New York and other cities conduct services, Bible schools and children's meetings with blest results. All this is, however, inadequate. What is needed is for the churches of our cities to get together, without any reference to denominational differences, and to plan an adequate campaign for the education of parents and the rescue and upbuilding of boys and girls. Our law-makers are playing with fire and pestilence in allowing saloons and other evil resorts to flourish, and parents are blind and indifferent to the ruin that awaits their wayward children. It is time that we stopt quibbling and began as Christians to work shoulder to shoulder and heart to heart.

DOING OUR BEST FOR GOD

THERE is great danger, in the enthusiasm of public missionary gatherings with their encouraging reports, of patting ourselves upon the back and going home with a profound self-complacency, when we ought to be humiliated before God in penitence and shame. It is an obvious and melancholy fact that the Church, at its best, has never yet done its utmost to help on the cause of Christ in the world—we ought to recognize the necessity of more thorough cooperation between the Church at home and the missionary work in all lands.

If the work of missions is ever to rise to its highest level, and to be prosecuted with a true aggressive spirit, we, in the Church at home, must make an entirely new beginning. The ignorance that prevails, even among the more intelligent class of disciples, concerning the cause and progress of missions is a shame to them and to us all. Ignorance and indolence are the handmaids of vice, as intelligence and industry are the handmaids of virtue. So, in all church life and church work, intelligence is the invariable companion of all true zeal, and ignorance, of all apathy and lethargy. Intelligence must awaken and nourish conviction, or there is no true starting-point in any self-denying and aggressive service for God or men. How little most Christians know of the wonderful history of missions, or even of the present progress of the kingdom. Let any child of God go systematically through the great fields of missions; read the story of James Chalmers in New Guinea, or that remarkable book of Amy Carmichael Wilson, "Things as They Are in India," or Mrs. Howard Taylor's "Pastor Hsi," or "The Wonderful Story of Uganda"—books which are as fascinating as fiction. When we have intelligence and conviction, both as to the need of these peoples and as to the willingness of God to bless the work, then we will be more prepared to respond with our whole heart to the call of God.

How about giving? We are doing nothing, nothing! A mere pittance is bestowed upon this great world-wide work for God and humanity. There are at least sixty millions of Protestant communicants in America, Great Britain, and the continent of Europe. The average contributions last year toward the direct work of foreign missions was about 40 cents a year for every one of those sixty millions of Protestant Christians, or three cents a month! Could we not double, or, even without great self-denial, treble it! Of course, comparatively few of these sixty millions are givers; but

if one-sixth of them contributed, it would still be a yearly average of only 20 cents a month! This is contemptible dealing with God!

We must read useless literature less, and the literature of Christ more; we must interest ourselves in the biography of heroic men and women who have gone to the field in the name of Jesus Christ, and in the whole history of this great world-wide campaign. Then our intelligence and conviction, stimulating sympathy and affection, will reach down to conscience and awaken a new sense of obligation and duty, unloosing our purse-strings and stimulating greater self-denial and far larger gifts—gifts that cost us something, and are the expression of self-denial, before Almighty God.

We must, also, engage in mighty praying as well as in self-denying giving, and thus keep up the line of communication between friends who go abroad and the Church that stays at home.

What would be thought of a strong nation that would send an army into the heart of an enemy's territory, and then lose the line of communication with the home base, or neglect sending supplies of men and the material of war to help them in their campaign? We who stay by the stuff must share the work with those at the front. When the Church, intelligent in her conviction, warm in her sympathetic affection, generous and self-denying in her giving, mighty and prevailing in her praying, shall thus keep in true and constant communication with God's missionaries in the field, we shall find there is no lack of response of men or of means to carry the Gospel to the ends of the earth!

When we inform ourselves of the history and progress, the plans and methods of God's missionary campaign, then intelligent information will incite us to sympathetic praying, to self-denying giving. Then when God calls us and our substance, we will be ready to surrender ourselves, as well as sending those who can go. We will be anxious to do our best in God's

service by unstinted giving and wholehearted praying.

AN M. P.'S CRITICISM ON MISSIONARY METHODS

MR IAN Z. MALCOLM is a member of the English Parliament. He has been private secretary to Lord Salisbury, and has lived and traveled in many different parts of the world. Therefore, the statements which he made at the S. P. G. meeting, in London, on November 21, deserve attention. With many of his suggestions we cordially agree.

Mr. Malcolm criticized first the popular notion that the number of converts is the best test, or the only test of missionary success. He emphasized the fact that quality is everything, while quantity is relatively unimportant in religious work. "Be content," he counseled, "with apparently going slowly, in order to achieve permanent and, therefore, better results." "Indoctrination of converts is needed," he said. He then demanded greatest care that the quality of the missionaries be also good as possible. Christian character and good will are essential for the success of a good ministry, but "good training is a *sine qua non*. Do not rush good and keen young men, full of enthusiasm, into positions of great responsibility before they are familiar with the conditions of the races among whom they are to live, and before they have acquired good training in actual missionary work," was the substance of his admonition. He favored strongly that missionaries should acquire an elementary knowledge of the language and the conditions of the people to whom they are to preach, and should have, at least, a slight medical training. He also favored the sending out of some men who had had ten or more years of real parish experience and missionary work at home, that they might give the advantage of their accumulated experience to the younger men.

He gave words of earnest praise to the faithful missionaries whom he

had seen among lepers in Burma, in the famine camps of Rajputana, on the frontiers of China, in the wilds of southern India, in the backwoods and prairies of Canada, and closed with an earnest plea for more men, more money, and, above all things, more prayer.

DR. BARBOUR'S RESIGNATION

IN our February number (page 150) we made reference to the resignation of Dr. Thomas S. Barbour from the office of Foreign Secretary of the American Baptist Society. Thus thirteen years of important and diligent service come to a close. Born in 1853, Thomas Barbour served the Baptist Church as pastor of important congregations in the eastern part of the United States from 1877 until 1899. In that year he was chosen Secretary of the Missionary Union. Later he became Foreign Secretary of the American Baptist Foreign Mission Society, and as such he visited the foreign field, becoming most intimately connected with it and its multiple and perplexing problems. He is highly esteemed by other missionary societies, which have often sought his wise counsel. During the period of his administration of the Baptist Society, there has been a completing and perfecting of organization for efficiency, and he has done a great work of permanent value.

MISSIONARIES AS EMPIRE BUILDERS

THE London *Tit-Bits* some time ago called attention to the remarkable fact that Great Britain owes several of its recent acquisitions of territory to the work or influence of missionaries. It showed by the following striking example that the expansion of British South Africa is largely the work of the missionaries.

In Bechuanaland, lying between the Molopo River and the Zambesi, the northern route was for a long time kept open solely by missionary influence. Some of the earliest roads were known as "missionary roads," and

many place-names preserve the memory of individual missionaries.

The great achievements of Livingstone opened the country to successive incursions of Englishmen. John Mackenzie, the great missionary, who was one of the first to follow him, saved the native states of Bechuanaland from extinction by the Boers and helped to found the Protectorate. It has been said that if his advice had been taken, the Boer War, which cost many lives and one hundred millions of dollars, would have been averted.

The Moffat Treaty of 1888 with the Matabeles laid the foundation of Rhodesia, the great territory which extends from the Transvaal northward to Lake Tanganyika and the Kongo Free State, for England. Yet that treaty was the work of a missionary, the Rev. J. S. Moffat, son of the famous Dr. Moffat.

Basutoland, which is sometimes called the Switzerland of South Africa, England owes to a French missionary, Coillard of the Zambesi.

Barotsiland, in Rhodesia, north of the Zambesi, is due to the workers of the Paris Missionary Society. As Stead put it, "The frontier has advanced on the stepping-stones of missionary graves."

THE MISSIONARY STATISTICS FOR MEXICO

THE missionary statistics of Mexico, Central America and the West Indies are interesting by way of comparison with those published ten years ago. In the last decade the foreign missionaries in Mexico have increased from 210 to 294, while the native helpers have decreased from 547 to 529. Mission stations have decreased and outstations increased. Communicants have increased by 4,000 (25 per cent.) and adherents by 50,000 (or 300 per cent.).

Similar interesting facts are discovered by a comparison in the figures for Central America and the West Indies. Now and in 1902 the large increase in Protestant Christians is notable.

MISSIONARY STATISTICAL TABLES FOR MEXICO, CENTRAL AMERICA AND THE WEST INDIES

GENERAL AND EVANGELISTIC WORK

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS							
		Physicians	Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total Number of Baptized Christians	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	Total of Native Contributions in U. S. Gold		
																				Men	Women
MEXICO	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
American and Canadian Societies																					
American Baptist Home Mission Society.....	1870	4	1	—	—	4	—	9	13	14	27	4	28	22	—	1,202	1,202	*4,808	30	1,375	\$1,912
American Bible Society.....	1878	—	—	—	—	—	—	—	—	40	40	1	12	—	—	—	—	—	—	—	—
American Board of Commissioners for For. Miss....	1872	5	—	—	—	5	5	15	6	23	29	4	53	24	60	1,540	1,540	5,965	37	1,557	12,494
American Friends' Board of Foreign Missions.....	1871	3	—	—	2	3	—	15	6	23	29	3	8	6	21	670	873	1,090	9	627	—
Board of For. Miss., Methodist Episcopal Church....	1873	11	1	—	—	10	10	31	26	204	230	6	46	58	—	5,651	5,651	17,461	71	3,668	59,489
Board of For. Miss., Presbyterian Church in U. S. A.	1872	9	—	—	—	9	7	26	—	—	—	9	222	50	70	5,014	5,014	*20,056	—	335	14,644
Board of Home Miss., Methodist Episcopal Church....	—	1	—	—	—	—	—	1	—	—	—	—	—	—	—	12	12	*48	2	42	—
Board of Miss., Methodist Episcopal Church, South	1873	18	1	—	—	17	19	55	45	—	45	8	—	108	410	6,815	6,815	*27,260	136	5,621	6,506
Christian Woman's Board of Missions.....	1895	4	—	—	2	5	—	16	—	16	16	3	21	11	152	596	596	*2,384	—	—	2,746
Dom. and For. Miss. Soc., Protestant Episcopal Ch.	1904	10	—	—	12	6	11	39	12	25	37	8	44	—	—	1,052	1,052	*4,208	—	250	750
Exec. Com. of For. Miss., Presbyterian Ch. (South).	1874	3	—	—	—	2	4	9	5	11	16	4	21	10	27	721	721	*2,884	11	404	2,598
For. Dept., International Committee, Y. M. C. A....	1902	—	—	—	8	6	—	14	—	—	—	—	—	—	—	—	—	—	—	—	—
For. Miss. Board, Southern Baptist Convention....	1880	12	1	1	—	12	4	28	17	21	38	10	63	40	202	1,428	1,428	*5,712	37	1,046	2,153
Gen. Miss. Board, Pentecostal Church, Nazarene....	1906	4	1	—	—	5	—	12	—	—	—	—	—	—	—	—	—	—	—	—	—
Hephzibah Faith Missionary Association.....	1908	1	—	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—	—
Peniel Missionary Society.....	1906	—	—	—	2	1	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—
Seventh-Day Adventist Mission Board.....	1893	2	5	1	—	1	—	9	—	15	15	—	—	2	—	70	142	*280	6	142	—
Woman's American Baptist Home Mission Society...	1885	—	—	—	—	—	3	3	—	5	5	3	2	—	—	—	—	—	—	—	—
Totals, 18 American and Canadian Societies.....	—	87	10	2	26	86	79	288	130	399	529	72	520	331	942	24,771	25,046	92,156	342	15,068	103,292
British Society																					
Christian Missions in Many Lands.....	1890	—	—	—	4	2	—	6	—	—	—	3	—	—	—	—	—	—	—	—	—
Grand Totals, 19 Societies.....	—	87	10	2	30	88	79	294	130	399	529	75	520	331	942	24,771	25,046	92,156	342	15,068	103,292
CENTRAL AMERICA, INCLUDING PANAMA																					
American Societies																					
American Bible Society.....	1892	1	—	—	—	1	—	2	—	24	24	1	6	—	—	—	—	—	—	—	\$—
American Friends' Board of Foreign Missions.....	1905	1	1	—	1	1	3	7	—	4	4	1	—	1	10	55	155	*220	—	—	—
Board of For. Miss., Methodist Episcopal Church....	1905	1	—	—	1	1	—	3	—	2	2	1	—	1	10	55	116	101	1	15	143
Board of For. Miss., Presbyterian Church in U. S. A.	1882	2	—	—	—	2	1	5	—	—	—	2	1	2	—	20	*80	80	1	20	36
Central American Mission.....	1891	9	1	—	—	9	5	23	—	27	27	12	36	—	—	1,066	1,066	2,816	—	—	—
Home Mission Board, Southern Baptist Convention..	1905	3	—	—	2	2	—	7	—	—	—	3	7	10	—	—	—	—	—	—	—
Peniel Missionary Society.....	1907	—	—	—	—	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—
Seventh-Day Adventist Mission Board.....	1891	1	—	—	3	2	1	7	—	3	3	—	—	7	—	183	333	*732	10	312	—
Totals, 8 American Societies.....	—	18	2	—	7	18	12	56	—	60	60	21	50	22	10	1,340	1,490	3,949	12	347	179
British Societies																					
British and Foreign Bible Society.....	1811	1	—	—	—	1	—	2	—	5	5	1	—	—	—	—	—	—	—	—	—
Christian Missions in Many Lands.....	1900	—	—	—	1	1	—	2	—	2	2	1	7	—	—	—	40	*160	—	—	—
United Methodist Church Missionary Society.....	1865	—	—	—	—	—	—	—	1	5	6	—	2	—	—	300	1,300	333	—	—	—
Wesleyan Methodist Missionary Society.....	1825	9	—	—	—	—	—	9	3	46	49	7	61	—	133	3,098	1,309	9,900	39	2,896	—
Totals, 4 British Societies.....	—	10	—	—	1	2	—	13	4	58	62	9	70	—	133	3,398	3,438	22,080	39	2,896	—
International Societies																					
Mission der Brüdergemeine.....	1849	15	—	—	1	15	1	32	6	104	110	16	17	—	68	1,231	5,724	5,929	21	1,763	1,256
Salvation Army.....	—	—	—	—	1	—	1	2	—	—	—	1	—	—	—	—	—	—	—	—	—
Totals, 2 International Societies.....	—	15	—	—	2	15	2	34	6	104	110	17	17	—	68	1,231	5,724	5,929	21	1,763	1,256
Jamaica Society																					
Church of England—Diocese of Honduras.....	—	24	—	—	—	—	—	24	—	57	57	—	—	—	—	1,660	1,660	12,020	—	—	—
Jamaica Baptist Missionary Society.....	—	4	—	—	—	—	—	4	—	15	15	4	12	8	—	611	1,396	1,396	6	415	7,557
Totals, 2 Jamaica Societies.....	—	28	—	—	—	—	—	28	—	72	72	4	12	8	—	2,271	2,271	1,729	6	415	7,557
Grand Totals, 16 Societies.....	—	71	2	—	10	35	14	131	10	294	304	51	149	30	211	8,240	12,923	33,687	78	5,421	8,992
CUBA																					
American Societies																					
American Baptist Home Mission Society.....	1899	6	—	—	1	5	4	16	11	21	32	5	56	35	180	1,724	2,066	*6,896	30	1,300	\$85
American Bible Society.....	1882	1	—	—	—	1	—	2	—	6	6	1	—	—	—	—	—	—	—	—	—
American Friends' Board of Foreign Missions.....	1900	5	—	1	2	5	3	16	—	15	15	5	11	5	18	161	161	962	11	533	—
Board of For. Miss., Int'l Apostolic Holiness Union.	1908	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Board of Home Missions, Presby. Church in U. S. A.	1901	4	—	—	—	4	8	12	5	4	9	6	24	11	90	719	1,719	*2,876	24	958	—
Board of Miss., Methodist Episcopal Church, South.	1898	14	—	—	—	10	6	30	11	—	11	12	—	37	482	2,847	2,847	*11,388	44	3,023	11,925
Congregational Home Missionary Society.....	1899	2	—	—	—	2	—	4	4	—	4	2	4	6	124	866	1,866	*3,464	6	592	2,185
Dom. and For. Miss. Soc., Protestant Episcopal Ch.	1904	9	—	—	3	2	10	24	8	11	19	6	30	—	—	1,172	1,172	*4,688	—	632	7,475
Exec. Com. of For. Miss., Presbyterian Ch. (South)	1899	3	—	—	1	3	4	11	—	4	4	4	4	—	62	319	1,319	*1,276	5	290	622
Foreign Christian Missionary Society.....	1899	2	—	—	—	2	1	5	—	3	3	2	2	2	44	179	1,179	*716	2	171	193
For. Dept., International Committee, Y. M. C. A....	1904	—	—	—	2	1	—	3	—	—	—	1	—	—	—	—	—	—	—	—	—
Home Mission Board, Southern Baptist Convention..	1886	2	—	—	—	2	3	7	11	15	26	2	41	18	—	1,078	1,078	*4,312	16	—	—
Parent Home and For. Miss. Soc., African M. E. Ch.	1900	—	—	—	—	—	—	—	1	—	—	—	1	3	—	80	180	160	1	12	—
Seventh-Day Adventist Mission Board.....	1905	1	—	—	3	1	—	5	—	2	2	—	—	2	—	28	112	*112	3	24	—

MISSIONARY STATISTICAL TABLES FOR MEXICO, CENTRAL AMERICA AND THE
WEST INDIES—Continued
GENERAL AND EVANGELISTIC WORK—Continued

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS								
		Ordned Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordned Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total Number of Baptized Christians	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	Total of Native Contributions in U. S. Gold	
			Men	Women																		
JAMAICA																						
American Societies																						
American Friends' Board of Foreign Missions.....	1882	6	—	—	—	2	6	14	2	19	21	4	19	7	91	1,136	¹ 1,136	1,500	15	1,206	—	
Christian and Missionary Alliance.....	1900	1	—	—	—	1	—	3	—	—	—	1	—	—	—	168	¹ 168	268	—	—	—	
Christian Woman's Board of Missions.....	1896	4	—	—	—	3	1	8	6	8	14	4	19	23	493	3,628	¹ 3,628	*7,256	21	1,661	\$5,092	
For. Miss. Board, National Baptist Convention.....	1793	—	—	—	—	—	—	—	1	33	34	1	14	—	—	900	¹ 900	3,000	—	—	—	
Parent Home and For. Soc., African M. E. Church.....	1880	—	—	—	—	—	—	—	1	1	2	—	2	1	3	56	¹ 56	118	1	40	38	
Seventh-Day Adventist Mission Board.....	1903	1	—	—	—	1	—	2	4	11	15	—	—	29	—	1,385	1,968	*2,500	54	1,814	—	
Totals, 6 American Societies.....	—	12	—	—	—	1	7	7	27	14	72	86	10	54	60	587	7,273	7,856	14,642	91	4,721	5,130
British Societies																						
Baptist Missionary Society.....	1818	1	—	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—	—	
British and Foreign Bible Society ²	1810	1	—	—	—	—	—	2	—	—	3	—	—	—	—	—	—	—	—	—	—	
Christian Missions in Many Lands.....	—	—	—	—	—	3	—	9	—	—	—	3	—	—	—	—	—	—	—	—	—	
United Free Church of Scotland's For. Miss. Com.....	1824	19	1	—	—	15	—	34	15	107	122	18	83	66	854	12,785	¹ 12,785	21,500	108	11,403	25,337	
United Methodist Church Missionary Society.....	1857	19	—	—	—	3	—	6	7	97	104	9	24	—	—	3,969	¹ 3,969	4,423	—	—	—	
Wesleyan Methodist Missionary Society.....	1789	7	—	—	—	—	—	7	30	167	197	5	169	—	1,268	22,586	¹ 22,586	63,279	82	13,953	—	
Totals, 6 British Societies.....	—	31	1	—	—	3	23	3	60	52	374	426	37	276	66	2,122	39,340	39,340	289,202	190	25,356	25,337
International Societies																						
Mission der Brüdergemeine.....	1754	11	—	—	—	11	—	22	5	413	418	20	10	20	516	6,757	8,671	14,181	31	6,462	14,560	
Salvation Army.....	1883	—	—	—	—	7	5	13	—	—	—	2	—	—	—	—	—	—	—	—	—	
Totals, 2 International Societies.....	—	11	—	—	—	7	16	1	35	5	413	418	22	10	20	516	6,757	8,671	14,181	31	6,462	14,560
Jamaica Societies																						
Church of England—Diocese of Jamaica.....	—	⁹⁶	—	—	—	—	—	⁹⁶	—	299	299	—	—	—	—	40,000	¹ 40,000	*200,000	1,678	15,433	121,993	
Church of Scotland in Jamaica.....	—	4	—	—	—	—	—	7	—	—	—	4	8	12	—	2,400	¹ 2,400	8,000	10	1,200	—	
Congregational Union of Jamaica.....	1876	6	—	—	—	1	6	13	2	71	73	6	38	28	352	3,821	¹ 3,821	15,284	37	1,818	7,037	
Jamaica Baptist Union.....	1850	19	—	—	—	—	—	19	35	515	550	198	40	198	9,242	38,742	¹ 38,742	120,000	174	27,088	—	
Totals, 4 Jamaica Societies.....	—	125	—	—	—	4	6	—	135	37	885	922	208	86	238	9,594	84,963	84,963	343,284	1,899	45,539	129,030
Grand Totals, 18 Societies.....	—	179	1	1	15	52	11	257	108	1,744	1,852	277	426	384	12,819	138,333	140,830	461,309	2,211	82,078	174,057	
BAHAMA ISLANDS																						
British Societies																						
Christian Missions in Many Lands.....	—	—	—	—	1	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—	—	
Wesleyan Methodist Missionary Society.....	1800	13	—	—	—	—	—	13	1	8	9	7	31	—	—	3,694	¹ 3,694	10,460	31	3,643	—	
Totals, 2 British Societies.....	—	13	—	—	—	1	1	15	1	8	9	8	31	—	—	3,694	¹ 3,694	10,460	31	3,643	—	
Independent Societies																						
Bahamas Baptist Mission.....	1833	1	—	—	—	—	—	1	18	65	83	1	72	—	—	3,652	4,350	6,420	70	3,282	\$1,500	
Bahamas Baptist Union.....	1892	1	—	—	—	—	—	1	2	—	2	1	28	—	—	2,372	¹ 2,372	4,615	29	2,400	—	
Totals, 2 Independent Societies.....	—	2	—	—	—	—	—	2	20	65	85	2	100	—	—	6,024	6,722	11,035	99	5,682	1,500	
Bahama Islands Societies																						
Bethel Native Baptist Church.....	1803	—	—	—	—	—	—	—	1	1	2	—	3	1	—	350	420	680	3	210	350	
Church of England—Diocese of Nassau.....	—	20	—	—	—	—	—	20	1	121	122	—	—	—	—	5,114	¹ 5,114	14,061	74	3,900	2,532	
Saint John's Native Baptist Society.....	1813	—	—	—	—	—	—	—	10	38	48	—	—	—	—	4,000	4,250	5,240	40	2,220	240	
Totals, 3 Bahama Islands Societies.....	—	20	—	—	—	—	—	20	12	160	172	—	3	1	—	9,464	9,784	19,981	117	6,330	3,122	
Grand Totals, 7 Societies.....	—	35	—	—	1	1	—	37	33	233	266	10	134	1	—	19,182	20,200	41,476	247	15,655	4,622	
HAITI AND SANTO DOMINGO																						
American Societies																						
Christian and Missionary Alliance.....	1890	1	—	—	1	—	—	2	—	—	—	1	—	—	—	47	¹ 47	¹¹⁷	—	—	—	
Dom. and For. Miss. Soc., Protestant Episcopal Ch.....	1861	—	—	—	—	—	—	—	15	78	93	11	10	—	—	711	¹ 711	*2,844	—	365	\$1,263	
For. Miss. Board, National Baptist Convention.....	1854	1	—	—	—	1	—	2	3	15	18	1	2	—	—	300	¹ 300	*1,200	—	—	36	
General Miss. Board of the Free Methodist Church.....	1893	—	—	—	1	—	2	3	—	—	—	2	—	—	—	—	—	—	—	—	—	
Miss. Soc., African Methodist Episcopal Zion Church.....	—	1	—	—	—	—	—	1	—	—	—	1	2	—	—	—	—	—	—	—	—	
Parent Home and For. Miss. Soc., African M. E. Ch.....	1846	2	—	—	—	2	—	4	—	5	5	2	3	2	13	320	¹ 320	640	2	155	336	
Seventh-Day Adventist Mission Board.....	1904	1	—	—	—	—	—	1	—	3	3	—	—	1	—	40	95	—	8	80	—	
Totals, 7 American Societies.....	—	6	—	—	2	3	—	13	18	101	119	18	17	3	13	1,418	1,473	4,801	10	600	1,635	
British Society																						
Wesleyan Methodist Missionary Society.....	1817	4	—	—	—	—	—	4	2	17	19	3	21	—	54	1,091	¹ 1,091	5,600	14	831	—	
Jamaica Society																						
Jamaica Baptist Missionary Society.....	—	—	—	—	—	—	—	—	1	—	1	—	3	1	—	197	¹ 197	270	2	47	—	
Grand Totals, 9 Societies.....	—	10	—	—	2	3	—	17	21	118	139	21	41	4	67	2,706	2,761	10,671	26	1,478	1,635	
LESSER ANTILLES																						
(Trinidad, Barbados, Santa Cruz, etc.)																						
American and Canadian Societies																						
For. Miss. Board, National Baptist Convention.....	1901	2	—	—	—	2	—	4	1	36	37	2	12	—	—	203	¹ 203	*812	—	—	\$56	
For. Miss. Com., Presbyterian Church in Canada.....	1867	5	—	—	—	3	2	10	2	61	63	4	3	7	83	1,182	¹ 1,182	4,500	76	3,891	6,792	
Mission Board of the Christian Church ²	1908	—	—	—	—	—	—	—	1	—	1	—	1	—	—	—	—	—	—	—	—	
Parent Home and For. Miss. Soc., African M. E. Ch.....	1880	2	—	—	—	2	—	4	1	2	3	2	—	2	21	253	¹ 253	456	2	115	330	
Seventh-Day Adventist Mission Board.....	1903	3	1	1	2	2	—	9	2	22	24	—	—	15	—	469	720	*720	29	697	—	
Totals, 5 American and Canadian Societies.....	—	12	1	1	2	9	2	27	7	121	128	8	16	25	104	2,107	2,358	6,488	107	4,703	7,178	
British Societies																						
Christian Missions in Many Lands.....	—	—	—	—	3	3	3	9	—	—	—	2	—	—	—	—	—	—	—	—	—	
United Free Church of Scotland's For. Miss. Com.....	1836	3	—	—	—	3	—	6	1	4	5	2	6	5	58	860	¹ 860	1,912	—	690	—	
Wesleyan Methodist Missionary Society.....	1786	12	—	—	—	—	—	12	30	264	294	7	137	—	659	19,861	¹ 19,861	44,943	129	14,814	—	
Totals, 6 British Societies.....	—	15	—	—	3	6	3	27	31	268	299	11	143	5	717	20,721	20,721	46,855	129	15,504	—	
Continental Society																						
Danske evangelisk—Lutherske Stats Kirke.....	1665	3	—	—	—	—	—	3	—	1	1	3	1	—	—	—	5,200	*5,200	—	—	—	
International Societies																						
Mission der Brüdergemeine.....	1732	15	—	—	—	13	—	28	12	424	436	31	29	31	875	9,506	13,515	25,728	59	12,011	13,665	
Salvation Army.....	—	—	—	—	2	2	—	4	—	—	—	1	—	—	—	—	—	—	—	—	—	
Totals, 2 International Societies.....	—	15	—	—	2	15	—	32	12	424	436	32	29	31	875	9,506	13,515	25,728	59	12,011	13,665	
West Indies Societies																						
Church of England—Diocese of Antigua.....	—	15	—	—	—	—																

WORLD-WIDE MISSIONARY NEWS

AMERICA

American Giving in 1911

DURING 1911 the American people gave for philanthropic purposes \$252,000,000, in addition to the many millions of unrecorded gifts. About \$100,000,000 was given for religious causes, including charities that are supported by the churches. Education received \$8,000,000 less than this sum, and the gifts to other public purposes amounted to \$60,000,000. \$40,000,000 was given to Protestant home missions and \$11,000,000 to Protestant foreign missions. Roman Catholics gave \$13,000,000 for religious and philanthropic causes, including the maintenance of the parochial schools. These are figures of the Associated Literary Press.

Additions to the Missionary Forces

LAST year the total number of new missionaries commissioned and sent out by all the societies of the world apparently exceeded that of any year since the birth of Christ. The Board of Foreign Missions of the Northern Presbyterian Church sent out 82 new recruits; the American Baptist Society, 42; the American Board of the Congregationalists, 73; the Church Missionary Society, 64; the Protestant Episcopal, 39; the Methodist Episcopal, South, 76; the Methodist Episcopal, North, 91; the United Presbyterian Church, 18, etc.

Church Extension in New York

A JOINT meeting of ministers of Reformed and Presbyterian churches within New York Presbytery and New York Classis was held at the Marble Collegiate Church, on December 11. It was attended by about 125 ministers, being held upon the call of joint committees of Presbytery and Classis. A fraternal and cooperative spirit prevailed, and all action was unanimous. Five lines of

work were proposed for cooperation, viz.: 1. A presentation of strength, with application to problems on Manhattan Island; 2. The planting of new churches in suburbs; 3. Home mission work, with reference to the boards, within the bounds of Presbytery and Classis; 4. Chaplains for hospitals and prisons; 5. Services for night-workers. Statements showing the extent of existing work were made. Presbyterian churches were shown to be out of debt, and to give nearly \$700,000 a year toward their own support, and \$2,000,000 to benevolences. The amount invested for church extension is \$1,200,000, which brings in \$50,000 a year. In the Reformed Church, the collegiate systems, one down town and the other in Harlem, are, beside Trinity, the richest of any Protestant church systems in the world.

A public mass-meeting is ordered for next April, and a campaign of money raising is to begin at once, that a large amount of subscriptions might be secured previous to that meeting.

Persians in Chicago

THE spell of that unlucky number, 13, was broken a little more than a year ago by a group of 13 young Persians in Chicago, who banded themselves together in a Christian Endeavor Society. Some of them were Endeavorers before they left "the land of the lion and the sun." In their home land the Mohammedans will not even count thirteen when they measure grain or other articles, but say, "It is not thirteen." In three months the number of Endeavorers stood at 30, and the year closed with 42 on the roll, of whom 37 are young men. The members give liberally to local and to State Christian work, as well as to missions, and they have made goodly pledges toward a Persian church, which they eagerly

expect to build. In Chicago there are more than one thousand Persians, so that there are good possibilities for growth.—*Christian Endeavor World*.

American Church Statistics

DR. H. K. CARROLL, who contributes his annual statistical article to *The Christian Advocate* (New York), sees grounds for encouragement in the fact that the percentage of increase in church-membership in 1911 is somewhat greater than in 1910. The Christian Scientists give figures for ministers or readers and societies, but none for members. The Christian Catholic Church, otherwise known as the Dowie Movement, refuse to give any statistics. The Disciples of Christ furnish no returns for 1911.

The following table gives the number of communicants and their relative standing in the last twenty-one years:

DENOMINATIONS	COMMUNICANTS, 1911	COMMUNICANTS, 1890
Roman Catholic	12,556,612	6,231,417
Methodist Episcopal	3,234,822	2,240,354
Regular Baptist (South)....	2,304,724	1,280,066
Methodist Episcopal, South.	1,892,454	1,209,976
Regular Baptist (Colored)...	1,799,222	1,348,989
Presbyterian (Northern)....	1,340,310	788,244
Disciples of Christ.....	1,308,116	641,051
Regular Baptist (North)....	1,211,426	800,450
Protestant Episcopal	947,320	532,054
Lutheran Synodical Conf....	780,938	357,153
Congregationalist	741,400	512,771
African Methodist Episcopal	620,234	452,725
African Meth. Epis. Zion...	547,216	349,788
Lutheran General Council...	467,495	324,846
Latter-day Saints	350,000	144,352
Lutheran General Synod....	309,702	164,640
Reformed (German)	297,829	204,018
United Brethren	291,461	202,474
Presbyterian (Southern)....	287,174	179,721
German Evangelical Synod...	253,890	187,432
Colored Methodist Episcopal	234,721	129,383
Spiritualists	200,000	45,030
Methodist Protestant	183,318	141,989
Greek Orthodox (Catholic)...	175,000	100
United Norwegian Lutheran	170,088	119,972
United Presbyterian	136,850	94,402
Lutheran Synod of Ohio.....	131,923	69,505
Reformed (Dutch)	117,288	92,970
Evangelical Association	109,506	133,313
Primitive Baptist	102,311	121,347
Dunkard Breth. (Conserv.)...	100,000	61,101

Rescue Mission Work

IT appears that over 4,000 evangelists, men and women, give their whole time to rescue mission work in the United States. In the course of

their labors, they come in contact annually with as many as 300,000 persons, of all degrees of wretchedness and folly, whom they attempt to lift out of the mire. In this work they are, on the whole, encouragingly successful. There are few cities that can not show one or more inhabitants, prominent in local affairs and enjoying public confidence, who have been led to a better way by these workers.

Y. M. C. A. Men on American Warships

A FEW weeks ago the sixteen American battleships which comprised the Atlantic fleet sailed for Cuban waters. Three Y. M. C. A. men were on board, to do Association work while the fleet is away from home. Two of them are shipboard secretaries, one upon the *Delaware*, the other upon the *Kansas*. Their work is to be similar to that of a secretary in a city Y. M. C. A. When a watch goes off the men can call on the secretary, who holds his classes and consultations at such times. His work is quite different from that of the navy chaplain, and he wears the uniform of the chief petty officer, without a rating badge. His room is amidships, where the men have easy access to it, and he messes with the petty officers. The third Y. M. C. A. man on board the fleet is George A. Reeder, international secretary and the first shipboard secretary of the Y. M. C. A. He will be in charge of the building which the government has set apart for the association at Guantanamo, where about ten thousand men will take part in six days' small-arms practise on the range. A thousand men from each division of the fleet will be landed at one time. Immense quantities of magazines, books, games and writing material were taken along for the use of the men of the fleet during leisure moments.

The Hartford School of Missions

THE Hartford, Conn., School of Missions has developed well, having an enrolment of twelve at the close of the year. Of these, about half

are candidates, and the remainder missionaries on furlough, who can not, of course, usually come for the full year. The Board of Instruction contains members of eight denominations, and the missionaries or candidates represent some eight different Mission Boards.

The New Director of Christ's Mission, New York

THE Rev. Manuel Ferrando, D.D., has been chosen successor to late Rev. James A. O'Connor, and was installed as Director of Christ's Mission, in New York, on November 29, 1911. He is the descendant of a Castilian family and became a Spanish Capuchin monk in 1888. Soon the Church in Spain became so distasteful to him that he asked permission to leave the country. This was granted him, and he left in 1893 for Colombia, South America, where he hoped to labor among the Indians. He was assigned to the parish of Rosario, in Barranquilla. One day, while on his way to administer the last rites to a parishioner, an advertisement of the Tract Society containing a hymn written by Bishop Cabrera, of the Reformed Church in Spain, was blown into his path by the breeze. As a result an American Protestant missionary was invited to call on Father Ferrando. He declared that the priest was already a Protestant of the Protestants. Finally, in 1894, Ferrando went to Curaçao, and renounced the Church of Rome, stating at a public meeting why he had done so. The people called him insane. A vain attempt was made to send him to Spain or to an insane asylum. Then his enemies tried to capture him, but he escaped to the American Consulate. On May 17, 1895, Father Ferrando reached Christ's Mission, accompanied by an attaché of the United States Legation at Venezuela, who took charge of him until he safely presented him to Dr. James O'Connor. Later, Dr. Ferrando studied at Princeton Theological Seminary. After a short period of work in South America, he

went to Porto Rico, before the American flag was raised over the island, the first Protestant missionary on the ground. In the years of work in Porto Rico, Dr. Ferrando was instrumental in establishing six churches and missions near Ponce, with a communicant membership of 949. Thence he comes to Christ's Mission, continuing, however, the oversight of the Porto Rican work. May the blessing of our God rest upon this servant of the Lord and his work.

Missionary Training Conference

IN connection with the Religious Education Association Convention to be held in St. Louis, March 11th to 14th, Dr. J. E. McCulloch, of the American Inter-Church College, of Nashville, Tenn., has called together a conference of representatives of all the missionary and religious training schools in United States and Canada. This is a great opportunity for the development of plans and curriculums for the improved training of missionaries and other Christian workers.

President Madero and the Bible

ON January 8, 1912, President Madero, of Mexico, received in Chapultepec Castle a copy of the Bible in Spanish, presented by Rev. Dr. William Butler, of the Methodist Episcopal Mission in Mexico, Dr. Morales, representing the Presbyterians, Rev. Teofilo Batocio of the Baptists, and Mrs. F. S. Hamilton, the agent of the American Bible Society, in behalf of these Churches and the American Bible Society.

In receiving the Bible the President said: "I am exceedingly grateful for this gift. . . . I hold the same belief as you concerning the value of its principles for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted. I heartily congratulate you on the good work you are doing in cooperating for the moral upbuilding of the Mexican people. The Mexicans have noble sentiments, they are good and heroic, they have only

lacked enlightenment, and it will be one of my greatest efforts to work for this, so that they may be able to understand the high principles of the Book. Continue your good work and you will thus cooperate with me in the uplifting of the masses of the Mexican people."

Laymen's Convention at Chattanooga

THE second General Convention of the Laymen's Missionary Movement of the Presbyterian Church (South) was held in Chattanooga, Tenn., February 6-8, 1912. A very strong and attractive program was provided, with addresses by Dr. James T. Vance, the Rev. Motte Martin, of Africa, Mr. H. W. Hicks, Mr. David McConaughy, Dr. Robert E. Speer and J. Campbell White, of New York.

The Berry School in Georgia

THE Berry School, Mount Berry, near Rome, Ga., is celebrating its tenth anniversary with a homecoming for the thousand boys who have gone back from it to the country districts of Georgia. It is practically the work of one devoted woman, Miss Martha Berry, who, on a Sabbath afternoon twelve years ago, when resting at her home place in the mountainous northwest of Georgia, took pity on some small white children, poor and neglected, who were wandering in the woods. A Sunday-school was started by her in her home, and out of it grew a day-school, to which soon several other small schools in various parts of the country were added. Two years later, Miss Berry deeded the small schoolhouse in which the work began, a dormitory erected at her own expense, and 150 acres of land to a Board of Trustees, that poor white boys of the mountains might find an opportunity to gain a good education, and in turn become teachers among their own people, pointing the road to improvement and uplift. Thus the Berry School for Boys was started. The Lord has blest it wonderfully, so that now, after ten years of life,

it has 2,000 acres and a plant valued at \$200,000. There are now two schools, one for boys and one for girls. Scientific agriculture, farming, fruit culture, stock raising and dairy work, as well as building and road-making, are taught in the boys' school. The girls are taught the management of a home, the care of children, nursing, cooking, laundry work, gardening, weaving and basketry. There are 200 boys and 20 teachers, and 75 girls with 4 teachers. The Berry School is essentially a poor boys' school, and no rich man's son can enter it. It has turned out in ten years over one thousand boys who are making their influence felt in the communities in which they live, not only because the Berry School has given them a useful education, but because the Berry School is a distinctly Christian school and the teachers are interested in the souls of their pupils as well as in their minds and bodies.

Conference of Missionary Physicians

THE fourth annual Medical Missionary Conference, held at the Sanitarium in Battle Creek, Mich., during the early part of January, attracted a large body of missionaries of all denominations at home on furlough. The conference proved to be attractive and profitable. The presiding officer was the Rev. Lemuel C. Barnes, D.D., field secretary of the Baptist Home Mission Board. The program embraced nearly fifty speakers, including many missionaries of prominence, and the meetings were very largely attended. These conferences seem to be an increasingly strong auxiliary of the cause of Christian missions.

Canadian Home Missions

CANADIAN Presbyterians maintain two missions to the Jews, one in Toronto and another in Winnipeg. In Toronto there are 20,000 Jews, and the mission among them was established in March, 1908. Gospel services are held on Saturday and Sabbath evenings, the preaching being

in the Yiddish tongue. There are night schools and Bible classes, a reading room supplied with papers and periodicals. Special work is carried on in the homes, among Jewish women and children.

The Nationality of Immigrants

THE Germans and Irish in the United States are rapidly decreasing in number, while the Italians, Russians and natives of Austria-Hungary and Finland have more than doubled in number since 1900. This is what the Census Bureau says. The bureau calls it a "matter of a very considerable interest and importance." In the census of 1900 there were reported 1,615,232 persons born in Ireland, and last year the number had decreased to 1,351,400. Ten years ago the United States had 2,813,413 persons born in Germany, and last year there were but 2,499,200. The numbers of natives of Italy went up from 483,963 in 1900 to 1,341,800 in 1910; Austria-Hungary, from 636,968 to 1,658,700, and Russia and Finland from 640,710 to 1,706,900.

Missions in Porto Rico

PRESBYTERIANS report in their own behalf and that of other bodies having missionaries there, that Porto Ricans are keenly alive to the progress of their island. Leaders among their own numbers are developing, and Presbyterians, Congregationalists and United Brethren have united in establishing at Mayaguez, on the western coast, a training-school for native volunteer workers in the Protestant churches. About thirty students, representing all parts of the island, have already enrolled.

Does Brazil Need the Gospel?

THE advertising columns of the daily press may not be an exact index of public opinion and morals in Brazil, says Missionary Bickerstaph, in the *Assembly Herald*, "but they do show what the educated class (the 20 per cent. of the population that are able to read) are supposed to want

and what kinds of goods are tolerated in the open market." He then proceeds to describe the contents of the advertising columns of the daily press in Brazil, and thus conveys to us a picture of the pitifully low moral state of multitudes of its inhabitants.

Lotteries are glaringly announced in the press and by posters. Vendors of lottery tickets infest the streets, while seductive gambling schemes, called "cooperatives," have poisoned the blood of legitimate commerce. Witchcraft, prayers, and incantations are offered at prices within the reach of all readers, and the superstitions of the people are exploited in even the best of the daily papers. Immoral propositions are frequently met with in newspapers.

Mr. Bickerstaph states, however, that in fifteen years' contact with all classes he has found more honesty and less vice and selfishness among the humbler class than among those who have enjoyed the privileges of a college education, tho he is forced to admit a great deal of concubinage among the poor and uneducated also.

The only remedy for all these and kindred evils is the pure Gospel of the Lord Jesus Christ, eradicating superstition, exalting and purifying the home, developing all that is best and curbing all that is evil in man.

Missions in Haiti

THE religion of Haiti is Roman Catholic. Protestant work is almost impossible in the turmoil of war and rumors of war. Mr. W. F. Jordan, agent for the American Bible Society, says that traveling is dangerous, not on account of the people, but of the government officials.

The American Protestant Episcopal Church does most for Haiti, sending about \$12,000 a year to the island. They maintain fifteen or twenty colored clergymen in the principal settlements. The entire Episcopal membership is less than 1,000, according to Mr. Jordan, and the Sunday-school scholars number less than 500. All the workers for other missionary or-

ganizations on the island number 17 missionaries and 139 native workers. The Protestant church-membership is about 3,000.

Work for Hindus in Trinidad

REV. JOHN MORTON has spent 40 years preaching in Trinidad. He says that the Hindu population now numbers 105,000, about a third of the whole. When he went there no schools existed, and no churches. Now the people have education in their own language, improved agricultural methods have been introduced, and the Gospel has been preached. The Christian population numbers ten or twelve thousand, and the children now growing up can not possibly become idolaters like their parents.

EUROPE—GREAT BRITAIN

A Student Volunteer Conference

THE greatest gathering the British Student Movement has yet held, assembled in Liverpool at the beginning of the year, and was composed of 2,092 delegates, of whom 1,707 were students and the rest professors, missionaries and social workers, picked men and women of over 200 universities and colleges, 150 of them from abroad. All denominations were represented by delegations from the following countries: Australia, Austria, Bohemia, Bulgaria, Denmark, Finland, France, Germany, Holland, Hungary, India, Japan, New Zealand, Norway, Russia, Rumania, Sweden, Switzerland and Turkey.

A Boy Scout Republic

SIR ROBERT BADEN-POWELL has launched a scheme for a Boy Scout Colony on republican lines. He is anxious to get city lads back to the land and to train them as agricultural experts for positions in England and the colonies. A London merchant, Mr. B. Newgass, has given the Chief Scout the opportunity to put his project to the test by presenting him with an estate at Wadhurst in East Sussex. The estate, which, in a picturesque

hill country not far from Tunbridge Wells, includes a modern mansion house, a farmstead and excellent farm buildings. The house will accommodate 200 boys; but a start is being made with fifty of fifteen years and upward.

Ireland's Great Revival

THE Rev. J. Wilbur Chapman and Mr. Charles M. Alexander, the well-known evangelists, have returned from a nine-week's successful campaign in Ireland, where more than 5,000 persons professed conversion, 180 young men offered themselves to the ministry, and 200 young women for mission work at home and abroad. Both men plan to sail for Australia in February, where they are to prosecute their work.

THE CONTINENT

British-American Y. W. C. A. of Paris

THE British-American Young Women's Christian Association of Paris was founded seven years ago, and the first constitution was signed by thirty-four members. The work has grown so rapidly that at the end of the year 1910 there was a membership of 1,050, representing twenty-three different nationalities. Girls who are members in these countries never fail to claim the protection and privileges of the association when they come to Paris, and they often return to their home lands with a clearer understanding of the aims and ideals of the association, determined to further its work by all means in their power.

Evangelistic Campaign in Prospect

THE Evangelistic Committee of the Presbyterian Church is proposing to other Presbyterian churches and to the Dutch and German Reformed churches, that they unite in plans to carry revival work into the Protestant churches of the principal countries of continental Europe. Dr. William Henry Roberts, who has just returned from the conference with the Irish, Scotch, English and Swiss churches,

tells us that the English-speaking Presbyterians are ready to join in the undertaking, and that the continental churches are eager to be helped. The committee informs us that of 39,000,000 of people in France, only about 8,000,000 are connected with any Christian church whatever.

Alas for Retrenchment

THE Moravians are always to be found where few are bold enough to seek them. Through their report we can see them braving avalanches in Labrador, floods in Alaska, revolutions in Nicaragua, searching for Bush negroes in primeval forests in Surinam, working among Lamaist Tibetans on the Himalayas, the dying race of Bushmen in Queensland, and the lepers of Jerusalem. It is heart-rending to hear from this heroic little missionary church also of strenuous efforts made by the stations to—retrench!

Leipsic Evangelical Lutheran Mission

THE prosperous Leipsic Evangelical Lutheran Mission, which celebrated its 75th anniversary a short time ago, grew out of a number of missionary societies which were organized in Dresden, Leipsic, and other cities of Saxony in 1819. Seventeen years these societies, under the leadership of the Missionary Society of Dresden, aided the Basel Missionary Society in its rapidly developing work. Then they organized under the name of the Evangelical Lutheran Missionary Society in Saxony for separate missionary activity. A missionary training school was opened, missionaries were sent out to South Australia, where the missionaries, however, soon entered the service of German congregations as pastors. In 1841 the first missionary, Cordes, was sent out to southern India, where he entered upon work among the Tamils as assistant to the Danish missionary Knudsen.

In 1893 its work was extended to German East Africa, where its stations are close to the Kilima Njaro,

and later a work among the Wakambas, in British East Africa, was commenced. The following table illustrates well the growth of the work of the Leipsic Lutheran Mission:

	1861	1886	1911
Stations	9	23	45
Missionaries	12	22	71
Lady teachers	—	—	20
Native preachers ...	2	12	28
Native evangelists, etc.	144	297	682
Bible women	—	—	171
Communicants	5,196	14,014	23,770
Schools	50	149	368
Pupils	1,127	3,653	18,020
Annual income about	\$45,000	\$85,000	\$160,000

Figueras Evangelistic Mission in Spain

THE Figueras Evangelistic Mission was founded in 1877 and has for its purpose the evangelization of the province of Gerona, in northeast Spain, which contains a population of 400,000. The town of Figueras, which is the headquarters of the work, is situated close to the French frontier, under the shadow of the Pyrenees and in sight of the Mediterranean. It is one of the most progressive towns in Spain, and the preaching services and the Sunday-school of the mission are well attended, in spite of the opposition by priests and nuns. The Medical Mission, mothers' meetings, day and night schools, and especially regular house-to-house visitation, are of great help in overcoming popular prejudice against Protestants. There are nine other stations, among them Gerona, the capital of the province and a very fanatical city! The income of the mission is about \$9,000 a year, friends of the work in England furnishing almost all funds.

Jews in Russia

A VERY encouraging movement is in progress among the Jews in Russia, called "Seeking after God." It is largely confined to the educated classes, who, feeling the need of vital religion, are turning their eyes to Jesus Christ, and are keenly intent on the study of the New Testament. The strength of the movement may be

judged by the vigor with which it is denounced in the newspapers which are the exponents of the Jewish faith. The "Seekers after God" have not yet received the Lord Jesus as the Messiah of Israel, but they look upon Him as a great prophet; His parables are to them like pearls of great price, unique in their moral value and beauty; and His personality charms and fascinates their hearts.

ASIA—MOSLEM LANDS

Bible Distribution in Turkey

THE American Bible Society has a branch in Constantinople which has been in operation for seventy-four years, and the year just closed has been the best one of all. Last year 154,000 copies of the Bible or Portions were distributed from this agency in the heart of the Moslem world, and practically all of them were printed there as well. This is 25,000 more than in any preceding year. Indeed, it is difficult to meet the increasing demand for Bibles in the Levant. Printing is carried on in twenty-eight languages. Arabic leads with 89,000 copies.

The Syrian Orphanage Rebuilt

OUR readers will remember that the main building of the Syrian Orphanage, near Jerusalem, was totally destroyed by fire on June 13, 1910, only a few weeks after the celebration of the fiftieth anniversary of the noble work. The friends of the cause have so liberally contributed from their means toward the erection of a new building that the large sum of fifty thousand dollars was collected within five months, and the destroyed building has been rebuilt. The work was not interrupted by the fire.

Bible Work in Persia

THE American Bible Society has been at work in northern Persia for seventy years. For seventeen years prior to 1896, it had its own agent, but since that time has worked through the missionaries of the Pres-

byterian Church in Urumia, Tabriz, Teheran, Hamadan and Resht. The last annual report shows 773 copies distributed at Resht and Teheran. This report contained an interesting letter from the Rev. Mr. Doomborajiiian, reporting that during the last ten years he has been able to sell 5,400 copies of the Scriptures in 17 different languages, the greater part in Persian, traveling more than 2,500 miles, and meeting in each year 1,000 different persons, with whom he has had religious conversations.

INDIA

The Decennial Census

THE final figures of the Indian census have now been published. After elaborate checking, it has been found that the total number of persons within the geographical confines of India and Burma is 316,019,846, as compared with 295,166,039 ten years ago. The figures relating to the different religions of India show some remarkable differences. The Christian population has increased, as was expected, very considerably, and now numbers 3,876,000—more by a third than it was in 1901. While the total increase of population is 6.4 per cent. in the decade, the increase of Christians has been 11.6 per cent. In the native state of Hyderabad the Christians increased by 234 per cent.

The Change Wrought by the Gospel

REV. J. W. ROBINSON writes home: At Lakhimpur, a circuit about eighty-three miles to the north of Lucknow, we have work among a tribe who, by hereditary occupation, are criminals—or thieves—to be definite. Formerly the women folks of the tribe were not much better than slaves, and the idea that they could learn was unheard of among them. But we persuaded one family of our converts to send their little girl down to us. The wild little thing was at first like a bird in a cage, and at the first opportunity ran away. We were patient, and showed only love, and brought her back. At the next yearly

vacation we sent her home so that her people could see what had been done. Recently when I visited this tribe they brought almost a dozen of like wild little things to me to take down, and all wanted their girls made like the one who had come home.

SIAM

Siam Becoming Modernized

THE United States Consul-General at Bangkok says that Siam has now a population of more than six and one-half millions, while its capital, Bangkok, has over 700,000 inhabitants. The city is quite modern and wide-awake. The king of Siam is eager to adopt all real improvements. English has become the court language, and the king's adviser is a Chicagoan. Modern methods of farming have been introduced by another American. Free schools are being started, and everything is favorable to the spread of Christianity, tho Buddhism has a strong hold on the illiterate masses. New national aspirations are stirring the educated classes, who are losing faith in the ancestral religions. The Presbyterians have the strongest missionary work to the Laos-speaking Thai in the north, as well as to the Siamese. Their Laos press is the only one printing the Laos language. The S. P. G. supports one missionary in Siam, while the work of the American Baptist Foreign Mission Society consists in Sunday services in the new chapel in Bangkok and work among the Chinese in the city.

CHINA

Changes Since Dr. Martin Sailed

WHEN Dr. W. A. P. Martin went to China from southern India, in 1849, it took him six months to reach Shanghai. It was a year from the time he left home before his mother received a letter from him written in China, and a year and a half before he had a letter from her, saying that she had heard from him. He has been in that country for sixty-three years, and is probably the most influential

foreigner in China, and the one most intimately acquainted with the literature and the thought of the people. For twenty-five years he was president of the Imperial College at Peking and professor of international law.

What a Chinese General Says

DR. STUART quotes General Li, the leader of the revolutionary troops, as saying: "Oh, yes, missionaries are our friends. Jesus is better than Confucius, and I am strongly in favor of foreign missionaries coming to China, teaching Christianity, and going into interior provinces. We shall do all we can to assist missionaries, and the more we get to come to China the greater will the republican government be pleased."

Results Among the Miaos

IN the two missions which are sharing in this work, there are at present over 7,000 church-members in West China, and 30,000 or more of adhering Christians who will probably be baptized before many years are passed. As the direct result of that visit seven years ago, work is now carried on among five different peoples, using five different languages. Parts of the Bible have been translated into three of these languages, and the wonderful power of that indestructible Book is making itself felt in many villages and homes where, a few years ago, no one dreamed that there was such a person as Jesus.

Chinese Engaged in Home Missions

THE ninety-two members of two churches in Shansi have been volunteering shorter or longer terms of evangelistic touring. Their aggregate periods of free service amount to fifteen months. In Hunan the members of another church have systematically visited 1,448 villages out of the 2,211 in their district, and hope to evangelize the balance this year.

Missionaries Maltreated in China

THE daily papers state that the Rev. Donald Smith, of the English Baptist Mission, and his wife, at-

tempted to take Chinese school-girls to their home north of Sian-Foo. They were attacked by robbers and seized. Both arms of Mr. Smith were broken and his wife was stabbed in the leg. After being maltreated, the robbers left them for dead, but they revived and managed, with the aid of friendly natives, to reach Sian-Foo.

Lin Shao-Yang a European

A SHORT time ago a book appeared under the title, "A Chinese Appeal to Christendom Concerning Christian Missions," by "Lin Shao-Yang." The book is an attack on missionary work under the guise of a criticism of ignorant and fanatical missionaries. The author divides missionaries into two classes—the one well-meaning, and even useful to China; the other narrow and harmful. The latter he declares to be in the greater majority.

To people in China it was at once plain that the writer was not a Chinese, because he makes geographical mistakes, but other readers were led to think that the book was a genuine expression of Chinese opinion, chiefly because the author constantly uses the word "we Chinese" and refers to his early life as a Chinese boy. Enemies of Christianity and missions (among them Sir Hiram Maxim) quoted from this book by a Chinaman as a final authority. Then Dr. H. T. Hodgkin expressed publicly, in *The Spectator*, his opinion that the work was written by a European and not by a Chinaman. More than two months later the author, "Lin Shao-Yang," states in *The Spectator*, "I plead guilty to the charge of being a European resident in China, and throw myself on the mercy of the court." Thus, the book is nothing but a covert attack upon Christianity in China.

Islam in China

MUCH attention has been given of late to the Moslems in China, and widely different opinions have been expressed as to the extent to which

Islam has established itself in that land. We hear from several quarters of duly accredited missions from Turkey, which have visited various parts of the empire where Moslems are to be found, stimulating the religious life of the people, establishing schools, and improving the facilities for theological study. The missionaries include men of light and leading in the Moslem world, among them one of the highest officials in the Turkish ministry of education, who was specially accredited by the Sultan to the court of Peking, and presented by one of the European legations. One result has been a general leveling-up of the Moslem schools throughout the empire, and a revival of the study of the Arabic language and Koranic literature.—*Church Missionary Review*.

Typhoon Trials on the Mission Field

IT is difficult for us in this country to realize the force of such a tempest as came upon South Formosa on August 27. The Japanese calculated the force of the wind when the storm was at its height to be something like 136 miles an hour. The mission houses were hardly beset. One was altogether wrecked. Another had a third of its roof carried away, and Dr. James Maxwell described the rocking of his house as such that it seemed well-nigh impossible that it could stand. Every tree in the hospital and mission compounds was stripped, and a very large number of them rooted up. Considerable damage was done to the operating theater. These cyclones are accompanied by tremendous rains, which add greatly to the destruction. Dr. Maxwell writes that "some 8,000 people in the Tainan district have been rendered homeless. Much of the growing rice has been destroyed, and much more of that already harvested has been damaged by rain. The estimate for damages in the Tainan prefecture is over \$1,000,000."

JAPAN—KOREA

The Value of a Native Ministry

WELL does an exchange suggest: "Evidently the best thought and effort both of the missionaries and Japanese pastors have been directed toward the development of a native ministry rather than the speedy evangelization of the whole country. Doubtless this has been the very best course for Japan. The rapid growth of modern thought, the universal thirst for knowledge, and the spirit which requires that the Japanese themselves must be the chief promoters in everything, religion not excepted, all make it clear that Christianity, to become universal here, must first produce able Japanese leadership. Not only has good progress been made in securing trained leadership, but likewise much of the foundation work in establishing a self-supporting, self-governing church has been performed."

The Achievement of a Quarter-Century

SAYS *The Presbyterian*: "Possibly the banner mission of the Church is in Korea, for here is a body of Christians closely resembling those of apostolic days. The bare recital of the facts tells the story. In a little more than twenty-five years of active Christian effort, our own Church has in Korea a church consisting of 36,074 baptized adults and 25,948 catechumens, with a group of adherents, making a total of at least 150,000 under the direct influence of the Gospel. The gifts last year from these Korean Christians, where wages are from 15 to 50 cents a day, amounted to \$81,309. During the year closing September, 1911, there were received on confession of faith, 6,823. The number of Christians studying the Bible, in classes from four to thirty days, more than 40,000."

Decline of Buddhism

REV. W. A. WILSON, writing from Okayama to the *Nashville Christian Advocate*, presents numer-

ous facts and figures to show that Buddhism is declining in Japan. He says: "I give some statistics which show plainly that Buddhism is rapidly declining. The figures cover a period of eight years, brought up to this year. Number of students of Buddhist philosophy and religion in 1903, 10,643; in 1911, 8,600. Decrease of this class of students in eight years, 2,043. Number of classified temples or monasteries in 1903, 72,208; in 1911, 70,000. Number of unclassified temples, those having no regular priests, in 1903, 37,602; in 1911 30,000. Decrease in the number of temples in eight years, 9,810."

Seven Episcopal Churches in One City

OSAKA is the second city in Japan, having a population of 1,250,000 souls. In commercial importance and manufacturing interest it stands first. There are seven Episcopal churches in this city. Three of these belong to the American Church, and four others to the English Church. All the American churches and two of the English churches are self-supporting; that is, the congregations are maintaining their rectors and paying their own parochial expenses, besides giving their apportionment to sustain a missionary society for Formosa.

Korean Missions in a Nutshell

CHRISTIAN missions flourish in Korea as perhaps nowhere else. It is only twenty-five years since mission work was commenced there, but the Gospel has already a very strong hold upon the people. The following notes are interesting.

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

The Korean Christians are distinguished for their

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

The people generally are poor, and they can not give much money for the spread of the Gospel, but instead they

give much of their time to the work. Instead of money they subscribe time. One church of 300 people gave 4,000 days. The total contribution of time in one season equaled the preaching of one man for 300 years.

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

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

Moving on Toward Self-support

A LARGE church at Wonsan has undertaken the full support of its pastor. In addition to this, they have assumed the responsibility of running the three lowest grades in the primary school. It is hoped that they will soon be able to take the full responsibility for this, leaving only the middle school to be supported from without.

The Korean Religious Tract Society

THE report of the Korean Religious Tract Society for the past year shows much advance under the leadership of the business manager recently secured. A new building has been erected and occupied and millions of tracts have been published and distributed. The Tract Society publishes also the international Sunday-school lessons in Korean and the monthly magazine, *The Korean Mission Field*, which, in English, gives an account of God's wonderful dealings with the Korean people. The missionaries are able to report many incidents which clearly prove the wisdom of distributing Christian literature among these non-Christian people, and to point to a number of conversions of Koreans which followed the reading of tracts, by the grace of God. The society is now collecting funds for the publication of a number of important standard books in the Korean language.

AFRICA

The Exploration of Africa

IN *The Geographical Journal* for last November is an article (with map) by Frank R. Cana on "Problems in Exploration: Africa," in which he states that more than 1,000,000 square miles of the continent—one-eleventh of its whole area—still remains unexplored. Three-fourths of this unknown country lies within the Sahara. The largest unknown littoral land is to be found in Liberia, where there are some 20,000 square miles of country in which no European has been, all within 200 miles of the coast. The district between the Bahr-el-Jebel and the Sobat contains the only large stretch—about 500 square miles—of absolutely unexplored country in the Anglo-Egyptian Sudan; there is also a large area in British East Africa and Somaliland.—*C. M. S. Gazette*.

The Troubles in Morocco

IN the agreement recently reached with Germany, France guaranteed to the Fatherland the open door for commerce in all Morocco. But Spain upholds that the part of Morocco assigned to her by the treaty of 1904 is entirely under her control, so that France could not make a promise concerning it to Germany. France answers that the Sultan of Morocco controls tariffs, customs and commercial concessions in all Morocco, including the Spanish protectorate, and that the Sultan rules under the advice of a French resident, like the Khedive under British advice in Egypt. Therefore, France practically controls all tariffs, customs and commercial concessions in Morocco and had the power to make the all-comprehensive promise to Germany. Thus the two powers are again involved in a serious dispute with each other.

At the same time both Powers, separately, have to fight against tribesmen who do not recognize the submission of the Sultan to foreign control. The Riffian tribesmen have

again opened hostilities against the Spanish forces along the Kert River and have assembled a strong force. Several bloody battles have been fought recently. Other revolting tribesmen of Morocco have attacked the French forces at Sefron, a day's journey south of Fez, and an important wireless telegraph station. The fighting was extended, because the tribesmen returned again and again to the attack before they were finally driven off.

Development in Central Africa

EVEN in the great heart of Africa the streams of modern progress are moving with increasing momentum. Only a generation ago the vast region of Central Africa, covering a territory of over two million square miles, was practically unknown. An examination of the map of Africa of that time reveals a blank with the exception of the coast lines. In the intervening years that whole region has been explored, and is now well known; and the new maps show the river systems, mountains, lakes, cities and towns. Thirty years ago there were no railways. Now 1,200 miles of railway are in operation and 1,000 miles more are under construction. On the inland rivers and lakes the steamer lines cover a distance of nearly 7,000 miles. In this territory, also, over 5,000 miles of telegraph are in operation. A modern postal service is extending in every principal division of interior Africa.

Progress Toward Evangelization

WHAT missions have done and are doing for Africa is indicated by these figures, that have been compiled by *The Presbyterian*: The population of Africa is estimated to be 175,000,000, and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants 221,156, for whom 4,790 places of worship are provided. In the 4,000 schools, 203,400 pupils receive instruction. Nearly 100 hos-

pitals minister to the sick and suffering, 16 printing-presses are kept busy; and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

WEST AFRICA

The Fruit from Presbyterian Work

THROUGH the four-fold channel of churches, schools, medical and industrial work, the people connected with the West Africa Mission gave \$16,296 last year as evidence of their faith and expression of their love and appreciation of what the Gospel has done for them. At Elat, the largest station, 1,068 were under instruction at the main school. Total number in village schools, self-supporting, 6,777. The village schools are taught by Christian young men. These teachers on Sunday held religious services. Christmas day at one of the villages, the teacher reported 1,000 in attendance. There are 7,500 envelop subscribers in connection with the Elat Church.

An African Scripture Union

MRS. C. W. WAKEMAN writes home from Lagos, on the west coast: "Our Scripture Union work is most encouraging. We have twelve branches in various parts of the town—ten for children and two for adults—with a membership of over 500. Bishop Oluwole is the chairman of the Scripture Union Committee, and our native pastors take a keen interest in the work. Each local branch has a weekly meeting. The visiting of one or other of these branches is a real pleasure. Among our members are some Mohammedans and also some heathen. We pray that the words which are read and explained and are learned off by heart may 'spring up and bear fruit.'"

Africans Hungry for the Gospel

A MISSIONARY thus describes the earnestness of the people of the Kongo to receive the Gospel story:

"It would take one missionary's whole time to handle the delegations that are coming in from the villages on the plains, and far out in the jungles, urging that teachers be sent speedily to tell the people that are in the darkness of the Savior's love and the way of life. One day, as we waited at Leubo, some men came who had walked about 175 miles. They had heard that if they would build a church in their village a teacher would come to teach them the way of salvation. They built a church, and they had waited and waited. The church had rotted down; no teacher had come."

New Kamerun

THE land which has been ceded to Germany by France in West Africa is to be known as New Kamerun. It is almost half as large as the German Empire and has one and one-quarter million inhabitants. In the southern part the inhabitants are Bantús, who are heathen and to whom culture and civilization are practically unknown. In the northeastern part the inhabitants are Sudan negroes, many of whom have become Mohammedans, so that Islam has to be reckoned with in any missionary work undertaken among them.

New Kamerun needs missionaries, for it has no Protestant missionaries at present, because the French Government would not permit a non-French society to commence work and the Paris Missionary Society was unable to occupy the land. Catholic missionaries have been at work for some time, however. To the student of missions it seems as if logically the American Presbyterians should occupy the coast of the new German territory, because they have been working for thirty years, and with great faithfulness and much blessing in Kamerun proper, while the Hinterland will probably be occupied by some German society.

The work among the Bantús will be comparatively easy, because their language has been already thoroughly studied in other parts of Africa, es-

pecially by the missionaries of the Paris Missionary Society in Basutoland.

EAST AFRICA

The Boers as Missionaries

IN the Boer mission in Nyassaland and Rhodesia, 600 adults were baptized and 4,000 admitted into instruction classes last year. Over 45,000 children are taught in the day-schools of this mission. Such statistics mark a revolutionary change of opinion among South African Boers since the days of Livingstone, when Kaffir and Hottentot were Canaanites in the land fit at best for slavery and often for death.

A Missionary Murdered

THE intelligence comes that a missionary of the Universities' Mission, the Rev. A. J. Douglas, had been shot dead by a Portuguese official at Kango, on the Portuguese side of Lake Nyassa. The Bishop of Nyassaland and three women of his party were present. It occurred on November 10. The officer's name is Taveira, and he was put under arrest. The government prest upon the Portuguese Government the urgency of a full investigation without delay. Mr. Douglas was a son of the late Canon W. W. Douglas, of Salwarpe, Worcestershire. In 1898 he succeeded his father in the living, which he resigned in 1901 to join the Universities' Mission. He was a graduate of Lincoln College, Oxford.

Twenty-five Years of Work in Portuguese East Africa

THE Swiss Romande Missionary Society, founded in 1875, is the foreign missionary society of the Synods of the Free Churches of the cantons of Vaud, Neufchatel and Geneva, and has missionaries at work in South Africa and in Portuguese East Africa. The latter country it entered twenty-five years ago, and it expects to celebrate the anniversary upon the field, to which its president and its secretary

are proceeding. It reported to the Edinburgh World Atlas of Christian Missions, 7 stations and 40 out-stations, 33 white and 43 native missionary workers, 1,222 communicants and 2,842 adherents in Portuguese East Africa.

Testimony to the Success of Missions

M. AUGAGNEUR is a ferocious enemy of Christianity, as his career in Madagascar abundantly showed. Yet he is constrained to admit that Christian missionaries on the great African island are accomplishing much for the people to whom they minister: "It must be confessed that these adversaries (!) are doing a good and useful work. Alongside of their political activities, which we can not too much reprobate, the Presbyterian missions (they are, of course, Congregational and wholly non-political) carry on a social work which is entirely praiseworthy. They have conciliated the natives by treating them like men, established schools, given medical aid, opened hospitals, in a word, devoted themselves to the people."

A Missionary Episode

AN interesting story has been told concerning the Providence Industrial Mission at Ciradzulo, Blantyre, British Central Africa. Nineteen years ago a certain official in the district made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a rupee. With this small sum the lad laid the foundation of greater things. He bought an English primer and began to attend school at the mission. Later he was ordained a minister of the Gospel, went on a voyage of European travel, and has since built a church which has some three hundred members.

Testimony to Missions

A COMMITTEE, appointed two years ago by the South African government, to inquire into native affairs in southern Rhodesia, has issued

its report. Emphatic testimony is therein borne to the value of missionary agencies in counteracting the deterioration which is apt to take place among natives when suddenly brought into contact with Western civilization. The report says: "After receiving ample testimony of the great services rendered in the past by missionary societies, and their strenuous efforts to keep pace with the increasing call on their resources, the committee have come to the conclusion that no better policy could be adopted than that of fostering and encouraging the work of these societies."

A Prosperous C. M. S. Mission

WITH regard to its great missions in East Africa, the Church Missionary Society is able to report: "Uganda remains the chief instance in the society's African field of vantage-ground strongly occupied and not at present seriously beset by any dangerous anti-Christian opposition. It is surrounded by a vast region waiting for evangelization; 2,364 native agents supported by the native church occupy over 1,000 out-stations, while 100 fresh workers recently volunteered for needed extensions in Bukedi and elsewhere."

Missions in German East Africa

BISHOP PEEL has returned from a recent tour in the districts of Ukaguru and Ugogo "amazed" at the great progress made since his tour in 1907-8. All hostility has vanished in places in which, to say the least, there was no welcome in past days. In every part which the missionaries and their African helpers can possibly reach, there is interest and readiness to be instructed. During the past year about 1,000 persons in these districts have definitely put themselves under regular Christian instruction, each one being publicly enrolled before his or her friends and relatives. Several influential chiefs have become inquirers, and one has been baptized. Five chiefs in the Bugire district, who could not be supplied with teachers,

each hired a Christian man, paying him to go and live among his people.
—*London Christian*.

SOUTH AFRICA

A Prosperous Scotch Mission

A MISSIONARY of the United Free Church of Scotland writes after his return from a tour: "At each of these five centers special meetings were held for baptisms and communion. We finished up with meetings here for the local people. It was a time of ingathering, the results of teaching in school and class. About 150 profest faith in baptism, while over 400 were admitted to the catechumenate. For days on end Ezekiah Twewa and myself were occupied sometimes far into the night interviewing candidates. I fancy about 800 people must have passed through our hands."

Missions in Madagascar

IN Madagascar the anti-religious attitude for some years past of the French Government officials has had an adverse effect upon all the Christian missions in the island. It is significant that in the Roman Catholic missionary magazine, *The Annals of the Propagation of the Faith*, for April, 1911, a writer complains of the government's restrictive orders, which, he says, make Roman Catholics "envy our fellow missionaries in China, who have more liberty under the Mandarins than we have in a French colony." We rejoice to believe that the governor's rule will be equitable. Christian missions in Madagascar ask for nothing more from the French authorities than even-handed justice.—*The Bible in the World*.

A Malagasy Prince

THE London Missionary Society reports an encouraging occurrence from Madagascar. The Sakalava are a warlike heathen tribe and the traditional enemies of the Hova—among whom Christianity has had great progress. Nevertheless, Prince Malaya, a son of the Sakalava king,

has come into the enemy's country seeking a missionary for his own. The original object of the young prince seems to have been simply to secure the advantages of the white man's civilization. He has now, however, become an enthusiastic convert to Christianity, and he has resolved to go back and spread the new faith among his father's people. "It is certain," writes a missionary, "he will suffer the bitterest persecution, and possibly even death; but he has no fear."

Another Step Toward Church Union

A DECIDED step toward church union has been taken in Australia by the establishing of a College of Divinity in which Anglicans, Methodists, Presbyterians, Baptists and Congregationalists are to have official representation. The plan is "fathered" by the Archbishop of Melbourne, and influential committees are working in each diocese with a view to promoting church unity. There are many difficulties in the way, but it is hoped, according to a letter received by the Church Unity Foundation in New York, that these may be ultimately overcome.

THE ISLAND WORLD

Presbyterian Success in the Philippines

THO one of the youngest of our missions, the Philippine mission has achieved notable development. We now have nine stations in the archipelago and a tenth has just been opened. The oldest station, Manila, is less than a dozen years old, and the youngest, the Camarines, is mentioned in the report of 1911 for the first time as a separate station. In spite, however, of the fact that the mission is so young and that the force for several years was so small, the mission has come to be one of the most successful and prosperous of our whole Church. Its 81 organized churches report a membership of 11,169. In the seven schools connected with the mission is an enrolment of

600 pupils. The 39 missionaries reported to the last General Assembly have a total of 309 native helpers, of whom eight are ordained. Three hospitals and three dispensaries treated last year upward of 16,000 patients, and more than 300,000 pages were printed at the single press connected with the mission.

Misgovernment in the New Hebrides

THE Anglo-French control does not seem to conduce to the welfare of the inhabitants of the New Hebrides. It is reported that the regulations as to labor-recruiting are frequently violated by French traders; also that liquor is sold, to the great injury of the natives. Bishop Wilson, who resigned the see of Melanesia a short time ago, was recently interviewed in an Australian newspaper, and expressed the opinion that under the Condominium the condition of the New Hebrides is most unhappy, in the view of any one who cares at all for the natives. The Anti-Slavery and Aborigines Protection Society is endeavoring to bring these complaints to the attention of certain persons in France who are known to be interested in native race questions.

Opposition of Mohammedans Upon Sumatra

THE Rhenish Missionary Society has had an almost unique experience upon Sumatra in that its missionaries were able to check the Mohammedan propaganda among the heathen natives and to win a considerable number of converts from the Mohammedans themselves. But now difficulties with Islam are increasing again in the Pakpak country, west of Lake Toba and its neighborhood, where the work seemed to prosper, especially during the last years. At Sidi Kalang the fanatical followers of the false prophet are using force and are trying to intimidate the non-Mohammedans. The followers of a certain Radja Batubatu have banded together in the northern parts and are threatening the peaceable inhabitants. In the Karo

country, north of Pakpak, murder has been committed and the house of a chief, who is friendly with the Christian natives, was drenched with kerosene and an attempt to burn it was made. It has become necessary to send out soldiers, who are hunting these disturbers of the peace, and the missionary stations have to be guarded carefully. There is no doubt that Islam is causing these difficulties, its followers making another attempt to stop the onward march of Christianity.

Church Union in Australia

THE Episcopalians and the Presbyterians in Australia have agreed upon a basis of cooperation and union in which there is a statement concerning orders, each apparently retaining its own formula of faith. The resolution reported is as follows: "That a union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint solemn act under the authority and sanction of both churches, in which each church shall confer upon the presbyters of the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such union all the presbyters of each church shall have equal status in the United Church."

OBITUARY NOTE

W. D. Rudland, of China

ON Thursday, Jan. 11, Mr. W. D. Rudland, of T'ai-Chow, China, died after nearly forty-six years of service under the China Inland Mission. He was the last survivor of the party of missionaries of the C. I. M. who sailed in the *Lammermuir* in 1866. For several years past Mr. Rudland had been engaged in translating and printing the Scriptures in T'ai-Chow vernacular.

He was last in England in 1910, when he attended, as a delegate, the missionary conference in Edinburgh.

BOOKS ON MISSIONS AND MISSION LANDS

THE COMING CHINA. By Joseph King Goodrich. Illustrated. 12mo, 298 pp. \$1.50, net. A. C. McClurg & Co., Chicago, 1911.

Professor Goodrich first made the acquaintance of China in 1866 and has therefore seen great changes in what was long looked upon as unchanging China. The author was first in a commercial house in Swatow and later a professor in the Imperial College, Kyoto, Japan. He shows the changing attitude of the Chinese toward their own land and government, toward "foreign devils" and outside nations. Japan's influence in China is the subject of an interesting chapter. Another of more importance deals with the duty of the United States toward the Celestial Empire.

In the chapter on "Missionary Effort as a Factor in China's Development," the author fails to reckon with the 10,000,000 or more Chinese Moslems. He gives credit to the important work of Protestant missionaries in translation and publication, in medical and philanthropic work and in direct Christian teaching. The change in missionary ideals and methods is also brought out from the early individual personal work to the development of a plan of campaign and an effort to introduce systematic progressive instruction in all that pertains to Christian life and civilization. Professor Goodrich says that the appeal of the missionaries has changed from a denunciation of heathen beliefs and practises to a recognition of the truth contained in the ethnic religions, and an effort to prove the superiority of the religion of Jesus Christ. In other words, he believes that denunciation and dogma have been supplanted by information, example and argument.

Professor Goodrich recognizes the weaknesses of missionaries, but testifies to their general consistency and the benefit of their work. Even the government has called on the mis-

sionaries to take the lead in its new educational schemes.

China offers the greatest and most promising field for Christian missions in the world. The influence of Protestant missionaries there is potent for the removal of misunderstandings and the upbuilding of the Chinese. Prof. Goodrich considers it our duty to help build up Christian education in China, to lend leadership and support to the suppression of opium-smoking and to the extension of other reforms. He sees in the movement "China for the Chinese" hope for the future, since, while Manchus have failed, the Chinese themselves have shown great ability in the enforcement of law and order and progress in the Empire.

THE EDUCATION OF WOMEN IN CHINA. By Margaret E. Burton. Illustrated. 8vo, 232 pp. \$1.25, net. Fleming H Revell Co., 1912.

The emancipation of the women of China is a significant step in the progress of the race. While Chinese women were not prisoners like their Hindu and Moslem sisters, the most fortunate of them were slaves until they became mothers-in-law or grandmothers. To-day they are being educated for teachers, nurses and doctors; they have women's clubs, edit newspapers and have a voice in public affairs. If China should, indeed, become a republic, the nation may adopt woman-suffrage!

Miss Burton, who accompanied her father, Prof. Ernest E. Burton, of Chicago, on his six months' tour of investigation, enjoyed rare opportunities for obtaining information as to the life, costumes and progress of Chinese women. She describes the steps in advance historically, and shows the influence of Christian mission schools in the emancipation. In the present opportunity she sees a challenge and a demand. "No one interested in the welfare of China can visit that nation to-day, and study

the needs and opportunities of this time of startlingly rapid changes, without becoming convinced that there are possibilities of service of eternal value in China to-day of a magnitude such as Christian people have not faced since the days of the Reformation, or even since the first century of the Christian era. . . . China of to-day is plastic; the China of a few years hence will be far less so."

There is much to be done. In many cities of twenty thousand inhabitants there are no Christian schools for girls. If we accept the present opportunity "the mothers and the teachers of the New China will be women worthy of their high office, and the educational work for women of the new nation will be permeated with the influence and spirit of Christ."

THE CHINESE AT HOME. By J. Dyer Ball. Illustrated, 8vo, 369 pp. \$2.00, *net*. Fleming H. Revell Co., 1911.

The author of this view of the Chinese was for nearly half a century in the civil service at Hongkong, and during that time became well acquainted with their manners and character, their habits of thought and social customs, their vices and virtues.

Mr. Ball passes briefly over the land and its history to deal in particular with the people. It is an interesting study, full of entertaining facts and incidents, but without contributing much that is really new to our knowledge of the Chinese. One chapter deals with "The Life of the Dead Chinaman," describing the three souls, ancestral worship and the beliefs about life beyond the grave. This chapter reveals the need of the Gospel—Chinese superstitions, marriage customs, domestic life, child life, education and slavery; the mandarins and other classes, the languages and dialects, opium evil, medical practise, literature, work, study, recreation, etc.

One interesting chapter is on "John Chinaman Abroad," showing his character and the influence of foreign residence; another is taken up with what

the Chinese believe, and the final chapter describes what the missionaries have done.

Mr. Ball speaks most appreciatively of the missionaries and their work. He calls attention to the fact that in spite of the 4,000 Protestant missionaries in the land, vast tracts of country remain untouched by missionary effort. The by-products of missionary effort are highly praised—work for the blind, lepers, opium-smokers, insane, famine-stricken, show-girls, etc. He says: "The new birth of this people is largely due to the missionary labors of more than a hundred years. . . . The presence of the missionary has had much to do with the existence of the new ideas which the new-born newspaper press gives voice to. . . . Confucianism has started preaching halls in imitation of the street chapel. Men of prominence have felt the influence of Christianity. . . . The opportunity offered to Christendom in China is unique in its extent and in its possibilities.

THE LOVE STORY OF A MAIDEN OF CATHAY. Illustrated, 12mo, 87 pp. 50 cents, *net*. Fleming H. Revell Co., 1911.

The Chinese maiden in Hongkong tells her love story (or is supposed to) in letters to a cousin in Edinburgh. There is much of romantic and human interest, coupled with Orientalisms, that give a unique flavor to the love story. The young lady teacher in the mission school is betrothed by her father to a pearl merchant's son whom she has never seen. She loves the Englishman, who is principal of the school, but it is a long time before she discovers that her love is returned. The story is well told, for the letters are brightly written and the maiden revealed in them is worth knowing. The one point open to criticism is the wisdom of an inter-racial marriage. This suggestion will not be acceptable to the majority of English readers. Yang Ping Yu is, however, a lovable character, with the instincts of a lady. The missionary character of the story is not marked, but the reading

of the story can scarcely fail to deepen sympathy with the heroine and her people.

THE YELLOW PEARL. George H. Doran Co. New York, 1911.

This little story is a contrast and might almost be a sequel to the "Love Story of a Maiden of Cathay." It is an attempt to make Americans see themselves as others see them. The daughter of the American father and Chinese mother, who is sent from China to America to be educated by her grandmother, strips bare the shams and objectionable social customs in what she has been led to believe is a Christian land. This is the real purpose of the story, but it is told in a sprightly way, with humor and romance intermingled. No Christian can doubt the truth of the charges brought against the sins and the hollow forms that characterize too much of our social life.

As a story the tale is interesting, but improbable, and has minor blemishes, as when the author makes a student play football in June!

In spite of the fact that the "Yellow Peril," as her aunt calls her, or the "Yellow Pearl," as she interprets it, is only half converted, and thinks that Christianizing should begin in America, she marries a medical missionary and returns to work in her native land.

THE REAPPEARING. By Charles Morice. 8vo, 211 pp. \$1.20, net. George H. Doran Co., New York, 1911.

"If Christ Came to Chicago" is here followed by a vision of "If Christ Came to Paris" in December, 1910. The capital of France is chosen as the center of the world's culture. The author is a French writer on art and culture and he satirizes modern civilization more than modern ethics or religion. Nothing is said against the Church, but much is proved against man's ideals and customs. There is action and interest in the story and it is thought-provoking. Some of the conversations are unnatural and tiresome, but many of the scenes are dramatic and the whole conception is

unique. The author makes each man view Christ as himself idealized. The modernization of the Sermon on the Mount and the Resurrection of Lazarus are striking, but the story lacks spiritual power.

THE CHURCH AND THE OPEN COUNTRY. By Rev. Warren H. Wilson. Illustrated. 12mo, 238 pp. 50 cents, cloth; 35 cents, paper. Missionary Education Movement, New York, 1911.

The attention given to the country church marks a forward movement in the Church in America. The problems are peculiar and the needs are great. Mr. Wilson has had experience and success as a pastor in both city and country. As one of the secretaries of the Presbyterian Board of Home Missions he has had exceptional advantages of observation. The picture of the conditions in country churches here given is striking, and the plans for remedy for decay and death are practical and inviting. Pastors in rural districts will find the book stimulating and its suggestions of immense value. As a study-book it should be used especially by circles in suburbs, towns and villages. The chapters on "Cooperation and Federation" and on "Morality and Recreation" are especially worthy of attention.

THE UNIFICATION OF THE CHURCHES. By D. W. Fisher. 12mo, 93 pp. 50 cents, net. Fleming H. Revell Co., 1911.

Doctor Fisher recognizes both good and evil in disunion, and gives clear signs of progress toward union in home and foreign fields. He distinguishes between the unity of Christianity and the disunity of the churches. A complete unification of Christendom he considers impractical. The way to bring about a reunion of Protestant churches that is practical is on the basis of harmony and cooperation in missionary work, and a spirit of sympathy and fellowship begotten of knowledge and united effort at home. There should be, first, a union of denominational bodies, and then a closer federation of all denominations.

THE BROKEN WALL. By Edward A. Steiner. Illustrated. 12mo, 219 pp. \$1.00, *net*. Fleming H. Revell Co., 1911.

Professor Steiner, the expert on immigrant problems and the fascinating chronicles of immigrant life, has included in this latest volume some stories of the incoming millions from Europe that grip the attention and the heart of the reader. They are stories of "The Lady of the Good Will Mines," "Rags and Matrimony," "Children of Mixed Races," "A Slav in Oklahoma," etc. They are stories to awaken interest in these foreigners in America, but the way to help them to a true knowledge of God is not shown.

MEN AND RELIGION. By Ferd. B. Smith and others. 12mo, 168 pp. Y. M. C. A. Press, New York, 1911.

This is a hand-book and a preparation for advance. It is composed of a series of papers by leading men in the United States, taking up various phases of the Men and Religion Movement now in progress. Fayette L. Thompson describes the program and John R. Mott the cost. Others take up the brotherhoods, Sunday-school, boys' work and the indifference of the average man. There are fifteen chapters, which describe clearly the aims and plans of the work which has enlisted the cooperation of some of the strongest men in America.

NEW BOOKS

THE STATE OF THE CHURCH. By Rev. Andrew Murray, D.D. Second Edition. 16mo, 152 pp. James Nisbet & Co., Ltd., London, 1911.

DAYLIGHT IN THE HAREM. A New Era for Moslem Women. Papers on Present-Day Reform Movements, Conditions and Methods of Work Among Moslem Women Read at the Lucknow Conference, 1911. Edited by Annie Van Sommer and Samuel M. Zwemer. Illustrated, 12mo, 224 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1911.

AMERICAN-JAPANESE RELATIONS. By Kiyoshi K. Kawakami, M.A. 8vo, cloth. \$2.00, *net*. Fleming H. Revell Co., New York, 1911.

WINNING THE OREGON COUNTRY. By John T. Faris. 12mo. 50 cents, cloth; 35 cents, paper, *net*. Missionary Education Movement, New York, 1912.

ARTISAN MISSIONARY ON THE ZAMBESI. Being the Life Story of Wm. Thomson Waddell. By Rev. John MacConnachie. Illustrated, 12mo, 156 pp. 50 cents, *net*; by mail, 58 cents. American Tract Society, New York, 1912.

IN THE REFINER'S FIRE; OR, THE PROBLEM OF HUMAN SUFFERING. By Perry Wayland Sinks, S.T.D. 16mo. 50 cents, *net*. The Bible Institute Colportage Association, Chicago, 1912.

CHRISTIAN MISSIONS IN THE TELUGU COUNTRY. By Rev. G. Hibbert Ware. 2s., *net*. Society for the Propagation of the Gospel, London, 1912.

BEYOND THE PIR PANJAB: LIFE AMONG THE MOUNTAINS AND VALLEYS OF KASHMIR. By E. F. Neve, M.D. 320 pp. 12s., 6d., *net*. Fisher Unwin, London, 1912.

THE POSITION OF WOMEN IN INDIAN LIFE. By Her Highness, the Maharani of Baroda, and S. M. Mitra. 358 pp. 5s., *net*. Longmans, Green & Co., New York and London, 1912.

THE CIVILIZATION OF CHINA. By Herbert Giles. 256 pp. 1s. Williams & Norgate, London, 1912.

THE LIFE OF DR. ARTHUR JACKSON. By Rev. A. J. Costain. 187 pp. 2s., *net*. Hodder & Stoughton, London, 1912.

THE CREED OF HALF JAPAN: HISTORICAL SKETCHES OF JAPANESE BUDDHISM. By Arthur Lloyd. 393 pp. 7s. 6d., *net*. Smith, Elder, London, 1912.

THE STORY OF THE ZULUS. By J. Y. Gibson. Illustrated, 338 pp. 7s. 6d. Longmans, Green & Co., New York & London, 1912.

THE BAGANDA: AN ACCOUNT OF THEIR NATIVE CUSTOMS AND BELIEFS. By the Rev. J. Roscoe. 547 pp. 15s., *net*. Macmillan Company, London & New York, 1912.

BLACK AND WHITE IN SOUTHEAST AFRICA. By Maurice S. Evans, C.M.G. 341 pp. 6s., *net*. Longmans, Green & Co., New York and London, 1912.

A SHEPHERD OF THE VELD: THE LIFE OF BRANSBY LEWIS KEY, BISHOP OF ST. JOHN'S, KAFFRARIA. By Godfrey Callaway. 215 pp. 2s. 6d., *net*. Wells, Gardner, London, 1912.

ISLANDS OF ENCHANTMENT: MANY-SIDED MELANESIA, SEEN THROUGH MANY EYES AND RECORDED BY FLORENCE COOMBE. 382 pp. 12s., *net*. Macmillan Company, New York and London, 1912.

THE CHOICE OF THE JEWS: A TRAGEDY AND A LESSON. By L. S. A. Wells, M.A. 126 pp. 2s. 6d. Methuen, London, 1912.

EARLY STORIES AND SONGS FOR NEW STUDENTS OF ENGLISH. By Mary Clark Barnes. 16mo, 145 pp. 60 cents, *net*. Fleming H. Revell Co., New York, 1912.

GEOGRAPHY OF CHINA. By Horatio B. Hawkins, M.A. Folio, 56-vii pp. Commercial Press, Ltd., Shanghai, China, 119 Foochow Road, 1911.



WHAT THE MISSIONARIES SEE IN INDIA, BURMA AND CEYLON

1. A native primary school in India.
2. The "gold dust" twins in India.
3. Indian women in their cart.
4. Carving on a pagoda in Rangoon, Burma.
5. Some lepers in India.
6. A Hindu temple and sacred tank.
7. Mohammedans at prayer. Delhi festival.
8. A somasi in India.
9. A Burmese Christian and her discarded idol.
10. Burmese girls in a Buddhist temple.
11. A Beluchistan hut and family.
12. A Y. M. C. A. preaching band on tour.
13. A missionary ready for a tour.
14. Indian women grinding at the mill.
15. A Moslem minaret in Delhi.
16. Naga women from Patkoi Hills, Assam.

The Missionary Review



of the World



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Old Series

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VOL. XXV. No. 4.
New Series

Signs of the Times

THE MARCH OF EVENTS IN CHINA



EVENTS follow each other thick and fast in the new Republic of China, so that one can scarcely realize that cablegrams in the daily press refer to this conservative empire. which a few months ago seemed still in the sleep of the middle ages. Following the general revolution and the proclamation of the Republic, with the election of Dr. Sun Yat Sen as Provisional President, came the conferences with Yuan Shi Kai, the abdication of the Emperor, with the pensioning of the Manchu dynasty. Then followed the acceptance of the presidency by Yuan, thus uniting the divided Chinese patriots. The Manchu troops, seeing their service at an end, mutinied and began to plunder and murder. They looted Peking and destroyed property worth \$15,000,000, so that it has been necessary to call in foreign troops.

Disorders have also been rife in Tientsin, Tungchow, Paotingfu and other cities. Some Christians have

been tortured and one British missionary, Rev. F. Day, of the S. P. G., stationed at Yungching Hsien, was killed by the rioters. As a rule, however, missionaries, schools, chapels and foreign property generally have thus far been protected. There is still danger of the unrest and disorder that usually follow in the wake of great popular uprisings against established authorities. The taste of power often unbalances judgment and lets loose the reins of passion.

THE FUTURE LEADERS OF CHINA

HUMANLY speaking, the hopeful sign of the times in China is seen in the character of the leaders who are working to reorganize the nation. Under God, in their ideals and integrity rest the hopes for bringing order out of chaos and for the establishment in China of the greatest nation on the face of the earth—a people, one-fourth of the earth's population, with an ancient civilization, conservative yet now aggressive, strong and stable, but now active in adopting the best ideals that the world can furnish.

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

Some of these leaders have already been mentioned. Dr. Sun Yat Sen, when provisional president, voted against the indiscriminate killing of Manchus, on the ground that while it was according to Chinese custom, it was against Christian morality, and said he: "I am a Christian." When he asked how many Christians were in the room (says Bishop Brent), three-fourths of the men declared themselves to be followers of Christ. Such are the men who have their hands on the wheel of the Chinese ship of state. Dr. Sun is said to have remarked, "Our great hope for China is in the Bible and education." When he was attacked in London by Chinese officials, he was on his way to a service in St. Martin's Church.

Yuan Shi Kai, while not a professed Christian, has always been friendly to the missionaries and their work. He is regarded as the ablest man in China. He organized the first modern Chinese army, and was the only viceroy able to protect the foreigners in his province at the time of the Boxer rebellion. He was also the first to substitute modern text-books for Confucian classics in the schools, and inaugurated the custom of sending Chinese young men abroad to study. Yuan's own children were educated by Mrs. Evans, an English missionary, and four of his sons are pupils in the mission college at Tientsin. One wing of the college Yuan built at his own expense.

We have already mentioned the Christian character of the Provisional Vice-President and Military Commander, General Li. A correspondent of the *China Press*, Shanghai, writes of an interview with General Li, during which "General Li seemed disin-

clined to talk until he mentioned the annual sacrifice at the Temple of Heaven, and asked how that would be carried on." Then his eyes shone and he spoke slowly: "All sacrifices will probably be stopt. The religion of the people will be Confucianism. But Jesus is better than Confucius, and I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist missionaries, and the more we get to come to China the greater will the Republican Government be pleased."

Wang Chung Wei, the Attorney-General of the Chinese Republic, is said to be a Christian. He is a graduate of the law department of Tientsin University. He took the degree of LL.B. at the University of California, and doctor of civil laws from Yale in 1905. He lived and studied in America and Germany for fifteen years.

Chen Ching Tao was graduated with the degree of Ph.D. from Yale in 1905. He is an authority on political economy, and was at the head of a commission sent to Europe to investigate the currency system. He is liberal-minded, but not a Christian so far as is known.

Chinese students in America believe that in the Republic Church and State will be separated, and full liberty of belief and worship will be granted to all.

A CONFERENCE ON MISSIONS IN CHINA

REPRESENTATIVES of foreign mission boards in the United States and Canada met in New York (February 29th), to discuss the situation in that land now in the throes of a new birth. It was inti-

mated by missionaries that if the home boards would take hands off, the workers in the field would consolidate Protestant Christianity into one united force in the new Oriental republic. One just returned from Fuchau was emphatic in saying that the missionaries had repeatedly been obliged to forego plans for union because of missionary secretaries in America.

The recent conference, in which were represented thirty foreign missionary boards and societies, was as hearty in commending union for Christian work, but opinions were recognized as personal, not binding on the boards for whom they serve as executives. The resolutions adopted were turned over to the Committee of Reference and Counsel to be transmitted, with copies of the papers read, to the boards maintaining the established Foreign Missions Conference of North America.

Dr. James L. Barton, secretary of the American Board, analyzed the Christian union which will be capable of making a real impression on China. One common name adopted for all Protestant Chinese congregations, so that denominational differences should be submerged out of the sight. Separate denominational institutions of education should be merged—including even theological seminaries, and should be operated on a union basis. Christian literature issued in the Chinese language should be prepared and published by a joint board representing all the missions. Finally, arrangements ought to be made for executive control on the field which would govern all Protestant mission work harmoniously. District councils for the various provinces and one board

for the whole nation should be made up of the leaders of all denominations, foreign and native. In this central board on the field should be vested the final power to determine the scope and sphere of each denomination's activity.

THE OPPORTUNITY OF THE CHURCH IN CHINA

THE sudden changes in China thrust mighty responsibilities especially upon American Christians. To-day no country is held in so high esteem in China as the United States, and especial attention is being paid to Americans and American missionaries. But the New China is evidently friendly to all Christians and to Christianity itself. Idolatry seems absolutely doomed, and in many places Christian officials have been appointed. In Canton the son of one of the old Presbyterian preachers, a graduate of Columbia Law School is in high authority. Another Christian, a teacher in Fati School, is in permanent position over the revenues and has taken as his helper another native Christian.

The missionaries generally expect that with the disappearance of the old system of persecution for those who abandoned ancestral worship large numbers of inquirers will appear, and they are troubled how to take care of them.

China is wide open. Let the Church enter and possess the land for Christ!

IS A BETTER DAY DAWNING FOR INDIA?

THE Durbar at Delhi, connected with the visit of King George V. of England as Emperor of India, was made the occasion for changing the capital from Calcutta to Delhi.

The festivities were luxurious and stretched over many days, costing an immense amount of money, but the influence on the spirit of the people seems to have been good.

King George was accompanied by Queen Mary, and none can say what it meant to the women of India, especially the Mohammedans, to see her stand by the side of the Emperor during the coronation festivities. To the down-trodden and much-neglected women of India she must have been a living illustration of what Christianity does for man and woman. The public appearance of the Empress of India should prove a help to the work of Christian missionaries among the women and girls of India.

The changes announced in the administration of India may also have some influence for good upon the progress of Christianity. If it should prove true that a member of the royal family will occupy the place of Viceroy of India in future, Delhi may have a real royal court again, and the quieting of revolutionary influences may result so that the missionaries will find the doors more widely open.

The most important change ordered by the newly crowned Emperor seems to be that which refers to Indian law and administration. Hitherto, Great Britain has followed the policy to recognize and follow the laws which it found in existence. They sanction the pernicious caste system and the child marriage and allow the burning of widows (which was forbidden by a special law, but is said to be carried on in secret), and other inhuman institutions which degrade the people morally and socially. Now the Emperor has ordered that the old religious books of India, the very sources

of Hinduism, the Vedas and the Upanishads, be made the foundation of Indian laws. In those books nothing is found pertaining to caste and child-marriage, to the burning of widows, and to many other evils that sap the strength of India and hinder the preaching and acceptance of the Gospel. The use of the Vedas as the foundation of Indian law may be of much advantage to the Christian missionaries in the great empire.

FEDERATION IN INDIA

A FURTHER step toward the accomplishment of the Federation of the Churches of India was taken at a conference held at Jubbulpore last summer. At the same place two years ago a basis for such a federation was adopted. The six resolutions have been widely accepted by churches and missions, which express willingness to enter such a federation, and sent delegates to the second conference of last August. The churches represented were the Presbyterian Church in India, the South India United Church, the M. E. Church, the Friends, the Indian Mission of the Disciples of Christ, the American Marathi Mission, the English Baptists, and the Wesleyans. The U. P. Church of North America was unofficially represented, while the Victorian Baptists, the Scandinavian Alliance Mission, and the Kurku and Central India Hill Mission approved of the Federation, but sent no representatives.

The following resolution was adopted:

"The Federation shall not interfere with the existing creed of any church or society entering into its fellowship, or with its internal order or external

relations. But in accepting the principle that the Church of God is one, and that believers are the body of Christ and severally members thereof, the federating churches agree to recognize each other's discipline, and to welcome members of other federating churches to Christian fellowship and communion, while leaving each church free to adopt such forms regarding orders, ministry, and admission to membership as it believes to be in accordance with the teaching of Scripture and the mind of Christ."

Another resolution was adopted inviting churches which can not see their way to enter the Federation, to unite with the federating churches in conferences for mutual help in the work. A committee was appointed to carry on negotiations looking toward such conferences with the non-federating churches.

TRoubles in Persia

PERSIA'S unhappy condition comes both from internal weakness and from external irritation by Russia and Great Britain. Mr. Shuster complains that the jealousy of these two powers hampered him and put an end to his successful work of reorganizing the Persian national financiers and refilling the national treasury so that the Government could institute and carry out reforms and improvements. He affirms that Great Britain and Russia prepared to keep Persia weak and in debt for their own purposes.

Now famine has added its quota of ills to poverty, misrule and bloodshed. The Kurds are ravaging the borderland, and ruining the crops, so that Turkey is joining in the work of rendering Persia helpless. The rebellion under the brother of the ex-

Shah has added to the distress, and some thirty towns near Hamadan are reported sacked. The famine has become so acute that cannibalism is said to be resorted to in some districts to satisfy hunger.

Russia is largely responsible for these conditions, and the hearts of the missionaries grow sick as they see Persia's unhappy state and dark outlook. The only hope is in God. He can change the evil turn in the tide, and doubtless will in His own good time.

THE MEN OF THE SOUTHLAND

A WONDERFULLY inspiring convention was that of the Laymen's Missionary Movement of the Southern Presbyterian Church in Chattanooga on February 6th, 7th and 8th. As a result of the first convention in Birmingham three years ago, there have been many new missionaries and a large increase in the offerings of the Church. The Chattanooga convention brought together over 1,500 representative men, nearly 300 of whom were pastors. Two theological seminaries sent their whole body of students.

In the addresses the delegates heard of what others are doing, and were encouraged by words of commendation. The history of the missionary work of the Church was eloquently reviewed by Dr. James I. Vance, and the various mission fields of to-day were reviewed as to their conditions and their needs.

Much emphasis was laid on training the future leadership of the Church, but that which will live longest in the memory of those present is the climax on the last night. Ever since the Birmingham Convention, the Church, largely through the Laymen's

Movement, has been laboring to furnish an object-lesson by completely equipping its Korean field, both with missionaries and with institutions. With the exception of two physicians and three teachers, this force has been provided and its support insured. The last fourteen missionaries met at Chattanooga, and after a portrayal of conditions in Korea, the departing missionaries came to the platform and were introduced to the audience. It was a scene of great enthusiasm, mingled with emotion, as the Union Seminary quartet softly sang "Speed Away, Speed Away, on Your Errand of Light."

After the Korean band had been seated on one side of the platform, Rev. Motte Martin, of the Kongo Mission, told the story of its needs; the force depleted, the natives from 300 miles away, begging in vain for Bible teachers, and the native Church praying for 50 more missionaries to be sent. At the close of this appeal, Mr. Campbell White, knowing that there were those present who had already volunteered for the Kongo, asked those who would respond to this call to come to the platform. Twenty-five men and four young women came and stood there, eager to go forth and win Central Africa for Christ. Among these were some of the choicest men from the semi-

naries and colleges. Then the audience demanded its turn; in a few moments pledges were made to send at least ten to the field as soon as they could go. It was a thrilling scene, impossible to describe, but one which will never be forgotten by those who witnessed it.—JAS. LEWIS HOWE.

A MILLION DOLLARS FOR MISSIONS

THE United Presbyterian Church ranks among the smaller ecclesiastical bodies, but stands near the front for missionary zeal. As evidence, we note the following proposition which has been published:

The Million-dollar Campaign proposes a simultaneous every-member canvass in every congregation during the month of March, 1912, for a weekly pledge for missions to be paid during the year beginning April 1, 1912. The following schedule reveals the possibilities for the campaign:

	Per Week	
50 members at \$10.00.....	\$	26,000
300 members at 5.00.....		78,000
2,000 members at 2.00.....		208,000
5,000 members at 1.00.....		260,000
5,000 members at .50.....		130,000
12,000 members at .25.....		156,000
30,000 members at .10.....		156,000
30,000 members at .05.....		78,000
40,000 members at .02.....		41,600
124,350		\$1,133,600

Leaving from 12,000 to 14,000 members not included in the above schedule.



THE HEIGHTS AND DEPTHS OF HINDUISM

BY J. N. FARQUHAR, CALCUTTA, INDIA
General Student Secretary, National Y. M. C. A., India



HERE are two sides to most questions, but not often do we find such a hopeless divergence of opinion as there exists at the present moment on the subject of the character and value of Hinduism. On the one side stand modern educated Hindus and the Theosophical Society, who speak of Hinduism as one of the greatest, probably the very greatest, of all the religions. They say that it is spiritual through and through; that it contains a most noble moral system; and that in intellectual subtlety and truth, and in spiritual power, its philosophy stands supreme. They point to the myriads of monks and hermits who have lived in India as evidence that here more than in any other land the true spirit of asceticism has been manifested. They regard the forms of Hindu life as almost perfect, since they hallow every element of the family, of society, and of public life. They are bold enough even to deny that the worship of the common people in the temples of the land is idolatrous, and pronounce it lofty and spiritual. Images are only a means for helping the uneducated toward the real spiritual worship which they practise. The whole system, whether the practise of the home, the worship of the priests or the ritual of the temple, is said to be filled with rich meaning down to the lowest details. The various aspects of the faith, from the loftiest philosophy down to the simplest image worship, are explained as merely different expressions of the one inner spirit, varied of set pur-

pose so as to suit men at every stage of religious advancement. That there has been corruption during the centuries is acknowledged, but these excrescences, it is alleged, can easily be removed; and the faultless original faith will then remain.

Since Hinduism is thus so great, its defenders declare that it is the best gathering center for all the religions of the world. Here all other faiths can be harmonized and reconciled. Certain considerable elements of this most favorable judgment would be accepted by impartial European scholars. The Hindu has many fine quotations at his finger ends from Müller, Deussen, Garbe, and others which he sets out to the best advantage to show that his estimate of the religion is reasonable.

On the other side there stand a large number of Christian missionaries and a few scholarly writers who, in varied terms and with varying emphasis, declare that, tho Hinduism contains a number of good things, it is yet one of the grossest of all religions. They characterize the common religion of the people as idolatrous, ritualistic, superstitious, often barbarous, and here and there grossly filthy and immoral. They point out that the stories of the gods, and especially the histories of the incarnations of Vishnu, which hold such a large place in the religion of the people, are utterly unhistorical, sheer fabrications. The forms of family and of social life in vogue among the Hindus are to these thinkers cruel in the extreme, inhuman, utterly condemnable, and the Brahmans are the worst enemies of India.

While these writers recognize that the various forms of Hindu philosophy are exceedingly subtle and contain many striking suggestions, they point out that, regarded as religion, the philosophy is simply false, that it has rather hindered than helped the progress of reform within Hinduism, and that it has been for many centuries one of the greatest bulwarks of the gross idolatry of the Hindu temple. Modern ascetics are condemned as dirty, ignorant, idle, often immoral, living on the charity of the people and doing nothing for India. While the literature of Hinduism has many high qualities, as literature, its general effect upon the mind of the people is said to be exceedingly bad, since it stands in the way of all reform, upholding the grossest abuses of the family, society and the temple, and since large sections of it are hideously immoral.

The chasm between these two parties threatens to widen rather than to narrow; for while there is a growing movement among missionaries toward a sympathetic attitude toward the religions of India, the Hindu party, on the other hand, have been steadily increasing their claims as to the value of their religion. It is clearly a matter of considerable moment that the truth should become recognized; for, if the Hindus are wrong, the present flood of panegyric is exceedingly unhealthy for the Hindu people; while, if the missionaries are mistaken, their work will suffer seriously from their wrong attitude to the religion they have to meet. We ought also to notice that the feeling of the uninformed public of Europe and America tends to favor the Hindu rather than the missionary

view. Here we have one cause of the difficulty of increasing missionary revenue. Now and then one sees an article in which missionaries on furlough are denounced as the greatest liars on earth. It is thus time that an attempt were made to show clearly where the truth lies.

We begin with certain aspects of the religion which seem to favor the Hindu claims.

The Beauties of Hinduism

(a) Hinduism as a system is based on a belief in revelation. The Hindu lives under laws which he says were directly revealed for the guidance of his race. His religion is in no sense a rationalism. The people, like the Israelites, have always believed themselves to be holy, because born in a holy race and purified by divinely appointed sacraments. Holiness and purity, however formal the conceptions may be, are regarded as the very core of the religious life.

Every part of the Hindu system is mediated by priests, who come of a race believed to have been created by Heaven for the priestly office. Man is acknowledged to be separated from God and to need a God-appointed mediator.

To the Hindu the family is a sacred, a mystic community, to which belong equally the dead, the living, and the unborn. The well-being of all depends upon the reverent worship of the dead, and the faithful fulfilment of all duties, by the living members. The father is head of the family, controlling its religion and its property, ruling his wife and all his male descendants and their families, and seeing to their welfare. The wife and the son, altho subject to the father, have each an honored place.

The widow is the nun of the family. Even the domestic cow is revered.

Society, no less than the family, is divine to the Hindu. The most prominent characteristic of caste is its divinity: it is ordained of God in every detail. The purposes also which underlie the caste system are of great importance and moral worth, altho the means employed, to our modern experience, are very far from satisfactory. The guarding of purity was probably the main aim in view in the formation of the system, purity of food, of race, of custom and morality. In the early days, when the caste system took form, no other means was open to the people of the world than social exclusiveness. That was the method universally used in the ancient world. In thinking of the strength of caste feeling among modern Hindus, all these facts must be kept in view, as well as the pride which plays so large a part to-day.

(b) Despite its grossness and uncleanness, the popular worship of the temples of India has for two millenniums given the ignorant masses of the people a way to worship the Infinite, an outlet for religious feeling, and a place of hope in time of dire trouble. They have felt their gods were with them. The blood-stained sacrifice, the noisy celebration of a god's birthday, or the quiet offering of a few leaves and water, has been of real service in the piteous blindness of their quivering hearts. Tho they worship Ganésa with the elephant head, or Kali, the Black, with the projecting tongue, or some even more gruesome idol, their priests have told them that their worship is really received by the one God behind all their images and ceremonies.

(c) The ideas that inspire Hindu asceticism are bold, far-reaching, not to say extravagant. No other land has gone so far as India in its contempt for everything that appeals to the senses. But the most amazing thing about it is its tremendous reality, the fact that so many thousands of men in all the centuries have flung themselves into the ascetic life and have endured such self-denial and such suffering as ordinary human nature shrinks from. In modern times the movement has withered. There is comparatively little seriousness in it, and there is more show than suffering. Yet even now it is with a sudden shock of surprise that one realizes how many thousands of men and women live in nakedness, rags, poverty, and dirt. The force of the belief behind it, that the ascetic is the only saint, is very great indeed.

(d) The philosophy of India stands apart from all other speculation. Nowhere else has intellectual thought been so directly and for so long a time at the service of religion. The best Hindu philosophy is from first to last spiritual in aim, and in much of its outworking it is spiritual also. Hence, while the Upanishads in certain respects fall far behind Western thought in devotional earnestness and power, there is probably no other philosophic literature to match them. With the rise of the *Gita*, Indian philosophy became connected with the popular worships. In consequence, multitudes of men, who otherwise would have had no touch with the best thought, have been introduced to philosophy.

(e) Not the least noticeable among the religious groups of Hinduism are the many sects that teach incarna-

tion and *bhakti*; and in many ways they are the most healthy of all the groups within the religion. The theology of these systems is usually very crude; yet we should acknowledge that each one aims at theism, at spirituality and an improved morality. It is clear from the literature that multitudes of men from every class have been greatly helped in their religious life by the doctrine of *bhakti*, a passion of devotion toward the Lord of the sect. This doctrine was usually associated with some rudimentary idea of salvation by faith.

There are three general considerations which ought not to be overlooked in seeking to estimate the value of Hinduism.

The first is this, that the ascetic, philosophic and *bhakti* movements were clearly inspired by spiritual motives and aspirations. They were founded by men who were not satisfied with the ordinary Hinduism of the family, the priest and the temple, men who had a passionate desire for release from the bondage of the world, for knowledge of God, for some sort of living fellowship with the Divine. The literature of these movements and the institutions they have created are clear proof of the lofty aims and the self-sacrificing purpose of the great leaders.

The Success of Hinduism

The second point to be noted is the tremendous success which the Hindu scheme as a whole has won in India. The Aryan immigrants were but as a small quantity of leaven amid the thronging tribes of the Indian peninsula. Yet the Brahmans, with their social and theological system, organized practically the whole population, covered the peninsula with their

civilization, gave the people a certain standard of moral life and character and the consciousness of belonging to a great system and a great people. It is also certain that, apart from the tenacity and strength of the caste and family system of Hinduism, the Hindu people in later ages would have been cut to pieces and ground to powder by the successive invasions from Central Asia. Instead of losing their identity and their culture, they finally absorbed every group of foreigners except monotheists.

Thirdly, surely no Christian can study Hinduism without being stirred to his very depths a thousand times with the consciousness that most of the forms of this extraordinary religion are essentially, eternally right, in spite of all the degradation with which they are filled. The cult of the Persian Mithra, which won such remarkable success in the Roman army, had so many points of resemblance to Christianity that the early Christians declared that it must have been invented by the devil for the purpose of entrapping souls. The resemblance between Hinduism and Christianity is in many ways far deeper and more real. In form, at least, one can find as many parallels in Hinduism to Christianity as in ancient Judaism. How powerful, then, must be the influence of these forms upon the minds of Hindus.

The Errors of Hinduism

We now reverse the shield and begin to look at numerous details in Hindu life and worship which have not yet come within our survey.

(a) We begin with this, that altho the forms of the Hindu system are admirable in many ways, the contents

are simply pagan. The ceremonial of the daily prayers, of the domestic sacraments, of the temple worship and of the great festivals is purely external, the value of the whole depending on the ritual correctness of word and deed.

The worship of the people is idolatrous from beginning to end. This is true, even of the followers of the philosophies, of modern ascetics, and of the *Bhakti* sects as well. Worship is not offered to the incomprehensible *Atman*, the impersonal God of Hindu philosophy. It is Kali, Siva, Rama, Krishna, Ganesa, Hanuman, or some other member of the innumerable pantheon that is adored. The divinity is believed to be present in the image; to the god present in the image the Hindu offers his worship and his oblation; to him he makes his petition. This cult is identical both in spirit and in method with the use of images among the ancient Babylonians, Egyptians, Greeks and Romans. To say that it is not idolatry is simply a gross misuse of language.

Those who have not wandered about India and watched the people at their devotions can have little idea how monstrous and degrading the objects of worship are. While all the great gods are represented as anthropomorphic, there is scarcely one of them that has not some monstrous feature; and the vast majority of the objects of Hindu worship are not even human: they are animals, demons, devils, evil spirits, stones, trees and such like. There is one other fact that must be frankly stated here. The commonest of all objects of worship throughout India is the *lingam* of Siva. We are told by competent

men that this symbol suggests no evil passion or unclean idea to the worshippers, and that statement must be accepted as far as possible; yet the fact remains that India is the last remaining civilized country that worships a phallic symbol to-day. These objects of worship were once almost universal throughout the world, but with the spread of civilization they have disappeared. There were abundance of such things in Japan sixty years ago; but when the awakening came they were swept out of existence. It is scarcely comprehensible how the modern Hindu can have his little daughter go to the temple and be taught the meaning of what she sees in the shrines of Siva. No amount of philosophic mystification can whitewash this horrible practise.

There is much actual licentiousness wrapt up in the literature and religion of India. Large parts of the Sanskrit *Mahabharata* are foul in the extreme, and certain of the vernacular versions of both epics are exceedingly immoral. A great deal of the literature of Krishnaism is erotic and very unclean. Many of the Tantras are unfit for publication. We do not refer to casual references to sexual matters such as are found in the greatest literature of all nations, but to narratives filled with sensualism and evil suggestion. It is no wonder, therefore, that one group of the Saktas who use the Tantras and certain Krishnaite sects make sexual immorality a part of their worship. These facts about the literature make one external fact less amazing than it would otherwise be, namely this, that there are attached to most of the great temples of southern India bands of prostitutes who are known as

servants of the god, and who do now and then take part in the worship with song and dance, but whose real occupation is very different. Scouts are sent out throughout the country to seek out and buy, for this horrible life, girl babies who are not wanted where they have been born.

There are a number of customs prescribed in the inspired legal literature of Hinduism and still practised in every Hindu household, which are simply savage survivals. For example, a dead body, a new-born child and its mother, must not be touched, as they are unclean and will pollute any person who touches them. For this reason, when a pregnant woman's time comes, she is placed in some shed or barn never used for human habitation, or in a hut specially erected for the purpose, and is not allowed to enter any room of the house until a certain number of days have elapsed. In the funeral service a ball of rice and honey is offered, which the spirit of the dead man is believed to eat, and from which he is believed to develop the material body which he requires in the other world. In the memorial services for the dead, a similar ball is offered to the spirit of each departed ancestor. All this is pure savage superstition. The contents of the traditional Hindu system are pagan.

(b) While the *Bhakti* sects of modern time are probably the noblest products of the Hindu spirit, yet their system is altogether impossible to modern minds. The power which the incarnations of Vishnu or the theophanies of Siva exercise over the hearts of modern Hindus arises altogether from the belief that they are historical, from the conviction that

Vishnu and Siva actually appeared in human life. Yet even the tales of Krishna and Rama as *avatars* of Vishnu, by far the noblest parts of Vishnuism, are mythological from beginning to end. Every scholar acknowledges the fact. The question is never even discust.

Again, these systems are hopelessly vicious in this way, that no one of them is a true monotheism. Siva or Vishnu, Rama or Krishna, whichever it may be, is simply one of the multitude of Hindu gods, selected by a certain sect, and by them raised to the dignity of the Supreme. But while one sect acclaims Krishna, another shouts in favor of Rama, and a third crowns Siva; and whichever is raised to the proud position, his wife and children share his glory, and all the other gods of the Hindu pantheon retain their old positions around him, and are recognized as his friends and relatives. Honored modern scholars have deliberately used the word monotheism of one or other of these systems. We would respectfully submit that, from the point of view of honest thinking, that is a very grave misuse of language. The fact that idolatry is found in every *Bhakti* sect is further proof, if proof were needed, that we have here no true monotheism, but merely a rearrangement of the divinities of Hindu polytheism.

(c) Similarly the great aims which gave birth to Hindu asceticism and philosophy do not save these systems from fatal defects which make them totally unfit for acceptance to-day. If the ideas which underlie the Vedanta and the life of ancient Hindu monks were really, actually, true, we should be driven, by the sheer necessity of honest logic, to demand that

all marriage should cease, that all men, women and children should give up family and social life, should retire to the deserts and forests, and live in complete renunciation of society, civilization, business, art, and worship, until the human race had vanished from the face of our planet. Either the implications of the Vedanta and the ideals of Hindu asceticism are true, and therefore healthy for every human being, or else they are false.

There is one fact which is quite sufficient to destroy absolutely the claim of the Vedanta to be worthy of comparison with Christianity. The God of the Vedanta is outside and above morality. To the ancient mind this seemed to be an essential element in the conception of the Absolute. To speak of the eternal God as moral would have seemed to the early Hindu to be a degradation of the Supreme to the level of a man. But Judaism and Christianity have given the world from revelation that which the philosophers were never able to give from speculation, the concept of the Supreme as essentially moral and the source of the moral law. To accept to-day a theology which does not contain that priceless element would be as absurd as to accept a science which does not insist upon the constant consultation of nature.

(d) It is of the greatest importance to realize that the grievous wrongs which the Hindu family system imposes on women are not external abuses which can be readily removed by a slight reform. The Hindu family is founded on ancestor worship, which in every land has made the father the lord of the family and has depreciated woman. This is the ancient

poison which has worked through all the centuries in the Hindu family, producing in turn polygamy, infanticide, the refusal of education to girls, child marriage, the prohibition of widow marriage, the burning of widows, and the zenana system.

(e) The frightful wrongs of caste, which are now so widely recognized as immoral and inimical to national life by Hindus, similarly spring from the very center of the Hindu system. It is in the doctrine of transmigration that the conception of caste finds its ground. According to that doctrine, men, when they return to the world, are at many various stages of spiritual progress, and the caste into which each is born is precisely the social stage for which his spiritual condition fits him. Thus, you can not root out the caste system, with all its inhuman abuses, until you have rooted out transmigration.

Final Conclusions

We are thus brought to two final conclusions with regard to this really great and fascinating religion. The first is that the Hindu system, as a system, is hopelessly pagan through and through, fast bound to ritualistic polytheism, idolatry and savage superstition, and yet that this hopeless system is shot through and through with innumerable lines of light, which have helped to guide myriads of souls throughout the centuries, and which as honest men we must acknowledge and give their legitimate place to.

The second conclusion is that asceticism, philosophy, and the modern *Bhakti* sects have each and all arisen in response to a passionate desire for a truly spiritual religion, and have

each displayed an amount of spiritual wealth, but that all are to-day complete failures, because they have not risen above the primeval conception of God as nonmoral, and have not shaken themselves free from the ancient Brahmanical system with its poisonous doctrines of transmigration and ancestor-worship and its myriad pagan elements.

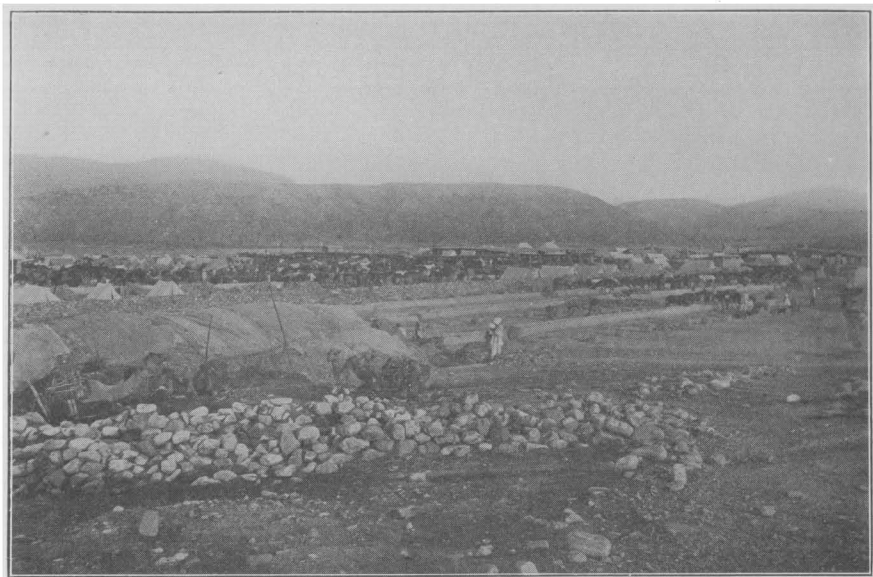
Hinduism every clear-eyed scholar acknowledges to be a very great religion; yet it is hopelessly unfit for the modern world or for man's highest needs. Nothing can save it from destruction. But while we unhesitatingly condemn it as unfit for modern men, we ought as frankly to acknowledge that the ancient system could scarcely have been other than it was. The Brahmans built amazing well with the materials they had: it was scarcely their fault that better materials were not available.

While Hinduism is destined to pass away, it will not disappear completely. Modern investigation has taught us that a change of religion never makes a complete break. There is always continuity of religious life in some degree. It is impossible to destroy men's minds and to recreate them in a new shape. However potent the new faith may be, it has to work with the men who were created by the old system. Especially in the case of a really mighty and pervasive religion, such as Hinduism is, it would be folly to expect that it will not color the future faith of the country. Nor ought we to desire such a thing. God does not desire to iron the human race flat, to smooth out all national differences, to make men by

the gross after a pattern. Further, the real truth that is in Hinduism ought to be preserved; and the powerful inspiration of the saints and heroes of former times must be saved for the people of India.

Strangely enough, as soon as we begin to think of Christianity alongside of Hinduism, a most remarkable correspondence begins to make itself felt. Nearly all the forms of ancient Hindu life reappear, transfigured, in Christianity. There is not a spiritual aspiration expressed in the Upanishads, in the philosophies, in asceticism, or in the *Bhakti* theologies, that does not find perfect spiritual satisfaction in Jesus Christ. While His Spirit will tolerate nothing that is unworthy of His Heavenly Father and the high destiny of His human brothers, He can take the nobiest elements of Hindu thought and fill them with a spiritual content which will satisfy the thirst of India, unquenched so long.

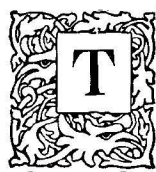
The correspondence between the two faiths is very remarkable. There are points of contact, it is true, between Mohammedanism and Hinduism, but they are trivial compared with the relationships between the Gospel of Christ and the higher ideals of India. The human mind and human needs are everywhere one. The Hindu people, who possess remarkable religious gifts, have worked out into society and theology far more fully than any other people the essential religious aspirations of the human mind. Christianity is the one faith which can give final spiritual satisfaction to those needs of man which have received such vivid expression in Hinduism.



THE BRITISH MILITARY CAMP NEAR BANNU, ON THE BORDER OF AFGHANISTAN

MEDICAL EXPERIENCES ON THE AFGHAN FRONTIER

BY DR. T. L. PENNELL, BANNU, U. W. F. P., INDIA
 Author of "Among the Wild Tribes of the Afghan Frontier"



TWO British officers were on the march in the Tochi Valley, in July, 1911. This valley is one of those highroads of commerce which connect Central Asia and Afghanistan with British India. The tribes on the neighboring mountains are independent and have never acknowledged allegiance to any ruler. The British have, however, built a good metalled cart-road along the valley, and have established military posts from the point where the valley first leaves the plains of India up to the head of the pass, eighty miles farther on, and 5,000 feet higher up. Here they administer the valley area, not exactly according to the penal code of India, but by the compromise of allowing the tribes

considerable freedom in the matter of managing their own affairs according to tradition while restraining them from tribal warfare, and from the grosser crimes of murder and highway robbery.

One of the two officers mentioned was the engineer in charge of the road, and with him was a Hindu sub-overseer. Along the road were gangs of coolies at work repairing the damage done by the rains and the mountain streams. These coolies were drawn from the tribes of the valley itself, and from neighboring tribes of fanatical Afghans, whose mullahs were constantly filling their minds with religious hatred and were teaching them that the murder of a Christian officer would be a most meritorious act, and that if they themselves should lose their lives in

consequence, an immediate entrance into the joys of Paradise was awaiting them.

As the officers made their tour of inspection a coolie would often run up to the engineer in charge of the road with a petition for the removal of some real or imagined grievance, or for some pay kept back by an unscrupulous contractor, or for an increase of pay.

The two officers were in a cart, the engineer and his overseer seated behind, and when they saw one of the workers on the road running after them they thought one of these motives had actuated some petitioner. The engineer, therefore, ordered the coachman to stop the cart. It was only when the man had overtaken them that the engineer saw a long Afghan knife flash out from under the man's cloak as he made a lunge at him. There was no time to draw the revolver which was lying by his side on the seat of the cart, but a kick out into the man's face parried the blow. In another moment the Hindu overseer (who had been a student in the Bannu School) had leapt out of his seat on top of the man, and they fell together into the roadway, the Afghan underneath. There they lay for a moment grappling with each other. The two English officers jumped down, seized and pinioned the man, but the Hindu lay motionless; they raised him and found to their dismay a gaping wound on the right side, where the assassin's knife had pierced the overseer's liver and inflicted a mortal wound. They lifted him tenderly into the cart, but before they could reach the post and obtain medical assistance life had fled and another

Hindu widow was left to weep in Bannu.

In this episode we have an example of the old fanaticism still burning in the hearts of the Afghans in comparison with the new ideals growing up in the minds of those who have learned "the larger hope, the kinder hand," and who in the comradeship of East and West have been ready to risk and lose their own lives for the Christians, whom at one time they misunderstood and hated.

How are our frontier missions striving to bring about this change?

Ring out the slowly dying cause
And ancient forms of party strife;
Ring in the nobler modes of life
With sweeter manners, purer laws.

The old trinity of "teaching, preaching, and healing" are now, as ever, the marching orders of the Christian missionary, but the outward forms in which these are carried out vary with place and time. The teaching is focused in our schools, the healing in our hospitals and medical work, and preaching pervades both, besides being used in the bazaars of the cities, or in itinerating among the villages of the plain and in the scattered hamlets of the hills.

But underlying all is one great principle, that of contact. The mere mechanical contact of master with pupil, of doctor with patient, leads to nothing and bears no fruit in the spiritual sphere, but there is the closer, more vital, contact of heart to heart, of one living, throbbing, sympathizing spirit touched with the love of Christ, fired with the Spirit of God, with a longing, hoping, hungry soul, for whom Christ yearns and for whom He died. School work, hospital ward work, itineration, dis-



PATIENTS WAITING OUTSIDE THE OPERATING ROOM AT BANNU

pensing and preaching are all valuable because fraught with opportunities of this kind. In the school-room and the wards the barrier that parts soul from soul disappears like a wall of ice in the dog days, and the heart makes known its needs and aspirations. How constantly we missionaries are reminded that the outward mechanisms of our work are useless, or mere encumbrances unless the Spirit of God is thus working from heart to heart and thus drawing all to Himself! How humiliating this thought is to our human pride when we feel that unless our own hearts are in tune with the great God of Love, and unless our lives are fashioned after Him who took upon Himself the form of a servant, that He might bear our shame, then we are hindrances to the progress of His Kingdom, however crowded our high

schools and colleges, however successful our medical work!

The Afghans have a tradition that one of their ancestors having sinned, God saw fit to punish him with a ban that should descend to all his generations. "From this time forth there will always be discord in your family." "How, then," ask the Afghans, "can you expect us to forego the blood feuds and tribal quarrels which decimate our young men and weaken our nation before its enemies? It is all ordained by fate."

A certain tribe on the Bannu border lost a camel last spring. They traced the footprints along the riverbeds, through the jungles, over the mountain sides, till they came to the lands of the next tribe. Here they lost it. In such a case it becomes the duty of that tribe either to follow up the trace into the lands of some

other tribe, or to deliver up the camel or its value in cash. In this case the tribe denied all responsibility, and refused compensation. The trackers left, vowing retaliation. On the way back they passed a woman of the recalcitrant tribe gathering firewood. They seized her and carried her off. The news soon spread and the warriors of her tribe seized their rifles, buckled on their cartridge belts, and started in pursuit. They reached a ridge overlooking a ravine on the other side of which were the trackers making off with the woman. Both sides took cover and opened fire. One of the trackers fell dead, shot through the head; his brother, standing by him, took aim at the man who had shot him, and shattered his shoulder. Two more of the trackers were shot, one through the side and one through the leg. They then left the woman and carried off their dead and wounded.

The next morning a blood-stained litter was brought into the mission hospital by a party of travel-worn tribesmen; on it was the man with a shattered shoulder. He had a terrible wound, but we hoped to save the arm, and soon the wounded man and his attendants were comfortably housed in one of our "family wards." The wound was cleaned and dressed and some medicine was administered to relieve the excessive pain, made so much worse by a night-long journey over rough mountain roads.

The next morning another party arrived with two litters, containing the two wounded men of the other tribe. Their wounds were not so serious as that of the first man, but one of their number had been killed. If the man with the shattered shoul-

der died they were willing to compound for the wounded by a money payment. If not—then blood for blood.

It is one of the articles in the tribal code of honor that the mission hospital is neutral ground, on which there must be no retaliation. Still Pathans are quick-tempered, and when they come to words swords are soon drawn, so we thought better to put the other wounded in a remote part of the hospital, where they would not see much of the first party. The last two arrivals soon recovered and were discharged, but it was not until after months of suffering and fever that the broken shoulder mended and we were able to discharge the man with a fairly useful arm.

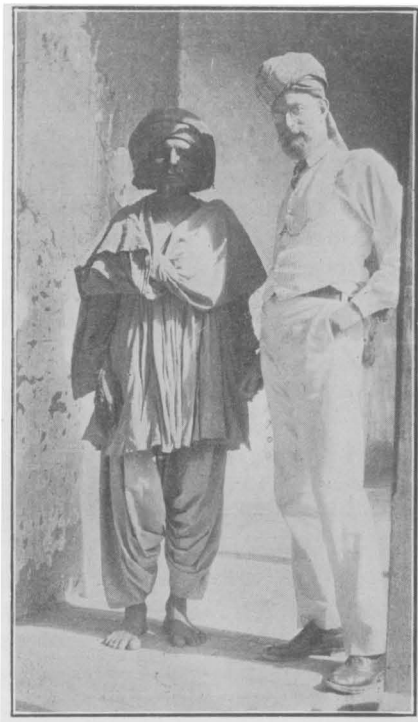
As each of the wounded had several stalwarts to attend and nurse him, we had many opportunities of preaching the Gospel to the men of those two tribes, men who would have scorned to listen to it but for the mission hospital. Here their hearts were softened, and they promised to lay aside their animosities at least for a season, and before the last man left the hospital we had the satisfaction of knowing that the two tribes were once more, at least outwardly, on a friendly footing.

On another occasion of tribal warfare, one side brought their wounded down to Bannu, where they were admitted to our wards, but the other side, on hearing this, were unwilling to run the risk of being treated in such close proximity to their foes. They wished, however, to be under our care, so they took their wounded to our outstation at Thal, where they were admitted into the Lord Roberts

Hospital. On the occasions of our visits there they would slyly ask after the progress of the wounded foes, inwardly hoping that mortification or lockjaw or some such thing might have supervened, and asking with feeling, "Have you not had to amputate so-and-so's leg?" another chiming in with "It was I who shot him."

In the autumn of 1907 a fine, stalwart Wazir was brought to the Bannu Mission Hospital in a pitiable state; both of his eyes had been slashed out and utterly blinded with a knife. His story was that his enemies came on him unexpectedly in his cottage one day, beat his wife into insensibility, tied him to a bed, and then deliberately destroyed his eyes with a knife. His wife came to the hospital with him, suffering from severe contusions and some broken ribs, and we put them both into one of our small "family wards"—so called because father, mother, and children, if there be any, can all stop together for treatment. It was painful to have to tell him that he would never see again, and still more painful to hear him as he piteously said, "O, sahib, if you can give me some sight only just long enough to go and shoot my enemy, then I shall be satisfied to be blind all the rest of my life." It could not be. His lot would probably become that of the numerous blind beggars that throng Eastern bazaars, for who would plow his land now, or speak for him in the village council? From pure pity we kept him a few weeks that he might hear the story of the Gospel, of good will and forgiveness, but he would shake his head and sigh, "No, that teaching is not for us. What I want is revenge—revenge!" This

story, which is related in my book,* is repeated here because the poor man has just returned to see me, and



DR. PENNELL AND THE AFGHAN WHO WAS BLINDED BY HIS ENEMIES

I had his photograph taken on the hospital veranda. He is resigned, but still laments that he has no son to revenge his loss.

A few months back a Wazir mountaineer was carried down to our hospital on a bed, with severe fractures of the right arm and right thigh. Some Mahud robbers had fallen on the village flocks and driven some of them away. Alarm was given in the village, and a party set off in pursuit. This man was one of the pursuers, and in his haste he had left his rifle and had taken only

* "Among the Wild Tribes of the Afghan Frontier," Chapter V.

a sword. They came up with the marauders, who promptly took cover behind some rocks, and opened a fusillade. He was shot in the arm, and the sword fell to the ground. He picked it up with the left arm, and dashed on to the rocks, where the enemy was in hiding, but before he could reach them another shot shattered his thigh, and he fell helplessly to the ground. As soon as his fellow villagers found leisure from the pursuit, they brought him in to us, hoping he would still be fit to fight another day.

The Bannu Mission has not been without some remarkable converts. Some are working with us, some are holding government appointments, one was martyred for his faith, all have suffered to a greater or less degree for it. Some have gone out to foreign lands to preach the Gospel which once they despised. Others, sad to relate, have stood for a while, but when persecution came, have fallen away and apostatized.

One recent convert, we hope, may some day become an apostle to his own people. M. A. K. was a mullah, and the Imám (priest) of a town not far from Bannu. Unlike a majority of the mullahs, he studied the meaning of the text of the Gwí'a'n, and spent some thought on the significance of its teaching. He found that considerably more was said in that book in extolling Christ than in the praise of any other prophet, Mohammed included. He found the epithet of "Spirit of God" given to Christ, while Mohammed received the epithet of merely "Prophet of God," and the other great prophets similarly came far below Christ in their appellations. All this seemed to his

mind inconsistent with the attitude of Mohammedans toward Christ and the Gospel. Before making his difficulties known to us he came several times to listen to the preaching in the out-patient department of the hospital. Then he asked for a Gospel, and came for instruction. He was so quickly entranced by the life of Christ, and so rapidly threw off the prejudices of Islam, that we were very soon able to admit him as a catechumen. He seemed to make up his mind almost at once that he had solved the difficulties so long troubling him, and had found peace and happiness in the transcendence of Christ. He wrote to the people in whose mosque he had been officiating, telling them that he had given up Islam for Christ, and that they should arrange for another priest to read prayers for them. He would spend a great part of the day studying the New Testament, with all the zeal and interest of one who has just discovered a new treasure. He would have copies in Hindustani, Persian and Pushtu, comparing one with another, and using one to elucidate difficult passages in another, and when he came to a passage he could not understand, or a difficulty he could not solve, resorting straightway to me or the catechist for help. Even when busy in the hospital, or with visitors, one could not help putting aside one's work for a few minutes when one saw him coming up with beaming face and open book in hand; and his genuine delight when the passage had been satisfactorily explained and his sincere and simple faith were abundant reward.

After a few month's instruction we were able to accede to his earnest

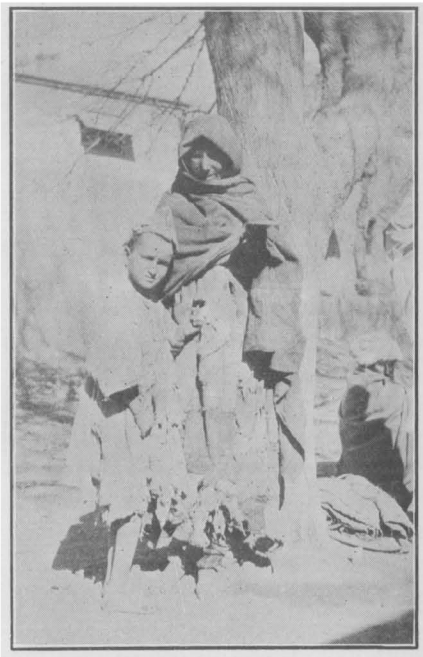
desire for baptism, and he dropt the name of Muhammad for that of Paulus, as we hoped that one day he might follow in the steps of that great apostle, and go forth to preach to his fellow countrymen.

He is now being prepared, not only by study, but in the school of persecution and hardship.

The life histories of many remarkable converts have been recorded in various missionary periodicals. There was Dilawer Khan, first a robber chieftain, then a native officer in the Regiment of Guides, and finally martyred in the snows of Chitral; there was Abdul Karim, a convert of Kandahar, who attempted to preach the Gospel in Afghanistan, but was imprisoned and tortured in Kandahar, and at last murdered near Kabul; there was Syed Bádsháh, a mullah of Brannu, who, after a short but faithful service, was murdered in his bed one night at Bannu; there was Nazirullah, a convert of Quetta, enticed across the frontier by his own relations, and then done to death; these and many others have suffered for their faith and not been ashamed, and have passed to their reward and the Master's "Well done!" There are many more now witnessing for their Lord, not only in the frontier mission stations on the borders of Afghanistan, but some, too, who have gone forth to other lands as Afghan missionaries of the Cross, to Burma, to Bengal, to the Persian Gulf, to Arabia, and even to East Africa.

There are two societies at present working on the Afghan frontier, the principal being the Church Missionary Society, which has large and fully equipped missions at Peshawur, Bannu, Dera Ismail Khan and Quetta,

as well as three or four outstations in connection with each of these. The Central Asian Mission has begun work at Mardin, in the Peshawur district. At each of these places there is a native church, composed



GUL KANINA AND HIS GRANDMOTHER

partly of Afghan converts and partly of Indians who have come up to these parts in either mission or government service.

Peshawur being the capital of the province, is the most fully equipped. It has a mission college, teaching up to the B.A. degree of the Punjab University, and there are four English graduates on its staff. There are mission high schools in Peshawur, Bannu, and Dera Ismail Khan. In these boys are prepared for the matriculation examination of the university. The largest school is at Bannu, in which more than 650 boys study. All these institutions have

hostels in connection with them, for students who come from the more distant parts of the district. They are under the direct supervision of European missionaries, and no greater opportunities could be afforded for influencing and educating the best spirits of the rising generation than the close contact of missionary and student in class-room, in playground, and in hostel.

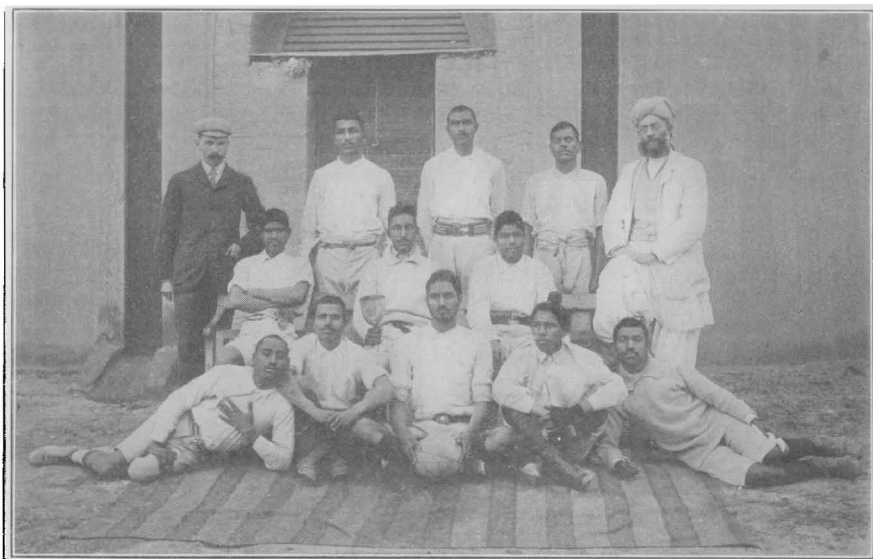
There are mission hospitals at Peshawur, Bannu, Dera Ismail Khan and Quetta, and subsidiary dispensaries at most of the outstations. At these hospitals during the year 1910 no less than 236,167 visits were paid by outpatients; 5,008 were treated as in-patients in the hospital wards, and 10,182 operations were performed. At all the hospitals at least one but generally several Gospel addresses are given daily to the outpatients, while those in the ward have the benefit of regular services and systematic teaching, not to speak of the atmosphere of Christian sympathy and service by which they are surrounded. Quite a large proportion of both in- and out-patients are men and women who have come from over the border, and from Afghanistan itself, for medical and surgical treatment. When these return to their far distant homes, they retail to their friends in town and village stories not only of the kind treatment they have received, but of the teaching they have heard. Others take back with them portions of Scripture in Pushtu or Persian, and these are read and studied privately in many a mosque and home. To do so publicly would mean persecution and loss, as the reader would come under suspicion of being a possible convert.

When work was first started on this frontier it was difficult if not perilous for the missionary to itinerate in the villages. Now matters have so far changed that a medical missionary at least gets a cordial welcome wherever he goes. Almost any village that we enter is the home of some of our old patients, and one or other of these comes running out to meet us, and becomes our guard and our guide, and even our host, as long as we care to stop there. Moreover, he will gain a hearing from the other people for our message, introducing us as old friends. Our hospital in Bannu was begun in the autumn of 1893 with a small ward for twelve patients. Work rapidly increased, and patients flocked in from every quarter, and we gradually added to our accommodations as funds permitted, till, at the present time, we have beds for seventy patients. So far, however, is this from adequately meeting our wants, that during a good part of last winter we had as many as 150 patients in the hospital at one time, and this altho we refused cases that were not really urgent, admitting only those that required operation, or had come from great distances. Besides this, some of our old wards were cheaply built of mud-brick for temporary necessity, and urgently require rebuilding. We have prepared plans and estimates for new wards to cost £2,000 (\$10,000). The Church Missionary Society is totally unable to give any assistance toward these buildings, as, owing to its present financial difficulties, it is even curtailing its grants to existing work. We are, therefore, compelled to appeal for this sum to those interested in our mission.

When this building is ready, our women patients will be able to be housed in an entirely separate building, and this of itself will bring us many women who can not now come to a hospital where complete "purdah" arrangements are not carried out. It is often heartrending to be

door is opened to Afghanistan itself and to other countries also.

In some places, where people are richer and more civilized than in Bannu, medical missionaries are able largely to support their work through their fees. In Bannu we encourage those who are able, to pay for their



A FOOTBALL TEAM IN THE CHURCH MISSION HIGH SCHOOL, BANNU

compelled to turn away patients through want of space, and when our wards are completed we hope that the influence of our hospital on both sides of the border will be much increased. Moreover, our base hospitals are training grounds for converts and other agents whom we are preparing to become missionaries to their own people, and, as soon as the

medical attendance or treatment; but even so, the amount that we are able to raise is quite inadequate. The people, on the whole, are poor, and the hill tribes have never been in the habit of paying for their requirements, tho sometimes grateful patients bring gifts in kind, as wheat, flour, eggs, fruit, and milk, which are used in the hospital commissariat.

PRAYER HUNG UP IN OPERATING-ROOM OF A CHINESE MISSION HOSPITAL

"All powerful Lord of Heaven! This Thy child who is before Thee is sick. We, Thy servants, ask Thee for skilful hands and for wisdom to relieve his pain and cure his body, in order that some day he may understand the love and mercy of his Heavenly Father and return thanks to Thee and come to serve Thee. We ask it all in the name of Jesus Christ the Savior. Amen!"—*L. M. S.*

MISSIONS AND GOVERNMENT IN INDIA

BY B. C. BARBER

General Secretary of the Y. M. C. A., Calcutta



NE may wonder that a man like Lord Curzon should say that the East was unlikely to accept Christianity because the religions of

Asia gave an intelligible theory of the revelations of God to man which satisfied the Oriental, and that there was something in Christianity hostile to the self-consciousness of the East. We are very glad, however, that he did not say this as an Indian official. Other words of this same ruler while in India came perilously near violating the principle of religious neutrality, but it is not often that officials can be so accused. On the other hand, men in high position have recognized the great value of the work of the missionary. So great an authority as a Secretary of State once wrote in his report: "Missionaries have frequently address the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws." Sir Andrew Fraser says, "To me it has always appeared intensely unsatisfactory to find a government officer and a missionary standing aloof from one another and regarding one another with suspicion and dislike." But this attitude is the exception, and on the whole most cordial relations prevail.

But that *ideal* relations or conditions do not exist is clear.

Religious Neutrality

The Edinburgh commission suggests a "searching inquiry" into this point. Does it or do we wish to recede from the position taken up by the late

Queen in her Proclamation of 1858, which says: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

Thus, government officers are forbidden to use their official position in aid of any religious propaganda, and most missionaries approve of this principle. Sir Andrew Fraser, in his new book, "India's Rajahs and Ryots," refers to it thus: "I have never consciously favored Christian or Hindu or Mohammedan for his creed, and I have never used my official influence in any way to undermine or change the faith of any man. But I have never regarded the principle of neutrality as involving indifference or opposition to religion."

The opinion of such an eminent official as Sir John Lawrence will be worth listening to: "It is not possible to introduce Western learning and science into India without leading its people to throw off their faith. If this position be correct surely we are bound to give them facilities for acquiring a knowledge of the true

faith." . . . "We believe that the Bible is true, that it is the only means of salvation. Surely we should lend our influence in making it known to our subjects. . . . In respect to teaching the Bible in government schools and colleges, such teaching ought to be offered to all those who may be willing to receive it. But we ought not to render attendance on such Bible classes compulsory or obligatory."

Such an idea as this is not an antiquated one, for Sir Mackworth Young, in a lenten address on foreign missions, in Cornhill, in 1902, speaking of the reason why in God's providence such power had been given to the British in the East, said: "No true believer in Jesus Christ will fail to give the reply—that Christ may be made known through the length and breadth of the land. India has been subordinated to us in order that we may communicate to her the secret of our own preeminence."

These few words are sufficiently weighty to show that all were not and are not of one mind with regard to neutrality, and that a fairly liberal interpretation might with justice be placed upon the law. The policy of religious neutrality was inherited from the Old John Company of previous days. This was, however, more in theory than practise, for the government of India as late as 1840 was contributing Rs. 53,000 annually to the Puri Temple, and helped by grants in many other cases. From a Christian memorial presented to Parliament in 1857 we find that idolatry was subsidized, some of its immodest rites attended by government officials as the nautch is even to-day, and caste arrangements recognized

for administering justice. In many ways they were distinctly not neutral but favored the heathen religions and discriminated against Christianity. One would like to say this attitude has long since passed away, but it is not beyond the memory of many of us here to-night when a high official in India on more than one occasion urged the adherents of nonchristian religions to stick to their old religious beliefs. Of such neutrality, it has been said that it stands up so straight that it leans over backward. "The reiteration and enforcement of neutrality has been good if only to do away with favoritism to nonchristian religions." For my own part I have often tried to imagine where India would be to-day if there had been no neutral position, and if Christian rulers had governed as if they recognized the great benefits which had accrued to the British Empire or other Christian countries from accepting Christianity. I believe India herself would have welcomed a less neutral attitude than that which she has experienced at our hands.

The Educational Situation

The Government has been unable to do all it desired for the education of the people, owing to lack of funds. Many missions, as well as private individuals, have been willing to co-operate with government in this regard, and to expend large sums of money in permanent equipment and recurring expenses for the privilege of making education an end in itself as well as a means to the end of imparting religious instruction and of building up character in the youth of India. The government has hitherto welcomed this help and has made

grants-in-aid to such institutions, enabling them in many cases to do a very efficient work. All such institutions have been under government inspection, but have been left entirely free with regard to religious instruction.

Thirty years after the Despatch of 1854, when the Commission of 1882 made its report, the Government was more in favor of private Indian effort as opposed to missionary agency. A strong reason set forth for withdrawing was that private effort could introduce religious instruction which was strongly desired. But it seems to me that to say "that withdrawal of departmental agency should not take place in favor of missionary bodies" is an unjust discrimination against the Christian religion and a violation of the principle of neutrality. Lord Curzon's Reform Policy of 1904 reaffirms the policy of withdrawal, but adds: "The Government of India at the same time recognize the extreme importance of the principle that in each branch of education, government should maintain a limited number of institutions, both as models for private enterprise to follow and in order to uphold a high standard of education." Many have grave fears that this is contrary in its actual operation to the policy of withdrawal, and that it may prove a great menace to missionary education. As a matter of fact, government seems to be changing front in many points which will make it distinctly harder for missionary effort. In the Madras Presidency, the government declared their purpose to take over from district and municipal boards the management of nineteen secondary schools and to make them

model high schools. This, they affirm, is to be the *beginning* of a scheme which will be applied to every district of the Presidency. Such a plan will mean (1) the prevention of cooperation and the discouragement of private effort by drawing away pupils to these model high schools. Thus, government becomes a competitor and not a helper; (2) it will require a very large increase in expenditure and will benefit a comparatively small proportion. Missionary education is only half as expensive as that given in government institutions; (3) it will prevent the imparting of religious instruction since government must remain neutral. Sir Arthur Lawley, Governor of Madras, said in December last, at the opening of the new C. L. S. building in Madras, "I may say that we look upon missionaries in this country as our stalwart and valuable allies in that great branch of administration which is exciting so much interest just now, viz., Education." Other officials have affirmed their warm feeling for missionary education and missionary work, but notwithstanding all this we need to be watchful that our birthright is not divided or snatched away altogether. Government control is growing, and, from all indications, will continue to do so. As Indians are given greater power in legislative concerns the rights and privileges of missions may be curtailed. As educational reforms are making for greater efficiency the enlarged expenditure is being thrust in too great a proportion upon the mission school.

One word with regard to teaching religious and ethical ideals in schools and colleges. Neither government,

nor Hindus, nor Mohammedans are satisfied with neutrality. Students are given to insubordination, to taking part in politics, and, in many instances, to immorality, and it is felt by many that the absence of religious instruction is in large part responsible for this. Government may overcome it from the ethical side by care in the selection of trained teachers, a high standard of discipline, by well-managed hostels, by carefully selected text-books, and by closer association of teachers and pupils in their every-day life. Private agencies are not to be interfered with in religious instruction, and for this reason they should be encouraged and aided in every possible way. Up to the present time only Christian institutions have introduced such instruction to any extent, but a perusal of the report of the Allahabad Educational Conference, held in February of this year, shows considerable concern from our coreligionists in India, and this agitation ought to produce a healthful atmosphere.

Disabilities of Indian Christians

When a man in India gives up his ancestral religion, he usually becomes the subject of intense and bitter persecution. It is most difficult to get at or prevent this persecution, for the method, which rarely exceeds the bounds of the law, is petty and underhanded, but effectual, nevertheless. A man in an office whose superior is a Hindu is almost sure to lose his post; if in business he is boycotted; if in a hospital he sometimes suffers indignities; his servants desert him; he is looked upon with scorn, shunned and slighted for having broken faith with his old religion.

Here little can be done and the Christian must suffer, and show by his calm fortitude the superiority of his adopted religion, at the same time by his suffering, gaining in strength and character.

But there is a disability graver still which he must suffer, even tho he dwells under a government strictly Christian in character. British India has its own laws and legislative bodies, but in many departments of law, such as inheritance and succession of property, adoption, marriage and divorce, the great mass of the population, both Hindu and Mohammedan, are governed by the laws of their own. For this reason the Indian Christian finds it difficult to obtain redress. Tho government has passed some laws relating to these questions with the Christian's rights in view, others from the nonchristian standpoint have been recognized by the government and legislative councils. Missionaries should make such representations as will secure to Christians all the protection, rights and privileges of law-abiding citizens. A recent case in Moradabad of the right of Christians to draw water from a public well serves as an illustration. Before baptism they had had the use of the well. Two years afterward they were denied the right to use water, and when they attempted it, force was used. The case was taken to the courts, and after a good deal of trouble and expense the magistrate decided in favor of the Christians. Missionaries should familiarize themselves with the law, and protect those whom they receive into the Church in rights which are without question theirs; if privileges are curtailed they should

take steps to secure larger freedom. It is well to allow the Church to gain strength by suffering, but it is better to provide just, equal and righteous laws under which to live.

A Mission's Consul

A mission's consul would be very useful to represent grievances or any other matters to government on the part of missionaries and mission boards.

Feudatory States

There are six hundred feudatory states in India, which range from ancient kingdoms down to petty estates. In some cases the rulers are kindly disposed to missionaries and their work, and the fullest toleration is permitted. In others, they are persecuted and harassed, converts suffer, and it is difficult or impossible to secure rights of purchasing property and building necessary structures to carry on their work. This attitude is probably due to fear that their authority may be undermined, but they soon learn that missionaries are not there for political purposes and that they teach observance of rule and order. These states are indirectly under the British Government, but the authorities will not interfere except when gross injustice demands it. Missionaries, too, are loath to call upon an outside power for redress or help, for this irritates the ruling prince and interferes with the dignity of his position. So missionaries would rather patiently wait until their work takes hold of such officials and secures for them quietly the rights they seek. Sometimes the British Government has forbidden missionaries to enter native states, which action can only be justified

under extraordinary circumstances, such as the possibility of bloodshed. Missionaries ought at least to have the same rights as merchants and traders, and they do not ask for special favors.

The time has certainly come when a careful investigation should be made into all cases where impartial treatment has been denied, and a strong representation made upon the subject in the form of a memorial asking for a declaration of policy. This is all the more needed now when such great changes are coming over the character of the Indian Government, both in regard to territory under the direct control of the British Government and also in the native States. The case of Nepal and Bhutan is different. They are not vassal states tho they may be influenced by the British Government. Here where entrance is forbidden, missionaries should be careful since they are likely to disturb the peace of people on both sides of the line. But the Government should not unduly prohibit the entrance of such civilizing forces, and missionaries should be on the lookout to make friends with, and to help, these people when opportunity arises.

Many other questions might be touched upon, but the time is gone. Missionaries in India have very much to be thankful for, and we may congratulate ourselves that the relations between missions and government, and between missionaries and individual government officials, are as cordial as they are. If more can be done as between the two for a higher efficiency in mission work and a speedier bringing of Christ to the people of India, it is our duty to do it.

AN EASY METHOD FOR INDIAN ILLITERATES

BY J. KNOWLES



IN the Indian Empire there are 200 languages. There are 50 alphabets—or, rather, syllabaries. To print these in the native scripts takes 20,000 different types. The types are most elaborate and complicated. Could Babel be worse? Could the adversary be supposed to raise a greater hindrance to missionary work? Learning to read is a task of years, learning to write is the labor of a lifetime, printing becomes almost an impossibility. What does it all mean from a missionary point of view?

There are only about fifty-three sounds in all the Indian languages put together, which require separate letters to distinguish them. In the main the majority of the sounds are common to all the languages of India, and also, as might be supposed, from the fact that Sanskrit, Greek and Latin are akin, common to Europe and America, Asia and Africa. In short, the main sounds are common to all languages. Then out of all the different methods of expressing sounds in writing the Roman letters have proved themselves the most efficient. To-day the Roman letters are known all over the world. These two facts give us a majority of common sounds and world-wide simple letters. Through the Babel of languages philology and phonology have been provided with a sphere of work for the world. So far has the study progressed that to-day thousands of Christians are being captivated by the idea of a world-wide language of the simplest character, suitable for the embodiment of all the learning of all

the world, and for international intercourse.

Out of all the methods of past times for handing down the knowledge of the past, the art of printing books has survived. Mexican cords, clay tablets, Egyptian papyrus, Indian palm leaves, have all yielded to manufactured paper. Now is the Church's opportunity. In a booklet entitled "Our Duty to India and Indian Illiterates," a complete scheme for making, reading, writing, and printing easier in India than anywhere in the world is set forth in detail. Briefly, the scheme is as follows:

As the ordinary Roman letters are not sufficient to express all the required Indian sounds, the phonotypic letters of Isaac Pitman and A. J. Ellis are added to them, with some roman letters for special Indian sounds. The result is a roman code of fifty-three letters, which suffice to furnish an accurate transliteration, or a practical phonetization, of all the languages, and all the dialects of the Indian Empire. An average of only 37 letters is required for any one vernacular. Of these, half the roman letters are so similar to the other roman letters with similar sounds that the task of learning to read becomes a light labor of mastering about twenty simple forms. No capitals being used, and the Indian languages being spelled phonetically, the result is the minimum of time to pupil and teacher. Ten simple half-hour lessons introduce the illiterate to the reading of the Gospel. The letters are taken three or four at a time, and with the first four letters the illiterate is shown

how letters combine into syllables and make words, and in five minutes he begins reading very familiar words. In seven lessons he is introduced to parables, and ten lessons complete the course. After that the reading of the Gospel begins.

Any one who can speak an Indian language and knows the ordinary Roman letters is able to read that Indian language in roman letters after five minutes' study. As there are over 1,125,000 in India "literate in English," there are plenty to teach the illiterate his letters. Further, any one who has learned to read English in phonetic print, following Pitman's phonetic alphabet, with Latin pronunciation of the vowels, will, after one lesson, be able to read any Indian vernacular so that tho he may not know a word of the vernacular, a hearer who does will understand what is being read.

As the same roman letters with the same sounds will be used for all the languages, a native will not only be able to teach an illiterate in his own vernacular, but he will be able to teach reading in the other vernaculars he may not be able to speak.*

The Baptist Missionary Society of England have taken the types and are going to begin in Oriya. The Scripture Gift Mission are also to issue Scripture texts. Why are the missionary and Bible societies so dif-

ficult to move? Why not make learning to read easier? Here we are at the twentieth century, and every mission using Roman letters as they should be used phonetically has not the least difficulty in teaching the Christians to read. We have India, with 2,660,000 Indian Christians, of whom 2,300,000 can not read a verse of the Bible in their own mother tongues. Do our leading wealthy Christians know, or are they indifferent?

Why does not the Christian Church demand that at least the *option* of the Bible be given in such letters? When I was in India one of the questions discust was whether before baptism a convert should be required to be able to read. It could not be insisted upon. But if the Bible were printed in twenty simple letters it would be a fair test of a convert's desire to be a Christian.

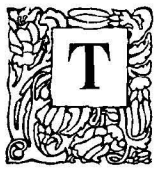
The Bible is being printed in Esperanto. Why does not some one offer a prize for the simplest method of teaching an illiterate to read his own mother tongue? Magazines go into ecstasies at the discovery of an old Greek inscription of 1600 B.C. in a syllabary made out of picture-writing. Is there one which will tell us the best method of teaching 278,000,000 illiterates to read in 200 languages? Let us have the very best method which can be obtained for using Roman letters for India and for China, and let us give these millions of illiterate Christians, and many more millions of illiterate non-Christians, the Scriptures which we so greatly value.

* The whole scheme can be printed on a postcard, and is printed, and Mr. J. Knowles will be glad to send one on receipt of stamped address. For complete details please read "Our Duty to India and Indian Illiterates," from Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C. (Postage fee, 7d.)

HENRY G. APPENZELLER, OF KOREA.

BY REV. WILLIAM ELLIOT GRIFFIS, D.D., LL.D., ITHACA, N. Y.

Author of "Korea," "The Hermit Nation," etc.



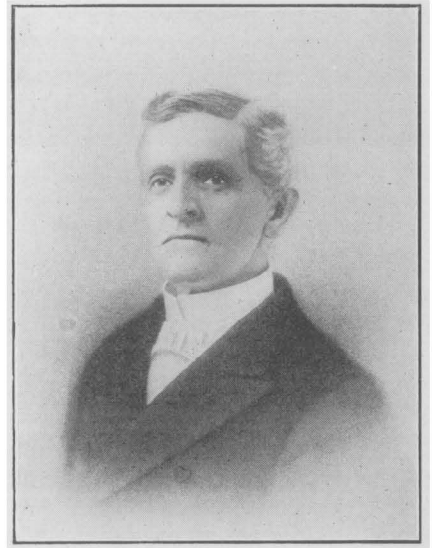
THE figure of the soldier dominates all literature. The knight, of outward panoply and inward vows—the flower of medieval Christendom—still sways the imagination. War may be improved off the face of the earth, as we all pray, but the warrior spirit will remain. The lure of danger will ever attract the brave. The marching orders of the Almighty Father—"replenish and subdue"—still urges man on to vaster issues. Short but imperative is the command of the great Captain—"Go."

Nobler than sword or lance are the weapons of love. More entrancing to the lover of his kind is the figure of the knightly soldier who dares all for Christ. To face difficulties, in order to save his fellow men, seems more to make the measure of a man than winning the laurels on bloody fields of battle. When to the elan of the charge is added the patient toil of the builder, and the trowel is handled as skilfully as the sword, we have indeed the ideal missionary.

Such seems the life of Henry Gerhard Appenzeller, when seen in the perspective of that quarter of a century which has made Korea, once in hermit obscurity, the most hopeful of all of our mission fields. To-day, when the prayers of a quarter of a million of native Christians have made a new Land of Morning Splendor, we join gladly in the shout of "Grace, grace unto it." It would be hard, indeed, to understand the Korean harvest of souls to-day, without the plow and harrow work, the seed-

sowing, the toil, peril, pain, and tearful prayers of the pioneers of 1885.

Henry Gerhard Appenzeller's spiritual cradle was in the (German) Reformed Church of the United States. Of Pennsylvania "Dutch"



HENRY GERHART APPENZELLER

stock, which includes the Swiss and other strains from the great Teutonic Fatherland, he was descended from the men of that Appenzell, in north-eastern Switzerland and of Alpine height, who by the labors of the early medieval Irish missionaries of St. Gall were led out of heathenism into Christian light. Of good omen is the name *Appenzell*, meaning the "abbot's cell." Yet by God's appointment, the American Appenzeller's religion was to be of another type. He was to go out of the cell, home, and seminary, into the world's broad harvest-field, even into a coun-

try then nearly unknown, "which he was afterward to receive as an inheritance. . . . But he obeyed, not knowing whither he went." To him the problems of the Gospel were not geographical, but human. "We have the same Gospel to preach, wherever God calls," he wrote in 1887 from Korea.

He was born at Soudertown, Montgomery County, Pa., February 5, 1858, and was converted in 1877, under the evangelistic labors of Mr. Fulton, at Westchester. He entered at twenty Franklin and Marshall College, in Lancaster, from which he was graduated in 1882. During his college course he became a Methodist, and under God his character received spiritual reenforcement, and new conduits and channels for a joyous spirit were opened and ever required outward expression of inward joy.

Appenzeller heard the call to the ministry of grace, and believing that the best way to learn how to preach was to preach, he served in a small mission in Lancaster. When the leaves were falling in 1882, he entered Drew Seminary. At Bolton and Green Village, N. J., he gave his Saturdays to pastoral work, and his Sundays to preaching. His Aquila and Priscilla were found in a dear old couple, of whom the latter was an elderly woman of God, whose hints to a young pastor and pulpiteer were worth more than minted eagles. Appenzeller, young or mature, was a Puritan in ethical and spiritual life, while ever a winsome *bon homme* to young and old. No wonder that in Korea he won, not only the "heathen"—but more wonderful, the mercantile Christians whose aid and sympathy

he enlisted. Would that all young missionaries were equally modest, winsome and wise!

Behold how, in the sparrow-watching of a Providence that creates a universe, a pebble of circumstance turns the course of a human life! Young Appenzeller had at first no special inward motive or outward lure to the foreign field. His idea was to labor at home. His roommate at Drew, now the Rev. Julian Wadsworth, of Providence, R. I., had, however, read a certain book, "Korea, the Hermit Nation." Becoming interested in the long forbidding and forbidden land, he offered himself for work there, when the century-barred gates, by the Shufeldt treaty of 1882, had been set slightly ajar. Reading and talking about the strange peninsula had a curious effect upon his fellow students. In the case of some, it made chairs sag because of long hours and the keen interest of chummy chat. Upon others the very name Korea seemed to furnish an escalator toward the door and floors above.

Appenzeller attended the student convention of the Inter-Seminary Alliance, at Hartford, Conn. There the missionary fire entered his bones. For overpowering domestic reasons, Wadsworth could not go abroad. Appenzeller sprang in the breach and seized the opportunity, proudly calling himself a "substitute." With his bride, Ella J. Dodge, he was soon in San Francisco, and on the eve of sailing was ordained by Bishop Fowler—even while, unknown to either, that bloody riot of December, 1884, had taken place in Seoul. This unchaining of popular passions left the legation of Japan in ashes, and

the corpses of her murdered people unburied and eaten by dogs in the streets, strewed the palace grounds with the dead of victims in the battle between the Nippon Islanders and the Chinese, led by China's man of destiny, Yuan Shi Kai. Arriving in Japan, and thence sailing farther west, it was their lot to arrive at Chemulpo, a seaport of the capital, on Easter Sunday, 1885.

Already, but newly, the medical doctors, H. N. Allen and M. B. Scranton, were on the ground. American medical skill and surgery, so strikingly demonstrated in sword and bullet wounds, had impressed the King. A royal hospital was established for Dr. Allen, while Dr. Scranton had already begun medical work in his own house. Rev. H. G. Underwood had arrived in April. Korean appli-



A GROUP OF KOREANS. THE LITERARY SCHOLAR WEARS GLASSES

Nor yet was the height to be gained, whence pinions might be unfolded for a swoop upon heathenism. Amid the political commotion, armed camps, and impending hostilities of rival forces, native and alien, it seemed best to return to Japan for a season.

Have we seen a bird breasting a storm, giving way here, lowering flight there, rising and falling, yet finally, despite opposing winds, reaching the nest? So it was in 1885. At last rest was found in the capital.

cants to study medicine were told they must know English. They applied to Mr. Appenzeller, and he began teaching. He opened a school which in 1886 had so impressed the King that he honored it with a name meaning Hall for the Training of Useful Men, which has enjoyed a long career of blessing and benefit. Thus was Appenzeller the pioneer of education in the Land of Morning Calm. From the first he took broad views of mental discipline and culture. Knowing well how science



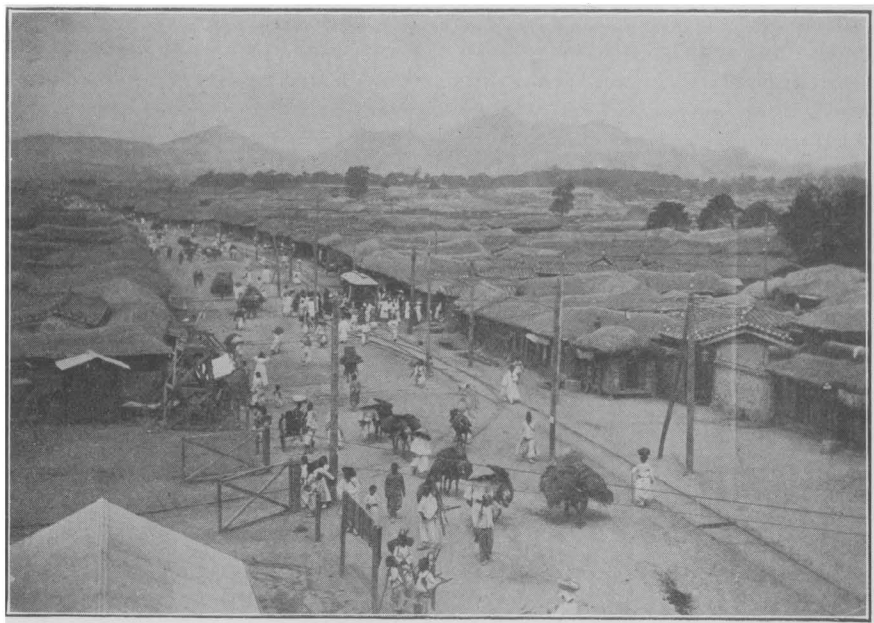
A KOREAN HOUSE CONVERTED INTO A MISSIONARY'S HOME

helps to put the devils on the run, he was eager to convert the terror-breeding, imaginary population of the air into harmless fairies. "Appie" cared little for mere erudition unhallowed by the spirit of Christ, or for empty logomachy. "Foster," said his work-fellow, the novelist, "did not care a rap for theological hair-splitting. What he wanted was the old Gospel, in which he believed were hidden all the treasures of wisdom and knowledge."

Quickly the full vistas of the great uninvaded realms of disease, want, superstition, degradation, sin, vice and misery unrolled before the newcomer, yet not to daunt, but to lure to action. "Be of good cheer. I have overcome of the world," were the words that rang in his ears and fired his heart. Worlds upon worlds of contagion, infection, vileness and fear were crushing millions of souls

with an invisible weight of chains. The bondage of official oppression and a systematic cruelty that caricatured government, obsessed the men. Terrors in the air, overpopulated with imaginary and malignant personalities and bestialities, mentally paralyzed the women. Horrible and disgusting customs, caked and crusted upon millions, were revealed to the bold explorer. The nastiness of old Korean materia medica seems incredible.

We have called this "triumphant Pennsylvanian" an explorer. This he was. He spied out the land on horseback, through thousands of miles of country. To the eye of observation he added the insight of reflection. He searched into the annals of a land which, lying between two rival and often hostile countries, had been devastated again and again by Chinese hordes and Japanese armies. In times past, Korea has been so



THE MAIN STREET IN SEOUL, THE CAPITAL OF KOREA (CHOSEN)

scraped and scooped of its works of art and invention as to seem to the traveler of to-day to contradict, by its nakedness, the abundant witness of written history as to the splendor of its former garments of prosperity during its age of art and adornment, in the thousand glorious years of Buddhism.

"Glorious?" Yes. In epitome, the history of the "Little Outpost State," as the natives called their country when a tributary vassal to China and prostrate under the shadow of the Middle Kingdom, is this. Out of primitive savagery, three warring kingdoms arose about the Christian era. Into the peninsula Buddhism came as a civilizing power. It uplifted the people above beast worship and covered the landscape with monasteries, temples and colossal stone images (*miryok*). These still rise above the tall trees of forests that

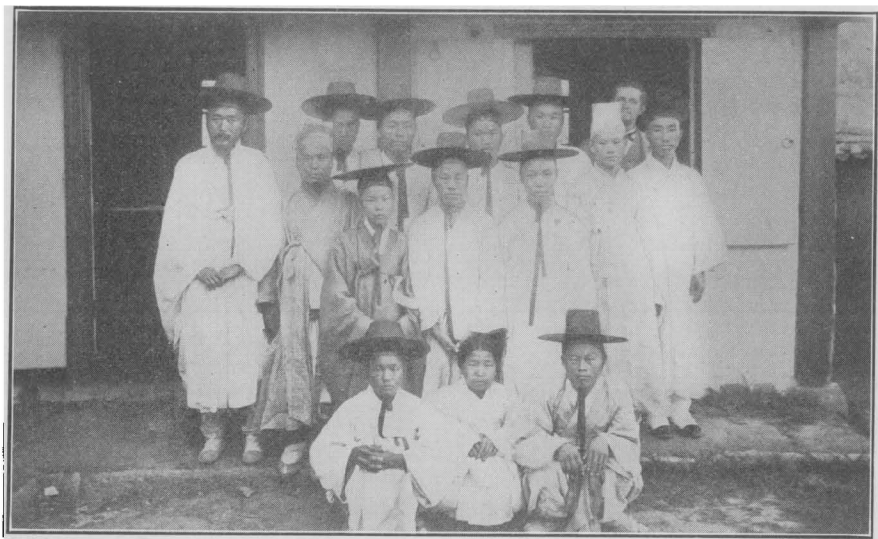
have long ago hidden the ruins of cloisters, fanes, towns and cities. In 1392, after one of the political revolutions which placed in power the recent dynasty—now happily wiped out forever—the popular religion was banned and curst. Then Confucianism—the monopolistic cult of office-holders—tightened its anaconda grip, even to the throttling of popular rights. The masses were left without shepherds or teachers, to sink to the nadir of fetishism and demon worship, with all their degradations.

An army of nobles and office-holders, who hated work as they feared tigers, lived on the public crib. Like vampires, they sucked the blood of the common people, making it impossible for the toilers to save money or accumulate wealth. Added to civic oppression was the further incubus of one hundred thousand sorcerers, fortune-tellers, and geomancers of

both sexes. Like a glacier, they ground and crushed humanity. No house could be built, or seed sown, or grave-site chosen without a heavy mulch upon the people. No sick or dying person but must be tortured or tormented by the noisy and costly exorcisms. As for the number of house fetishes, spirit posts and devil shrines, village idols of carved logs,

open ground under trees and on the grassy inner slope of the city walls—came in A.D. 1885 the knights of Jesus. Into the streets of Seoul, the capital which were cesspools, full of humps and holes and open sewers, or heaped up with slops and refuse, Christ-filled men and women came with cleansing for body and soul.

Open house and a Christian home



AN EARLY AMERICAN MISSION SCHOOL, SEOUL

they were uncounted. If once loaded on freight trains, they could not be hauled, even by an "Atlantic" type of locomotive. Korea needed a spiritual dynamite.

Into such a world—the men dominated by *feng-shuey* and by ancestor-worship, which, with all its merits, is yet the fruitful patent of debaucheries and immoralities as yet uncounted by any census; the women imprisoned as in a demon-haunted dungeon of fear; the slaves, mostly female, treated when ill little better than pariah dogs; the sick of contagious disease, exposed by thousands in the

made a magnetic center of light and joy. In a chairless and bedsteadless land, with logs of wood for pillows, or occasionally a stone, a Christian home was an oasis. What if the welcomed women visitors, in their delight at being raised up so high, perched on the backs instead of occupying the seats of the chairs? What if pet dogs disappeared in the native soup kettles? Some Americans, in their zeal, determined "to live like the natives." Yet even green missionaries soon learn veteran's wisdom. These lovers of native fare changed their rations when they saw,



GOING HOME FROM CHURCH

The Basket Hat of Young Women in Korea—
a Preventive Against Flirting

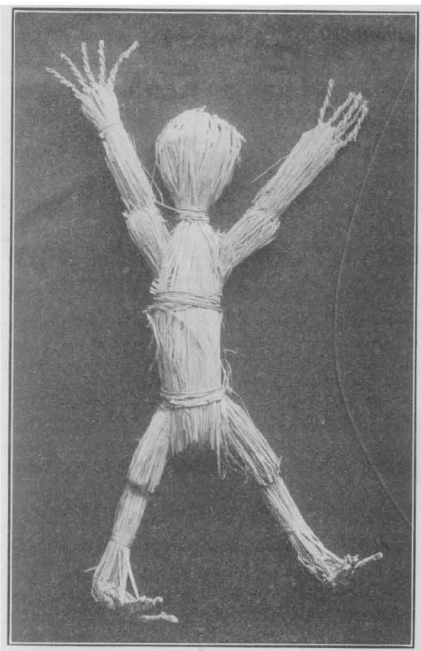
stretched on the thatch to dry, the hides of the faithful Fidos, which, transmuted into soup, had "entered the ministry."

What if codes, of ethics, of manners, and of diet, oceanically apart in their evolution, clashed? "Appie" was imperturbable in his sunny, all-conquering good nature. The love of Christ in him overcame his dis gusts. It did rouse his ire to see women so abused and despised, even by the lofty native Pharisees. For lack of bridges, female travelers were often compelled to cross rivers in a way to make men point and guffaw.

Soon, as superintendent of the Methodist Episcopal Mission, he had a brick building for the school. By no means contemptible was the edu-

cation of native work, in new ideas and in habits of promptness and new theories of light and ventilation. How the average Korean lives in such scantiness of sleeping area, on so slight a ration of oxygen, and amid such microscopic armies, ever on the jump, the crawl, or the fly, with chronic eagerness to feast on alien blood, so that the exclusive use of one's own cuticle is an impossibility, passes the power of an American, used to linen sheets, to conceive. One felt a sympathy for sardines, to see the natives packed in the steam and foul air of little cubicles in the inns.

Nevertheless, as "the white lotus springs out of the black mire," so Cho-sen is the land of glistening starch and of gentle manners. Daily, out of hovels, gentlemen in snow-



A KOREAN ATONEMENT OFFERING

This image of straw is stuffed with a few coins and cast out on New Year's Eve as an offering to evil spirits.

white garments emerge. However, as for the alleged relation of the tint of average clothes of the common folks to that of snowflakes, the statement must be made mainly in the aorist tense or historical present. They were white once.

On itinerant journeys, or at home

assurance of faith, kept the elements in him well mixed; yet very rich in him was God's gift of a sense of humor. The lazy missionary, of either sex, "too fond of rocking-chairs"—there were such—the female crank of uncertain age, too free in her public use of safety-pins to reform



A SELF-SUPPORTING COUNTRY CHURCH FORTY MILES FROM PYENG YANG

in the daily routine of the study, school, parish or pulpit, in mastering the language, in visiting the sick, comforting prisoners, helping the dying, inspiring the living, or preaching the Word, Appenzeller was ever a filled motor. He was a son of consolation. Early in his laborious career we read in his letters abundant signs of promise and continual words of cheer.

Incessant industry, system, prayer, and a good wife, a happy home, sympathetic brethren, and, not least, the

woman's costume and to humble those who were proud of their freely exposed badges of motherhood, the flaming fanatic who was abusive of mission boards and all organizations—there were such—the proud heathen, the vile glutton, the sensual brutes, the wife-beater and mutilator, the conceived idolater, were all foiled by "Appie's" wit, energy, example, and imperturbable good humor.

Nevertheless, it was not wholly safe to trifle with the Pennsylvanian, whose "Dutch" rose to the occasion.



WHO WILL ASK: ARE KOREANS WORTH SAVING?

When lazy or impudent coolies passed the limit of patience, or brutal bullies thought to overawe, or even alleged royal messengers or presuming diplomats attempted to ride roughshod over the rights of an American citizen, it was found, when it seemed best to maintain these rights, that Appenzeller could "do more than preach."

In times of plague, pestilence and battle, shut up in the insalubrious Seoul of old days, or abroad, or on horseback, as evangelist, preacher, starter of printing-plant or bookstore, or as Bible translator, Appenzeller was a man of prayer and hope. Richly emotional, he was level-headed and a man of supreme self-control. In "The Vanguard"—a splendidly successful story of missionary life, our subject is depicted under the name of "Foster." Other literary penmen have depicted him in their sketches. The very poverty of Korea made him strenuous, from the first, in training the natives in self-support. As superintendent of the Methodist

Episcopal Mission he showed himself a first-rate business man, giving Korea invaluable lessons.

On Easter Sunday, 1887, as he wrote, "I baptized a young Japanese, the first [Protestant] baptism in Korea. It was a joyous event. We hope to report soon the baptism of Koreans. We are carefully sowing and the harvest will come." In mid-summer, July 24th, the same year, he baptized his first Korean convert, and on October 2d, another. Then the Lord's Supper was enjoyed. Besides thus founding the first church (of the Methodist order), he began the rearing of an edifice to house the growing congregation—the first Protestant foreign church building in Korea, which was, and is, an ornament to the city of Seoul.

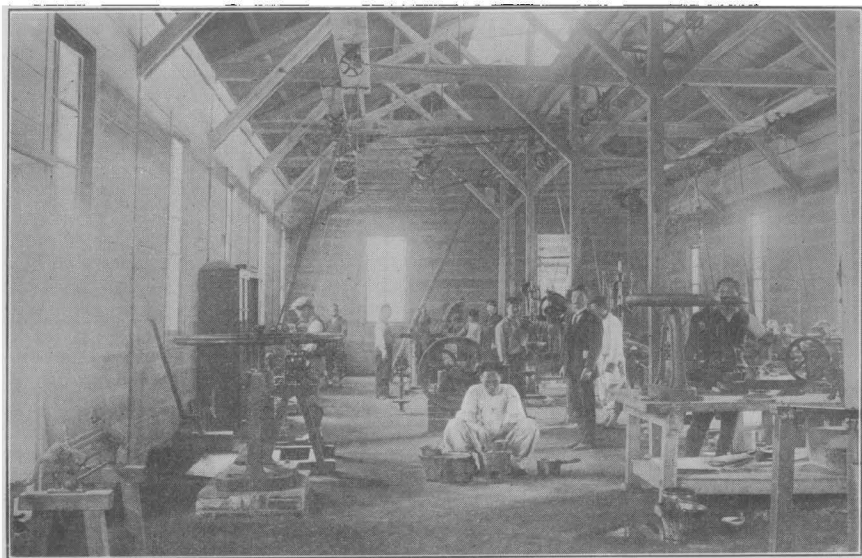
To this "beginner of a better time," possibly more than to any other one man, belongs the credit of starting



CHILDREN ARE CHILDREN IN KOREA ALSO

most of the organizations for the benefit of the foreign residents in the capital. None understood better than he the laws of the human missionary's economy and the conservation of his force. To continue in the highest state of efficiency, the stranger in a strange land, civilization and climate, must have recreation in the

Korean Asiatic Society was founded and Appenzeller acted as librarian. It was like breaching the walls of a fortress with artillery to get a cemetery in which to lay the first and quickly multiplying foreign victims of local typhus, but finally a place for the dead was secured—"Our Macphelah by the river," he called it. Ap-



A KOREAN IRON FOUNDRY. LABOR MADE HONORABLE BY MISSIONARY EFFORT

ways of home to prevent nostalgia. Appenzeller led in establishing the Union Church, acted as its pastor, and opened his school for its services.

To secure physical stamina, constant efficiency, and mental stimulus, he and others formed the Seoul Union, where reading, conversation, tennis, and outdoor games could be enjoyed. He was a leading spirit in organizing picnics amid the grand forests and inspiring scenery of the mountains. To investigate the history, customs and life of the Korean people, in order best to understand, approach, teach and win them, the

penzeller led in this strenuous effort and served for years as treasurer of the corporation. The last lingering terrors of the natives fled when the rifles of the Russian marines, that fired a salute over the corpse of a comrade, "shot away the demons."

He acted as custodian of the Methodist Episcopal Sunday-school Union and Tract Society, himself writing, translating and publishing many of these brief Gospel messages to the people—serving for years as president. He started and for four years edited the weekly (Methodist Episcopal) *Korean Christian Advo-*

cate. The Methodist Publishing House, destined to wide usefulness, was founded in 1888. It became an industrial school for boys, while Korea's great need—the honorableness of work—was taught by precept and example. A bindery and book depository were soon added. If any-

How that light-giving Word starts the devils on the run, makes homes that were once habitations of cruelty and fear the abodes of peace and joy, creates a highway of holiness and furnishes an infallible tonic for the hearts and intellects for millions! Fiction in statement, substance in fact



A CHRISTIAN FAMILY IN KOREA

Four Generations—Mr. Hong Mosksa, His Mother, Wife, Sons, Daughters-in-Law and Grandchildren

thing, next to the Gospel, is needed among the upper class natives to reconstruct Korea, it is the idea that even manual work is noble.

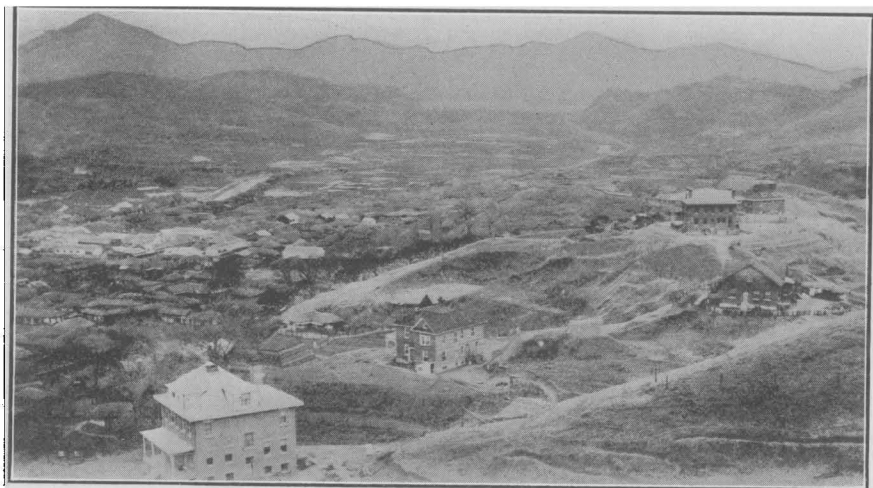
Greatest of the monuments of Appenzeller's labor is his work in translating the New Testament. Vivid is the picture in "The Vanguard," of the scholarly personalities, native and alien, the texts consulted and the labors of the makers of the Korean Version of the Word of God, now studied by over 200,000 eager Christians.

is this snap-shot sentence from "The Vanguard": "Foster's hair grew gray, however, for however much the ringing laugh sounded out from the translating room, no one gave more heart and soul to this all important work."

For seventeen years God permitted His joyous servant to excel not only in the impartation of light and inspiration to his fellows, but also in the gifts of manipulation and adjustment. Appenzeller was "thoroughly furnished unto every good word

and work." In his home the first white American child born in Korea blest his life. "A little child shall lead them." None can tell how much good the Heavenly Father permitted that baby unconsciously to do. Two other daughters and a son who, from Princeton and Drew, following his father in this curriculum as in his chosen work—will, God willing, serve his Master in the Korean field.

tence—"He saved others." In the little Japanese steamer, *Kumagawa Maru*, he embarked to fulfil the call of duty. At sea, on the foggy night of June 11, about 85 miles from Chemulpo and 10 miles from the shore, in a collision between two steamers of the same line, it would have been easily possible to have saved his own life. But, thinking also of others, he went first to arouse



THE METHODIST EPISCOPAL MISSION COMPOUND AT KONG JU

To orthodoxy of faith, Appenzeller joined the orthopraxis of life. In the rush of activities, in the shock of battle with superstition and vice, his faith in God was ever serene and at times gently hilarious. He lived to see hospitals, trained nurses, churches, crowds of inquirers, and thousands at the Lord's Table, with promise of tens of thousands to come.

When at last the summons from his Captain came, the story of his manner and way of meeting Him face to face may be epitomized in a sen-

his Korean teacher and a little native girl under his care. The ship sunk suddenly. His body found "a vast and wandering grave." Yet, "to live in hearts we leave behind is not to die." Korea keeps his name. The words of T. DeWitt Talmage's favorite hymn pictures the saints' glorious hereafter!

"From the roaring surge they come.

Sinking in the ocean brine,
Jesus caught them from the flood.

Lo! How bright their garments shine
Blanched in the Redeemer's blood."

JOHN TALBOT GRACEY

A MISSIONARY WITH AN INTERNATIONAL MISSION

BY DELAVAN LEONARD PIERSON



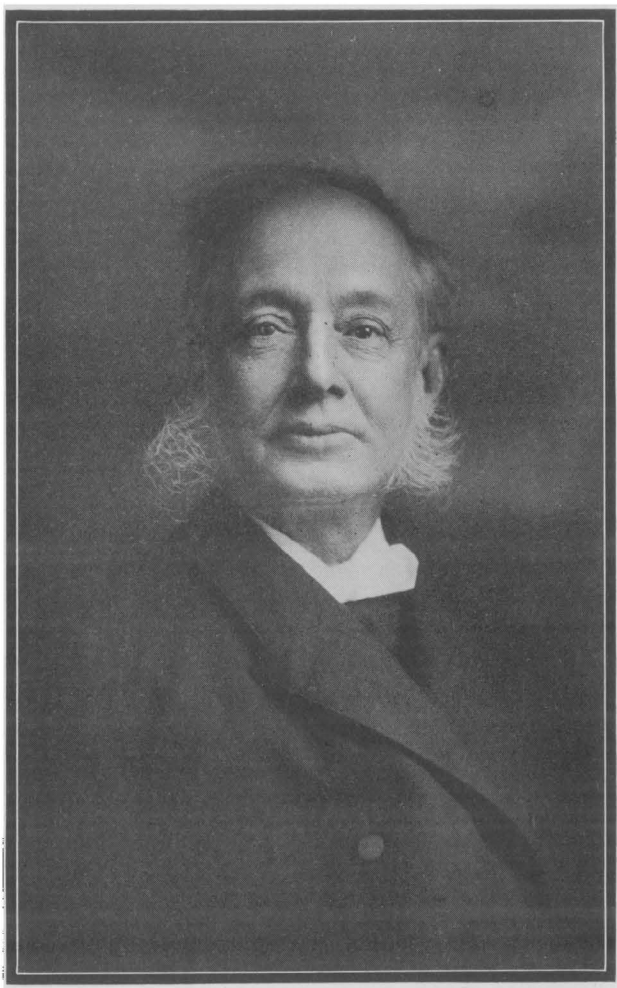
It was an impressive scene when, fifty years ago, in the city of Philadelphia, a young man came before the Methodist Episcopal Conference in the Union Church and announced his readiness to go as a missionary to India. In those days this was an unusual event. India seemed far removed from civilization, and work in that fever-laden climate, among men bitterly hostile to Christ and his messengers, was a heroic and difficult task. To-day, in the twentieth century, when hundreds are going on business and pleasure in a comparatively short and comfortable way, it is a very different matter. Bishop Janes, the presiding officer of the Conference, introduced the young Christian volunteer as John T. Gracey. In response the young man, then thirty years of age, said in a voice full of emotion:

"I am not certain, Bishop Janes, that I can so get the mastery of my feelings as to speak to the Conference. Ten years of sober deliberation and judgment forced me to the conclusion that I ought not, and that I could not, without neglecting a duty, refuse the call of the Church to serve them anywhere, even tho it be the farthest spot on this earth. Without my seeking, and I believe without any intimation, of anything in that direction at this time, Bishop Simpson called upon me a few days since and asked that I would consent to go to India. After a struggle of forty-eight hours, such as is not

known save by Him whose Spirit has been bruised in the same contest, after careful consideration, and after seeking the Spirit of God as wisely as I could, I felt it was impossible for me to refuse. The only point at which I found any obstacle was in my aged and almost infirm parents. I asked my father, and with that stern, old, puritanical spirit, he said, 'My boy, go and do your duty, even tho you die in it.' Then my mother, with all a mother's tenderness, said, 'Oh, my boy, I had rather die without a crust than that you should neglect your duty.' Then I told Bishop Janes that I would go."

Nearly fifty years later a white-haired man of eighty, feeble in body but still young in heart and active in mind, entered the church where another Methodist Conference was in session. It was at Rochester, New York, in October, 1908, and Dr. William V. Kelley was speaking. Suddenly, with a simultaneous impulse, the whole Conference rose to their feet to honor the aged servant of God who came down the aisle leaning on the arm of his son. He who was thus honored was the same who in his youth enlisted for India.

Between these two impressive scenes many events had transpired to strengthen and deepen and broaden the life of the man. His influence had reached out into all the earth, and many were ready to rise up and call him blessed. Few years were granted him in India, but his call back to the homeland was a summons to still wider fields of service.



JOHN TALBOT GRACEY
AT THE AGE OF SEVENTY

Preparation

John Talbot Gracey came of old Colonial Quaker ancestry, some of whom were associated with William Penn in early Colonial days. His mother's forefathers also included early pioneers, who came to America in 1744 in search for liberty of conscience. They had bravely fought for national independence in the Colonial and Revolutionary wars. John was born in Philadelphia, September 16, 1831, and after a regular academic education became a student in medicine. He felt, however, that there were more men able and willing to minister to the body than to the soul, and came to see that the spiritual ministries are eternal while the physical are at best but temporal. He, therefore, left the study of physiology and anatomy for the study of theology and true psychology. His ministry began in the Virginia Conference of the Methodist Church (South) in 1850. Later he moved to the North and joined the Pennsylvania Conference, in which he labored for ten years.

In 1857 he married Miss Annie Ryder, of Delaware, the daughter of Rev. Wm. Ryder. She had become a Christian in early life, and after completing her college education with high honors, and teaching for four years in the college where she was graduated, she cast her lot with that of the young Methodist minister. Then came the call to India, to which they so nobly responded.

In his farewell address in the Green Street Church, which assumed his support, Mr. Gracey said:

"Heaven has come nearer already. In going to India we will be co-workers with God. The world is

replete with living forms, busy and beautiful, but to none of them except man is given the dignity of partnership with the Eternal in His stupendous schemes. Come what will, the question of my obligation to go



ANNIE RYDER GRACEY

at the command of the Church can never be questioned. I pray that I may be able to make of my life one perpetual missionary speech in India."

Life and Work in India

With his young and noble wife the virile missionary set sail in June, 1861, on a sailing vessel with only fifteen sailors, laden with ice, and bound for Calcutta. From the Indian Ocean, three months later, he wrote: "We have had considerable experience and considerable monotony in our voyage, which has been over three months. It is a long time to be deprived of the privilege of hear-

ing from friends. . . . In looking back I am surprised that we should spend nearly four months in the trackless waste without accident, altho we have passed through many terrible storms. Plato was once at sea, and on returning, was asked by some one to tell them the greatest wonder of the deep he had seen; his reply was, 'The greatest wonder is, that from the sea to the shore I arrived safely.'

"Our route took us very near the coast of Brazil. After leaving the southeast trade-winds we made straight for the Cape of Good Hope. During one storm the captain deemed it expedient to 'heave the ship to,' or, in the language of St. Paul, 'when we could not bear up into the wind, we let her drive.' All sail was taken in, the wheel lasht, as the men could not guide it any longer. We drifted about wherever winds and waves carried us. Everything was done that man could do, and we were at the mercy of Providence for more than two days. We have read history, biography, poetry, etc. We have had times of joy and times of homesickness and weeping; this we can't help, for our hearts will long for those who are thousands of miles away."

Later, in December, 1861, he writes from India: "It seemed like beginning a new existence when we left the old ship and stepped upon the shore in Calcutta. What a new creation burst upon us! As we traveled up country we went 600 miles in only eight days by horse dak, day and night. We stopt during the heat of the day and changed horses every four miles. The country through which we traveled was beautiful be-

yond description. Our health is unexceptionable, our spirits fine, and altogether we are as happy as the day is long. We have never for one moment regretted our step; indeed, we are more and more convinced each day that it was the right course for us to pursue."

They first settled in Sitapur, being the first white people to pass through the territory after the terrible Indian mutiny a few years previous.

Five months from the day he set foot in Calcutta, Mr. Gracey preached a sermon in Hindustani in the Bazaar. Most of the missionaries do not attempt to do this until after having been in the country for over a year.

Rev. William W. Hicks, one of his early colaborers and companion on many a jungle tour and bazaar preaching experience, writes:

"When Dr. Gracey arrived in India he found the harvest was great and ripe, but the laborers were few. There was William Butler, our leader, the brave, impulsive, enthusiastic—an embodied hope. There was James M. Thoburn, who had just arrived, small in stature but big in every other way, full of the foretaste of triumph. There was Humphrey and his delicate helpmeet—the sweet poet of our little band. There was Parker, the fearless torch-bearer into the dismal habitations of ignorance and cruelty. There was Waugh, the plodding student, modest, grave and ever undervaluing himself and his labors. . . . Last of all, there was the beloved John T. Gracey, with whom I traveled, prayed, studied, wept, hoped, suffered and wrought.

In making the Gospel Message known in school and bazaar, Gracey

was very active and very successful. We used to go out early in the morning to a near-by village, and under friendly trees or in a small bazaar large crowds would gather, sit on the soft, warm earth, and listen to the story we loved to tell. Often we would be interrupted by the inquiry of an aged man or a little boy. Once, when we visited one of these villages, Gracey told the story of the Prodigal Son, and awakened great interest for some of the listeners knew the Hindu story of a prodigal son who was found in rags and inherited his father's great wealth. We could see the faces brighten as the speaker told of the loving yearning of the Heavenly Father for his prodigal sons and daughters.

"Why does not our Father Himself come?" asked a grandfather who stood near by with his two grandsons by his side.

"Then came the opportunity to tell them that He had indeed come in the person of His well-beloved Son, and had told the Father's love for us and had showed it by His life and death.

"Tell us another story, sahib," piped the old grandfather, and in response we told them of the woman's lost piece of silver, and gave the meaning.

"After the meeting was over the old man brought his two grandsons that we might pray over them and place our hands on their heads in blessing. Tears flowed while we did so.

"In many places we found lepers, or consumptives, or other men and women and children starving by the roadside. To these Gracey was always a good Samaritan, dropping a coin into the leper's bowl, giving

food to the hungry, or medicine to the sick. We found that in the hour of death kind, Christly words were as welcome to Hindu as to Christian ears.

"Hardships there were, which do not now beset the missionary's way. Many stones have been removed which we could not even budge in those days, altho we lacked not faith or courage. We were but humble pioneers, and we wrought with what wisdom and strength we had, looking forward and upward to the glory that was to come."

Mr. and Mrs. Gracey subsequently settled in Bareilly, and then in Naini Tal. In May, 1867, he made a journey on foot with two or three of the other missionaries into the interior of the mountains. They took their own tent, horses, servants and food. At night, after marching about fifteen miles a day, they camped out, sleeping on the ground.

Mr. Gracey was the first secretary of the Methodist Indian Conference, and in 1867 became the president.

Of these events James M. Thoburn, then one of his colleagues in India, now the honored bishop, writes:

"At the first Conference Mr. Gracey was elected secretary, and marked out the line of procedure which has been followed ever since. He was afterward the first missionary elected president in the absence of a bishop, and proved himself well qualified for the post. Later, in 1868, he was elected to the Methodist Conference in America, so that he had the distinction of being the first delegate sent from India to the General Conference of the Church. At that assembly he acquitted himself with

honor, and secured for India the permanent right of representation.

"But he was not strong enough physically for work in India, and as Mrs. Gracey was in poor health, they were advised to take up work in America instead of returning to their chosen field."

Dr. T. J. Scott, another of the early Methodist missionaries to India, writes of Dr. Gracey: "He was a very companionable man, and his home in India was wide open to hospitality when, anon, we turned up dusty and jaded from our travel by 'coolie' or 'dak-gari.' Nothing was too much trouble for him and his wife to do for his friends. Their house was at once a parsonage and a sanatorium.

"Dr. Gracey's ample brain, ready speech, and facile pen during seven years in India made him a potent factor in laying broad and deep foundations for the Methodist mission there."

So it was that, after less than seven years' labor in India, Mr. and Mrs. Gracey were obliged to give up and enter again into work at home.

For two years after his return to America Mr. Gracey was in the employ of the Missionary Society of his church, spending much time in speaking and writing in the interest of missions. For one year he was professor of historical theology in Drew Theological Seminary, and won an enviable reputation as a scholar and thinker, and as an able orator on pulpit and platform.

In 1872 he was transferred from the Philadelphia Conference to that of Central New York (the Genesee Conference), of which he remained a member until his death. In Roch-

ester, Syracuse and Buffalo he served several churches, and was for one term presiding elder.

In 1876-77 Dr. Gracey visited the missions in West Africa, coasting along the shores for some 2,000 miles on his tour of investigation of the Methodist missions. On his way home he visited France and Spain. Dr. Gracey's editorial work was extensive, not only in the periodicals of his own denomination, but in wider fields. A small handbook on China, a missionary guide-book, and several other volumes came from his pen. In 1883 he organized the International Missionary Union, composed of all those who had served a term on foreign fields. Dr. T. J. Scott calls it "The Great Campfire of the World." This has now 1,500 members, whose object is to promote missionary fellowship and to increase missionary interest and effectiveness. For nearly thirty years Dr. Gracey was the genial president, by his tact and good cheer, his wit and wisdom, guiding the organization and winning the cooperation of strong men and women.

When the *MISSIONARY REVIEW OF THE WORLD* was transferred to Dr. Arthur T. Pierson in 1888, Dr. Gracey became one of the associate editors, and continued to render effective service in world-wide international and interdenominational circles for over twenty years. Dr. Gracey was invited to speak at the World Missionary Conference in London in 1888, and again rendered valuable aid in guiding the intricate business of the Great Ecumenical Conference in New York twelve years later.

About eight years ago, at the age of seventy-two, Dr. Gracey suffered from an apoplectic stroke, which

would have caused most men to give up the battle of life, but which only partially incapacitated this faithful warrior. His mind was still active and his heart was young, so that he surrendered only so far as it was absolutely necessary.

In 1901, with characteristic humor, he sent to the writer a newspaper clipping which he deemed over-generous, and entitled it "Gracey's Obituary." This tribute, from the first Methodist Church in Rochester, shows that this prophet was held in honor in his own country. It says in part:

"As a speaker and writer on missions he has come to stand for the best in this greatest of Christian enterprises. Nobly seconded by his devoted wife, who wields a pen not second to his own, they are jointly doing a great work for the Master. Dr. Gracey is in great demand as a lecturer on all phases of the missionary question and on ethnic religions.

"He is worthy of the highest tribute that can be paid either to his distinguished ability or to his honored career but for those of us who know him it-is, after all, the man and friend that we love. His genial nature, true friendship, and his fellowship with God cause a great host to pray that for many years 'his bow may abide in strength.'"

Not long after this notice appeared in reference to himself, Dr. Gracey also sent us a clipping (February, 1902), marked, "Mrs. Gracey's Obituary—but not dead yet, thank God." Under her photograph he had marked in his characteristically clear hand, "Isn't she lovely?" She sympathized with her husband in his ideals and always actively joined him in his work. She was one of the first to

see and voice the need for woman's work for woman in heathen lands. When they were compelled to return to America she promptly identified herself with the newly formed "Woman's Foreign Missionary Society," and later for twenty-three years was corresponding secretary of the Board.

Mrs. Gracey was an able writer, speaker, and organizer, and rendered very important service on the literature committee of her own Church and on the Woman's United Mission Study Committee. She pays a tribute to woman's work, and records its importance as author of a book on "Eminent Missionary Women."

In the home Mrs. Gracey was first of all a devoted wife and mother. Outside duties did not cause her to neglect these. One who knew her well quotes as true of her the words of King Lemuel, the prophecy that his mother taught him: "She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed; her husband, he also praiseth her."

Four years ago, in February, 1908, almost on the eve of their golden wedding anniversary, Mrs. Gracey was suddenly called home, and left her husband, son, and two daughters sadly stricken. Dr. and Mrs. Gracey not only devoted themselves, but gave their substance and brought up their family to the work of God. The son, W. A. Gracey, is editor of the *Geneva Daily Times*; one daughter, Lilly Ryder Gracey, has had wide experience as a newspaper writer, and another daughter, Frances Ida Gracey, was an invalid for many years, but was widely known for her beautiful character and heroic nature. She also

succeeded in many ways in promoting the cause of missions, and from her room in the sanatorium at Clifton Springs, for two years she conducted a campaign to raise \$5,000 for a hospital for cripples in China. Soon after her father's decease she, too, went to join her beloved parents, but before her departure had nearly completed the desired sum.

The large labors and high ideals appealed to Dr. Gracey. His was no small-caliber task. He was peculiarly fitted by education and by temperament for the great work of winning the world to Christ. His labors were not confined to his own city or denomination, but to the world, and he served all classes and all churches. He was optimistic and energetic, and the greatest hardship he was called upon to bear, next to the separation from his beloved wife, was enforced inactivity in the Master's service. His was a singularly rounded character, and while he conceived and expressed great ideas, he gave vent to playful but never irreverent humor.

On one occasion, at a meeting of the International Missionary Union at Clifton Springs, he spoke earnestly in favor of "Church Union," especially in missionary work. It was before the movement had become popular. He said:

"This is a great work in which we are engaged, and little differences must be set aside. We need closer union and more perfect cooperation if we are to win this world to our Lord and Master. We already have something of this union and cooperation. We Methodists draw the poor sinners out of the mud, the Baptists wash them, the Presbyterians 'blue' them, the Episcopalians starch them."

Speaking at the meeting in preparation for the Ecumenical Conference in 1900, he emphasized the great advantage of a world-wide vision on the one hand, and increased solidarity of Christian forces on the other. He said in part:

"As separate bodies we have been too much studying the origin of species, until we are saturated more or less with our denominationalism. All these denominations represent history, and each stands for an idea. Methodists can do some things better than Presbyterians; Presbyterians can do some things better than Baptists; Baptists can do some things better than Episcopalians. We want to find out without sacrificing any of our individuality the mighty idea back of that denominationalism, so that we may adjust these into a mighty solidarity. After Magenta the army of France and Italy had to march through a great forest of low trees. The men could not see each other; only a few hundreds on either side and they were deprest. Then they deployed out into the great plain, and hundreds and thousands and tens of thousands of them were put into line of battle, and as their bayonets bristled in the sun, they gathered mighty courage. They were just as near to each other an hour before. There were just as many of them, but they did not feel the thrill and inspiration of the mighty multitude. The next day was Solferino! So I think we will get closer together and begin to ask what there is that we can do, not in divisions only, but as a solid army."

Dr. Gracey died in Clifton Springs, N. Y., on January 5th, last, after a long and tedious illness. His

funeral services were attended by many who honored him highly, and appreciative words were spoken. Dr. Ward Platt, secretary of the Methodist Episcopal Board of Home Missions, said:

"To meet this man was to be stimulated from the first even to the last of the interview. To enter that home in Rochester, where every member was wedded to a world purpose, was to be lifted out of a rut and launched in an orbit.

"He was a prodigious worker, and yet he was bound by no regular rules of labor. It might be at any night hour or any time of day that he took up his tasks, and yet it was by a method so overpowering that you just wondered at the quantity and the quality of the literary productions.

"He was a true representative of the 'Holy Catholic Church,' and in the last essence a Methodist. Methodism could have no better defender of its beliefs and of its spirit, and yet he was far more. He was at one with every circle which was at home with Jesus Christ! Two Presbyterian ministers in Rochester were wont to speak of him as their assistant pastor, so often had he ministered to their congregation."

Rev. J. Sumner Stone, D.D., of New York, spoke from long personal acquaintance when he said:

"Dr. Gracey left behind him what seems to be a cloud of glory, as illustrated in the transformed lives of men and women who came in contact with him—a life like a ship leaving behind a silvery streak in the ocean.

"In Dr. Gracey's life sacrifice was a broken alabaster box—a shattered shell left, but the fragrance will go on down through the ages."

Dr. William V. Kelley, editor of the *Methodist Review*, also paid a loving tribute when he said:

"I have come close to him in the unofficial years of his life, when he was not busy with a multitude of things, not girded like a soldier, but at ease and simply himself, with all his thought and all his heart given to you as you sat down beside him, in the simplicity of his personality apart from all official offices or activities of life. From the first time I saw this man until now there has been something gallant in him. He took his wounds like a soldier. He was chivalric, princely in nature; courtesy was inborn, and he had a delicate deference to others. He was a splendid optimist. He dared to believe his religion and to venture upon it in confidence and faith.

"The buoyancy of the man was very delightful, and so we would remember his laughter. He filled life with laughter. One of the things I can not help remembering him by was that magnetic laugh, so explosive at times.

"In his last days of illness I found him one night deprested, and I could not understand exactly what he was trying to say. I said, 'Say that over again, please.' 'Be calm, and sink into His will,' he said; 'my mother's hymn.' It was a part of the hymn:

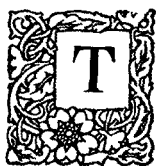
"Who fed thee last, will feed thee still,
Be calm and sink into His will."

Thus passed from the realm of toil and suffering to the realm of rest and glory, this servant of God. After eighty years, his soul took flight as he laid his armor down and welcomed the passing over the river that he might rejoin his beloved wife in the presence of his King.

A NATIVE VIEW OF INDIA'S EVANGELIZATION *

BY MR. P. O. PHILIP, B.A.

Missionary of the National Missionary Society, Karwar, Canara.



THE evangelization of India—this is a phrase which sounds familiar enough in our ears; but it conveys to most of our minds nothing more than ideas akin to those aroused by the thought of an unrealizable ambition or a pious hope. Are not the leaders of our missionary societies entertaining visionary ideas in hoping that India will ultimately become an integral part of the kingdom of Christ? What is the actual situation? Are our fears justified by a survey of the past achievements and the present working of the Christian forces in this great nonchristian land? Have we sufficiently taken into account all the resources that are within our reach for this great work? What part have we Indian Christians as individuals and as a Church in this work of enthroning Jesus Christ in the hearts of the millions of our fellow countrymen?

It can no longer be said of modern India, as was once the case, that she is unmoved by the new forces of religion and civilization that are operating upon her. The hackneyed lines:

She let the legions thunder past,
And plunged in thought again,

are no longer true of the modern conditions of our land. We need not at present stop to consider the remarkable changes that have taken place in the space of the last seventy-five years in the social, intellectual and moral outlook of the Hindu. They are of importance to us only in so far as they show beyond a doubt that the protective armor of Hinduism has been pierced, and pierced beyond recovery. But the changes in the domain of religion, as such, that have taken place in the last twenty or thirty-five years among

our countrymen are by no means less remarkable.

Witness, for instance, the new movement which goes by the name of neo-Hinduism—the Arya Samaj in northern India, the Brahmo Samaj, Prarthana Samaj and other similar Samajams in eastern and western India, and theosophy in southern India—all these are evidences of the prevailing dissatisfaction of the educated Hindus with popular Hinduism.

The antichristian attitudes these movements generally assume show that they are conscious that the citadel of Hinduism is in danger. The methods of imitation they adopt in their work and the way in which they read noble Christian truths into the confessedly immoral stories of their Puranas and Shastras show further that Christianity is the cause of this religious awakening. "We have in Hinduism all that your boasted Christianity can give us, and a great deal more"—this is the position that is fast taking root in the minds of the educated Hindus as the result of these new movements.

It is certain that neo-Hinduism will be the greatest opponent of Christianity in India in the near future. The movement is yet young, not even thirty years old, and confined to the upper classes, but in future years, with the advancement of education, the large middle-class population will also be brought within its sweep; and great will be the proportions assumed by this antichristian movement. Hard and long will be the struggle, but there can be no doubt as to the ultimate result, if only we maintain our privileged position as faithful and intelligent fellow workers with God.

There are already signs of life in the dry bones of India's missions which are full of hope. I do not want to appeal to statistics for the

* From *The Bombay Guardian*. Part of an address given at the Y. M. C. A. Students' Camp, Pallavaram, near Madras.

obvious reason that the results of the secret working and the actual growth of the Kingdom in any country can not be tabulated in figures. I would, on the other hand, try to focus your attention on certain facts which to my mind are more convincing than any amount of statistics. The mighty spiritual revivals and the wonderful cases of individual conversion we meet with in different parts of the country are sure signs of the working of the Spirit of God. The recent revival in the Khassia Hills, Assam, led to the conversion of thousands and to the quickening of the Church all over the land. Such revivals show that when God begins to work, the most serious difficulties which we in our limited and blurred vision are accustomed to look upon as big mountains are overcome in a moment. So also the accounts of individual conversion under the most unexpected and, humanly speaking, the most impossible conditions which we meet with in the annals of many of our missionary societies show that Christ is as truly working in our land to-day as in any other land or in any other age. Yes, He is the same yesterday, to-day, and forever, whether in Asia or in Europe, in India or in Korea.

The Story of Guman Singh

In the year 1905, during the great revival of spiritual life among the Khassia people there was quartered in Shillong, the capital of the Khasia Hills, a Gurkha regiment. There was a bandsman in this regiment, Guman Singh by name, who had previously known nothing of Christ or Christianity. During the time of the wonderful revival he felt an irresistible impulse to go to the church where many were assembled day and night, and where God was doing marvelous things. He understood nothing of the Khassia language, but he is to-day a humble believer in Christ. He attributes his conversion to an independent revelation of the person of Christ. He affirms that the

Lord talked with him and commissioned him to bear witness to small and great of the Gospel of His grace. Nor is there any reason why we should doubt his testimony, for nothing short of a heavenly vision can account for the great change that has taken place in him. For four years and more he has lived a consistent and fearless Christian life in the regiment. Sometimes he visited his English officers in their tents, and after a smart salute, has knelt down and prayed in Hindi and immediately departed. On one occasion he was rebuking his comrades of sin and they caught him by the ear and dragged him for a distance of two miles along the road. He went to the hospital for some weeks in consequence of this cruelty, and it was found that some of his aural nerves were permanently injured. But he rejoiced to be counted worthy to suffer for Christ's sake, and when asked to disclose the names of his persecutors he refused. To-day he is spending his hard-earned holiday preaching the Gospel in Nepal, his native country, a land which is closed to Christian missionaries. "I have known him for four years and I have not met a more simple-hearted, brave and enthusiastic disciple of the Master"—such is the testimony which a well-known English worker gives of him. Christ has begun His good and gracious work in our land and His kingdom is making headway in India in ways and manners we do not always know. Let us, therefore, be confident of this very thing that "He which hath begun a good work in us will perform it until the day of Jesus Christ."

Have we sufficiently taken into account the resources that are within our reach for the accomplishment of this great work?

I would now try to direct your thoughts to the greatest of all our resources, to the living God, dominating, possessing and using all factors and influences to work out His eternal purposes concerning our land.

No lesson of missionary experience has been more fully, impressively and convincingly taught than that apart from the divine working all is inadequate. Our well-organized missionary societies, activities, methods and plans are of no avail if they are not inaugurated, directed and sustained by Him. "Except the Lord build the house they labor in vain that build it." It was the firm conviction in the practical availability of the illimitable resources of the Heavenly Father which enabled and still enables many a servant of God to dare and to do great things in His name, more than the need for money, more than the need for men, and more than the need for any of the resources which are, after all, of the earth earthy, what we want to-day in our churches and mission fields is the faith which will enable us to draw largely from "the unsearchable riches of Christ." Adoniram Judson, the apostle of Burma, in one of the darkest periods of the history of missions, confronted by an almost unbroken line of heathenism, and without any trace of a hopeful future beyond, was able to write to the American Christians: "If they ask what promise of ultimate success is here, tell them, 'as much as there is an almighty and faithful God who will perform His promises and nothing more.'" Yes, it is this superhuman factor in the evangelization of India which should grip our souls. Eliminate the supernatural from our mission work and the next moment the whole thing will reduce itself to the level of a huge humanitarian social-service movement and nothing more.

Causes of Limited Success

We have seen that the situation in India is, on the whole, one which should strengthen us in our confidences in the final victory of our Master. We have also seen that we have in our Almighty Father all the resources necessary to meet and to overcome the greatest difficulties. Why, then, is the success of the mis-

sionary enterprise in our land so limited? Why is it that we find no large accessions to the Christian Church from the ranks of those who are most influenced by Christian thought? Is it not because so many Christians, let us say so many of us, fail to fulfil the conditions required for the forthputting of the divine power? An ordinary steel cable, looking like so many yards of twine, may lie idle in the bazaar. But you insulate it properly, and connect it with a dynamo, and it becomes the channel for conveying the mysterious electric current into its practically illimitable powers of lighting and driving machinery. Two simple conditions, insulation and perfect contact, make the whole difference. What we also want to-day in our spiritual life is exactly the same. We should be saved from selfishness, insulated, as it were, against the inroads and suggestions of the world and self, and we should also preserve an unbroken connection with the abounding and never-failing source of superhuman power, the dynamo of our spiritual life, even Jesus Christ the eternal Son of God.

Now with regard to the first condition. How could this insulation be effected? By surrendering ourselves, our whole life unconditionally to the Lord Jesus Christ. This is not an easy thing to do. Christ Himself makes no attempt to conceal the difficulties of discipleship. He wants every would-be follower of His to sit down and count the cost at the outset, so that it may not be said of him, "This man began to build and was not able to finish." His words are very plain and quite uncompromising. "If any man come to Me and hate not his father and mother and wife and children and brothers and sisters, yea, and his own life also, he can not be My disciple." "Who-soever he be of you that forsaketh not all that he hath, can not be My disciple." "Except a corn of wheat fall to the ground and die it remaineth alone, but when it dies it yields much fruit." Yes, following Christ

may mean to you and me the giving up of some of our cherished ambitions and dearest dreams. It may mean bare subsistence allowance instead of sumptuous salaries and affluent circumstances. It may mean to some of you the painful experience of going right against the ideas and hopes with which those near and dear to you have long been associating your future career. All these are real difficulties. But are we to be frightened from taking the decisive step by any or all of these difficulties? The answer to this important question depends upon the extent to which the claims of the Master and the needs of the Kingdom have taken hold of our minds. If your heart beats in unison with that of the Master, and with the hearts of the multi-

tudes of His devoted followers; if the longing of your heart is, as it is surely our Lord's, that India should know the true God and Jesus Christ whom He has sent, and that speedily you will consider no sacrifice too great to make for the realization in however small a measure of this most sacred of ambitions. As Indians, our position is one of peculiar privilege and opportunity. I love to think of the day when different elements of the Indian Christian community, forgetting all their petty differences of origin, organization and beliefs, will with the single-eyed purpose of winning India for Christ, send forth her preachers and teachers and Christian Sadhus to every village and town, and thus hasten the coming of the Kingdom in India.

THE NEGLECTED FIELDS OF AMERICA*

AN ACCOUNT OF THE SIGNIFICANT WESTERN CAMPAIGN OF THE SPECIAL DEPUTATION OF THE HOME MISSIONS COUNCIL

BY HUBERT C. HERRING, D.D.

Secretary of the Congregational Home Missionary Society



IX home mission secretaries, representing as many denominations, recently completed a tour of thirteen Western States, arranging in each State for a survey of religious conditions, school district by district, throughout the whole territory. This step has been taken by the Home Missions Council because of its growing sense of the need of closer cooperation and of facts upon which to base that cooperation.

The survey sought answer to such questions as these:

(1) What nationalities, what churches, what pastors in a given community?

(2) How many people in that community?

(3) Speaking what tongues?

(4) How many of them are more than four miles from church services held in a language which they can understand?

(5) What amount of home mission money is expended for each organization in each place?

(6) What communities, speaking what languages, are without religious care?

(7) What undenominational, religious and social agencies are at work, or should be at work, etc.?

In at least one of the States under review there are as many as 8,500 school districts. When it is remembered with what great reluctance the average human being address himself to the task of filling out a blank, it will be seen that the State committees have undertaken no small task. It is not expected that the returns will all be in before July 1, 1912. The results of the survey will

* Condensed from *Missions*.

make the most significant home mission document ever published.

Lack of Religious Privileges

In every conference there was strong testimony on this point. Particularly in the States where frontier conditions are largely in the past, such as Nebraska, Kansas and southern Minnesota, it was found that scores of communities of considerable size are separated from church services by a distance which is practically prohibitory. In addition are hundreds of scarcely less destitute rural communities, which are dependent on the irregular service of a non-resident minister, too often ill-equipped. This condition is made the more serious because of the polyglot character of the population. Families and neighborhoods, speaking one language, are surrounded by the larger community, speaking another, and are unable either to provide a church of their own or to share that of their neighbors. Then, too, sectarian traditions, and particularly the gulf between Catholics and Protestants, further complicate the case. As a result of it all, there is beyond doubt a wide-spread and ominous failure of organized Christianity to reach the scattered dwellers on Western farms. The home mission boards have upon them no obligation so pressing as this.

This does not mean that the aggregate of rural churches in the West is small. In Kansas, for instance, at least one-fifth of the evangelical churches are in the open country, away from the railroad. Add to these the churches in small towns, essentially rural in their constituency, and the total is large. But the areas are so vast, and the population so predominantly agricultural, that a great portion is still unreached. Children grow from infancy to majority without Gospel influences, save as a limping and intermittent Sunday-school and a rare sermon bring Christ to their thoughts. The effort to correct this condition will be made dif-

ficult by the same causes which have produced it, viz., lack of money adequate to maintain work in a community unable or unwilling to do much for itself, and lack of ministers capable of succeeding in the country and willing to go there. But a way must be found, whatever the difficulties.

Workers in Exceptional Vocations

Most prominent are the unmet needs of the lumbermen. In Wisconsin, Minnesota, Idaho and Washington a population of several hundred thousand are directly dependent upon the lumber industry. A large percentage are single men, or men separated from their families for long periods. The conditions of labor prevent permanent residence, and often are directly promotive of vicious habits. The "lumber jack" is proverbially thriftless and reckless when not something worse. A lumber town is crude, and its population fluctuating. It, therefore, naturally results that religious work is carried on, whether in camp or town, against great odds and with little visible outcome. The bulk of the lumbermen in camp are under no religious influence. The sawmill towns are often but little better. Here, as in so many vocations, the producers who are nearest nature's sources are less privileged than those farther away.

The home mission boards are not likely to be able to meet this need in adequate degree. The cost is so great, and the type of worker required so rare, that only a limited expectation of enlarging present work can be indulged. The ideal solution of the problem would be a "Lumbermen's Mission" carried on under joint auspices of the denominational boards and the Y. M. C. A.

Of similar sort are the unmet needs among miners. These are less pronounced so far as lack of church privileges is concerned. As to the amount of indifference and godlessness, presumably there is not much difference. In great mining centers,

like the Cripple Creek District, the Cœur d'Alene, and the Black Hills, are many churches. But their task is hard and their hold small. The great need is such equipment and leadership as shall enable them to emphasize the social side of the ministry. In smaller outlying camps are often no churches at all, or else buildings with no preachers. The proposed survey will render an invaluable service by furnishing a comprehensive view of the whole situation in mining towns.

Here and there, in the round of conferences, many glimpses were had of groups of foreigners without organized Christian effort, Greek, Japanese, Chinese, Spanish. In one painful and reproachful case a community of 3,000 Finns was found to have no vestige of religious work among them. In most of these cases it should be possible to supply the present lack.

Overchurching

This question was earnestly discussed. So great, however, was the difficulty of agreeing upon a definition, and so divergent were the judgments of workers as to actual conditions, that no comprehensive statements can be made until prolonged study has been given to more ample data. That there is overchurching, of course, goes without saying. But on all questions as to amount, nature, cause and cure it was difficult to get a consensus of opinion. It is plain that in most of the States but little effort has been made to bring about acquaintance and establish mutual confidence among home mission leaders. As a result each man's work has been largely unrelated to, and often at cross purposes with, that of men in other denominations. It was evident that the various conferences went far toward clearing the air and establishing a basis of closer relations in the future.

Attention was repeatedly called to the fact that overchurching is often overbuilding rather than overmanning. The number of church spires

in a town is not a conclusive indication of the facts. The Western boom spirit, which sees a coming metropolis in every hamlet, has naturally crowded forward church building enterprises. Add to this the fact that the coolest and most experienced are liable to misjudge the future in a region where population is so fluid and its elements so liable to change, and you have another cause of overbuilding. Then the multiplicity of tongues and the strong tendency of the Teutonic peoples toward sectarian subdivisions has contributed to the situation.

One can easily get a mental picture of a town of a thousand people, with two English-speaking Protestant churches, a Catholic church, two Swedish churches of different sects, a German church and a Norwegian church, making a total of seven—patently too many and yet perfectly explainable. The English churches were built before it could be known that the place would become so largely foreign-speaking. The foreign churches were organized to meet the demand for the mother tongue, and duplicated in one nationality or more because of irreconcilable antagonisms springing out of the past. Not every case, however, is so simple. Frequently the English-speaking churches have multiplied through mere sectarian zeal and local pride. But now, compelled by necessity, or by a sense of the proprieties, many of the weaker ones stand unsupplied or are dependent on the service of a non-resident minister, so that five church buildings often mean but two or three ministers. This, as far as it goes, is a step toward a cure. But the various organizations remain, each a discouragement to the other, and the unused buildings discredit the cause they represent.

A long, vigorous and intelligent course of treatment will be required before the West is cured of its sectarian ills. It was refreshing to hear from place to place of localities which are addressing themselves to the reduction of sectarian inflammation.

EDITORIALS

MOTHERS OF THE TEMPLE

A GREAT era of missions was inaugurated when the churches organized to send out missionaries and to direct their work in foreign lands. Another epoch was marked fifty years ago by the organization of women to bear their share in the enterprise. Twenty-five years ago the young people came forward to organize as volunteers for service, and the missionary force has doubled in that time. More recently students of missions have started a campaign of missionary education, and the laymen have banded together to increase the supply of funds to support the growing work.

Now comes a new organization of *mothers*. It is thus far local, but may well become world-wide. An association has been formed in the Central Presbyterian Church, Rochester, N. Y., called "Mothers of the Temple." Its purpose is to bring the mothers in the church into closer fellowship for prayer, child study, and a consideration of the needs of mankind in order to promote a "World for Christ Movement." This is to be done by *consecrating* their children to the Master. Like Hannah of old, these mothers are ready to bring their children to God, and dedicate them from birth to His service. The association also purposes to raise an educational fund to help members of their church who are striving, amid difficulties, to educate themselves as Christian ministers or missionaries.

The active members of this organization are mothers who study the Bible and are praying that their children may take up definite Christian work, obeying the command of Christ to "go . . . preach the Gospel." Other women may join as associate members if they study the Bible and are praying that those in their classes,

or others in whom they are interested, may take up this definite Christian service.

Various committees have been organized, and regular bimonthly meetings have been planned for conference, prayer and study, and inspirational addresses.

This organization lays the right emphasis on responsibility and privilege. It begins with the home. Here is where missionaries, preachers and Bible teachers should be trained; here they should learn to know the full meaning of surrender to Christ; here they should see the vision of the world need, and hear the call of God to work in His Vineyard. May God bless the "Mothers of the Temple."

VOICES THAT CALL TO MISSIONS

THOSE who do not hear the call to join in the great work of winning the world to Christ can not give as an excuse the failure of God to make known His will. They need to go direct to the Great Physician for spiritual operations on their eyes, their ears, their hearts, their nerves, and their powers of locomotion. What are some of the voices that call to missionary work?

1. The voice of God in His Word. The marching orders of our Lord and Savior, Jesus Christ. The whole Bible is a missionary book.

2. The voice of human need. Ignorance, culpable ignorance, shuts out the vision of men and women living and dying in sin. None can see the condition of men in any land without recognizing their need of a Savior.

3. The voice of ability. Christians have vast resources at their command, and all the powers of nature are being harnessed to do man's bidding. Every new discovery and invention is but a new instrument put into our hands to carry the Gospel into the regions beyond.

4. The voice of history. The past failures of men without Christ and the successes attending missionary work are summons to further endeavor. In the past missionary century *twice as many have been added to the professing followers of Christ as in all the preceding eighteen centuries.* The work is a success.

5. The voice of opportunity. Doors have been opening on every hand, and many obstacles that long stood in the way have disappeared. Even persecutions have left the doors open wider than they were before. God is leading the way.

6. The voice of love and thanksgiving. "The love of Christ constraineth me." The fact that we owe so much to God must lead to greater sacrifice and service for Him.

7. The voice of self-interest. Experience proves that the greatest blessing comes to those who give themselves wholly to this work. Those who are self-centered stagnate and die. Christianity must flow out if it is to be kept living. The most short-sighted policy is that which begins and ends at home.

Whosoever hath, to him shall be given, and to whomsoever much is given, of him shall much be required.

FISHERS OF MEN

THE late editor-in-chief, Dr. Pier-son, used to say that the true divine idea of "Apostolic Succession" was revealed in Romans 10: 10: hearing, believing, confessing; hearing, believing, confessing, in perpetual succession from one end of the world to the other.

Truly this is the ideal, apostolic method, to be used by the Spirit of God for the extension of the kingdom and the conversion of mankind. The Church can not depend on great organized efforts however powerful, or on social movements, or on paid workers however efficient, to carry the Gospel to the unbelievers. None of this can take the place of the general individual work for individuals on the part of the rank and file of

church-members. The sooner each is impressed with his or her own personal responsibility to use tongue and talents to spread the Gospel, the sooner the kingdom of God will be established.

Not long ago we came upon one of these "Fishers of men," of which the church should be composed. He was a plain, stalwart, successful Long Island fisherman, who had heard the call of God sounding in his ears to become a personal worker. He entered into the work with the same energy that he put into his deep-sea fishing. In the summer he uses his nets and ships barrels of fish each day to the market; in the winter he uses his Gospel net to seek men individually, not only to bring them to his Master, but to lead them to become themselves "Fishers of men." In this way he has been used by God to take in his net one thousand individuals in the past three and one-half years—whereas previously to that time he had spoken to none.

This man, without college or theological education, a simple Christian, like most church-members, has a record that few laymen can equal. He will speak to any one, tactfully, modestly, earnestly, planting the seed and trusting God to give the increase. In his "Fishermen's Club," or "God's Messengers," this personal worker has secured the names of bankers, lawyers, preachers, teachers, editors, clerks and heads of large business houses. He spoke to the sales girl who sold him an umbrella, and to the president of a large fountain-pen company, where he sought a pen with which to record the results of his "fishing." Both of these, as well as editors of some well-known publications, thanked him for his earnest words and agreed to become also "fishers of men."

This worker testifies that in all the hundreds of people he has approached he has never met a rebuff. Some have refused to commit themselves, but all have been courteous and appreciative.

Surely there are thousands of other

Christian men and women who will take up this work for the Master, a work to which he has called us and on which he has set his seal of approval.

OUR LORD'S INTERCESSORY PRAYER

THE great prayer of our Lord for His disciples, recorded in the seventeenth chapter of the Gospel according to St. John, relates to their separation, sanctification, unification, and glorification.

First he refers to their *unworldliness*. This characteristic is defined in seven particulars:

Chosen out of the world.
Sent into the world on a mission.
Living in the world.
Not of the world.
Hated by the world.
Kept from the evil in the world.
Witnessing to the world.

Next our Lord is moved to pray for their *sanctification*.

By the truth He had taught them.
By the example He had left them.

Third, He prays for their *Unity*. Four times He repeats this petition "that they may be one," and indicates its result on the world.

This characteristic follows their separation and sanctification, and prepares the way for their glorification. This unity is to be:

A unity of all believers.
A result of union with Christ.
Like that of the Father and the Son.
Perfect spiritual oneness.
Followed by belief in the world.

Fourth, our Lord's prayer suggests that His disciples shall all partake of the divine nature. The form of the subject of this prayer is the glorification of all disciples.

Glorified in Christ.
Glorified with Christ.

There can be no glorification of the Church until there is unity, and there can be no unity until there is

sanctification. There can be no sanctification until there is separation from the world.

Is not this the difficulty with many movements toward church unity? Any artificial or external union must fail. This great end can not be achieved by uniting disciples; it must be accomplished by union with the Master in nature, affections, will, sympathies, and work.

The result of such union will be a new power and new results in witness to the world. It will simplify our creed, and this unanimity in faith will beget confidence—belief in our testimony. It will also give an example to the world of the nature and power of the love of God.

The result will also be cooperation in service and economy of resources and effort. Let us seek for greater unity, but let that unity be based on greater conformity to the nature and will of God.—A. T. P.

MISSIONARY STATISTICS OF INDIA

A STUDY of the statistics for missions in India as reported in 1910, compared with those of ten years ago, show decided signs of progress. For India, Burma and Ceylon we have a total foreign missionary force of 4,998 men and women under 141 societies, as compared with 4,267 ten years ago, under 115 societies. This is an increase of one-sixth in the foreign force. The native workers of all classes now number 38,143, as compared with 28,136 ten years before. This is an increase of over one-third, and shows that the policy of using native evangelists has been adhered to with good results. The number of native communicants has increased from 332,924 to 538,737, and total Protestant adherents from 1,033,529 to 1,521,423 (including communicants). This is an increase of over 50 per cent. in less than ten years.

MISSIONARY STATISTICAL TABLES FOR INDIA, BURMA AND CEYLON

THE GENERAL AND EVANGELISTIC WORK

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS								
		Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Presch-ers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total Number of Baptized Christians	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	Total of Native Contributions in U. S. Gold	
			Men	Women																		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
INDIA																						
American and Canadian Societies																						
American Baptist Foreign Mission Society ¹	1814	131	13	8	5	131	83	361	287	3,384	3,671	73	1,893	1,091	8,558	127,963	127,963	347,052	1,115	36,293	102,475	
American Board of Commissioners for For. Miss....	1813	28	3	7	3	33	21	91	59	1,078	1,137	18	537	91	691	13,165	13,165	46,282	479	13,165	14,424	
Baptist For. Miss. Board, Maritime Provinces.....	1873	10	—	1	—	8	16	35	—	100	100	8	17	9	102	544	544	*2,100	28	630	—	
Board of For. Miss., General Conference Mennonites	1900	4	—	—	—	3	2	9	—	10	10	2	—	1	42	42	42	42	4	150	—	
Board of For. Miss., Gen. Council Evan. Luth. Ch.	1869	9	—	3	—	8	3	23	2	308	310	4	413	250	*1,000	7,521	14,871	16,866	92	2,781	1,500	
Board of For. Miss., Gen. Synod, Evan. Lutheran Ch.	1842	11	—	3	—	8	12	34	2	614	616	5	498	497	218	13,281	37,255	44,008	294	17,506	3,725	
Board of For. Miss., German Evangelical Synod.....	1865	8	—	—	1	5	2	16	—	151	151	6	43	35	100	2,002	3,208	*4,000	8	1,198	—	
Board of For. Miss., Methodist Episcopal Church ¹⁴	1856	98	7	7	5	86	99	295	199	4,746	4,945	66	200	282	11,282	122,986	178,943	181,049	3,523	148,591	113,852	
Board of For. Miss., Presb. Church in U. S. A.....	1834	48	7	9	4	42	36	146	53	750	803	27	120	61	1,281	7,418	*10,465	18,669	277	9,903	35,957	
Board of For. Miss., Reformed Church (Dutch) ¹⁵ ...	1853	9	1	4	2	11	5	31	14	374	388	8	172	19	238	2,997	4,725	9,757	182	6,715	2,830	
Board of For. Miss., Reformed Episcopal Church ¹ ...	1894	2	1	—	—	2	—	—	4	11	11	2	—	—	—	—	—	—	1	78	—	
Board of For. Miss., Reformed Presbyterian Church	1837	—	—	—	—	—	—	—	3	23	26	—	—	—	15	549	725	2,076	6	82	550	
Board of For. Miss., United Presbyterian Church ¹ ...	1855	22	1	3	2	23	35	86	25	596	621	12	331	33	1,487	14,202	14,202	26,122	151	7,320	12,792	
Board of Management, Gwalior Presbyterian Mission	1904	1	—	—	—	1	1	3	—	22	22	1	5	4	55	145	787	787	3	80	100	
Christian and Missionary Alliance.....	1887	22	—	—	7	28	29	86	—	124	124	19	—	—	—	1,000	1,000	1,600	—	—	—	
Christian Woman's Board of Missions.....	1882	7	—	5	—	5	18	35	—	136	136	10	20	10	42	682	682	*2,600	—	—	—	
Evan. Lutheran Synod of Mo., O., and Other States.	1895	8	—	—	—	8	16	34	—	29	29	5	—	—	—	131	*400	*3,200	31	2,036	2,149	
Foreign Christian Missionary Society.....	1882	11	3	3	—	12	5	34	16	124	140	5	—	—	—	—	—	—	—	—	—	
For. Dept., International Committee, Y. M. C. A.....	1889	5	—	—	9	11	25	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
For. Dept., National Board, Y. W. C. A., U. S. A.....	1894	—	—	—	—	6	6	—	—	—	—	4	—	—	—	—	—	—	—	—	—	
For. Miss. Board, Baptist Conv. Ontario and Quebec	1866	16	2	3	—	12	15	46	6	307	313	12	161	45	531	5,093	5,093	9,700	275	5,300	1,350	
For. Miss. Com., Presbyterian Church in Canada....	1873	15	3	5	—	15	12	50	2	109	111	7	19	9	141	1,031	*1,031	*4,000	33	1,572	942	
Friends' For. Miss. Soc., Ohio Yearly Meeting.....	1896	11	1	1	—	11	5	28	12	18	18	1	—	—	—	60	60	310	2	140	10	
General Conference of Free Baptists.....	1836	11	—	—	—	11	4	26	1	317	329	7	10	19	166	1,368	1,368	2,375	112	4,544	536	
General Miss. Board, Church of the Brethren.....	1895	11	—	—	—	11	4	26	1	47	48	10	25	4	45	787	800	1,064	34	1,004	192	
General Miss. Board of the Free Methodist Church.	1885	4	—	—	—	4	3	13	2	12	14	1	—	—	—	40	56	180	5	220	60	
Gen. Miss. Board, Pentecostal Church, Nazarene...	1897	5	—	—	—	5	3	8	—	34	34	1	—	—	—	—	—	—	—	—	—	
Hephzibah Faith Missionary Association.....	1898	2	—	—	—	2	4	8	—	52	52	3	—	—	—	60	451	492	600	17	555	28
Lee Memorial Bengali Mission ⁴	—	2	—	1	1	1	5	4	—	5	5	1	—	—	—	—	9	*36	—	—	—	
Mennonite Board of Missions and Charities.....	1899	4	4	—	—	4	1	3	—	34	34	1	—	—	—	—	—	—	12	600	—	
Missionary Society, Calvinistic Church in U. S. A.	1869	1	—	1	—	1	1	4	—	52	52	3	—	—	—	—	—	—	—	—	—	
Peniel Missionary Society.....	1897	—	—	—	2	2	—	4	—	7	7	1	—	—	—	—	—	—	—	—	—	
Pentecost Bands of the World.....	1896	5	—	—	—	5	3	10	—	15	15	3	—	—	—	—	—	—	—	—	—	
Scandinavian Alliance Mission.....	1892	3	—	—	4	3	7	17	—	3	3	—	—	—	—	—	—	—	—	—	—	
Seventh-Day Adventist Mission Board.....	1895	12	1	2	9	11	9	44	3	19	22	4	—	—	—	221	221	221	12	225	4,182	
Vanguard Missionary Association.....	1895	—	—	—	2	1	4	7	—	40	40	3	—	—	—	—	—	—	—	—	—	
Woman's Home and For. Miss. Soc., Advent Chris.	1898	—	—	—	1	—	4	5	—	20	20	2	—	—	—	60	60	*200	14	1,200	—	
Woman's Gen. Miss. Soc., Churches of God.....	1896	2	—	—	—	2	3	6	—	20	20	5	—	—	—	25	25	25	3	50	—	
Woman's Union Missionary Society of America.....	1863	—	—	4	—	—	—	14	18	150	150	2	—	—	—	—	—	—	27	—	3,301	
Totals, 39 American Societies.....	—	527	47	71	59	513	480	1,667	686	13,746	14,432	350	4,511	2,488	26,186	324,494	418,775	725,321	6,744	261,938	300,955	
Australasian Societies																						
Baptist Association of Queensland For. Miss. Com...	1885	1	—	—	—	1	1	3	3	2	5	1	1	—	—	—	11	11	—	—	—	
Baptist For. Miss. Soc. of New South Wales.....	1885	1	—	—	—	1	1	3	3	12	13	1	2	2	—	28	52	116	3	106	118	
Furzedore Missionary Society.....	1882	2	1	—	—	2	4	8	—	24	24	2	9	2	11	59	59	100	3	375	—	
New Zealand Baptist Missionary Society.....	1891	1	1	—	—	1	3	5	2	20	22	2	3	2	—	42	42	77	4	114	336	
Tasmanian Baptist Missionary Society.....	—	1	—	—	—	1	1	3	—	2	2	—	—	—	—	—	—	—	—	—	—	
Victorian Baptist Foreign Mission.....	1883	4	—	1	—	1	5	11	3	17	20	3	—	—	53	800	800	*3,000	26	831	—	
Totals, 6 Australasian Societies.....	—	10	2	1	—	7	14	32	9	75	84	10	15	6	64	929	964	3,304	36	1,426	454	
British Societies																						
Baptist Missionary Society ⁴	1794	67	2	5	6	60	5	143	39	1,016	1,055	38	118	*52	1,158	9,572	9,572	*35,000	320	11,020	9,373	
British and Foreign Bible Society.....	1807	4	—	—	2	6	—	12	—	535	535	6	—	—	—	—	—	—	—	—	—	
Central Asian Mission.....	1902	1	—	—	2	1	—	4	—	3	3	—	—	—	—	—	—	20	—	—	—	
Ceylon and India General Mission.....	1893	—	—	—	12	5	7	24	—	52	52	7	11	7	21	184	196	335	22	512	39	
Children's Special Service Mission.....	—	—	—																			

MISSIONARY STATISTICAL TABLES FOR INDIA, BURMA AND CEYLON—Continued

THE GENERAL AND EVANGELISTIC WORK

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS								
		Year of First Work in this Field	Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total Number of Baptized Christians	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, Including Teachers and Pupils	Total of Native Contributions in U. S. Gold
				Men	Women																	
India Societies	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Indian Christian Endeavor Union	1897	1	—	—	—	—	—	1	—	2	2	1	—	—	—	—	—	—	—	—	—	
India Sunday-school Union ¹⁴	1876	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	
Indian Home Mission to the Santhals	1867	6	—	—	—	3	4	15	5	258	263	1	5	7	8	8	14,990	*30,000	8	8	—	
National Council, Y. M. C. A. of India and Ceylon	1889	—	—	—	—	—	—	8	—	21	21	8	72	—	—	—	—	—	—	—	—	
National Y. W. C. A. of India, Burma, and Ceylon	1896	—	—	—	—	—	—	—	—	10	10	—	131	—	—	—	—	—	—	—	61,010	
Totals, 5 India Societies	—	8	—	—	11	4	2	25	5	291	296	15	228	7	—	—	14,990	30,000	—	—	97,738	
International Societies	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
China Inland Mission	1875	1	—	—	—	1	—	2	—	1	1	1	—	1	—	5	25	20	—	—	—	
Mission der Brüdergemeine	1853	8	—	—	1	8	4	21	—	24	24	5	3	6	—	56	125	160	2	37	—	
Salvation Army	1882	—	4	—	66	44	36	150	—	1,901	1,901	23	2,424	—	—	—	—	—	411	10,332	30	
Totals, 3 International Societies	—	9	4	—	67	53	40	173	—	1,926	1,926	29	2,427	7	—	61	130	180	413	10,369	30	
Independent Societies	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bengal Evangelistic Mission	1889	—	—	—	—	—	—	—	1	24	25	—	—	—	—	—	—	—	—	—	—	
Industrial and Evangelistic Mission of India	1880	3	—	—	—	2	4	9	—	—	—	3	—	—	—	—	—	—	—	—	—	
North India School of Medicine for Christian Women	1894	—	—	3	—	—	2	5	—	—	—	—	2	—	—	—	—	—	—	—	—	
Poona and Indian Village Mission	1893	—	—	1	9	7	20	37	—	24	24	5	2	5	—	24	24	47	23	1,175	—	
Strict Baptist Mission, South India	1880	1	—	—	—	1	—	2	1	20	21	1	11	8	2	105	105	285	5	130	23	
Tehri Border Village Mission	—	1	—	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—	—	
Totals, 6 Independent Societies	—	5	—	4	9	11	26	55	2	68	70	11	15	13	2	129	129	332	28	1,305	23	
Indigenous Societies	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Boys' Christian Home Mission	1900	—	—	—	5	2	3	10	—	20	20	3	2	—	—	51	*51	222	—	—	—	
Chinsurah and Hooghly Zenana Mission	1875	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	
Godavari Baptist Swadesha Suvartavyapaka Society	1888	—	—	—	—	—	—	—	—	1	1	1	—	—	—	—	—	—	1	—	110	
Indian Missionary Society of Tinnevely	1903	—	—	—	—	—	—	—	2	20	22	—	1	14	7	56	167	906	—	—	113	
Jungle Tribes Mission	1891	—	—	—	—	—	—	—	—	2	3	—	29	1	1	8	28	13	—	—	—	
Keskar's Christian Mission at Cholarpur	1899	—	—	—	—	—	—	—	1	25	26	—	1	1	2	55	60	103	4	293	1,956	
Madras Tamil Mission	—	—	—	—	—	—	—	—	—	26	26	—	—	—	—	—	—	—	—	—	—	
Mukti Mission	1896	—	—	—	—	—	—	—	—	154	154	2	—	1	—	1,248	1,248	1,530	7	1,377	2	
National Missionary Society of India	1905	—	—	—	—	—	—	—	1	9	10	—	9	—	—	125	360	500	—	—	2,167	
St. Thomas Syrian Christian Evangelistic Association	1891	—	—	—	—	—	—	—	—	50	50	—	15	25	—	620	1,800	2,381	20	658	6,395	
South Travancore Native Evangelistic Society	1901	—	—	—	—	—	—	—	—	9	9	—	4	—	—	7	55	454	4	230	154	
Tinnevely Children's Mission	1891	—	—	—	—	—	—	—	—	4	4	—	4	—	—	—	—	—	—	—	—	
Totals, 12 Indigenous Societies	—	—	—	1	6	4	19	30	5	320	325	6	67	42	10	2,170	3,749	6,109	36	2,558	10,895	
Grand Totals for India, 120 Societies	—	1,358	115	163	358	1,279	417	4,635	1,270	34,084	35,354	1,213	10,217	4,088	35,452	522,349	916,773	1,471,727	10,872	422,135	573,454	
CEYLON	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
American Societies	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
American Board of Commissions for For. Mis.	1816	3	1	2	1	3	4	13	13	396	409	6	23	19	124	1,973	1,973	4,418	72	3,818	8,758	
For. Dept., International Committee, Y. M. C. A.	1896	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
For. Dept., National Board, Y. W. C. A., U. S. A.	1906	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Trustees of Jaffna College Funds	1824	1	—	—	2	—	—	3	—	—	—	1	—	—	—	—	—	—	—	—	—	
Totals, 4 American Societies	—	4	1	2	4	3	5	18	13	396	409	9	23	19	121	1,973	1,973	4,418	72	3,818	8,758	
British Societies	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Baptist Missionary Society ¹⁵	1812	4	—	—	—	2	63	69	20	110	130	2	55	*19	48	1,057	1,057	*4,200	123	1,575	8	
British and Foreign Bible Society	1810	—	—	—	1	1	—	2	—	491	91	1	—	—	—	—	—	—	—	—	—	
Children's Special Service Mission	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	
Christian Literature Society for India	1858	—	—	—	1	1	—	2	—	45	45	1	54	—	—	—	—	—	—	—	—	
Christian Missions in Many Lands	—	—	—	—	1	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	
Church Missionary Society	1818	20	—	4	15	23	62	21	760	781	23	8	8	9	28	30	70	2	90	8,309	—	
Church of England Zenana Missionary Society	1859	—	—	—	—	—	8	8	—	28	28	2	—	—	—	—	—	—	—	—	—	
Friends' Foreign Mission Association	1896	—	—	—	5	5	2	12	—	56	56	4	16	—	—	—	—	129	22	895	292	
Indian Christian Realm Mission	1903	—	—	—	1	1	1	3	—	27	27	2	16	16	285	512	982	1,650	16	220	63	
Society for the Propagation of the Gospel	1840	4	—	—	—	—	—	4	2	109	111	4	5	9	43	802	2,803	2,846	29	3,850	1,592	
Wesleyan Methodist Missionary Society ¹⁶	1814	22	—	2	2	10	20	56	50	854	904	14	213	325	112	7,437	7,437	24,005	337	17,137	4,676	
Y. W. C. A., British National Foreign Department	1897	—	—	—	—	—	2	2	—	—	—	1	—	—	—	—	—	—	—	—	—	
Totals, 12 British Societies	—	50	—	2	15	36	119	222	93	2,081	2,174	55	309	369	659	13,994	23,581	44,513	529	23,767	14,932	
Ceylon Societies	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Colombo Industrial School	1896	—	—	—	—	—	—	—	1	20	21	—	—	—	—	*300	*300	*1,000	—	—	2,287	
Henaratgoda Village Mission	1895	—	—	—	—	—	—	5	5	18	18	1	—	—	—	—	—	—	—	—	—	
National Council, Y. M. C. A. of India and Ceylon	1896	—	—	—	—	—	—	5	5	6	6	—	—	—								

¹⁴ Federates denominational Sunday-school work. No independent statistics.

CEYLON

¹ No report for Baptized Christians other than the number of Communicants.

² Includes data for the Baptist Zenana Missionary Society.

³ Not reported.

⁴ Colporteurs under the immediate supervision of the Bible Society.

⁵ Sales depots.

⁶ Net increase.

⁷ Includes data for Women's Society.

⁸ Partial data of the Swedish Diocese, which is a mission of the Svenska Kyrkans Mission.

WORLD-WIDE MISSIONARY NEWS

ASIA—INDIA

Christian Progress in India

THE growth of Christianity in the last decades is shown by the following remarkable figures: 1881, 1,862,634; 1891, 2,284,380; 1901, 2,923,241; 1911, 3,876,196.

Of the present total more than two and one-third millions are to be found in southern India, where there are Christian colonies planted in the early centuries of the faith, and where considerable accessions by conversion have been reported in recent years. There have been striking increases in the Panjab and the United Provinces, the combined figures being 379,445, as against 169,546 ten years ago. In the two Bengals and their States the number of Christians has risen from 315,198 to 464,573, while in Hyderabad an advance from 23,000 to over 54,000 is reported. In the Native States, as a whole, the advance has been relatively greater than in British districts.

A Hindu Condemns Hinduism

THE *Christian Patriot*, of Madras, published a very interesting letter recently addrest by Mr. Justice Sankaran Nair to Mrs. Annie Besant, who desired him to endorse a movement to establish a Hindu university. Altho the responsible educational authorities under the government of India have sanctioned the project of the noted theosophist, and a public official might therefore have been expected to give at least nominal approval to the proposition, the justice, notwithstanding he is himself a Brahman of high degree, totally discountenances all thought of a sectarian school for the propagation of Hinduism. He says that any revival of the teachings of the Hindu sacred books can only tend to destroy such har-

mony as exists between caste and noncaste Hindus, and intensify any surviving social bitterness between them.

India's Foe—Alcohol

THE secretary of the United Council on Work Among Young People in India, in discussing the question, "What has a convert to Christianity a right to expect of the Christian Church in the matter of the use of alcoholic drinks?" calls attention to the fact that the use of intoxicants in India is enormously increasing. The harm done to India's manhood by alcoholic drinks is great. Thousands are annually added to the list of drunkards, from among those who are "moderate" drinkers. The Church should unwaveringly and uncompromisingly teach that the use of alcoholic beverages is an unmixed evil. Only total abstainers should be ordained and tolerated as ministers of the Gospel. No person's name should be allowed to remain upon the register of the Church who is guilty of using liquor to excess, nor should he be taken back into membership until he had shown that he was free from the habit.

What is Hinduism?

THE *Leader*, of Allahabad, recently published the replies of more or less representative Hindus to the question, "What is Hinduism, and what is essential in it?" One, an authority in himself, said, "A Hindu is one born in India, whose parents, as far as people can remember, were not foreigners, and did not profess a foreign religion like Mohammedanism or Christianity or Judaism, and who himself has not embraced one of those religions."

Another intelligent writer said, "There are no dogmas in Hinduism. You may believe in any doctrine you

choose, even in atheism, without ceasing to be a Hindu."

A third writer stated, "Hinduism is adherence to certain practises imperatively demanded and prescribed by it."

The last answer comes near to the root of the matter, for "practise" founded on caste is the stronghold of Hinduism. Tho Hinduism holds to the theory of "maya," viz., that things are not what they seem, and that the external aspect of the world and human life is only an illusion, yet the practises of social and so-called religious life (chief among them caste) are its very center. With the falling of caste Hinduism will quickly surrender to the attack of the messengers of the Gospel.

Efficient Service of Bible Women

NOT enough is thought and said about one of the most important and valuable of Christian native agencies in India. A splendid, unseen work is being carried on incessantly, devotedly and indefatigably just now by hundreds of native Hindu Bible women. Their lives are obscure. Their efforts are not trumpeted, and they have no thought of commendation or praise. But they are doing what no other workers could even attempt. They gain access to the women of every class and caste. Many of them are wives of village readers living in the little scattered rest houses. These are in contact, in an intimate manner, with the natives, in a degree impossible to foreign agents. They are especial favorites of the low-caste folks and the wretched pariahs, and among these they succeed in the work of teaching inquirers and new converts.—*Homiletic Review*.

The Indian Native Congress

SEVEN thousand educated Indians, including 1,000 delegates from a distance, met at Calcutta recently to discuss Indian affairs. The proceedings opened "with prayer, and with the singing of a national song," were very

harmonious, and full of promise in view of the new chapter in Indian history recently opened by the Sovereigns at Delhi. The national awakening in India is, of course, the direct result of British rule and of faithful missionary service.

American United Presbyterian Mission

IN 1855 the American United Presbyterian Mission in India was commenced with one missionary and his wife, in the northern part of the Panjab, and it has grown under the Lord's blessing until there are 22 men and 34 women missionaries from America, 34 native ordained ministers, and 395 native lay workers. There are 43 organized congregations, and 24,352 members, while the Christian community numbers 46,451. The 181 Sunday-schools contain 8,369 pupils, and 201 day schools have 11,003 scholars.

The work among the Chuhra, one of the deprent classes, is especially flourishing. Dr. Martin saw the opportunity and heard the call. Unreservedly he committed himself to the evangelization of the whole Chuhra class. He employed the best agents, pushed education, and trained boys to teach others, raised up teachers and preachers from among them, and started a theological school. Thus he gathered the Chuhra, baptizing four or five hundred a year. When he died in 1910, a canvass of the rolls of the districts in which he labored, showed that he baptized in all 7,200 Chuhra. Thus the Lord blest the work.

The Basel Mission

THIS German Mission works in Malabar, South Canara, in the southern Maratha country, the Nilgiris and Coorg, and uses three languages besides several spoken by aboriginal tribes. The first missionaries, including the famous Hehich, came to India in 1834, but the society, restricted at first to providing missionaries for the C. M. S. and other societies, was founded in the year of the battle of Waterloo, and prepa-

rations are already in view for celebrating the hundredth anniversary of 1815. In Malabar every church-member will be expected to make a contribution of coins of whatever denomination. This suggests the remark that the Christians of this mission, who now number, communicants and others, 18,602, are making remarkable progress in liberality.

Mission Schools in Ceylon

THE American Congregational Mission in Ceylon has a system of 124 village schools, with 16,000 children in attendance. For the support of these schools the home board gives \$570, the government appropriating yearly \$14,000 for all expenses save religious instruction and the upkeep of school buildings. But as the \$4.50 per school appropriated by the board is hardly sufficient to pay the expenses of the religious instruction, the school buildings themselves are in pressing need of renewal. Two hundred dollars would, on an average, replace and equip each of these mud schools with a substitute one of coral.

CHINA

A Chinese Moody

DR. YANG'S parents and grandparents were Christians. He himself was brought up in the Methodist Episcopal Church and educated in the Methodist Episcopal institutions. He practised foreign medicine in an interior city and made money, but his success gave him a proud heart, so that he became cold toward God and man, and was only a nominal Christian. Then the spirit of God showed him the evil influence which he exerted, and a desire to study the Bible was created within him. He read it morning, noon and night, until he was convicted, then converted. He gave up his practise of medicine and became a teacher of the Bible. Like Moody, he is really a man of one book. He is now employed by the Bible Study Committee to organize Bible study work throughout the country. A short time ago he held a series of meetings at Kashing. One

of the missionaries called them the most refreshing which he ever attended in China. Why? because Dr. Yang is a man of faith and prayer, and he preaches "Christ crucified."

The Chinese Character

AS the late Sir Robert Hart said: "The Chinese are well behaved, law-abiding, intelligent, economical, and industrious. They can learn anything and do anything. They are punctiliously polite, they worship talent, and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might. These qualities are not simply to be found in isolated cases, but are characteristic of the race as a whole." China's agricultural wealth may be estimated from the fact that it sustains a population five times as great as the United States upon a smaller area. The people of China furnish the largest potential asset of skilled and cheap labor of any nation in the world.

Traveling Then and Now

A MISSIONARY writes: A new epoch has dawned in traveling in this part of China. We are leaving the old and embracing the new. We used to ride almost exclusively behind the "wooden-headed" mule, but now the iron horse is slowly but surely displacing the mule on the great highways of North China. The "Peking" cart has a far-away and classic sound, but as an instrument of torture for tired bodies and broken nerves it is not lightly to be dismissed; comfortless and springless, it has held its place for many hundreds of years over the roads of North China. The "patient" mule has dragged it through myriads of morasses in the shape of mud roads, and over ages of rocky roads, but in some places, at least, the end is in sight.

Passing of Chinese Idols

THE idols of China are suffering from increasing neglect on the part of the population. A writer in the *Assembly Herald* remarks: "The

shrewd, matter-of-fact, materialistic Chinese peasant, prest for the next meal, entertains no great respect for idols upon whom he spent hard-earned cash in offerings, but from whom he gets no help in his day of need. Nor in these days of piping peace does it conduce to his awe of their power to see them, as one can now see them in every section, fallen over against the wall, with an arm or leg or sword gone. Often one sees the Buddhas, with their sickly-placid smiles, dumped into a corner, helpless; or a hideous war-god, lying prone on his face and broken like Dagon, with none so poor to do him reverence.

Dr. Griffith John

AFTER more than half a century in the service of the L. M. S. in China, Dr. Griffith John has returned to his native land. A gray-haired veteran, for he is now in his eighty-first year, he is completely broken in health. Dr. John was born in Swansea, in 1831, and was early converted. He preached his first sermon at a small prayer-meeting in a private house, when he was fourteen years old. In 1855, when he and his wife sailed for Shanghai, the criticism was made that children were now sent to convert the Chinese. But the "child" Griffith John grew into a strong man who has founded more than one hundred mission stations and has planted scores of churches. From Shanghai he penetrated the country in every direction, tho Hankow became the center of his activities. There he founded a hospital, a high-school, a normal school, a divinity school for the training of native evangelists, and a medical school. He has been indefatigable as a translator, having acquired an admirable knowledge of the written and spoken language of the people among whom he worked. He was also instrumental in establishing the great Central China Religious Tract Society.

He has spent only five years out of China since 1855; has had three

furloughs, two of which were spent in England and one in the United States.

Missionary Conference at Swatow

IN spite of the rebellion in China, the missionaries of the South China Baptist Mission held their annual conference at Swatow from December 13th to 16th. The seven central stations were represented, and matters of great importance were decided. The question of union in educational work with the English Presbyterian Mission in Swatow was transferred to a special committee for further consideration.

Educational work among the Hakkas will be undertaken in connection with the Southern Baptist Mission in Canton, and a committee was appointed to lay before the Home Board the facts concerning the large emigration of the Swatow Chinese to Hongkong, Annam, Straits Settlements, Sumatra, Java, Borneo, and above all, to Siam, which calls for the speedy sending out of missionaries among these emigrants in their new homes. Strong action was taken looking toward the opening of new stations in the unoccupied territory to the west and northwest, which would form a link between the Southern Baptists at Ying Tak and the China Inland Mission in southern Kiang-si.

JAPAN

How a Japanese Was Converted

A JAPANESE Christian tells how he was won to Jesus: "A missionary lady got 25 Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on

her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then 25 Japanese boys cry, too. Then inside of three weeks, all us 25 boys give our hearts to Jesus."

KOREA

What God Is Doing in Pyeng Yang

THE station at Pyeng Yang was established in 1895, a little more than sixteen years ago. It contains to-day about 6,000 Presbyterians and Methodists, and the Christian constituency is 10 per cent. of the total population. In the territory around Pyeng Yang, 27,720 more Christians are found, and they all aided during the past year the foreign missionaries and the seven ordained pastors, the 57 evangelists, the 63 women helpers, the 10 Bible colporteurs, and the 1,700 Sunday-school teachers of the native force in missionary effort. Thus it does not seem remarkable that the baptized numbered 2,417 between October 1, 1910, and September 30, 1911, while 3,854 catechumens were received. In the Bible institutes and Bible classes in Pyeng Yang, 1,219 men and 981 women received instruction, and they in turn instructed 12,163 men and 6,369 women in country classes. In the 186 primary schools, 2,950 boys and 815 girls were taught by 296 teachers, while in the academies 316 boys and 140 girls attended under 25 teachers. The college had 49 students this year, and a new building has been erected for them and for the boys of the academy. The theological seminary had 134 students, and the graduating class had 16 members. The Christians of Pyeng Yang territory contributed \$29,524 to the support and the extension of the Church, and Koreans receive only about one-eighth of what an American earns per day.

Truly, the Lord is doing wonderful things among and through the Korean Christians.

The Presbyterian Host in Korea

THE Korean Presbyterian Church is alert. In a membership of 36,074, there are 6,308 men and women who serve the Lord as elders, deacons, leaders of tens, class leaders, Sabbath-school teachers, and in various other ways, entirely at their own charges. There are only 78 organized churches, but 1,059 groups—churches to be—some of them with congregations of 400. Special classes for Bible study, lasting four days each or more, and including some Bible institutes of a month, enrolled during the year ending September 1st, 54,587 persons.

The total number of adherents, catechumens and members of the entire Presbyterian Church is only 108,970. The gifts last year amounted to \$81,309.17 gold. If we estimate the ratio of income between the church-membership in Korea and in the United States as one to ten, the total contribution per communicant is equivalent to \$22.50.

Six thousand, eight hundred and twenty-three adults were received on confession of faith last year, and 14,757 catechumens, or those under instruction preparatory to full membership.

One of the newest stations is at An Dong. First Christian service was held at An Dong in a book-store—August, 1909, seven believers. On the second anniversary, 220 enrolled members. Seventy-three were examined for church-membership, the oldest a woman of 73, the youngest a girl of 8.

Conditions in Formosa

THE Japanese Government, since the cession of Formosa to it by China sixteen years ago, has rendered life and property secure, built railroads and other roads, and has so developed the country at large that it is self-supporting. The camphor and opium industries are government monopolies, but the use of opium is being discouraged and has decreased, so that its complete abolition is only a

question of time. The sugar industry is under severe restrictions, but the production is much larger than in the days of Chinese rule. Public schools are being established among the Formosans, with Japanese teachers in charge, and the Japanese language is spreading rapidly. The relations between the Japanese administration and the people at large are constantly improving, tho there are few Formosans in official positions at present.

The mass of the Formosan people is still firmly held in the bonds of superstition and demonolatry. Thus, the Canadian Presbyterian Mission, founded in 1872 by the famous G. L. Mackay, in the north, and the English Presbyterian Mission, commenced in 1865, in the south, have done most excellent work along evangelistic, educational, and medical lines. They have gathered about 12,000 church-members, and have 160 churches. But the wild savages of the eastern part of the island are not yet reached. Of the 80,000 Japanese now in the island, only 700 are connected with the five Presbyterian and two Episcopal churches. While this number of Christians is much greater in proportion to population than that in Japan itself, it is mainly due to the influx of Christians from Japan and not to work done among the Japanese in Formosa. There is, therefore, urgent need of increased missionary activity among the Japanese in Formosa. The numerous members of the Kumi-ai churches are urging the Japanese Home Missionary Society, A. B. C. F. M., to enter the field and open work, perhaps in Taihoku, the center.

MOSLEM LANDS

Misgovernment in Persia

IN spite of the fact that Persia is now enjoying a democratic constitution, misgovernment there was probably never worse than at present. Lawlessness is rife in the towns, and on December 1st the Governor of Fars was assassinated in Teheran.

The country roads are infested by bands of robbers, so that trade is almost at a standstill. At Yezd, which was recently a prey to looters, the supply of wheat from Shiraz has stopt, and bread is very scarce. The roads are forsaken, the horses underfed, and the people everywhere are starving. Add to these miseries the unhappy foreign relations of Persia with Russia and Great Britain and one may well pity the Persian Government and people.

The Beirut Theological Seminary

THE Syria Mission (Presbyterian) announces the reorganization of its theological seminary in Beirut on an interdenominational basis. Instruction will be chiefly in Arabic, and the course will cover three years. English, Hebrew and Greek will be added to the regular courses in theology, history, geography, etc. Rev. F. E. Hoskins, D.D., will be president, and the faculty will contain Messrs. Hardin, March and Ford as other American members, with Mr. Ibrahim Haurani and other Syrian scholars. A new building for the seminary will be erected at Beirut, and a class will begin in 1912. The Syrian Protestant College has promised cooperation, and the opening of the various departments of instruction, of the library, and of the museum to the students of the seminary.

A Call from Euphrates College

MANY Young Turks are utterly at sea in religion and morals. They and their associates from the Christian races have been educated in European universities, where the religious influence was destructive, with the result that, as a rule, they are agnostic or atheistic in their opinions, and they have brought back loose moral ideas. Many openly scorn the restraints which to us seem fundamental. Truthfulness is despised, assassination is glorified, social purity and the sanctity of the marriage relation are ridiculed by men who are honored as leaders in the new life of the people.

The future of Turkey undoubtedly depends on the education that future leaders will receive. Euphrates College, at Harpoot, Asia Minor, is preparing to meet the needs of the moment, but it must enlarge its facilities and broaden its work before it can meet the pressing demands. It needs funds for the purpose immediately. • May its friends come to its aid.

What Mission Schools Are Doing

AFTER a recent extensive tour through the Orient, Secretary Patton, of the American Board, writes: "Mohammedanism can not long withstand the inroads of Christian education and evangelistic effort. Already our schools are drawing Moslem pupils in goodly numbers. In the heart of the Stamboul district of Constantinople stands the Gedik Pasha school, conducted by our Woman's Board. Never shall I forget walking into one of the rooms and finding 40 Turkish lads, the sons of Government officials and men of wealth. Straight-limbed, fine-featured, intelligent-looking boys they were, and they hold the future of Turkey in their hands. In other schools it is the same, especially in the colleges like Robert College, and the American Girls' College on the Bosphorus, the Syrian Protestant College at Beirut, and the institutions of the interior.

Influence of a Spirit-filled Life

A MISSIONARY of the C. M. S. in Palestine tells a story which once more proves the power of a surrendered life in recommending the Gospel of the Lord Jesus Christ. A very wild and immoral young Moslem became a patient in the missionary hospital. There he heard the Gospel, and, by the grace of God, was born again, a new creature in Christ and also completely changed in all his habits, he returned to his native village. So marked was the change that it attracted the attention of the sheik who immediately inquired after its cause. The reply which he received, led him to visit the medical missionary, who preached Christ to him.

Soon the sheik accepted Jesus as his Lord and Savior. After his baptism he returned to his village and began to preach Christ immediately. Persecution commenced. He was arraigned on a false charge, and imprisoned, having boldly confessed that his only crime was his faith in Christ. This blest work goes on, a living proof of the power of the surrendered life of the young man who caused him to become an inquirer.

AFRICA

How the Dark Continent Was Peopled

IN popular thought the Africans are all negroes. But in reality the Dark Continent is a museum of races. In the remote past, race after race entered Africa from Arabia, and, driving the older invaders before them, swept across the continent. First were the bushmen, a diminutive copper-colored race of hunters. Landing in the vicinity of Somaliland, they wandered across the continent.

The negro seems to have been the next important arrival. This powerful black race pushed its way across Africa from east to west, until it occupied all the country from Cape Verde to the Nile Valley. The bushmen turned their faces southward to avoid the inrush of negroes.

In course of time Hamitic and Semitic tribes crossed the Isthmus of Suez or the Gulf of Aden into Africa, and gradually occupied the northern and northeastern regions.

By intermarriage of negro and bushmen (and perhaps Hamite) the Hottentot race originated in the region north of the equatorial lakes. At an unknown date these people, driving their horned cattle before them, emigrated southward, pushing their way through the vast hunting-grounds of the fierce little bushmen, until they reached the southwestern coast.

After a lapse of centuries the bushmen were again disturbed—this time by the powerful Bantu tribes. This hybrid people first appear north of the lakes, and may have originated

in the ingrafting of Hamitic and Semitic tribes upon a negro stock. A proud, imperial race they were, and, disturbed in their original home, they swept over the southern half of Africa. The conquest took centuries to accomplish, but gradually the Bantu drove Bushman and Hottentot alike into the southwest corner of the continent, and themselves occupied the mighty African peninsula. The L. M. S. work is among the Bantu people.—*L. M. S. Chronicle*.

An Efficient Missionary Helper

A NEW mission boat is to ply the Nile. The American Mission has purchased the *Allegheny*, at a cost of \$5,000. It will take the place of the *Ibis*, which has been used for many years. The new boat is 74 feet long. It has a deck 60 feet long, suitable for meetings, dining-room, kitchen and bathroom. A barge will be secured to tow with the boat, to be used for a clinic and doctor's office. Through the means of this boat last year, the British and Foreign Bible Society distributed 28,000 copies of the Bible or portions of the same.

AFRICA—NORTH

The Nile Mission Press

THE Nile Mission Press, founded in 1905 for the twofold purpose of producing and circulating Christian literature among the people of Egypt and other countries, especially among Mohammedans, continues to do a great work. It has published recently four more "Khutbas," written for Moslems by Sheik Abdullah with the aid of European missionaries. The three addresses on personal purity which Dr. John Mott delivered to young men in Cairo during his visit in March, 1911, have been printed in Arabic and English, and nearly one thousand copies were sold in the first two or three months after their publication. The Press has issued a new edition of the "Descriptive Guide to Books," which was brought out by Messrs. W. H. T.

Gairdner and A. T. Upson in 1908. The list is divided into three sections: (1) Books specially for Moslems; (2) books for Jews; (3) books for Christians.

Plans are being made for the speedy publication of suitable literature for women, and a "Directory of All Workers Among Moslems, in All Lands" is under consideration. A small series of Arabic leaflets is being prepared in response to a special request from China.

In its colportage work the Nile Mission Press has entered upon a plan of cooperation with the Church Missionary Society, so that the Church Missionary Society takes the western part of the Delta and the northern provinces of Upper Egypt, the Press takes the eastern part of the Delta and the southern provinces of Upper Egypt. The Press has five colporteurs who work hard, with much opposition and amid great difficulties. They are, however, meeting with encouraging success and greatly need funds to employ additional colporteurs and for a permanent and adequate printing plant.

The Sudan Pioneer Mission

WHEN the Sudan Pioneer Mission was founded in Germany in 1900, there were few who considered aggressive missionary work among the Mohammedans feasible, and many who took an active part in its organization thought that it should simply prepare the way for future aggressive work in southern Egypt and in the Sudan. Four years later it was decided that the way was open for aggressive missionary effort among Mohammedans, and the representatives of the Sudan Pioneer Mission began to work earnestly at Assuan, which had been occupied soon after the founding of the mission. Darau was occupied in 1907, and a third station, Edfu, in November, 1911.

The missionaries of the Sudan Pioneer Mission are still the only messengers of the Gospel among the

large number of Mohammedans in Nubia, while in the Sudan they are in close cooperation with other societies. Their work consists in preaching, in medical missionary and in educational work, in visiting among the women, and in itinerant work in the surrounding villages. The two schools for girls at Assuan and Edfu have about 150 pupils, while all the evangelistic meetings are well attended. The four Gospels have been translated into the Nubian language (Kenuzi dialect), and are to be published by the British and Foreign Bible Society, probably with Latin characters. Thus, after more than 1,000 years, the Nubian language is to be printed. The introduction of Latin letters, in place of the Arabic, may counteract somewhat the use of the language of Islam, and thus break the power of that religion.

The missionary force of the Sudan Pioneer Mission consists of seven European and five native workers, while four additional European laborers are preparing to be sent out in the autumn of this year.

AFRICA—WEST

An Emir Almost Persuaded

ONE of the earliest converts of the Church Missionary Society in northern Nigeria, Mallam Faté, maintains himself by means of a sewing-machine. Last fall the Emir of Katsina, a Hausa State, invited him to his palace, and Faté worked his machine daily in his presence, surrounded by princes and courtiers. The faithful Christian daily spoke of his faith, and used his Arabic Bible diligently. He also visited the mallams in the city, and he taught some to read the Gospels in the Hausa Roman character. When the Emir went on a five days' journey he took Faté with him, saying, "I dare not leave you in the city lest you should convert others." But Faté found many opportunities to speak of Christ, and now the Emir himself has become a diligent inquirer, and frequently asks the Christian to tell

him more of God's Word. But he hesitates and halts, when he sees others about to accept Christ, and his people approach him with complaints and fears concerning the spread of Christianity.

Among Mohammedans in Togoland

IN Togoland, the German colony in West Africa, the number of Mohammedans has been increasing so rapidly, and the danger of a spread of Islam has been so apparent during the past years, that the director of the North German Missionary Society, Dr. Schreiber, in his annual report for 1901, asked, "Shall the building of the minaret of a Mohammedan mosque precede the erection of the tower of a Protestant church in Lome?" Ten years later, at the seventy-fifth anniversary of the society, we heard Dr. Schreiber call attention to the danger threatening the heathen Erhe in Togoland from the aggressive missionary spirit of the Hausa traders, and said: "It is our duty to pay attention to these Mohammedans in Togoland." A few days later the executive committee of the North German Society took action very quietly, and it instructed Missionary Funke, of Lome, then on furlough, to commence work among the Hausa in Lome immediately after his return to the field. About the middle of November Mr. Funke, therefore, quietly opened aggressive work among the Mohammedans in Lome. Thus an important forward step has been taken by this German society. The new work will strengthen the hands of the missionaries of the Basel Missionary Society, who are getting ready to enter North Togoland and try to stem the tide of Mohammedanism sweeping in upon its heathen inhabitants.

Islam on the Gold Coast

DURING the days of the old heathen kings of Ashantiland few Mohammedans dared to settle in Kumasi, but since the country has come under English rule, Mohammedans have come from the Sudan, from

Timbuctu and Sokoto, from Morocco, and multitudes of Mohammedan Hausas flood the country. These Hausas settle in quarters of their own, called Songos, wherever they come in large numbers. In Wankyi the Songo is larger in extent and population than the Ashanti town, while four to six thousand Mohammedans inhabit the distinct quarter of Kumasi. The Protestant societies on the Gold Coast Colony (the S. P. G., the Basel Society, the Wesleyan Methodists, and the American Baptists) should pay especial attention to these followers of Islam, who undoubtedly retard and endanger Christian work for Africans.

AFRICA—EAST

Extension in German East Africa

STRETCHING from the coast of the Indian Ocean to Lakes Tanganyika and Nyasa, German East Africa has an area of about 375,000 square miles, and a population of about 7,000,000, of whom the majority are fetish worshippers. The Moravians, the Berlin, the Leipsic, and the German East Africa Missionary Societies, the Church Missionary Society, and the Universities Mission have been diligently at work, yet much territory remained unoccupied. The Leipsic Society has, therefore, decided to occupy new territory in the colony, while two other German societies, Breklum and Neukirchen, will also enter.

The Leipsic Missionary Society selected the Kilimanjaro region, and two of its missionaries have occupied Iramba. The new field is a table-land with about 50,000 inhabitants, who are settled closely together. While Roman Catholic missionaries have taken possession of Turu, which is south of Iramba, the regions of Iramba and of Isansu and Ijambi are entirely unoccupied. The German Government is planning a railroad (Mpapua-Kilimatinde-Taboral), which will make the region easily accessible.

The Breklum Missionary Society, which has had work in India only

hitherto, selected Uhha as its new field of labor. It is located northeast of Ujiji, which is the most important commercial center on the eastern shore of Lake Tanganyika, and is the endpoint of the future German East Africa transcontinental railroad. Uhha is very fertile, producing, beside tropical fruits of all kinds, dates, rubber, coffee, cotton, oranges, and also almost all kinds of European grain and vegetables. Its inhabitants, the Waha, however, have shown hitherto much hostility to the German Government, and have a bad name on account of frequent attacks upon caravans and upon rulers and tribes friendly to the Germans.

The Neukirchen Missionary Society, whose laborers have been busy hitherto in British East Africa and upon Java, have chosen as its new, third field, Urundi, which is located a little northeast from the northern end of Lake Tanganyika and not far from the borders of the Kongo Free State. It is south of Ruanda and Usumbura, where the missionaries of the German East Africa Missionary Society are doing a blest work. The first Neukirchen missionaries are erecting the first buildings in Iruvura under great difficulties.

Thus the great stretches of land in German East Africa, where no missionaries were located hitherto, are rapidly being taken up by the German societies, which are now realizing their special responsibility for the German colonies.

AFRICA—SOUTH

A South African "Orient"

THE next triennial conference of missionaries, representing all the agencies at work in South Africa, is to be held at Cape Town in July, and is to be made a very special and memorable occasion. A missionary demonstration or exhibition on a very large scale is being organized to show the place missions have occupied in the past of South

Africa, and their intimate relation to the present situation and the promotion of harmony between whites and blacks. Mr. J. Du Plessis, the historian of South African Christian missions, is organizing the exhibition, and Messrs. Thomas G. Howe and F. Holderness Gale (who were actively interested in promoting The Orient in London) are cooperating. The bioscope will play a very large part in the demonstration at Cape Town. A cinematograph operator is to be sent round the mission fields, and the films will be reproduced first hand in South Africa.

Racialism in South Africa Dying Out

BRITON and Boer are showing admirable qualities in their way of solving the difficult problem that confronts them in South Africa. Happily the leading men are men guided by Christian principle, men who seem to be honestly striving to apply the Sermon on the Mount to the demands of the situation. At a great congress of all parties recently held at Bloemfontein, General Botha (presiding) expressed the hope that influences would radiate from that gathering which would "sweep South Africa clear of racialism!" The language difficulty is one of the most formidable, but they have apparently discovered a way out, so that there seems every prospect that South Africa will be presently a great white man's country.

Wesleyan Work Prospering

THE English Methodist Mission in South Africa has 3,609 voluntary workers (*i.e.*, teachers, local preachers, and class leaders) on its roll. It built last year 18 new churches and opened 86 new preaching stations.

A Notable Native Achievement

IN December, 1905, a great convention of natives, representing practically every tribe in South Africa, decided to raise \$250,000 for a South African native college. This has now been practically pledged and the college is to be located at Port Hare. Grants of land have been of-

fered to any churches which wish to erect hostels in connection with the college, and three important churches have taken the first steps to this end. The college, tho not giving formal religious instruction, is to be Christian in tone and character.

Are Not "Rice Christians"

IN the Limpopo district, Portuguese East Africa, there are 10 native workers—one third of the entire number in this one district—who accept no salaries, thus making a contribution of about \$600 a year toward native self-support in that one district.

Let Others Do Likewise

THE White Fathers, Catholic missionaries on Lake Tanganyika, have hit on a practical plan for checking the Mohammedan propaganda which is carried on by Arab traders. They have trained the natives in trading, so that the needs of the country are met by the inhabitants, and Arab interlopers, with their vices and their religion, are no longer able to make a living there.

Once a Savage, Now a Saint

STEWART WHITE, who pioneered English missions on Lake Tanganyika, tells of a chief in his neighborhood, who, in order to vex the missionary, cut off the ears, nose and lips of an old woman and sent them into the station with his compliments. Later his headsmen, with a raiding band, descended upon the mission garden and beheaded three of the men peacefully working there. This headsmen is now a Christian, and sits at the Lord's table with those he once persecuted.

A Second Uganda

IN November last Bishop Peel returned to Mombasa from a visitation in German East Africa, amazed at the great progress made since the tour in 1907-8. In an account of his recent visitation the Bishop writes: "My eldest daughter, who has traveled with me three times in all the districts previously, is able to very

fully realize with me what a grand change has taken place. It is difficult to convey to you a correct idea of what is happening. Heathenism is hard hit in the whole field. All hostility has vanished in places in which, to say the least, there was no welcome in past days. In every part which the missionaries and their African helpers can possibly reach there is interest and readiness to be instructed, and in very large areas there are very active efforts to attend the teaching given."—*C. M. S. Gleaner.*

The Needs of South Africa

THE South Africa General Mission was organized in 1894, out of the older Cape General Mission, for the evangelization of nonchristians, for the rousing of the Christian Church to a holier life, and for the aid of existing evangelical missions and churches in Africa. Its fields are the whole of South Africa, Nyasaland, and Portuguese East Africa. During 1911 there has been encouraging development in the well-established centers in South Africa. At Lutubeni, the Lord has sent a very definite revival, which still continues. In Gazaland the attendance at the missionary schools has increased, while the numbers of inquirers seem to point to definite results. In Northwest Rhodesia the work is to be extended to a new center or centers, while in Nyasaland evidence of the persevering labors of the missionaries is appearing. In Pondoland and in Transkei varied experiences of encouragement and disappointment have come to the workers. In Swazieland the youthful king and his mother have shown friendship and confidence to the missionaries, while the work in Zululand has been a constant source of encouragement.

To the westward of Northwest Rhodesia there are many tribes which are unacquainted with the Gospel. They are farmers and cattle-raisers, and have a dialect which may readily

reduced to writing. Gazaland, on the East Coast, and the Portuguese territory, Swazieland, Zululand, Pondoland, all have thousands of natives who are still without the Gospel. They are sadly degraded through beer-drinking and heathen customs, but their sad condition can be remedied only by the preaching of the Gospel. Thus the missionary needs of South Africa are numerous and great.

AMERICA

A Fitting Centennial Celebration

IT was a happy thought on the part of the officials of the American Board to keep the hundredth anniversary of the ordination of its first missionaries, Judson, Newell, Hall, Nott and Rice, in Salem, and in the same church, by ordaining five other missionaries soon to sail, Harlow, Holmes, Lette, Lyman and Maas.

Thirty-six hundred were in attendance at the services of the day, which scores of persons said was the most impressive ceremonial they ever witnessed.

Christian Endeavor Moving On

SINCE July, 1909, no less than 10,345 new societies have been added with 1,002,500 members. The worldwide organization has 79,977 local bodies, which have 3,953,850 members. China alone has 781 societies, and India 1,337.

Shansi Day at Oberlin

A GREAT event of the Oberlin College year is Shansi Day, when the college subscriptions are taken for the benefit of the "new Oberlin in China," now four years old. Always the day following the Day of Prayer for Colleges, it is well advertised a week in advance, but nobody dodges the collection! The big chapel is unusually well filled, and all come for business. To raise \$2,000 in ten minutes for a foreign missionary enterprise is something worth seeing. And to do this in a congregation of college young people, one-third of them more or less self-

supporting, is perhaps unusual. But they do it, and more.

The Harvest Great, the Laborers Few

TWENTY-FIVE of the principal foreign missionary societies of the United States and Canada have sent to the "Student Volunteer Movement for Foreign Missions" urgent calls for 629 qualified men and women, whom they wish to send to the mission field this year. This list includes a request for both men and women. The men desired are 244 ordained and evangelistic workers, 48 physicians, 50 teachers, and a number of practical business men. The women desired are 114 evangelistic workers and Bible teachers, 82 trained college or normal teachers, 26 physicians, 22 nurses, and a number of kindergarten and music teachers, orphanage directors, etc.

Laymen's Movement Plans

OUR Laymen's Missionary Movement, with its general staff and 20 salaried secretaries, issues its policy and program for 1912 and 1913 as follows: To keep world-wide missions in the minds of laymen; to co-operate with denominational movements to organize every church for missions; and to increase information concerning missions, and contributions from laymen to them. It announces again its supreme function to leadership, and this leadership it will seek to apply both to the movements within various religious bodies and to the organized and official missionary societies. As methods it proposes five metropolitan centers, and suggests New York, Boston, Chicago, Richmond, and Toronto as such centers. At great conventions to be held at these centers it would secure as speakers men whose missionary message will command attention.

A Year of the Salvation Army

THE Salvation Army in the United States had its beginning in Philadelphia in 1880. In an old building which had been used as a place to repair chairs this form of

Christian service started. Thirty-one years have witnessed a tremendous growth. According to the last report issued, out-of-door army meetings numbering 173,000, were held in twelve months, with an estimated attendance of some 15,000,000. Indoor meetings of the Army numbered 215,000 in a year, attended by 8,000,000 adults and 1,500,000 children. It is no unusual sight for sinful men who have been touched on the street corner to follow the band of workers into the hall or barracks, and there give their hearts to God. Those claiming their conversion last year through this method number 46,554.

A College for Religious and Social Workers

THE American Interchurch College for Religious and Social Workers, at Nashville, Tenn., is being organized by educators to meet the needs of the South. Its board of directors is composed of some well-known Christian leaders and educators. Among the special reasons for its organization are:

(1) That there is not in all the South, east of the Mississippi River, any school adequately equipped for the training of laymen and women as specialists in religious and social service.

(2) That five denominations, the Y. M. C. A., and the Y. W. C. A. urgently need training schools in the South, but that they can not establish separate and adequate training schools, because it takes at least a half million dollars for the endowment and equipment of each.

(3) That Northern training schools do not enlist enough Southern students to supply the demands of the South.

(4) That the South probably needs trained workers more than any other part of the United States, on account of rapidly changing social and economic conditions, of illiteracy and attendant evils, and of the large negro population.

The Nashville Institute for the Training of Negro Christian Workers is to be a department of the American Interchurch College, but entirely separate and distinct from the institution for white students. Its board of directors asks for its support because there is not in all the world an adequately equipped negro institution for the training of laymen and women as religious and social workers, because there is not a sufficient number of negro students being trained in Northern institutions to meet the growing demands for workers among the negroes of the South, and because the colored denominations are unable to establish and operate their own separate training-schools. The first session of the school will be opened on September 12, 1912, at No. 323 Sixth Avenue, N., Nashville, Tenn.

A conference of missionary training-school workers is to be held in St. Louis in connection with the Religious Education Association.

New York a Native or Foreign City?

OF every 100 white residents of Manhattan, only 51 are native Americans, and only 14 have native American parents. In the Borough of Queens, 70 out of a chance 100 whites are native born, but even in Queens only 29 of the 100 are of native American parents. Of all the elements of the population of New York, the most nearly "native American" are the negroes. The majority of the 91,702 negroes in New York City are not only themselves native born, but come of native parents and grandparents.—*Christian Advocate*.

The Greatest Men's Organization

IT is estimated that about 40 per cent. of North America's Sunday-school army of 15,000,000 are over eighteen years of age; and one of the most remarkable features in the recent development of the Sunday-school is found in the large number of men identified with it. Probably 500,000 men have been added to the Sunday-

schools of North America during the last five years. If we include the young men of the senior department with the men of the adult departments, and all the men who are officers and teachers, we should find probably that there are from two and a half to three million young men enrolled in the schools of this continent.

What Every Church Should Have

ACCORDING to the Men's Missionary Movement, to every church these four adjuncts are essential:

1. A missionary committee to work with the pastor in enlisting the entire membership.
2. A period of intensive missionary information and education once each year, continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general missionary education throughout the year.
3. The adoption of the weekly basis for missionary offerings—instead of an annual or occasional collection—with a simple and effective collecting device such as the duplex envelop.
4. An organized and complete personal canvass of every member and congregation once each year by groups of two men each, after proper preparation for their work.

Agitation for Universal Peace

AN exchange thus sums up the first year's work of the Carnegie Foundation for the Promotion of International Peace: "The Carnegie Foundation for the Promotion of International Peace, now a year old, has established a summer school of international law at The Hague, adopted an unexcelled program for the study of the causes of war, started an interchange of professors and publicists between Latin-America and the United States, has sent President Eliot upon a peace journey to Asia, and has accomplished much more for international friendship and the abolition of war."

Chinese Converts in America

A YEAR or two ago 20 Chinese students in the University of Illinois were gathered into a Bible-class in the Urbana Methodist Church, none at the time being Christians. A recent investigation shows that 17 have confessed their faith in Christ, and the three remaining are deeply interested in Christianity, altho not yet definitely committed to a change of faith. These young men will return to China to assume positions of large influence in the new nation.

Chinese Students' Christian Association

THE purpose of the Chinese Students' Christian Association is to unite all the Chinese Christian students in North America for the promotion of growth in Christian character and for carrying on Christian work for and by the Chinese students. It was organized in Hamilton, N. Y., in September, 1909, with 20 Christian and 35 non-Christian Chinese students (out of a total of 470 then in the United States) present. In 1910 it was divided into four departments, viz.: the Eastern, the Middle West, the Western and the Women's Departments. Twenty-seven classes for Bible study were especially organized for Chinese students by the association during that year, while three conferences were held during the summer. At present it has 330 members. The importance of the Chinese Students' Christian Association becomes apparent when we hear that there are now 362 Chinese students in the leading universities of the United States, and altogether over 800, including 60 girls in universities and secondary schools. Michigan heads the list with 56, then comes Cornell with 46, Columbia with 45, Wisconsin with 35, Illinois with 41, Berkeley with 22, Harvard with 21, etc. From these men will come China's future lawyers, educators, doctors, engineers, in fact, leaders in every walk of life. They will play an important part in the regeneration of China.

There are three other important

organizations among Chinese students in the United States, viz.: the Chinese Students' Alliance (social chiefly), the Academy of Arts and Science (encouraging investigation of knowledge) and the Chinese National Union (political). Almost all the important offices in these three organizations are filled by the members of the Chinese Students' Christian Association this year.

EUROPE—GREAT BRITAIN

Chinese Students' Christian Union of Great Britain and Ireland

IN the early part of 1908 a few Chinese Christian students met in London for prayer and Bible study. Others joined the little circle, which after a few monthly meetings, was organized into the Chinese Students' Christian Union of Great Britain and Ireland. Its aims are to establish and strengthen the members in the knowledge and love of God, and to seek to bring other Chinese students to a knowledge of the Lord Jesus Christ. Seven or eight Chinese students have been brought to Christ through the instrumentality of the members of the Union. Some of them have returned to China after the completion of their studies. The Union has now 47 members, of which 31 are active members; that is, Chinese students. It has been the means of uniting the Chinese Christian students in Great Britain and Ireland, and has done much to strengthen its members spiritually.

EUROPE

Waldensians of Italy Pressing Forward

THE men of Italy are to-day practically without a religion. They have largely become indifferent to the Roman Church, dissatisfied both with its teachings and its interference in State affairs. Antagonism between Church and State continues. There are fewer pilgrimages to Rome, and national feeling is increasing at the expense of the Roman Church. The Waldensians are taking advantage of this disaffection and are aggressively

pushing their work. From their original valleys, southwest of Turin, they have dotted Italy and Sicily with churches and mission stations, and have extended their work to Egypt, Argentine and Uruguay. Most of the larger cities of Italy now have self-sustaining Waldensian congregations, and buildings commensurate with their needs. In Rome a large new building is rising across the Tiber.

Everywhere this once persecuted people is gaining esteem. This may be seen from the fact that the three governesses of the children of the Italian king and queen are Waldensian young women. The Waldenses number among their members many of the leaders in business and professional life in the various cities of Italy. Marconi, the inventor of the wireless telegraph, is a member of the Waldensian Church in Leghorn.

Russia and the Bible

GENERALLY, Russia has prohibited Bibles that do not contain the Apocrypha or spurious books. Occasionally, the presses of the Holy Synod have printed an edition without the Apocrypha, but even now the British and Foreign Bible Society, which agrees entirely with the American Bible Society on this question, is seeking permission, in vain, in order to circulate another such edition. Consequently, its colporteurs can circulate only such portions as the Pentateuch, Psalms or the New Testament, never an entire Bible in Russian, without the Apocrypha.

FRANCE

Religious Needs of French Protestants

FEW people realize that there are in many parts of France numerous descendants of the Huguenots, who are almost destitute of religious privileges. In their behalf the French home mission societies, the *Société Centrale* and the *Société Evangelique*, were founded, the first early in the nineteenth century, the other some years later. Both are now merged

into one, the *Société Centrale Evangelique*.

This society is unable, however, to meet the religious needs of these *dis-séminés*, or scattered Protestants. How great these needs are may be seen from the following facts. In the department of Cantal, in southern France, there is no settled Protestant minister. In the Basse Alps there is one Protestant minister, serving a mission station supported by the Evangelical Society of Geneva, but there is no other Protestant church. The departments of Aube (close to Paris), of Indre, of Landes (in the extreme southwest), of Mayenne, of Vienne, of Sarthe, of Morbihan (in southern Brittany, where once the McAll Mission had a prosperous work), and of Corsica, have one Protestant minister each. Nine departments with only one Protestant church or mission station, and one minister each!

Eleven other departments have only two Protestant churches and two ministers each, while there are still others with only four or five churches or mission stations.

The Protestant churches of France are scarcely able to meet their own needs, yet they are doing their best to aid the scattered Protestants in their religious destitution. These descendants of the Huguenots should not be neglected.

OBITUARY NOTE

Rev. A. Boegner, of Paris

PASTEUR A. BOEGNER, who visited America a year ago in the interests of French evangelical missions, died in Paris recently from the result of a stroke of apoplexy. He was the director of the "*Société des Missions Evangélique ches les Peuple non-Chrétiens Etablie à Paris*," otherwise known as the Paris Evangelical Missionary Society. He was a leading figure in French Protestant religious and missionary circles and a man of fine Christian spirit, ability and devotion.

BOOKS ON MISSIONS AND MISSION LANDS

OTHER SHEEP. By Harold Begbie. 8vo, 355 pp. \$1.50, *net*. Hodder & Stoughton, London; George H. Doran, New York, 1912.

"Twice-born Men" was a strong book, with remarkable stories of men converted through the instrumentality of the Salvation Army. Mr. Begbie's later volumes, however, have contained too much of Mr. Begbie and his philosophy, and too little of God and His Word. This latest contribution to the philosophy of conversion deals with India and the Salvation Army. The author visited that empire for a very brief time, and saw its people, its missionaries and mission work largely through the eyes of Commander Booth Tucker, the Fakir Singh, of whom he presents a strong, attractive portrait. Mr. Begbie is enthusiastic in his estimate of Salvation Army work, but not always safe in his judgment; he quotes the Bible and commends the converts, but he is weak in his understanding of the teachings of the Bible as to Christ and his salvation. Mr. Begbie is effective in his narratives of conversion, but weak in his explanation of the causes and methods. He is picturesque and graphic, but his philosophy is tiresome and does not grip or convince. He misinterprets some missionaries in saying that they teach God as the "author of their damnation," or that they so present God as to make Him confounded in the Hindu mind with the devil. Mr. Begbie also fails to understand the Atonement as taught by missionaries.

Notwithstanding some conspicuous weaknesses, however, this is a strong book. It reveals the need in India in glaring colors—a need which only Christ can supply. It also shows the effect of simple Christlike life and teaching on the Hindu mind. In spite of the fact that the author con-

fuses faith and superstition (calling faith "a stumbling-block to the evolution of humanity"), he shows that faith in Christ and His Gospel is the great essential to true progress. Mr. Begbie would be more in his element if he would confine himself to narrative and omit his philosophy. In the former he excels—in the latter he fails.

CHRIST AND ISRAEL. By Adolph Saphir, D.D. 12mo, 227 pp. 3s. 6d. Morgan & Scott, London, 1911.

Adolph Saphir, the capable and devoted Jewish Christian, was a man of thorough knowledge of his people and of God, as revealed in Christ and His Word. An earnest Christian can not read this volume without having his faith stimulated in the Bible as the Word of God and in the divine purpose to redeem Israel. Dr. Saphir records the fact that the fruit of Jewish missions is not small, as is often supposed, but that twenty-five years ago 300 converts from Judaism were occupying Christian pulpits. He truly says that "only a true Christian can understand the claims of the Jews, because they only know that the righteousness of the law and mere morality are not sufficient."

CHRIST AND HUMAN NEED. Addresses at the Conference on Foreign Missions and Social Problems, Liverpool, January 2 to 8, 1912. 8vo, 210 pp. 2s, *net*. Paper. Student Volunteer Missionary Union, London, 1912.

This report has been issued in record-breaking time. The volume contains the addresses of the Fifth Quadrennial Conference of the British Student Volunteer Missionary Union. It was the largest ever held, having a total registered attendance of 2,093 delegates, including 150 from abroad—Austria, Bulgaria, Russia and Turkey. The social problems were giv-

en a prominent place in the program, and the delegates were made to feel their responsibility for the reproach upon Christ because of social conditions at home and abroad.

In the morning and afternoon sessions the case was examined and diagnosed. The darkness in non-Christian lands was revealed in its causes and consequences. In the evening sessions the remedy was presented in Jesus Christ—a series of addresses dealing with His character and life, His place in history, His death and resurrection and His indwelling.

One noticeable feature in this convention is the number of speakers whose names are new to American readers. Few of the famous missionary advocates were present, but there was, nevertheless, evidence of spiritual fervor and power. The report contains not so much a series of educational papers on mission lands as inspirational addresses on spiritual needs and ideals—brotherhood, social betterment, religious charges, unrest, educational work and intercession.

THE CHRISTIAN MOVEMENT IN JAPAN.
Edited by Daniel C. Greene. 12mo, 600 pp. The Kyobunkwan, Tokyo, Japan, 1911.

This ninth annual issue of the Japanese Mission Year Book contains much that is of great interest, for the past year was one of great historical importance. Christianity is making its way, Japan as a nation is reaching out, and ethical ideals are changing. Dr. Greene has given us, not a missionary year book only, but one that deals with all phases of Japanese life. The foreign affairs are considered, the anarchist plot, the political parties, commerce, education, industrial conditions and the religious and missionary situation. Like its predecessors, this volume will be eagerly welcomed and frequently consulted by all deeply interested in the progress of Japan. The official statistics of Christian churches (December, 1909) gives the number of Roman Catholics as 62,158, of Greek Catholics as 15,098 and Protestants

as about 70,000, a total of 146,508. The majority of Roman Catholic Christians are in the Nagasaki province, and are the result of the work of Francis Xavier, his associates and successors, three centuries ago. Between eight and ten thousand Protestant church-members are added each year.

THE GEOGRAPHY OF CHINA. By Horatio B. Hawkins, M.A. 4to. Commercial Press, Limited, Shanghai, 1911.

The appearance of this atlas does great credit to the Chinese press from which it is issued. The maps are clear and simple, but not at all complete in their location of cities and towns. The general description is excellent, but elementary. English-Chinese students have the advantage of proper names, being printed in both languages. The volume is well illustrated to show the character of the country, ancient and modern engineering feats, views of cities and of villages, trades and customs, schools and temples, industries and trades. Each province has a separate map and chapter. The volume could not, in any sense, take the place of such an atlas as that of the China Inland Mission, prepared by Mr. Edward Stanford, but it is most interesting and useful for a general elementary study or reference book. Many of the photographic illustrations are of unique interest.

ZIGZAG JOURNEYS IN THE CAMEL COUNTRY.
By Dr. and Mrs. S. M. Zwemer. Illustrated, 8vo, 125 pp. \$1.00, net. Fleming H. Revell Co., 1911.

Arabia, the land of the horse, the camel, spices, gems, dates, pearls and Islam, is here delightfully presented in picture and story for the benefit of children of all ages. Dr. and Mrs. Zwemer are charming guides, for they speak the language of the natives, they know the customs and the history, they see the most interesting places and people, and are full of cheery, good humor, and Christian common sense. We commend the book highly for interest and information.

AN OPEN LETTER TO SOCIETY. From Convict 1776. Introduction by Miss Maud Ballington Booth. 12mo, 160 pp. 75 cents, *net*. Fleming H. Revell Co., 1911.

The "nameless writer" writes from the standpoint of a prison cell. The letter is not bitter or prejudiced, but is candid, clear and convincing. It arraigns modern conditions in prison life, and those who know and care will admit that most of his charges are true. The evils are not perhaps so glaring as those that existed fifty or seventy-five years ago, when Charles Reade wrote his "Never Too Late to Mend," but they are none the less bad and should be remedied. The writer objects to the general assignment of criminals to one "criminal class." He has some wise remarks to make on punishment and its effects. The picture of the penitentiary, its methods and value furnishes food for thought. The effort of courts of justice is, as a rule, to punish, not to repress or reform and, therefore, the penitentiary is often a curse to society rather than a blessing.

Convict 1776 believes and says much to prove that "fear of the law does not result in reformation." He rightly holds that one who *desires* to commit a crime is in reality a criminal, and therein he follows the teaching of Jesus Christ. No. 1776 also holds that when a man ceases to desire to commit a crime he ceases to be a criminal. He believes in giving convicted men a chance to earn an honest livelihood, to learn a better way of life and to have awakened within him a desire for better things. He suggests that punishment fit the crime, and that offenders against prosperity be compelled to work to restore what they have injured and to pay the expense of the legal action—that is all.

The letters are exceedingly well written and are worthy of careful reading. They do not deal with offenses against God, or with the power of Christ to regenerate a life. This is natural, but it is also the weakness of the plans of reformation suggested.

CHUNDRA LELA. By Z. F. Griffin. 12mo, 84 pp. 50 cents, *net*. Griffith & Rowland Press. Philadelphia, Pa., 1911.

Chundra Lela, the converted Hindu priestess, was a famous convert, whose story has been frequently told. The writer of this memoir, a missionary in India, was personally acquainted with Chundra Lela, and from her lips received most of her story. It is brief and of deep interest—an excellent book with which to answer arguments against the good results of foreign missions.

DR. ALEC'S SONS. By Irene H. Barnes. Illustrated. 12mo, 192 pp. 1s. 6d. London Missionary Society, 1912.

Those who became acquainted with Dr. Alec will be glad to follow the fortunes of his sons. It is a story of life in England and how the boys' interest in foreign missions was awakened and directed. Adventure and sentiment add the usual relish, but the purpose of the book is clear and strong. The tone is wholesome and the interest well sustained.

EVERY MAN'S RELIGION. George Hodges. 12mo, 297 pp. \$1.50, *net*. The Macmillan Co., 1911.

Dean Hodges, of Cambridge, in his essays on religion, says that "the background of every man's religion is the fact of mystery." This is, no doubt, true, but the basis of the Christian religion is the fact of revelation. These essays take up some of the important problems of religion in connection with revelation, miracles, character, the world, the flesh and the devil, happiness and eternal life. To us and to many others, Dean Hodge's view of the Bible is inadequate. He calls it "A number of the most useful of the books of religion, bound together. They contain the experiences and conclusions of men who were masters of the religious life." His view of inspiration accepts errors in the Bible "in science, history, morals, and even in theology." He rather believes that the Bible is merely a record of the experiences and views of uncommon people—those who were able by nature to make spiritual dis-

coveries. Nevertheless, he believes that this revelation is a disclosure of God.

Dean Hodges believes in some miracles and explains their use, but he relegates the story of Jonah to fiction, and other miracles to poetry or parable. He views the devil as the spirit of evil rather than as an evil spirit—a personality. Every man's religion is an attempt to expound religion as a philosophy rather than as a supernatural revelation.

THE OLD FAITHS AND THE NEW GOSPEL. By Rev. A. B. Simpson. 12mo, 161 pp. The Alliance Press, New York, 1911.

These addresses are in marked contrast to the papers by Dean Hodges. They combat the modern views of theology as to creation, Biblical criticism, the place of ethical culture, miracles and socialism. They also uphold the belief and practise in modern divine healing. Dr. Simpson believes in a modified doctrine of evolution so far as it is not inconsistent with the account in Genesis. His views are Biblical; and (except on divine healing) in simple, unscientific language, he states the position taken by the majority of conservative Christians.

NEW BOOKS

AMERICAN-JAPANESE RELATIONS. By Ki-yoshi K. Kawakami. 8vo, 370 pp. \$2.00, *net.* Fleming H. Revell Co., New York, 1912.

THE NEGRO AND HIS NEEDS. By Raymond Patterson, with foreword by President Taft. \$1.25, *net.* Fleming H. Revell Co., New York, 1912.

CHRISTIAN MISSIONS IN THE TELUGU COUNTRY. By G. Hibbert-Ware. Illustrated, 12mo, 216 pp. 2s., *net.* S. P. G. House, Westminster, London, 1912.

VILLAGE LIFE IN KOREA. By T. Robert Moose. \$1.00. Smith & Lamar, Nashville, Tenn., 1912.

CHARACTER-BUILDING IN CHINA. The Life Story of Julia Brown Mateer. By Robert McCheyne Mateer. Illustrated, 12mo. \$1.00, *net.* Fleming H. Revell Co., New York, 1912.

SOUTH AMERICA. By Robert E. Speer. Student Volunteer Movement, 125 East 27th Street, New York, 1912.

CHRISTIAN AND MOHAMMEDAN. A Plea for Bridging the Chasm. By George F. Herrick, D.D. Illustrated, 12mo. \$1.25, *net.* Fleming H. Revell Co., New York, 1912.

THE STORY OF KOREA. By Joseph H. Longford. 8vo, 400 pp. 10s. 6d., *net.* T. Fisher Unwin, London, 1912.

THE STOLEN BRIDEGROOM AND OTHER EAST INDIAN IDYLLS. By Anstice Abbott. Illustrated, 12mo. 75 cents, *net.* Fleming H. Revell Co., New York, 1912.

FARMERS OF FORTY CENTURIES, OR, PERMANENT AGRICULTURE IN CHINA, KOREA AND JAPAN. By F. H. King. Illustrated, 441 pp. \$2.50, *net.* Mrs. F. H. King, Madison, Wis., 1911.

CHINA SOCIAL AND ECONOMIC CONDITIONS. The Annals of the American Academy of Political and Social Science. January, 1912. Per year, \$6.00; per number, \$1.00. Issued Bimonthly by the American Academy of Political and Social Science, Philadelphia.

A HISTORY OF WESTERN TIBET: ONE OF THE UNKNOWN EMPIRES. By Rev. A. H. Francke. 2s. 6d., *net.* Partridge, London.

CALVIN WILSON MATEER. Forty-five Years a Missionary in Shantung, China. A Biography. By Daniel W. Fisher. Illustrated, 12mo, 342 pp. \$1.50, *net.* Presbyterian Board of Publication, Philadelphia, 1911.

THE CHRISTIAN MOVEMENT IN JAPAN. Daniel Crosby Greene, Editor. Ninth Annual Issue (1910). 12mo, 599 pp. The Conference of Federated Missions, The Kyobunkwan, Ginza, Kyobashi, Tokyo, 1911.

SEVENTEEN YEARS AMONG THE SEA DYAKS OF BORNEO. A Record of Intimate Association with the Natives of the Bornean Jungles. By Edwin H. Gomes, M.A. And an Introduction by the Rev. John Perham. Illustrated, 8vo, 343 pp. \$3.50, *net.* J. B. Lippincott Co., Philadelphia, 1911.

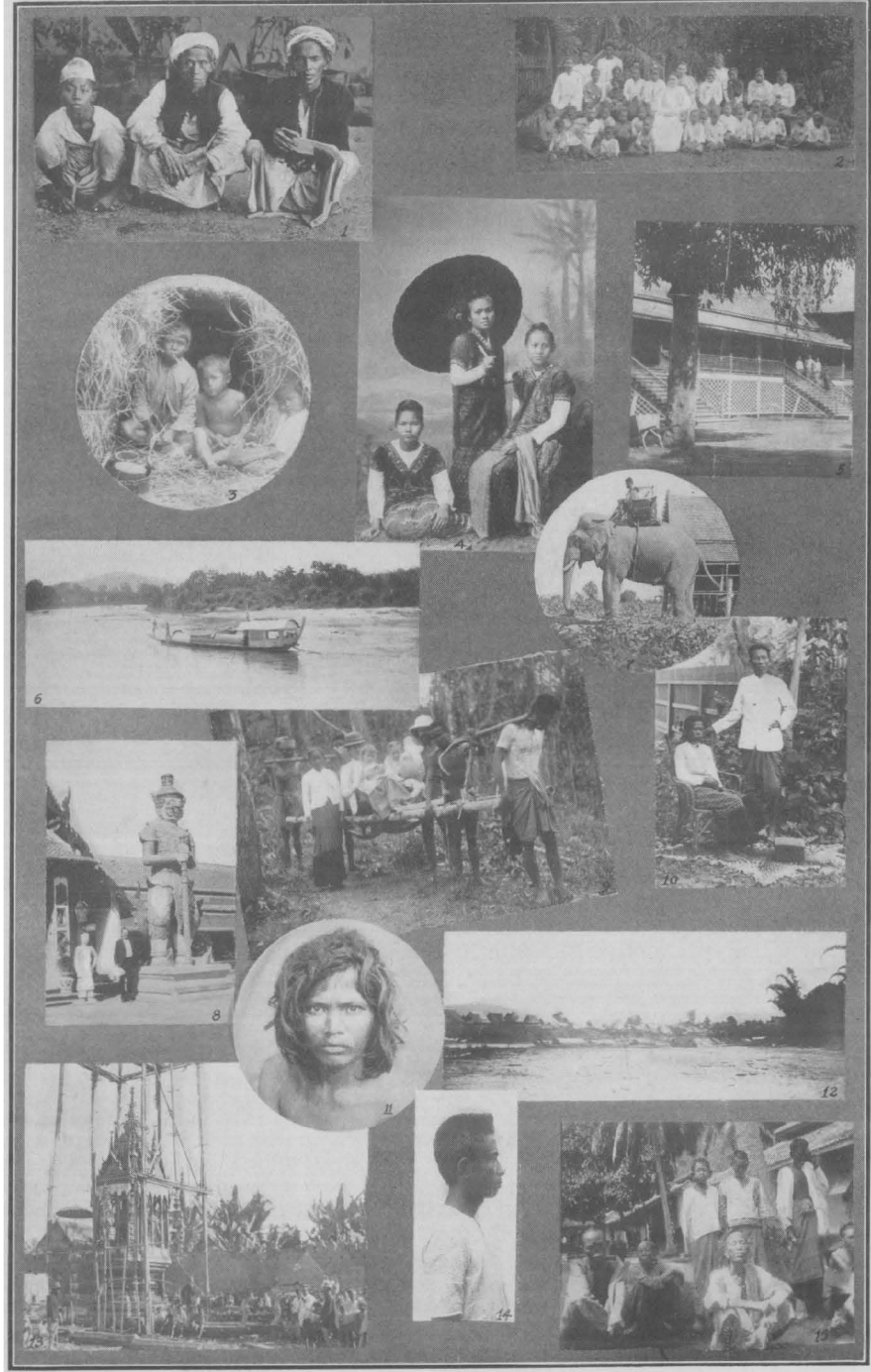
ZIGZAG JOURNEYS IN THE CAMEL COUNTRY. Arabia in Picture and Story. By Samuel M. Zwemer and Amy E. Zwemer. Illustrated, 12mo, 124 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1911.

THE LAND OF GOOD HOPE. By the Rev. Herbert Moore, M.A. Illustrated, 12mo, 372 pp. 2s., *net.* S. P. G., 15 Tufton St., Westminster, 1911.

TEN YEARS' REVIEW OF MISSION WORK IN MADAGASCAR. 1901-1910. With Notices of the Preceding Decade. 12mo, 187 pp. London Missionary Society's Press, Antananarivo, Madagascar, 1911.

PRISCA OF PATMOS. A Tale of the Days of St. John. By Henry C. McCook, D.D. Illustrated, 12mo, 318 pp. \$1.25, *net.* Presbyterian Board of Education, Philadelphia, 1911.

DOCTOR ALEC'S SON. By Irene H. Barnes. Illustrated, 12mo, 192 pp. 1s., 6d., *net.* Church Missions Society, London.



SOME MISSIONARY SCENES IN SIAM AND MALAYSIA

1. Moslem Pilgrims from Java.
2. Mission schoolgirls and missionaries. Lakawn.
3. Siamese children playing in the harvest field.
4. Some Javanese women.
5. Chiang Mai Hospital, North Siam.
6. Going up the river in Siam.
7. A favorite mode of travel in Siam.
8. Statue of a yak (giant), Royal Temple, Bangkok.
9. Missionaries traveling through Indo-China.
10. A Laos Christian man and wife, helpers in Fraa.
11. A non-Christian Siamese from the jungle.
12. Scene on bank of river Lakawn.
13. Catafalque being drawn to place of cremation.
14. A Christian Laos man, Ai Kaow.
15. Lepers in Penang Asylum, Straits Settlements.

The Missionary Review



of the World



Vol. XXXV. No. 5.
Old Series

MAY, 1912

Vol. XXV. No. 5.
New Series

Signs of the Times

RELIGIOUS LIBERTY FOR CHINA



FOR some years missionaries have enjoyed more or less religious liberty in their work in China, but the Government being under the full control of the State religion, there has always been more or less restriction in Christian worship and teaching. Now it seems certain that Church and State will be entirely separated.

President Yuan Shi Kai has given assurance of religious liberty. Soon after the edict of abdication was announced, the native pastors of the Protestant churches of Peking arranged for a union thanksgiving service, to which they invited the President, Yuan Shi Kai. He expressed his desire for an interview, and four Chinese pastors, representing the Presbyterian, Methodist and Congregational missions, were received with honor. President Yuan told them repeatedly that under the new government they might expect perfect freedom of worship. He intimated that

so far as he understood the principles of Christianity they were what he was striving for in the republic. He asked that his words regarding religious liberty be passed on to the pastors and Christians throughout China and promised to send a representative to the thanksgiving service to carry his message to the Christian churches. The services were held in the largest church in Peking, on the afternoon of February 26th, and the building was crowded. The message of President Yuan was read in both English and Chinese by Dr. Yen, a member of the Board of Foreign Control, a Christian graduate of the University of Virginia, who was for a time president of the North China American College Club.

As spokesman for the Chinese President, Dr. Yen commended the work of the missions in charity and education, and said that they had won golden opinions from all classes of society, that the prejudice and misunderstanding which formerly existed had gradually disappeared. In the past Christian missions have been the

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors of signed articles in these pages.—EDITOR.

subject of treaty arrangement, thus taking on a diplomatic aspect. Dr. Yen said that now many Chinese Christians desired to remove every vestige of difference between the Christians and non-Christians, and advocated the independence of the Church so as to divest it of any political significance. Altho the constitution of the country had not been promulgated, the confidence was expressed that the national assembly would include an article guaranteeing religious freedom in the new Constitution. A great era of opportunity for Christianity has dawned with the birth of the Oriental republic.

THE OPPORTUNITY IN CHINA

THE whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

This movement may become, by God's grace, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions, can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All

that China has had that is worthy she needs now, and with it she needs also, and seems now prepared to receive, the new conceptions of the Gospel, and not these conceptions only, but also the power of God in Christ, by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian churches, with their 278,628 members, with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light of life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

We rejoice in the measure of unity already attained, by the Christian forces in China, and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in the time of national need have been Christian men, who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission, and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure

and unconfused Gospel may be preached to the nation, and that, on the other hand, the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of men who are to bear rule and authority in the new day.

In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the Gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the churches in the West, and we now make appeal to the home churches to meet the emergency with unceasing prayer and unwithholding consecration.

Especially we ask prayer:

For the people of China, this great and virile nation, which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational and moral readjustments.

For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

For the missionaries and their work, the adequate expansion of Christian education and evangelization, and the adaptation of mission methods to the needs of the present situation.

For full religious liberty in China.

For perfect union among the Christians of every name.

For a spirit of true independence on the part of the churches in China, and of perfect cooperation with the missions of the churches of the West.

For guidance of the new leaders of China, that they may be Chris-

tian men and may lead their land forward in wisdom and peace.

For the purity of the Gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

For a right attitude on the part of all governments toward the Government of China.

For the Manchus and the Chinese alike, that they may find Christ.

So great an opportunity as God now offers in China is a sovereign summons. It demands of us an enlargement of our horizons, an expansion of our faith, an acceptance of our duty, and an eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement. May the churches in China and in the West be found equal to this opportunity!—ROBERT E. SPEER.

THE LAYMEN'S MOVEMENT IN ENGLAND.

FOR some months plans for the organization of the National Laymen's Missionary Movement in England have been maturing. In June, 1911, a conference of representatives of the missionary societies in Great Britain and Ireland met in York and passed resolutions favoring a national movement, appointing a special committee to consider the matter. Now a provisional executive committee of fifteen leading laymen, representing both schools of thought within the Church of England and all the Free Churches has been appointed to direct the work, and Capt. T. F. Watson has been

called to the general secretaryship. He has been lay secretary of the Church of England Men's Society for eight years, and is now entering upon his duties. It is his intention to visit the United States and Canada soon for the study of the movement and consultation with its leaders in those countries.

BAPTIST WORK IN RUSSIA PROGRESSING

THE New Baptist Tabernacle in St. Petersburg was opened on January 7th. Thus, Baptist work in Russia has been established more firmly than ever, due chiefly to the energy and zeal of Pastor Fetler. Five years ago he arrived in St. Petersburg, practically unknown, and he went to work in the face of obstacles which seemed almost unsurmountable. His one message was salvation by faith in the Lord Jesus Christ, and he delivered it with great earnestness and burning power. Slowly his audiences increased, men and women were converted, and a strong, vigorous church was built up. Then it was decided to erect an auditorium which could accommodate the listeners, and to build the tabernacle as a great center of the multi-form activities of the Church. Baptists throughout the earth showed great interest, and aided substantially in the payment of the expenses of the fine building.

At the great Baptist World Alliance in Philadelphia last year, a commission was appointed to attend the opening of the Tabernacle (MISSIONARY REVIEW, October, 1911, page 724). Dr. R. S. McArthur, as president of the Baptist World Alliance, made the dedicatory address, giving

careful attention to the official restrictions placed upon him. Tho the new hall contains "very good chairs to the number of 2,500," the city prefect would allow a congregation of 700 only at first, and finally decided reluctantly, and after much arguing by Rev. Fetler, that 1,500 might attend. The permission for the visiting foreigners to speak had to be wrung from the Minister of the Interior, who made the condition that the speakers must not touch political or sectarian matters.

The interview which Dr. McArthur and others had with the Russian Minister of the Interior seems to have borne fruit, as recent advices from St. Petersburg state that the Czar has granted permission for the establishment of a seminary in that city, for which English Baptists gave \$50,000, and American Baptists \$30,000, chiefly to educate Baptist ministers for work in southeastern Russia and in Russian dependencies.

THE HAGUE CONFERENCE ON OPIUM

TWELVE governments, including all the great Powers of Europe, the United States, and the two Eastern nations of China and Japan, were represented at the Hague Conference on Opium, which met a short time ago. The spirit of the conference was good, and decisions were reached which look toward international regulations on the subject of opium and its alkaloids, morphine, codeine and heroin, and of cocaine. The proposed regulations are such that they will bar the way, in regard to these particular drugs, to any such treatment as Great Britain has meted out to China in the past. All friends

of righteousness will rejoice in the signing of the convention, but it would be foolish to think or speak of the opium question as closed.

Dr. Wu Lien Teh, one of the representatives of China to the conference, stated in London at a public meeting, that large quantities of morphine and cocaine were smuggled into China in spite of strict laws last year. They were hidden in other merchandise, and even passed through the post-office packed in newspapers. Dr. Hamilton Wright, foremost authority on the drug habit in the United States, and one of the five delegates to the conference from that country, as he was sailing for Europe, made the amazing statement that the inhabitants of the United States consume more opium than any other nation of the world, China not excepted. He added that not the least of the ways in which opium is here employed is its use in proprietary medicines.

Thus, the opium problem is not an exclusive Chinese problem. The use of opium, eaten raw or smoked, or taken in some solution, is not limited to China, but it is a curse found in every part of the earth. Whence does the fearful poison come? There are 250,000 acres of poppy growth in British India, besides the growth in the native States. As long as this is the case, little can be done against the opium habit and the smuggler's work. Legislation by the different nations will give some relief, but the opium question can be settled only when the English Government and all civilized nations agree that the use of all habit-forming drugs shall be limited to medical purposes, and that the poppy is to be cultivated and

opium manufactured for medical uses only. Then the source of supply of the narcotic poison will be dried up and the opium question will be ended.

We believe that the young Republic of China will enter into a still more determined warfare against the drug, because Yuan Shi Kai, its president, was the author of the imperial edict of 1906, which ordered that the use of opium in China must cease within ten years, and he has never suffered an opium-smoker among his subordinates.

THE MEN AND RELIGION FORWARD MOVEMENT

THE systematic campaign of "The Men and Religion Forward Movement" has now been conducted in a number of cities in the Eastern States and in the Mississippi Valley. Rochester, Buffalo, Baltimore, Philadelphia, Brooklyn and Chicago were also to be attacked in March, and a great "Conservation Congress of World Brotherhood" is to be held in New York City, from April 19th to 24th, to close the whole campaign. Next fall Canada is to be visited in a similar manner.

During last December the Men and Religion Forward Movement has stirred the cities of Dayton, Kalamazoo, and Little Rock to a remarkable degree. In Dayton the ministers and laymen got a new grip on local religious work, and a great cooperative training school for teachers is planned, together with mightier social service effort and more extensive work for boys. In Kalamazoo great mass-meetings were held, and a most helpful and significant wave of religion has swept the city. Many men decided for the Christian life and many

others renewed their covenant with the church. A Worker's League was formed. It is to be perpetual and is to carry on great shop meetings by the special request of forty-five men, representing the largest shops in Kalamazoo. The community extension and evangelistic committees have been combined in order to conserve the interest already aroused and to continue the work so well started.

In Little Rock the Men and Religion campaign was, according to a local paper, the most far-reaching and most thoroughly successful religious or civic campaign ever conducted in the city. It was not an emotional religious revival, but a dealing with practical facts and figures, every-day affairs, in plain language and with sound logic. Cooperation between the churches, and also the business and professional men regardless of previous church relations, has resulted. Local conditions and needs are better understood, and a campaign for social and civic advancement has been started. Within the churches a spirit of personal evangelism has been awakened, while at the same time civic patriotism has been strengthened, so that the Mayor announced a plan to establish a vice commission to study thoroughly the social evil, and to suggest specific remedial measures.

Work among boys and young men is strongly emphasized. This has been sadly neglected by Christian men, but it is neglected at peril of Church and State. Interest in the systematic study of the Bible is also awakened, and out of such systematic study many blessings must be expected.

The emphasis on the study of missions has led, in some cities, to a central interdenominational class, with special mass-meetings address by missionaries and mission experts.

The important part of this whole movement will come through the conservation committees.

THE HOME MISSIONS COUNCIL

THE Home Missions Council, of the United States, consists of twenty-two home missionary societies, doing national work and representing nearly all the Protestant denominations.

The council held its annual meeting January 17-18 in New York, and considered many important topics of common national interest. This council was organized only three years ago; it has brought the Protestant forces closer together and federated, to a certain extent, the work of the various societies. During the past year it has made an effort to bring about joint educational work for the training of workers in Porto Rico, but it has not been able to bring about favorable action because most of the denominations are establishing their own training schools. The work among the Indians has been thoroughly investigated, and considerable progress was made in allotting overlooked fields to various churches.

Cooperating with the Federal Council of the Churches of Christ in America, the Home Mission Council has lately made a most comprehensive study of conditions in the Rocky Mountain and Pacific Coast fields. This investigation showed a surprisingly large number of neglected fields.

BOON-ITT, A CHRISTIAN LEADER OF ASIA

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



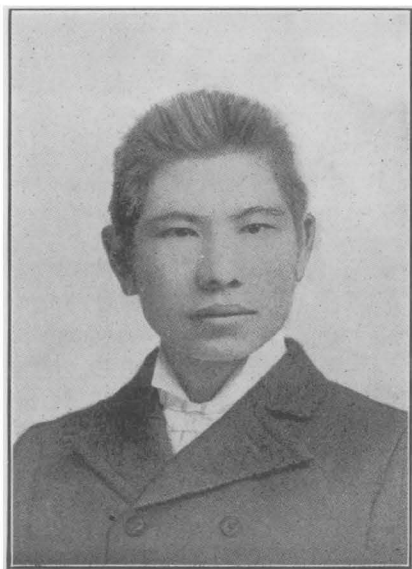
BOON-ITT was the product of three nationalities. He was a Siamese by birth, a Chinese by descent, and an American by training. Yet to none of these did he give his highest service. His short but fragrant life was poured out for the advancement of the kingdom of heaven.

This remarkable man was a native Christian of the third generation. His grandfather, Qua-Kieng, a full-blooded Chinese, was the first native member of the first Presbyterian church organized in the Land of the White Elephant. But he was not the fruit of Presbyterian effort, having been baptized in 1844 by the Rev. Mr. Johnson, of the American Board Mission. Five years later, when this board withdrew from Siam, he transferred his membership to the little Presbyterian church at Bangkok, a church then consisting solely of the families of the missionaries. Being a man of more than ordinary attainments, he was employed by the mission as an assistant, rendering efficient service until his death in 1859.

Qua-Kieng's wife never became a Christian, but after his death, three of his children, a daughter and two sons, united with the church at Bangkok. This daughter, Maa Tuan, was Boon-Itt's mother. It was in July 15, 1865, at the little village of Bang Pa, on the Me Klong River, just below Ratburi, that Boon-Itt was born, the eldest child of his parents. Like most of the inhabitants of the little village, his father, Chin Boon Sooi, was of Chinese extraction; and his

mother boasted that there was not a drop of Siamese blood in her veins—her ancestors were all either Chinese or Cambodians.

Maa Tuan was a most unusual woman. Following the example of her father rather than of her heathen mother, she became a living witness for Christ among her people. Through



REV. BOON-ITT, OF SIAM

her efforts almost all her near relatives eventually became Christians. The stand she took for Christ, cutting her off from the religious ceremonies that formed so large a part of the life of the village, cost her not a little. There was neither church nor missionary in Bang Pa, and at length she resolved to go to Bangkok, where she could worship God in peace, and find religious instruction for her children. There were three now—Boon-Itt, a younger boy Boon Yee, and a tiny baby daughter.

Maa Tuan's husband never became a Christian, but he was willing to move with her to Bangkok. Accordingly, in 1873, when Boon-Itt was eight years old, the little family left Bang Pa, and went to live at Sumray, a suburb of the Siamese capital, where the church was located, of which Qua Kieng was so long a member.

The next year the home was broken up and Boon-Itt's life changed completely. Early in the year God took home the baby sister on whom the boy had lavished the deepest affection. Then his father died. Soon after the mission chose his mother for a very important work that took her from home, and the two boys were placed in the Christian boarding-school at Sumray.

In April, 1874, the first school for girls in Siam was opened at Wang Lang, another suburb of Bangkok, six miles from Sumray, by Mrs. Samuel R. House and Miss Arabella Anderson. A native Christian woman was needed who could combine the offices of teacher and matron, and no one was so well fitted for it as Boon-Itt's mother. So it was offered to her and she accepted it. Capable, efficient, able to speak English, and devoted to the cause of Christ, she filled the position for many years with abundant success. In 1880 she taught in the palace and numbered among her pupils a wife of the king.

In the boys' school, Boon-Itt soon proved a great favorite. He stood well in his classes and became a leader in sports of all kinds. Lithe and active, he could climb like a squirrel, and was an expert in swimming and rowing and Siamese football. His young brother was placed in his care

—a responsibility that did much to develop his character. Since the baby sister's death the two had been inseparable companions, and tho Boon Yee was inclined to be mischievous and somewhat unruly at times, the elder brother, tho only a boy, never lost patience or was harsh or severe with him.

Two years later, when Boon-Itt was eleven, a greater change still came into his life. In March, 1876, when Doctor and Mrs. House, after thirty years in Siam, found themselves obliged to return to America, they decided to take two native boys with them and give them a complete education. For this Boon-Itt was chosen and a lad named Nai Kawn, about the same age.

The night before they sailed, Boon-Itt's mother came to him and the two had a long talk at a favorite spot on the bank of the river. The boy was going far from her and was not yet a Christian. Yet she had little fear, for the seed had been faithfully sown in his heart, and she believed that God would watch over him. The talk she gave him that night was wise and tender and earnest, and he never forgot it. Years after he wrote her how much it had helped him.

The next day the little party boarded the big ship and sailed away to America. To the two little brown boys everything seemed new and strange and wonderful. At the wharf in San Francisco they were met by two gentlemen, one of whom took a big, red apple from his pocket and handed it to one of the boys. "Do you know what it is?" he asked. "Yes," was the answer. "Then get outside of it!" was the astonishing order. This Americanism, so different from

anything heard in Siam, made a deep impression on the two lads, and they never forgot it.

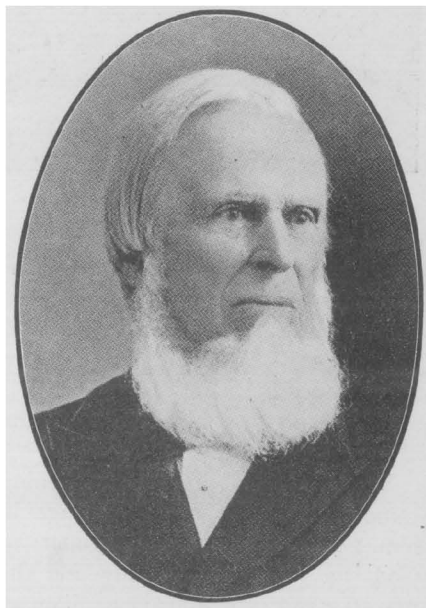
From the first they seem to have made a good impression. "They were entertained at our house," says a lady in San Francisco, "and that first night I tucked the two little boys in their bed. When I went to look at them after they were asleep, they looked so sweet I wanted to kiss them."

The destination of the party was the old home of Doctor and Mrs. House, at Waterford, N. Y. Here the good missionaries proved the kindest and wisest of foster-parents to their young charges. The Siamese language was spoken in the family circle, and scattered through the rooms were many curios and decorations brought from Siam. The boys were very happy here, yet they did not forget the old home across the ocean, and eagerly welcomed any one they had known there. One day a missionary from Siam arrived unexpectedly. Seeing him at the gate, Boon-Itt, who was playing in the yard, ran to him, exclaiming joyfully, "Doctor! Doctor! I'm so glad!"

In 1881, when the boys were sixteen, Dr. House sent them to Williston Seminary, Easthampton, Mass., to prepare them for college. Here Boon-Itt soon became a great favorite. As he began to grasp the knowledge of the Western world he showed an eagerness and a joy in acquiring it that made him a delight to his teachers. With the students he was equally popular. As in Siam, he became a leader in athletics. "In the gymnasium and on the athletic field, at baseball or football, his lithe and muscular body found few equals,"

says one who knew him. "His swimming feats and records were never equaled. In the classroom his work was always well done. In the literary society he was one of the merriest and most faithful. Everywhere his good humor and hearty laugh were contagious, and his unselfishness was a byword."

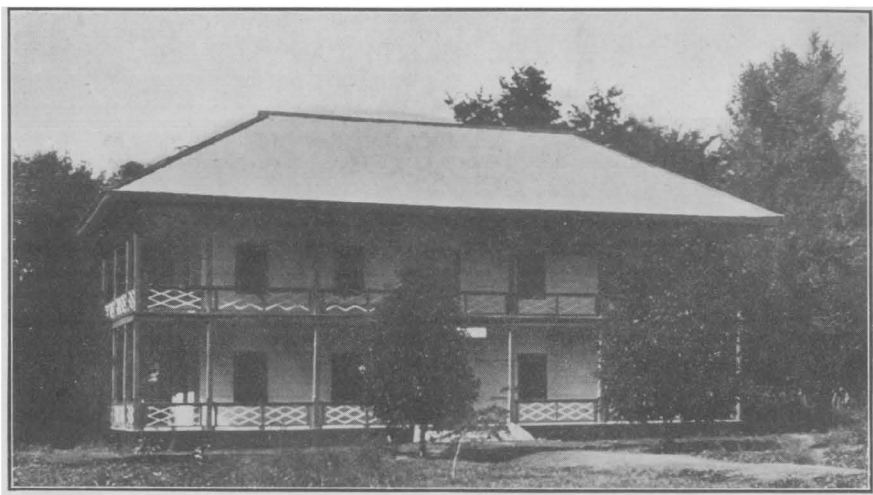
At Williams, where he took the



REV. S. R. HOUSE, M.D., OF SIAM

four years' classical course, it was the same as at Williston. He was an apt and conscientious student, dearly beloved by every one with whom he came in contact. In 1889, when he completed the course, no member of the class had a better general record.

It was at Williams that Boon-Itt found Christ and took Him for a personal Savior. Religious development is usually a slow process with the Siamese, and it had been so in his case. He had been faithful in church attendance and had read and studied



THE SCHOOL AT PITSANULOK

his Bible, but this was largely the result of habit and from a desire to please his mother and Doctor and Mrs. House. His ideas on religion were indefinite and hazy, and it seemed hard for him to grasp the idea of a personal God.

When at length the awakening came, it wrought a great change in him. Making a full surrender to God, he resolved to study for the ministry and return again to Siam as a missionary. Meanwhile, working through the channel of the Young Men's Christian Association, he became a strong factor in the religious life of the college.

In the autumn of 1889, Boon-Itt entered Auburn Theological Seminary to prepare for his life work. To the Rev. John Timothy Stone, a fellow student in the seminary, we are indebted for two pictures of him, one of which reveals the winsomeness of his personality, the other the source of his spiritual power.

"On the tennis courts of the North-

field Student Conference in 1889 an interesting match was going on. From the side a number of students were twitting the players, but it was evident the sympathy was with the agile, black-haired fellow with a 'W' on his jersey. A well-placed ball near the back line won the game of the test set and called forth general applause. All we heard was: 'Good for you, Johnny Boon!' Then we saw for the first time that merry smile, that hearty, quiet laugh, those white teeth, and those keen, friendly eyes of the man whom afterward we learned to love as Boon-Itt. . . . During our seminary days, in the summer of 1892, two or three of us were camping on the far side of 'Old White Face' in the deep woods of the Adirondacks. We had two weeks together, and grew to know Boon as only man can know man after nights together in the open. It was there we saw his real friendship with the Unseen Friend, and hallowing the memory of those days in God's great forest, I

seem to see again his quiet, manly figure kneeling in the moonlight beside the trunk of a great tree."

Boon-Itt loved America and America loved him. While at Auburn he acquired citizenship, and became completely identified with the land of his adoption. So thoroughly was he imbued with the American spirit that no one at Auburn ever regarded him as a foreigner, and years after, in Siam, H. R. H. Prince Damrong pronounced him "an American missionary in everything but the nationality."

Early in the summer of 1893, Boon-Itt returned to Siam to take up his life work. For twelve years America had been his home, and those who knew him best felt that going away was a real cross to him—as much of a sacrifice as that made by many an American-born mission-

ary. Yet he found great joy in the thought of winning souls in Siam.

Meanwhile, across the ocean, his return was being anticipated with an interest not unmingled with anxiety. Orientals educated in the United States are not always easy to deal with on their return. But not so Boon-Itt. Notwithstanding his fine scholarship and very pleasing appearance, he was modest and unassuming, his one aim being to fit into the work with as little friction as possible. Dr. Eakin, who was then stationed at Sumray, tells of his coming, as follows:

"I recall with special pleasure the three months Mr. Boon-Itt spent with us after his arrival. The joy and pride of his mother was beautiful to see. His companionship was delightful to us and we spent many a profitable hour together. At first he seemed



THE OLD MANSE AT PITSANULOKE

a little bewildered, and was trying to get his mind rightly focused on the various phases of the work. He was troubled that his mother was living in a little, one-story, frame house, not realizing that it was a fine one from her point of view, and she was happier than in a larger one. He was sorry that his brother seemed afraid of him and held aloof. And he felt saddened by the separation from American friends. Showing us photographs of tennis-players and picnic parties, it was evident that he felt the severing of ties he had found so pleasant. Yet he never murmured or seemed to regret the step he had taken."

Boon-Itt's first work was to perfect himself in the language. His English was faultless, and he could read Greek and Hebrew at sight, but his knowledge of his mother-tongue, tho he could still use it, was only that of a boy of eleven. His mother was ambitious to see him a great Siamese scholar, and the older missionaries urged him on, in the hope that he would be able to make a revision of the imperfect translation of the Bible.

During his months of preparation he lived at Sumray, assisting the work in every way possible. Every one soon learned to love and respect him, and his influence in the church and Christian Boys' High School became very great. "In his quiet way he tried to show the students the manliest man who ever lived on this earth was Jesus of Nazareth," says Dr. Eakin. "It is noticeable that the young man who came into the church during this period were marked by a stalwart strength of character that is rare in Siam."

Not a little inspiration for his fu-

ture work was gained by accompanying the Rev. Eugene P. Dunlop on evangelistic tours through the country. By means of a stereopticon, great interest was aroused among the villagers in the life of Christ and Boon-Itt was very happy. "It is great joy," he wrote to America, "to tell the story of Jesus to the multitudes who have never heard it before."

On September 23, 1897, an important step occurred in Boon-Itt's career—his marriage to his cousin, Maa Kim Hock, a recent graduate of the Harriet House School at Wang Lang. For some time it had been a matter of speculation where this highly educated young Siamese would find a suitable helpmeet. Some years before, when the young daughter of a friend of his mother was sent to America to be educated many hoped that the two would meet and marry. They became very good friends, but the young lady fell in love with a young American physician and became his wife.

Boon-Itt's bride was heartily in sympathy with his life work, and made him a very good wife. Shortly after their betrothal he received an offer from a commercial house in Siam, at a salary supposed to have been between five and ten thousand dollars. On submitting it to his fiancée, she heroically answered: "I think we will be far happier at the Lord's work on a little money than to leave it for this large sum."

Soon after their marriage, Boon-Itt and his bride left Sumray and went with Doctor and Mrs. Toy to open a new station at Pitsanuloke, a month's journey up the Menam from Bangkok.

The special work assigned to Boon-

Itt being a board school for boys, he threw his whole heart into the task. The beginning was small, but it soon attracted the attention of the Government authorities, who set the seal of their approval on it by sending their own sons. As it grew in numbers and popularity a large building became a necessity, and this was erected at a cost of 4,000 tecals, every tecal being secured by Boon-Itt from the Siamese at Pitsanuloke.

His influence over the boys was

the mission schools were flocking to the city in ever increasing numbers, and in order to attend church, they must cross the river and go long distances to the suburbs. A great opportunity was being lost and the missionaries were much troubled. In his report to the Board, Dr. Brown wrote as follows:

"For this great work a man and a church are needed at once. No other need in Siam is more urgent. The man should be able to speak



THE BOON-ITT MEMORIAL IN BANGKOK, SIAM

unbounded. On Saturdays it was his custom to take them on long tramps into the jungle for the study of nature, and the keen personal interest he took in them all won him their deep and abiding affection. But there was a larger work to which God was about to call him. In 1902, when Dr. Arthur J. Brown, of the Presbyterian Board, arrived in Siam on a tour of inspection, he found that the most imperative need was a new church in Bangkok. Young men educated in

high Siamese like a native. He should be conversant with Siamese customs and etiquette, and so understand the native mind that he can enter into sympathy with it and mold it for God. There is one man in Siam who meets all these conditions. That man is the Rev. Boon Boon-Itt, one of the most remarkable men I have met in Asia. The Government has repeatedly offered him lucrative posts, and I was told by United States Minister King that a trading corporation in

Laos is eager to employ him at a salary of \$4,000 a year in gold. As a minister of Christ he receives \$650 and a tumble-down native house, yet he would rather be a missionary on these terms than an official or a trader on a high salary."

Funds for the new church had already been promised. Not long before, Phra Montri, a Siamese nobleman of great influence, educated at Columbia College, lost his only son. At one time he had been deeply interested in Christianity, but had drifted away, and now in his sore sorrow, one of the missionaries told him the story of a sheep that would not follow until the shepherd lifted its lamb on his arms and carried it with him.

This story made such a deep impression upon Phra Montri that he employed an artist to paint a picture of it for him. "I saw it in his house," says Dr. Brown, "a shepherd with a face so sweet and kindly, like unto the Son of Man, carrying a lamb in his bosom, while afar off two sheep that had been walking away from the shepherd were, with wistful eyes, turning around to follow their loved one."

In deep gratitude the father now offered to furnish all the money, above what the Siamese Christians could give, for building a church in Bangkok, his hope being that it might be the means of winning many young men. Being a friend and admirer of Mr. Boon-Itt, it was his wish that he might take charge of it.

At first Boon-Itt was loath to leave his work at Pitsanuloke, but presently he accepted the call and removed with his family to Sumray. There were three children now, a boy named

Samuel, for Dr. House, and two little daughters.

As the work progressed, he found it necessary to rent a small house near the site of the new church in the city proper, where new buildings for the Christian Boys' High School were also being erected. It was lonely at first, but after a while, when the school was completed, services were held in the home of Dr. Eakin, the principal, and the nucleus of a Christian community began to grow up in the neighborhood. While busily engaged in the church, Boon-Itt felt that some work ought to be inaugurated for young men during the week as well as on Sunday. For years he had cherished the plan of establishing an institution in Bangkok, with library, reading-rooms, and gymnasium, somewhat on the order of a Young Men's Christian Association, and the time now seemed ripe for it. Friends both in Siam and America showed such interest in the project that success seemed assured.

But alas! in the midst of it all, Boon-Itt was stricken with cholera, and died on May 8, 1903, after an illness of only ten days. For about two months before this no rain had fallen, and there had been much suffering by reason of the heat and the drought. At midnight, when Boon-Itt passed away, the wind was rising and dark clouds were gathering. Shortly after, the monsoon broke and there were torrents of rain. Of what took place in that house of mourning during the storm, Dr. Eakin gives a vivid picture as follows:

"The house shook under the fierce attacks of the raging tempest. Knowing the common superstition of the Siamese, we realized how terrible it

might seem to our people that a naked soul should go forth exposed to such a wild war of the elements. But the bereaved wife and mother calmly gathered the friends together in the little sitting-room, passed the hymn-books around and asked them all to sing. Through the long hours of that terrible storm they sang those hymns of Christian faith and hope and comfort.

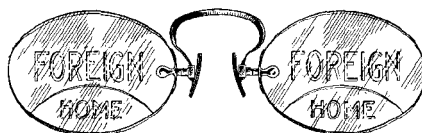
"In the intervals they talked of the future. One express concern about the new church building. It would be hard to find a contractor to take up work that had fallen from a dead hand, owing to a superstition that the building would be haunted. Then Kru Thien Pow, his devoted assistant, broke down for the first time and wept aloud: 'I am not thinking of the new church,' he said; 'some one will be found to finish that. I am thinking of the Kingdom of Christ in Siam. Who will take the vacant place in this service?'"

The loss to Siam did, indeed, seem irreparable. From the field and the Board, from his fellow missionaries and his fellow students, and from the many friends who had known and loved him as a boy in America, a flood of letters came, expressing not only the keenest sorrow, but a strong desire to perpetuate his memory by the erection of a building such as he had in his heart when he died.

Committees were at once appointed both in Siam and America. In a short time the necessary funds were ready, and a beautiful building, known as the "Boon-Itt Memorial," was erected in Bangkok. All classes in Siam, including members of the royal family and many princes and nobles, gave to the fund and took great interest in the project. When Prince Damrong Minister of the Interior, was asked to contribute, he said with deep feeling:

"I am glad to help in a memorial to that splendid man. Boon-Itt was a true Christian. You may not know that I offered him a position which would have led to high titles of nobility from the King of Siam, to the governorship of a large province, and to a large increase in his income. Yet he declined these high honors and financial benefits that he might continue in the service of Jesus Christ."

The ten short years Boon-Itt worked in Siam were years of most fruitful endeavor. His death occurred before he was forty, yet he had already become the acknowledged leader of the Christian Church in Siam. Christians and non-Christians loved and respected him, and his influence in behalf of the Kingdom of God was unbounded.



THE CORRECT CHRISTIAN EYE-GLASSES

BUDDHISM IN PRACTISE

BY REV. J. M. MCGUIRE, ISEIN, BURMA



THE differences between Christianity and other religions are fundamental and abyssmal. In the Book of Esther, for example, the name of God does not occur, but the book holds its place in the canon; if, however, it should teach that there is no God in the universe and no soul in man, if it should teach the doctrine of *karma* and of transmigration, should we be able to believe that it was inspired by the same Spirit of Truth who taught another writer to say: "In the beginning God created the heavens and the earth" and "man became a living soul." God is not the author of confusion. "Because there are some virtues woven into heathenism," said the late Dr. Ashmore, "it does not follow that God made heathenism. God made gold, but He did not work it up into graven images. God made grain, but He did not make it into whisky. God made the natural virtues, but He did not organize them into Confucian and Shintu systems of ancestor worship and king worship." In the Book of Ecclesiastes, the preacher hits it off rightly: "Lo, this have I found, that God made man upright; but they have sought out many inventions." "Undoubtedly," says Robert E. Speer, "God has not forsaken any part of this world, and He has been educating mankind, but that does not entitle us to charge to Him all that has found place in the life and thought of men. We are bound to exempt God from responsibility for whatever is discordant with His character. The problem of the divine education

of the human race is still unsolved, and what we have to deal with to-day are the simple facts of the world. What religions are actually acquainting men with the character of God to-day, and making them sons of God and bringing forth the fruits of the Spirit of God? This is our practical question."

Without doubt the most remarkable, and in some respects the greatest, of the non-Christian systems is Buddhism. It is claimed, and by most scholars the claim is conceded, that the Buddha, in the 2,500 years since he appeared upon the earth and attained Nirvana, has had more disciples than any other teacher, not excepting even Jesus, the Christ. It is also claimed by Buddhists of the present day that there are at this time more followers of their system than of any other faith. But *vox populi* is not *vox dei*. The truth or falsity of a system can not be determined by the number of its nominal followers. Still, these statements are interesting, and indeed, surprising. We had not thought that there were so many Buddhists. They, however, need qualification, for they are misleading, especially to a Christian, who would naturally regard the profession of faith in one religion as excluding one from being counted at the same time as a member of another and a different religion. Christianity is exclusive, but Buddhism is a parasitic faith, able to entwine itself about other religions and itself live without displacing them. Thus it is that Shintoists, Taoists, Confucianists and even Animists are also called Buddhists. Buddhism has ad-

vanced by being grafted onto other faiths, and, without changing the nature of the fruit, has yet given to it a flavor of its own. There has never been a land of which it may be said that Buddhism replaced the ancestral faith and itself became the one religion, out and out, of the people.

Buddhism in its origin was a protest against Brahmanism. In the religion of the early Hindus there were the germs of a faith in God, the creator. This is shown from the Rig Veda, a collection of over 1,000 poems, not all belonging to one period, but representing early Indian literature. The development of thought, however, was not as it was in Israel, in the way of clarifying and purifying the idea of the divine, until the mind should arrive at the conception of one God, almighty in power and infinite in wisdom and holiness, but rather was it toward a multiplication of gods, faith in which, during the period from 900-700 B.C., was undermined by speculation, until at length there was created a new ground of religious thought in the belief in the undisturbed, unchangeable, universal unity which lies back of this world of impermanence, and to which those who are delivered, leaving this world, return. Thus the way was prepared for the Buddha, and when he appeared, about 500 B.C., he rejected the many gods of the popular faith and built his system upon what he regarded as the unchangeable, universal law of the universe.

At this time Brahmanism, the religion of the day, was a hardened and petrified system of caste and ceremonialism. The offering of sacrifices had been developed by the Brahmans into a ritual which was practically the

whole of religion. This placed the people in their power and enabled them to fatten upon the offerings. It was a dreadful tyranny, a merciless and cruel oppression of the people.

Gotama was twenty-nine years of age, it is said, when, in his search for deliverance, leaving his wife and child, he went forth to the homeless life. This action on his part was not so strange in that land as it would seem among us. It was, perhaps, a frequent and familiar incident in the life of the day. He at first sought the truth by the way of asceticism but found it not, and asceticism and self-torture for its own sake have no place in the system of the Buddha. At last, after six years of search, sitting under a banyan-tree (called from this the Bo-tree, from *budh* to know), as the fruit and result of his own thought, and of the merit obtained in former existences, the truth dawned upon him, and from that time Gotama became the Buddha, the Enlightened One.

Looked at from the practical side and in the light of the need of his time, the teaching of the Buddha came as a great blessing to India. It was no small thing in an age of priestcraft and ceremonialism, to have a voice lifted up in the wilderness calling for personal purity and holiness as the only way of deliverance, to be wrought out by one's self without dependence upon a priest. Gotama did not make war upon caste, and yet at that time, when caste had fixt great gulfs between brother men, it was no small thing to have an order established which was democratic, and into which all men, regardless of caste, might be admitted. It was a blow at caste. As for the

home, the system of the Buddha made war upon it by enjoining monkhood, and it was declared that "the life of a woman is always darkness," and yet even thus her hard condition was improved, for she was permitted to become a nun and on the same condition that a man could become a monk, and she was not immured in a zenana, and the evil of child marriage was not encouraged, and to-day does not exist in Buddhist lands. And it may further be said, to the praise of the Buddha, and as a proof of his enlightenment, that his teaching was a protest against the whole system of superstition which the Brahmans had created.

But let us now examine the system a little more closely. What Gotama found under the Bo-tree, what made him the Buddha, was the knowledge of the so-called Four Noble Truths. The first of these is that sorrow is universal. To say that there is no bright side to life—that *all* is sorrow, seems to us a hideous untruth. But we are Christians. Let us put ourselves back, if we can, to that place and time, and look out upon life as Gotama saw it—no God, no Helper, no one to whom we may lift up a prayer, and nothing before us but an endless series of births and deaths, meaningless and resultless! Such a view of life darkens the world and overcasts the heavens with clouds. And so the light which this noblest and best man was able by his unaided powers to obtain was only darkness.

The second Noble Truth is that *desire* is the cause of sorrow. What is meant here is the thirst for continued existence, for sensual pleasures, and for worldly prosperity. All

desires tend to evil, an emotionless state is pictured as a most desirable and glowing attainment. How desire comes to be the cause of existence—what the nexus is—is a mystery known only to Buddha. The third Noble Truth is that in order to the cessation of suffering there must be the eradication of desire. This only states the obvious fact that the removal of the *cause* is necessary in order to a cessation of the *result*. The fourth Noble Truth is merely the method by which *desire* is to be eradicated and deliverance obtained. It is the Noble Eightfold Path: right faith, right resolve, right speech, right action, right living, right effort, right recollectedness, right meditation. With reference to these beautiful phrases, I make only the one observation, that we must not read into them a *Christian* meaning. They must be interpreted in the light of and in harmony with the system to which they belong.

The idea of a Supreme Being Gotama rejected, and characterized discussion of the subject as a "profitless inquiry." This was a fatal mistake, but from what we know of his environment we can not greatly wonder at it. He thought it better to believe in no god at all than to believe in myriads of them. And his system of salvation is remarkable, for in it there is no God, no altar, no sacrifice, and no prayer. The Buddha taught (and it was one source of his power) that a man can save himself here and now, by his own unaided efforts, apart from and independent of the gods. The phrase, "save himself," however, we must not take in its Christian sense. Perhaps the most distinctive teaching of the Buddha,

and that by which he most widely separated himself from the past, was his denial of the doctrine of a "soul" in man. Speculation in Gotama's day had almost reached the point of atheism. He took the final step. And if there is no God in the universe, of course there is no soul in man. Gotama was logical. Moreover, if transmigration is a true doctrine, then there is no such thing as a *human* species distinct from all other forms of life, man differs from the lower animals only in having a better *karma*. Consistently with this theory, the Buddha held that the *self* or personality has no permanent reality. It is the result of certain elements coming together—a combination of faculties and characters. No one of these elements is a person, or soul, or self, but to their combination the name *self* is popularly given. Nothing passes on from the old life to the new one except the *karma*, the force which tends to bring about a new combination of *life-elements*. It is only a terrible ignorance which can lead one to think, "I am," and the thought, according to Buddhism, is one of the worst forms of heresy.

This teaching as to *God* and the *soul* will help us to understand the Buddhist Nirvana, as to whether it is annihilation or not. In Brahmanism Nirvana meant the cessation of *soul life* by its reabsorption into Brahm, the *World Spirit*. But in Buddhism there is no Brahm and no soul, hence the end of rebirth is, logically, the end of existence. Many, however, do not acknowledge this, but hold Nirvana to be a kind of unconscious existence, in which the mind, having vanquished desire and destroyed the elements of physical

life, knows nothing and feels nothing. But this evidently is a distinction without a real difference, as such an existence, if it can be called an existence, is practically annihilation. It should be remembered that the Buddha did not expressly teach annihilation as the *summum bonum* of his system; he always refused to make an explicit statement on the subject thinking it better, apparently, to concede this much to the weakness of human nature.

No God, no soul, annihilation as the goal and end of life—these are the dreary triad of doctrines which lie at the base of the Buddha's system. They are not, like the great basal truth which God gave the early Hebrews, capable of more and more development, with increasing light, but they are rather themselves the *end* of a development, which, starting right, turned off in the wrong direction. And let us observe that these postulates have never yet in all the years since their first promulgation been able to get for themselves a place in the affections and faith of any race or nation. Individuals here and there have accepted them, but a whole people never. Men can not live upon negations; affirmation is more necessary than bread. Wrong at the foundation, untrue at the root, Buddhism has never had a doctrinal basis which could hold it together. Hence, as Sir Monier Williams has said, "It passes from apparent atheism and materialism to theism, polytheism and spiritualism. It is under one aspect mere pessimism; under another, high morality; under another, a variety of materialistic philosophy; under another, simple demonology; under another, a mere farrago of

superstitions, including necromancy, witchcraft, idolatry and fetichism."

In considering present-day Buddhism we should remember that this system, in its beginning, was not, like Christianity, given a social and intended by its founder to be a world religion. Jesus was conscious from the beginning of the universality of His mission. The kingdoms of this world were to become his kingdom. The Buddha had no such consciousness, and at first shrank from delivering his message, which was not the announcement of a kingdom at hand, but of a path whereby to escape from existence. He had no touch with society until there came to be a society of those who, as his disciples, had adopted the homeless life and become monks. It was only when, on account of the increase of his disciples, people complained: "Gotama is breaking up family life," that there had to be a relaxation of the rule so as to tolerate marriage and the family. Primitive Buddhism, therefore, had from its very nature no social gospel to proclaim. As, however, it quickly became a religion, and at present boasts of its millions of followers, it is only right that it should be asked to give an account of its stewardship, and to show what it has done or failed to do for those whose destiny has been committed to its care.

In studying the system in its practical working, we wish to see it at its best. It is thus we would have non-Christians study our own religion. We would not have them study it in Spain or South America, where the people are not permitted to read the Scriptures, but in England or the United States, where the Bible is an

open book, and where the Gospel is preached in its purity. In no other land can Buddhism be studied under more favorable conditions than in Burma. Sir J. George Scott, K.C.I.E., a distinguished officer of the Government of India, who has spent his life in the Orient, particularly in Burma, and who as a writer is not partial to Christianity, has this to say of Buddhism in the lands where it now exists:* "The Buddhism of China is a mockery and a by-word, and the monks are a shooting out of the lip. Japan grew up under Buddhism. The religion is nominally widespread, but among the many good points of the Japanese devotionism is not one, and as Buddhists they are a mere empty name. The Buddhism of Siam is very lax. Most of the Siamese monks would be unfrocked if they lived in a Burmese village. The Buddhism of Tibet is a wild travesty, with a hierarchy at one end, which is foreign to the teaching of the Buddha, and flat devil worship at the other. There remain the Buddhists of Ceylon and the Jains of northern India. As to the orthodoxy of the Cinghalese Buddhists there is no question. All believers acknowledge it, and make pilgrimages to the shrines near Adam's Peak. It is open to dispute whether the Jains, be they the sky-clad ones or the white-robed ones, are much better than dissenters, but their Buddhism, so far as it goes, is practical. The Burmese, of course, greatly outnumber both Cinghalese and Jains, and may, therefore, claim to be the strongest body of professing Buddhists in the world. It may also be claimed by them, or for them, that they most nearly follow the

* Scott's *Hand-book of Burma*, page 358.

teaching of the Buddha. And yet they are far from doing so unreservedly. But that is as much as to say that human nature is weak and easily led astray. The precepts of Buddhism are household words with high and low. . . . The ideas and language of the whole race are pervaded by Buddhism.

Burma is, therefore, the land in which to study Buddhism at its best. The European or American, however, is always at a disadvantage when it comes to setting forth the actual beliefs and practises of the people. He distrusts himself and his own impressions, and knows the more thoroughly the longer he has lived among them how little he can see into and understand their lives, how far they are from being all alike, and how easily almost any statement in one direction can be met by an equally true statement to the contrary. Moreover, if one presents the facts faithfully and truthfully as he sees them from day to day, he is liable to be thought prejudiced, and to be charged with wishing to represent Buddhism at its worst. But one must state the truth or what to him appears the truth, and surely this can be done in love.

When Buddhism was first introduced into Burma we do not know, but it was perhaps about the fifth century of our era; it may have been, as yet the Burmans claim, as early as 207 B.C. The matter is not important for our purpose. At Pagan, an old capital in Upper Burma, there are monuments of the eleventh and twelfth centuries, which show that at that time Buddhism had attained in Burma a condition of great splendor and power. It is safe to say that it

has been the accepted religion of the people for at least a thousand years.

Before the Burmans were Buddhists they were animists, or spirit worshipers, and their condition must have resembled the present condition of the wild tribes on the Burma frontier, with some of whom, as the Chins, there is a racial affinity. These wild tribes are not difficult to evangelize, and as disciples they are teachable. The progress of the Christian Karens is well known, and the Chins and Kachins, when they become Christians, also advance rapidly. It was good material with which Buddhism had to work. What are the results as seen in the people of to-day? Are the Buddhists of Burma spiritually minded? Are they an intellectual people? What is their moral and social condition?

It would seem to look for the spiritual in a system which denies that there is any such thing as spirit. But men are often better than their creeds. Among the fruits of the spirit are mentioned long suffering, kindness, meekness, self-control. These virtues were possessed by the Buddha in an eminent degree. There are some monks to-day and also some laymen in whom they are exemplified in a greater or less degree. But these are exceptions; the Buddhists of Burma, whether monks or laity, are not spiritually minded; far from it. In the villages and cities there are no Buddhist churches corresponding in their organization to our Christian churches, and for the people centers of instruction, culture and inspiration. In every village there is the monastery, and frequently a number of them, and there are the monks, who are, according to the system, the

real followers of the Buddha, but they have no duties and obligation, as shepherds and leaders of the people, who are left without guidance and instruction. About two and one-half per cent. of the Buddhist male population of Burma are wearers of the yellow robe.

In the beginning monasticism was, doubtless, useful to the Burmese. They were a wild people and it had a civilizing influence upon them, softening their barbarous customs and curbing their brutality. In the time of the Burmese kings the monks often interceded with the Government for the people, obtained remission of taxes in times of scarcity and disaster, and temporary relief in cases where there was a local failure of the crops.

But looked at as it is to-day, monasticism in Burma stands condemned. Monasteries are centers of indolence instead of industry, and in some cases they are hotbeds of crime. Gotama made the brotherhood democratic, which was a blow at caste, a great thing in his day. The monk was not primarily a teacher, he was a man who recognized the vanity of life, and withdrew from the world that he might by meditation conquer desire and enter the path of Nirvana. Why should not the door of the brotherhood stand wide open for the entrance of all such men? But in Burma to-day this wide-open door is entered too often by lazy, ignorant, and in cases not a few *bad* men. The picturesque language of Victor Hugo may be applied to Burma: "He who says 'monastery' says 'marsh,' and the yellow robe is 'the winding sheet' of the thinking man."

In addition to the five rules to be kept by the laity, and which I shall

mention later, the monk is burdened by such trifling rules as, not to eat after mid-day; not to dance, sing or play on a musical instrument; not to color the face with sandalwood, sleep on a high bed, or touch gold and silver. Such rules have nothing to do with a man's heart or thought life; they are merely external, and the monk's observance of them is of the same fashion. For example, a monk will cover his hands with a handkerchief and receive as much gold or silver as may be given to him.

The chief means of the laity for acquiring merit is by giving to the monks. This the monks urge upon them in all their preaching. In fact, their sermons are little else than exhortations to a charity of which they themselves are to be the recipients. To give to the wise, according to the Buddhist view, is better and more profitable than to give to the poor and needy. The higher the recipient the more meritorious the offering. "The layman's life, it is said, is full of danger, and almost inevitably involves demerit, but by well-placed gifts, seed sown in the right field"—that is, offerings made to the monks—"he can be assuring a vast crop of merit. He may secure many births in heaven, and have but few in hell." Thus, the giving of the Burmese is in the nature of a commercial venture, and they naturally put their money where they think the best return upon it will be realized. Monasteries, pagodas, idols, robes and other articles for the monks—it is to these that the great stream of Burmese benevolence constantly flows.

The deepest, saddest failure of Buddhism is in its having for its millions of followers no revelation of

God. Yet the common people are not consciously atheistical. They say that Gotama is their God, and in their minds he is a deity of a sort. They have the greatest of reverence for him. He is called the Blest, the Perfect; he is the "joy of the whole world; the helper of the helpless; the deva of devas." It is true he is gone, but they have his images, and his last injunction was, they say, that they should worship these. They are of all sorts, molten images made in Birmingham, England; and molten images made in Mandalay; images chiseled from alabaster, and images carved from wood. They are of all sizes—the reclining Buddha at Pegu is 181 feet in length—and there are little Buddhas only an inch or two long. Many of the people do not get beyond the images in their worship, but the more intelligent say that the image only helps them in their worship of the Buddha. There is no one to hear prayer, yet they pray, hoping in some way unknown to them to receive benefit.

The Buddhist doctrine of no soul in man is not the belief popularly held by the Buddhist people. The Burmans believe in an immaterial part in man's nature, which may wander away temporarily, as in dreams and swoons, without causing death. When a wife dreams of her absent husband it means that their spirits, as we should say, have wandered away from the bodies and met in dreamland. This belief of the Burmans is an inheritance from the time they were animists. Buddhism, in fact, is only a veneer over their former animistic faith. If you scratch a Burman Buddhist you will find a spirit worshiper.

The doctrine of Nirvana is too ab-

struse for the common people. Also Nirvana is too remote and too difficult of attainment. They prefer something more tangible, and also, if the truth must be told, something more carnal. Apart from Nirvana, there are, according to Buddhism, thirty different states or conditions of existence. Four of these are states of suffering in which beings pay the penalty of their evil deeds. Of these unhappy states, one is the animal kingdom, comprizing all forms of animal life. Life as an animal, whether beast, fish, fowl, reptile or insect, is regarded as a punishment for sins. The denizens of the second and third states of suffering are purely fabulous beings. The fourth state is the Buddhist hell, which is divided into eight principal hells, and these again are subdivided. One day in some of these hells is equal to from 500 to 800 of our years, and punishment there may extend up to 16,000 infernal years. In the larger pagodas and places of worship, supposed scenes from the states of suffering are painted upon the walls, and also scenes from the states of bliss. One of the happy states is that of man, and six others are those of the nats, who are corporeal beings superior to man, and occupy six different seats on the Myinmu (Meru) mountain. The life of a nat is one of sensual bliss and may last for 500 years, but that would be equal to 9,000 of our years. The nineteen remaining states are those of the Brahmas, who occupy the higher celestial regions. They are, however, too high above the people to have much an influence upon them.

With so many attractive states of existence open to the man who can

accumulate merit sufficient to attain them, the doctrine of Nirvana has too much competition, and make little headway among the Burmans. What the Buddhist wishes is to avoid rebirth in any of the states of suffering, whether as an animal or in one of the hells; he would like rebirth as a man, especially as a rich man; and better still, if he could attain to it, would it be to be born a nat.

What about the intellectual life of the people? The Buddha was the "Enlightened One." Are the Buddhist people enlightened? His great work it was to abolish ignorance; how has he succeeded in Burma? But we must look to the meaning of our terms. The Buddha was the "enlightened one" because he thought his way through the mystery of rebirth and discovered the Four Noble Truths. The ignorance which he sought to abolish was ignorance as to the necessary connection of sorrow with existence. The system of the Buddha places all the emphasis on these so-called "truths," and regards everything else as of no importance. Questions of science, geography, astronomy, or even of metaphysics, are set aside as useless subtleties. Ignorance of these is not the ignorance which ruins. The Buddha thought that he had found the path which leads to the cessation of suffering, and he set so much by this "knowledge" that he cared not for any other. This was the spirit of primitive Buddhism. Nevertheless, Buddhism, as we see it in Burma, has its cosmogony, its geography and its teaching upon almost all subjects. Everything lay open to the mind of the Buddha after he obtained omniscience, and what the Burmans now believe upon *these* sub-

jects, as well as in religion, is what the Buddha *himself* is supposed to have taught. In answering the question, therefore, as to what the religion of the Burmans is, it is not enough simply to point to the Pali canon and primitive Buddhism, for their cosmogony, geography, and much of the folklore in which imagination runs riot are to them, equally with the most ancient doctrine, part and parcel of the Buddhist faith.

It is impossible to present in this paper, even in barest outline, the Burman view of the world. It is well set forth in Spence Hard's well-known "Manual of Buddhism." Standing in the center is the Myinmo (Meru) mountain, which rises to a height of 84,000 yoozanas (a yoozana is 13½ English miles), and it has an equal depth below the sea. That part of the world which is the abode of men and animals has a diameter of 1,203,400 yoozanas, and its depth is 240,000 yoozanas. The half of this depth consists entirely of dust and the other half of stone. Underneath this is an enormous volume of water, and beneath this another volume of air. Beneath the air there is nothing but vacuity. This may serve as a sample of the Burman view of the world. It is an unquestioned belief with those who have not had a thorough training in a mission or government school, and even by some of these it has not yet been given up. It is only recently that the Government have ventured to make geography a compulsory subject for study in all the schools of the land. In some schools, not mission or government, but Buddhist lay schools, pupils are taught that the Buddhist view of the world is the true one, but that, nevertheless, when

the school inspector comes to make the annual examination, pupils must say that the world is round, and answer other questions in geography in harmony with the "English" view, so that they may be permitted to pass the examination. In the monastic schools, aside from a smattering of arithmetic, nothing is taught save the subject of religion. The number of pupils in these schools is at present not great. Most men among the Burmans can read, but when they do so it is generally in a loud voice and with little thought as to the nature of the subject-matter. A good many women, particularly in Lower Burma, can read. This is a result of missionary activity and example in the education of girls.

From what has been said as to their intellectual development, it will readily be imagined that the Burmese are a superstitious people. It is not undertaken in this paper, however, to set forth how superstitious they are. That would require a volume. They have a book called "Bedin," which is a work on astrology, explaining the signs of the heavens; another book called "Deihton," explains the signs, good and evil, to be drawn from objects upon the earth. Omens are found in everything—the aspects of the sun, moon and planets; from the wood in one's house, boat or cart; from the howling of dogs, the singing of birds, and even from the involuntary movements of one's own body. A dog carrying a bone, a hen on her nest, the way in which one person meets another in the road, and what that person may be carrying, whether a broom, a spade or a fish; the way in which bees make their comb, the way in which birds

light upon the trees or the roof, the shape of the holes made by mice, and so on almost without end.

The credulity and superstition of the Burmese make them the easy victims of quacks and charlatans of every description. But let us not be uncharitable in our judgment. The Burmese are, perhaps, not worse than other races who have never had a knowledge of the true God. They are naturally a people of bright mind, but they are idolators, and idolatry is not the soil in which to grow intellect. "They that make them shall be like unto them."

What is the *moral* and *ethical* significance of Buddhism? In the Buddha's teaching there are many beautiful ethical precepts. His life, too, seems to have been almost a perfect incarnation of what he taught. This has been to Buddhism a source of untold power. The Buddha, in his life and ethical teachings, has been often compared with the Christ. But, as a matter of fact, the ethical system of Buddhism does not work in practise, and a careful examination reveals many great weaknesses inherent in it and part and parcel of it. These it is possible here only to mention. First and greatest is the absence in it of any idea of God. Because of this it has been necessary for the Burmans to live lives practically atheistical, to the great detriment of their happiness, character and conduct. Another weakness is the pessimism which colors the whole system. Meditation is enjoined, but only on subjects best fitted to destroy one's desire for existence, such as the impurities of the human body, which are set forth with disgusting minuteness, and upon

other subjects equally unedifying. A third defect is the absence of any appeal to the conscience, to the sense of duty. The Buddhist may observe the precepts or he may disregard them, it is a matter which concerns himself, and the moving consideration with him, according to the system, will be the merit which he will acquire in the one case or the demerit which will come to him in the other. The earnestness which Buddhism inculcates is thus put upon a low and very selfish plane. A system of morals in which the hope of reward and the fear of punishment are the only constraining motives can not help men very far up the ladder of virtue.

In Christian lands the ministers of Christian churches are preeminently the leaders of the people in all great questions of moral and social reform. In Buddhism the conception is different. The monk enters the sacred precincts of the monastery for the purpose of seclusion. He is seeking for the calm and passionless state in which there is no such thing as desire. It was said of Jesus that he went about doing good. The same was said of the Buddha, but in this he was nobly inconsistent with the precepts of his own system. Yet the Buddhist monk, if he is an upright man, is by no means without influence in his village. As he goes quietly about, with shaved head and bare feet, and clad in the yellow robe, his dignified and solemn deportment radiate respect for his religion on all sides. But his influence is the silent influence of his manner and the garb he wears, not the influence of an active participation and fellowship with the people in the burdens and re-

sponsibilities, in the sorrows and trials, which they have to bear.

The precepts of the Buddha were at first given only to his immediate disciples, the monks. But later, as has been already said, the laity had to be recognized. Family life could not be broken up, and without the offerings of the laity the monks themselves could not exist. There are five rules which are binding upon all Buddhists, and the morality of the Buddhist laity may be fairly tested by the way in which these rules are observed. They are: 1. Not to take life. 2. Not to steal. 3. Not to commit adultery. 4. Not to lie. 5. Not to drink intoxicating liquors.

The rule against taking life applies to the whole animal kingdom. In Buddhism there is an identification of all the various forms of life, and hence a distorted morality with reference to man's relations to the lower animals. It tends to make the Buddhist more kind to animals, and yet not to the extent which one might think. For an animal may be treated most cruelly without transgressing the command by actually taking its life. Under the Burman kings it was prohibited by law to kill any large animal, as the ox or buffalo. The result was that animals which died of disease or old age were eaten as food. This is still a custom in all parts of Burma. There are plenty of fishermen among the Burmans, but their business does not accord with their religion, and they get scant respect from the people, who, however, freely buy their fish. They also buy beef and pork in the bazaar, the animals being killed by Chinamen or Moham-medans. They observe only the letter of the law, and the motive is the fear

of the demerit which may come to themselves if they transgress it.

As to intoxicating liquors, the Burman people are not drinkers. They know how to prepare an intoxicating drink from rice and also from the sugar of the palm, but, with rare exceptions, they do not indulge in this. Their usual beverage is water, and they also drink tea. In these days the evil example of Europeans is leading some of the young men of Burma to drink, but this is opposed to their religion and to the time-honored custom of their race.

As for the remaining three precepts—not to steal, not to commit adultery, and not to lie—it is hardly necessary in speaking to those who know human nature to say that they are not kept. Prohibitions, mere negativisms, can not make men righteous, for it is out “of the abundance of the heart that the mouth speaketh” and the life is lived. Where is the non-Christian religion that can plant truth “in the inward parts?” that can give to men nobility and stability of character? It is certainly not Buddhism. Truthful, chaste, honest in business matters—the Burmans are not. Yet there are individuals among them who are most estimable people. And there are Burman Christians, who illustrate by their lives of virtue and piety, what the people might have been had Christ instead of the Buddha been their Master during these many centuries.

From what has already been said it will be possible to infer considerable as to social conditions among the Buddhists of Burma. We can touch the subject only briefly. The Burmans have never been over crowded as have the people of India and

China, and with the minimum of labor the rich soil of their country has given them abundant harvests. Hence they have been well fed. Their religion could scarcely be thought of as a system devised to make men happy, but they do not take to heart its dreary pessimism. They look to their offerings for the merit which is to place them well in the next existence. Meanwhile they enjoy the present.

Their religious gatherings are of a festival nature, only a short time need be spent in worship, and the rest can be given to visiting and having a good time. But with many of them “a good time” means sensuality and sin.

As elsewhere in the Orient, age gets reverence in Burma. Young people are respectful to their elders. Children are devoted to their parents, and will support them if they have need. In Burma there is little of actual want as compared with India and China. As a rule the Burmans are kind to those in distress and will feed the hungry. But organized charity is left to the Christians. Hospitals and homes for lepers and schools for the blind are not established by Buddhists in Burma.

The present is a time of transition and change in Burma. Influences from without have entered, established themselves, and grown strong. Britain took over the government from the Burman kings and pacified the country. Western civilization entered. Steamboats whistle on the rivers and railway trains speed over the land. Communication is easy. Immigration from India and China is rapidly adding to the population. Protestant missions were in Burma be-

fore the advent of the British, and the Roman Catholics were there before the Protestants. Missions are aggressive, instant in season and out of season. An impression upon Buddhism is being made; it is inevitable. The ties of religion are not so strong as they once were, and ancient customs are not so much regarded. This has its bad as well as its good side.

Just now we hear much of a "revival" of Buddhism. It is natural that this should be attempted, but impossible that it should succeed. It would be as easy to "square the circle" as to revive Buddhism. It has no principle of progress and is out of harmony with the conditions which environ it in Burma. Buddhism can not assimilate Western thought and civilization without itself ceasing to exist.

But what has already taken place may serve to indicate for us what the course of development will probably be. Buddhism is doing something in Anglo-vernacular school work both for boys and girls; it has a tract society and a missionary society; in Rangoon there is a Y. M. C. A. These methods have been suggested to Buddhists by the work of Christian missions which they see about them. They are not well supported, and not much has been accomplished. The gifts of the people are not easily diverted from pagodas, monks and

monasteries. Yet the more enlightened of the Buddhist people will in the future tend more and more to work along these lines. This is a direct result of Christian missions.

Buddhism has also been influenced by Christian teaching. Buddhists have been known to hold prayer-meetings, and to claim that "Nirvana is only what Jesus calls eternal life." They have said that God will reward them for their works of piety, and when asked where God is they have pointed upward. Buddhism will doubtless take over much more from Christianity and, of course, without ever admitting its distinctively Christian source.

While thus appropriating Christian teaching to itself and copying Christian methods of missionary work, Buddhists are at the same time proclaiming that Christianity has been discredited in the West, that in Europe and America it is dying out, but that Buddhism is the religion of evolution and in alliance with modern discoveries and Western philosophy.

This is the present situation. As said above, it is a period of change and transition. Meanwhile, Christian missionary work is advancing hopefully. Ultimate conquest of the land is assured. It was Burma of which Dr. Judson said so many years ago: "The outlook is as bright as are the promises of God."

THE POWER BEHIND IDOLATRIES

A vast body of truth lies behind a few words of George Dana Boardman:

Satan lords it over man's moral nature. Look at the world's idolatries: at its Apis, Baal, Dagon, Mithra, Siva, the Greek and Roman mythologies, or at the idolatry of second causes, the worship of antecedent, and consequent, the adoration of the powers of nature. What is materialism but a sort of sublimated fetishism!

TURKEY IN THE THROES OF NATIONAL REBIRTH

REV. GEORGE F. HERRICK, D.D., CONSTANTINOPLE



HALF a century ago the people of America were enduring the anguish of "a new birth in freedom." At tremendous cost was the world assured that "government of the people, by the people and for the people should not perish from the earth."

We know now far better than the most sanguine prophet of that time knew what that new birth in freedom means to the other peoples of the world. The influence in Europe of the vindication of popular government in America was immediate and beneficent, and it has been permanent.

Perhaps no man living fifty years ago foresaw the stupendous power of influence which popular government, justified in America, would exert upon the old nations of Asia. Even now, occupied as we are with solving political problems close at hand, do many clearly see how far American national life in liberty is revolutionizing Oriental peoples?

Only my lifelong residence in the Ottoman Empire justifies me in presuming to shed some light upon the problems now in process of solution in the nearer East. Touching the vaster problems of the farther East, charged as they are with momentous issues not for China alone, but for all mankind, I have no claim to speak. Do not those stupendous movements immeasurably transcend in interest and importance nineteen-twentieths of the news with which our daily papers are filled? Thirty years ago Dr. Wells Williams, who then knew both China and Japan better than any other American, said to me: "Of the people of the farther East, it is the

Chinese on whose mental integrity and stability of character we can most confidently rely to meet the changes which coming years will usher in."

Nearer home we may contemplate with intelligent and sympathetic interest the throes of national rebirth as they have been revealed before our eyes for three years past, in the effort to unite into one people the various Mussulman and non-Mussulman races, who alike regard the soil of Turkey as their fatherland.

On April 27, 1909, there ended at once the nine months' farce of constitutional government with a typical Oriental despot on the throne, and the reign, extending over a third of a century, of the Sultan Abdul Hamid II. In fact, the new régime began from that hour. Glance back four years. How did the Mussulman and the non-Mussulman in Turkey regard the future of their country? They were all rank pessimists. How could they be anything else? All power was in the hands of an irresponsible autocrat, self-imprisoned in the trebly guarded rooms of his own palace. Venality, hypocrisy, sycophancy, lying reduced to a fine art, had reached in the entourage of the imperial palace the *ne plus ultra* of infamy. Dire poverty and heartless oppression had made the people hopeless. Men learned how to talk for hours about idle nothings to escape the fangs of the ubiquitous spy. Upright men and uprightness itself were banished from the realm. Truth was not current coin. Any man who dared speak truth in or near the Star Palace fled the country or was exiled. Liberty! The word could neither be spoken

nor printed. The only peace that reigned was the peace of a graveyard.

This was the inheritance of the party of revolution and reform which seriously undertook the administration of government in a land all sea-coast and border line, with jealous enemies on every quarter, with its internal resources wantonly wasted or utterly neglected, with nine-tenths of the Moslem population altogether unready and unwilling to be of service in the new era of reform. For age-long antipathy has existed between Mussulman and subject Christian races, and equally between different Mussulman races, the Arab hating the Turk, neither Arab nor Albanian loyally subject to Ottoman rule.

Christian aspiration, violently suppressed for half a millennium in the Armenian and Greek peoples, sprang into new life.

Both those races are the inheritors of a very ancient and noble national history of which they are justly proud. The relation of the average Christian races to their Mohammedan rulers during all the centuries of their subjection has been one of acknowledged inferiority. The Turks have utilized their Christian subjects in their own interest, and have despised rather than hated them. The suppression of national aspiration, resulting from these conditions, has made the change which has now transpired more significant and emphatic.

It should never be forgotten that race and religion are in Mussulman Turkey quite identical. A Gregorian Armenian who becomes a Catholic is now a *Catholic*, not an Armenian. A Greek who becomes a Protestant is regarded by the Greeks as having severed himself from that illustrious

race. Every officer of a Moslem state is equally a civil and a religious officer.

Now note that when the constitutional régime really came into power in Turkey, with the deposition and deportation from the capital of Abdul Hamid, Austria-Hungary had already annexed Bosnia and Herzegovina, Bulgaria had hastened to cut the last bond which bound her to Turkey, and Crete was prevented from following suit by the intervention of the Powers.

It was a *sine qua non* for the success of the new order that the military forces of the empire, already formidable, be reorganized and strengthened. Accordingly, the military leader, Mahmoud Shevket Pasha, who, in April, 1909, leaped by one bound into world-wide fame, has been the strongest man in the government for the past three years, exercising martial law at the capital and undertaking the control of affairs throughout the country, including Albania and Arabia, by military forces, expending thereon more than half the revenues of the empire.

At the outset much sympathy was shown to Turkey in her efforts at reform by all the states and peoples of Europe. This is part and parcel of European history during the past three years. Many most essential reforms were carried out, and that promptly, to the credit of the new order. The infamous spy system was swept away at one stroke. Freedom of travel, of the press, of public assembly, became facts in the life of the people for the first time in the course of Ottoman history. It was impossible for the new-formed government at once to dismiss from of-

fice all unworthy and incompetent men and fill their places with upright, capable and loyal men. There were not enough good and capable men to go round. Besides, the sudden dismissal from office of many thousands of men, parasites tho they were, was fraught with peril. These men would form a great army of malcontents and conspirators against the new government.

In April, 1909, thousands of men of many races, many of them patriots and possest of European education, had returned to their Fatherland, and little by little they became leaders in civil affairs, in the press and in Parliament; and, however many and serious the shortcomings of the Ottoman Parliament during the three years of its existence, it may fairly be said that Western Parliaments often live in glass houses and should not throw stones.

All this was but a beginning in the actual establishment of constitutional government in the sense of government "of the people by the people and for the people." "By the people" must still and for long years to come, both in the near and the farther East, in all Asia, in fact, and in Africa, also, be eliminated from the statement which expresses what popular government in its true sense really is. Even within the party of reform differing and opposed ideas quickly emerge. The Greeks cherish hopes and plans that differ radically from those of the Turks. The Armenians mean by patriotism, a word they are fond of, something which bears little resemblance to the meaning the Turks attach to the term. It is a noble ideal which the "Young Turks" announced as that which they meant to realize,

viz.: the uniting into one people of the several races of which the Ottoman Empire is composed. But the actual realization of this ideal requires not three years or three times three, but at least the time for two generations of men to pass over the stage of action, and the practical difficulties in the way of its realization are complex and numerous beyond all calculation. It is a Herculean task, and as yet we look in vain for a Hercules to perform it.

Mistakes! Of course there will be mistakes made. But was there ever a task undertaken by mortal men where the really able and patriotic leaders more richly deserved the sympathy of free peoples? Here is an instance of the impossibility of doing the things the leaders in the new régime saw that actual conditions required and even when they did their best to meet the need. Nazim Pasha, one of the ablest and most upright public servants Turkey ever had, was sent, as both civil and military governor, to the great, remote province of Bagdad. The Beys, who had done as they pleased for cycles of time, did not like this reforming ruler. They jumped upon him with both feet and all together, and Nazim had to be retired. The administration of the distant province of Tripoli also was *waiting* for better times and better men.

The Present Situation

Now we face conditions which every true friend of Turkey profoundly regrets. Conciliation, not force, should have been used for restoring normal order in Albania.

The Albanians, Mussulman and non-Mussulman alike, insisted on their

right to use their own language in the Latin character in their schools, a right which the Government should have granted.

In consequence of the course adopted by the Government in Albania, and the very serious sufferings to which the Albanians were subjected, sympathy for the Turks cooled throughout Europe. Italy saw her chance. During the reign of Abdul Hamid, among the Powers of Europe there was an unwritten agreement or secret understanding that at the approaching disruption and partition of the Ottoman Empire the share of Italy should be the province of Tripoli in North Africa. So Italy, taking no advice from any European state, and utterly ignoring the Hague agreement, to which she was co-signatory with Turkey, launched her ultimatum, tho she had no *casus belli*, and hurled her well-prepared fleet and army across the Mediterranean sea on the most gigantic piratical expedition known to history.

The Arabs appeared to submit, even, it was claimed, to welcome the invader! Did not the Italians understand those Arabs? Did they believe them so pusillanimous as to give up their homes without lifting a hand to save or retake them? Suddenly the Arabs fell upon unsuspecting Italian regiments from the rear and slew some hundreds of their men. They were acting according to *their* laws of war and according to the teachings of their religion. What then? The Italians, who had seized their land, and had brought over their priests to convert the Arabs to their faith, remorselessly slew 4,000 men, women and children, on the plea of military necessity! What was then to

be expected? A rising of Turks, Arabs and other Moslems against all Christians was to be expected.

Now observe the self-restraint and the justice of Turks under dire provocation. They discriminated between Italians and other Christians. They did not declare a Holy War, tho hate toward their ruthless enemies burned within them. If the new order in Turkey can stand such a strain as Italy has most unrighteously subjected it to, it will mean more of character in the patriots of that land than Christendom has credited them with. Turkey feels her need of help from peoples of the West. Especially does she respect and trust Americans, and may we not cherish the hope that this unjust war will result in better opportunities for Americans to aid the educational, social and political rebirth of those ancient peoples of that historic land?

Ever since the work of American missionaries in Turkey began, the missionaries have lived in the midst of the Mohammedan population, on friendly and kindly terms with their Moslem neighbors. As the years have passed the observant Turks have come to trust and esteem these Americans resident among them. Old prejudices have yielded, interest has been awakened among the Moslems to understand the reasons why these foreign Christians represent an intelligence and a prosperity and a social order which is wholly foreign to their own experience. Little by little they have begun to read the Christian Scriptures circulated in their own language, also other books and booklets of Christian teaching. In the more recent years they have observed and praised the educational

work done by American missionaries, and have begun to send their own sons and daughters to American schools.

Within the last score of years hospitals and dispensaries have been established by American missionaries in the chief interior cities of the empire, and more than one-half of the patients treated in these institutions have been Moslems of the various races.

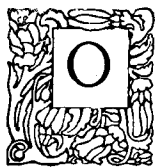
In these ways the Turks have been reading object-lessons in practical Christianity, and that with marked and permanent results. They do not yet show a desire to change their ancestral religion for that of these newer races of the West. Is it surprising, in view of what they know of European Christianity, that they do not? But the influences that are extended among them are already fraught with blessing and contain the promise of vastly greater blessings

under the new order of government in the years to come.

Let the Great Powers, if they must, remain neutral, muzzled, while the unequal contest rages between Italy and Turkey. The press and the peoples of Christendom have, with great unanimity, condemned the conduct of Italy and lifted up their hands in horror at the ruthless massacres perpetrated by Italian soldiers. Turkey at the outset begged and begged in vain for the mediation of Christian Powers. She has despaired of receiving from any Christian Power the help her righteous claims fully merited. She is enduring the throes of national rebirth, deserted and alone. To Americans within her borders, and to the free people of this land she looks for sympathy, and when the crisis is past, for substantial help in the development of national life made secure by education and moral uplift based on American—let *us* say, Christian—ideals.

INFLUENCE OF AMERICA ON CHINESE STUDENTS

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ON the way from materialism to consciousness of religion, the Chinese student finds that his own intellectual faculty, fostered by a fair amount of scientific learning, becomes a great barrier which seems unsurmountable at first. Until the rock cliff becomes transparent, he can not be induced to see the road beyond it. For the few through and through materialists, the existence of supernatural being remains to be proved by those on whose side the burden of

proof falls; and as far as this is concerned, no Descartes has ever yet succeeded. If such extreme materialists are few, it is because Confucius, their greatest Chinese authority on moral questions, did not deny, but confest ignorance of what is beyond this world. Of those who appreciate the value of this confession of ignorance, the attitude toward religion is entirely different from those of the materialist, tho scarcely more satisfactory according to the strictly Christian point of view. They seem to regard religion as a factor—a means to an end.

Some of them, however, would readily concede, after a careful examination of facts, that the Christian religion, with all its historical process of adaptation and improvement, has been a very great factor in securing progress and happiness for mankind. Wherever there is Christianity, there is progress, there is wealth and there is power. But as long as it is not the only means to the end (which is, of course, true, if the hypothesis be taken for granted), they have good reason to refuse distorting their intellectual faculty to solve this spiritual riddle. In other words, they approach religion from ethics, and not from the metaphysical nor from any other point of view.

The majority of the Chinese students in America were not brought up in Christian families. They were not familiar with the teachings of Christ until they were full-grown. They are not profound in Western music, Western poetry, and Western classics. At home they have seen more of Western aggression than they have heard of Western preaching. Owing to these facts, they lack the essential means of access to the understanding of concrete religious concepts. To them, religious teaching seems to be largely for the preservation of moral order, of which China has too much, while scientific learning is for progress, of which China has too little. We suspect that even some of the Christian Chinese students hold this view.

This lack of means of access to the appreciation of concrete religious concepts, combined with the earnestness with which they pursue their studies that are of material use to China, accounts for the undue neglect of the

religious phase of life of a large number of Chinese students. Out of 800 Chinese students in this country, only about 200 are Christians and probably one or two Mohammedans. Every year there are several who, having been convinced of the truth and usefulness of Christianity, adopt the Christian faith. During the last year, fifteen such cases were recorded; a majority of these persons, however, had received missionary education before they came to America. This gives us an idea of the extent of America's religious influence upon the Chinese students. Curious enough, such influence does not necessarily come from religious institutions. The results are to be classified as the by-products of intellectual enlightenment, as we shall presently see.

According to a prominent member of the Chinese Students' Christian Association, who is also well acquainted with those who have recently become Christians, it was the intellectual influence that brought about the change in their belief. "They were convinced," said he, "rather than converted." Their spiritual faculty was enabled to see through the rock cliff which once formed an unsurmountable barrier to their pure reason. Of course, when one undergoes a decisive change such as that of religion, other influences of a more or less emotional nature must also have been present. But in the case of the Chinese student with the peculiar circumstances of his early education, the intellectual aspect of the problem evidently has to be solved first. Then, just as some are brought into consciousness of religion, many others are brought nearer to such state of consciousness through the action of the

same influence which has a tendency to remove misunderstanding and to humble the conceited. Those who are thus brought nearer to religion, tho indefinite as to their position, will by no means be less significant in the future religious development in China.

Splendid opportunities to obtain enlightenment on religious questions, especially their philosophical side, are frequently found during a student's career in America. Such opportunities, however, are not necessarily in the nature of religious exercises. Public lectures on religious and philosophical subjects, especially the latter, college studies in sociology, social sciences, comparative religion, and ethics, and sometimes even friendly conversation on religious topics, all these have a convincing influence on the student. To many of the Chinese students who maintain the idea that while the material civilization of the West may be superior to that of the Chinese, the superiority of the moral civilization still belongs to the latter, the above-mentioned studies enables them to value the Western institutions according to the Western point of view, and finally to enable them to admit of certain modifications to their original view. To the materialistic, these studies are extremely alluring at the outset on account of the seeming harmony with their convictions. Their spirit of scientific inquiry induces them to go deeper into those branches of learning, till finally the same spirit of theirs force them to see that in order to be scientific, they must admit of certain principles and facts tho these may not have occurred to themselves in actual experience of life. It may be questioned, however, why these secular studies, which are generally re-

garded as antagonistic to religious ideas, could have an effect on the Chinese student favorable to religious ideas. The answer is, that while these studies are in general incompatible with certain specific religious dogmas, they nevertheless serve to confirm and to give a more permanent support to the fundamental principles of religion with which they are not in conflict.

There is an actual case of a Chinese girl student, who, tho highly educated in Chinese literature and old ethical ideas, and not without a conservative turn of mind, became a Christian after a very few years' stay in America. She testified to her friends that it was her understanding of the fundamental principles of Christianity that made her become a Christian in order to let her future conduct be guided by those principles. We have reason to believe that her religious principles, like that of many other Chinese students in this country, is probably inclined to be liberal, but it is perhaps equally true that it will be useful and will stand the test of many a hard problem. Another student testifies that he became thoroughly convinced of the truth of Christian doctrines through the chance reading of a certain book on that subject. Here the change is perhaps entirely free from emotional or other inexplicable factors. However, we must not think that intellectual forces alone can always be sufficient to change a person from non-Christian into Christian—a process which must require something more than pure reasoning. Of the fifteen converts, the majority are engineering and agricultural students who could not have had much opportunity to go deeply into those philosophical studies, save from public lectures and

general literature. Some motive force is always essential. The effect of personality which serve as concrete examples of good Christian product is usually a source of inspiration to the Chinese students who happen to be brought into contact with the best cultured class of American society. Persons whom the students regard as their superiors in learning and experience, who are sincere in what they represent with indefatigable spirit of self-sacrifice and yet free from selfish motives in whatever they undertake, these impress the students as if there must be some powerful force behind the moral maxims which at their best only guide each particular conduct separately. One Chinese student who was baptized a few years ago told us that his observation on the work of the Y. M. C. A. in a certain city gave him a strong moral lesson. The zeal with which they work, the small remuneration they receive and the scarcity of chances for popular distinction show very plainly that their motive can not but be the highest of motives. This little casual observation served as the main influence that made him adopt the Christian faith.

If number is always a correct index of result, then we must say that America has not greatly influenced the Chinese students toward religion. The potentiality, however, is hardly estimable. Who knows if these few converts might not contain the seeds of future Christendom in China? If the conditions in China turn out to be favorable to their flourishing, which, above all, require a form of government that promises the maximum amount of tolerance, it is safe to say that Christianity, not without tints of American ideals and char-

acteristics now dormant in these seeds, will grow with leaps and bounds before the end of the present generation.

Altho the number of converts is small, it must not be supposed that the moral and religious influences of America fail to cut a figure in those who remain non-Christian. The self-sacrificing spirit of the Americans, whether attributed to religious origin or to the characteristic restlessness of the people, invariably impresses the Chinese student as an excellent, useful quality. Abstractly considered, it is a moral maxim. Concretely applied, it is patriotism—patriotism not in the sense of fighting spirit, nor of race conceit, but of usefulness to one's own community. He sees patriotism in being an engineer, in being a farmer, or a teacher. In other words, it is the realization of the larger aim of one's education. The longer one studies in America, the more anxiously one longs for the actual application of his acquired knowledge. The more one observes of America, the better he loves his own country. When one pursues a study, he does so mainly because it will be of use to China, and only partly for his own personal prospects. When one abstains from a temptation, he does so not so much for the sake of his own reputation as for the sake of the reputation of the Chinese. The *Chinese Students' Monthly* has adopted the motto: "The love of our country guides." And the same kind of spirit can be found in almost every Chinese student to a varying extent.

However, this curious growth of patriotic zeal in a foreign land does not find its origin solely in the imita-

tion of American activeness. America has its negative influences that stimulate as well as positive influences that inspire. The appellation of "Chinaman," with all its customary implications, is something that has never been experienced at home. Until they arrive in America, the Chinese students, deceived by the impression conveyed by the missionaries, never knew that the Exclusion Law was considered right by all American people. Then, at public occasions, after "My Country, 'tis of Thee," comes the question: "What is your national song?" In the course of friendly conversation, the expressions "your people," "your country," etc., are especially significant to the ears of the sensible. All these experiences tend to augment the consciousness of being a foreigner—a guest; and with that all the secret resolutions to "make good."

In spite of all this fiery spirit of patriotism in the heart, the expression of the Chinese students in America has always been of the cool, deliberative sort. American education and American atmosphere in general have the magic power to reduce the temperature of the hot-headed. To make a stump speech, to throw a bomb, these are the favorite duties of the Japanese educated; but to open a mine, to till the Manchurian waste, these fit the temperament of the American educated. We do not mean to discredit the one or the other. It is in harmony with the theory of the division of labor.

A man not identified with a particular creed is thus found identified with his national cause. Patriotism has become his religion, self-sacrifice his sacred duty. For all pur-

poses this principle may be sufficient, because at this stage of the world's civilization, patriotism is perhaps one of the best ways to be of use to humanity. But is this broad and deep enough to give permanence to his character? What if the emotional incentives are withdrawn? What if he returns home, whither no stimulation will follow at his heels? At present he may solemnly declare that he will follow this sacred principle during all his life. But even if we believe that he will be faithful to his word, still there is one question that he must answer: What makes self-sacrifice a duty? Let him base his answer on science, philosophy or anything. If America could help him answer it to his own satisfaction, then his position will be a strong one indeed.

Now let us examine the other direction of the American influences and discuss those changes experienced by the Chinese students who were already Christians before they came to this country.

Missionaries in China usually do not like their Chinese pupil to come to study in America. It is not because they wish to keep them ignorant as some might think. Partly it is because they need their assistance in China, and partly because they are afraid that they might meet with bad influences that are dangerous to their religious ideas, or that they might be led into temptation. In the opinion of the Chinese students, this is a serious mistake. It can not be disputed that those who return with an American education will be far more efficient in rendering service to China than those who have not had the

privilege. If this be true, those missionaries, with all their sincere good wishes for the welfare of China, could not consistently incorporate into the narrow limits of their mission institutions that which promises to be of greater assistance to the nation—a nation that has more urgent needs to look after than the need for preachers and ministers.

That their pupils would change their religious ideas is a correct guess, but that the change would be of such a nature that it should be guarded against is an entirely unnecessary apprehension. When guided by knowledge, a change in one's religious ideas can not but be for the better. It is not a revolution; it is development, it is a process of purification. It is a transition from a person with a vast mass of unsystematic beliefs, piled on him without being digested through his own intellectual process, into a person with a few guiding principles adopted by himself after a long period of self-inquiry. The latter is usually more impregnable and more useful as a source of inspiration to others.

According to some of the Christian Chinese students, the missionary educated Christians, after a few years' stay in this country, usually become liberal in their religious views. But "liberal" is not the exact word to be used here, for liberalism and conservatism are not the important distinctions in religion. These usually have reference to the quantity and form, rather than the quality and spirit, of belief. A Chinese student, after having been in America for some time, may discard certain beliefs which he held before, but he does so only to

strengthen the fundamental principles which he now retains.

In China a large part of the missionary work is to teach people to substitute the invisible God for their idols, and to discuss the truth of the one and the fallacy of the other. It is to teach people to substitute faith in future life for faith in ancestors, and to discuss the merits of the one and the demerits of the other. This kind of teaching is undoubtedly very fundamental and very important, especially for the ignorant class; and if we were in the place of those missionaries, we might not be able to devise any better method of procedure. But what is psychologically suitable to one class may not be intelligible to another. The thinking people would naturally ask: What can be the object of this series of substitutions? As far as the beliefs are considered, are they not the same? To these questions the missionaries are undoubtedly learned enough to give a satisfactory answer, but unfortunately such queries and answers do not often take place. When those intelligent students come out to America, the home of those missionaries, they do not find that kind of preaching any more. People do not pray and worship as much as they are expected to do. An ordinary American strives for a living, and he usually can not afford much time in worshipping, praying, or even brooding over his religious views. Some may strive for political power, and when they get it, they work for the benefit of the United States. And so is everybody doing something of some practical use. Religion seems only a sort of sub-conscious, guiding principle. Then, they see charity organ-

ization, settlement houses, anti-tuberculosis campaigns, child-labor organizations and a thousand-and-one similar undertakings based upon the principles of modern scientific philanthropy. Every one of these undertakings has a definite, practical aim in view, viz.: the strife for the material and moral advancement of the people; and yet how little attention they pay to worship and preaching, and still less do they argue for or against any particular kind of belief or formality! The people connected with these undertakings, and people throughout the American community, seem to be permeated with the same spirit of earnestness and self-sacrifice, yet how much of this spirit seems, at least on the surface, to be due to the characteristic fondness of activity.

All this observation constitutes one great lesson—the essence of the most up-to-date Christian work, of which they had only a partial understanding while they were in China. Now they begin to see clearly that the chief aim of a religious person is not merely to worship, to pray or to have one's soul redeemed, but it consists in *doing service for the community*. The belief itself is a motive force, a guiding spirit, but can not be the sole aim of one's life.

What they have thus learned from observation is again confirmed by their studies. Economics teaches them that the importance of the material well-being of a people can not be underestimated; that a banker, for instance, is not necessarily a non-religious person, while a preacher is always exposed to the danger of being classified as unproductive labor. Philosophy teaches them how relig-

ion has been differently regarded by persons who are equally great in their character. Sociology teaches them, in the language of a Christian Chinese student who has had the experience, "to see religion in its right perspective." And so is this happy expression applicable to all observations on American society. In other words, their knowledge now enables them to see more clearly the real significance and the real function of religion.

If we believe that they have seen the real significance of religion, it is obvious that the change in their views does not necessarily minimize the importance of ministry work in China. If missionary work is conducted in accordance with the most up-to-date conceptions of Christianity, it will become much more efficient, especially among the intelligent class of people.

We have discuss the general trend of the change in the religious understanding of the Chinese students. It does not mean that every Christian Chinese student undergoes that change in the same manner after he has been in this country for some time.

Aside from religious influences, the effect of Americanism in general is perceivable in every Chinese student. Manners and habits are but trivial matters. Commercialism, for instance, infests probably every foreigner who comes to this country. College athletics and college activities have a tremendously good influence upon those who mingle freely with the American students. These are too obvious to need further description. Social intercourse with the better class of American people tends to cultivate good-fellowship and appreciation of

high culture, tho much of the superficiality falls far short of making an impression. The American vaudeville, however, is a serious hindrance to the appreciation of higher art, higher music and more refined sense of humor. This affects the Americans, perhaps, just as much as the foreigners, but especially the Chinese students, who usually can not afford time to acquire artistic learning in addition to scientific.

Some Chinese students have a tendency to absorb everything, whether *tasteful or distasteful*; and after a few years they become completely Americanized, except for their physiognomy. Others tend to remain the same; and when they leave America, their ideas are not changed, except with an additional store of class-

room learning. Fortunately, true to the law of frequency, these extreme types are few in number. Judging by the standard of usefulness to China at the present stage, both these categories are not very desirable.

Evils exist in America just as they exist everywhere in this world. But there are three conditions of susceptibility to evil influences: education, environment and the consciousness of a rational aim. The university education and university environment are probably the best obtainable anywhere, and, combined with these, almost every Chinese student is conscious of a rational aim. If isolated cases should be found of Chinese students tempted into evils, let us assume that it is not the fault of American influence, and therefore does not come under our discussion.

SIAM AND HER NEW KING

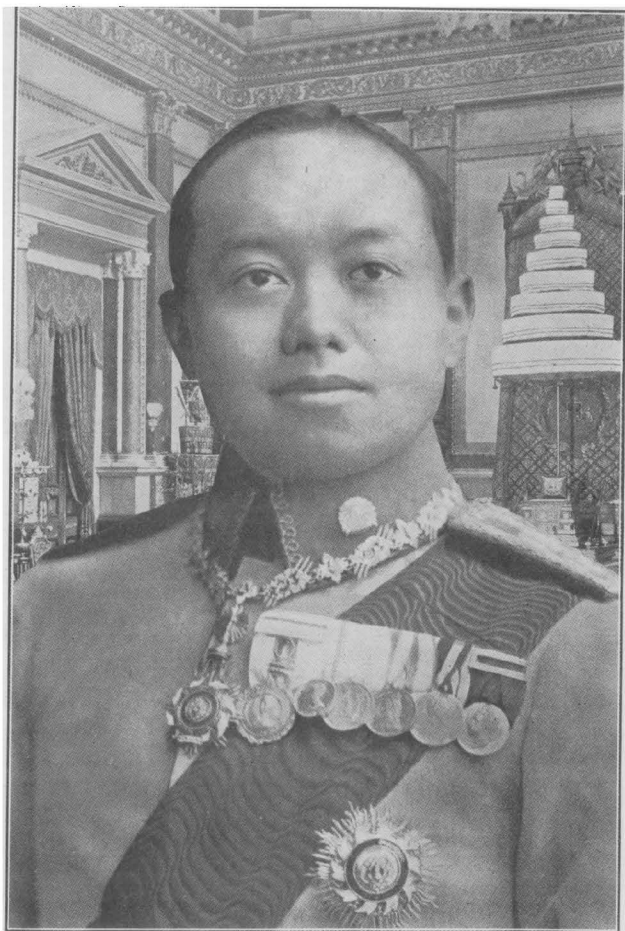
BY P. L. S. T.



ONE of the slowest and almost the last country of Asia to feel the impulses of the World's unrest is Siam. Temporarily secure in the *entente cordiale* between England and France, she is following the lead of her Warrior Prince and making ready for a struggle to come. A navy is out of the question, but every able-bodied man in the kingdom is to be a soldier. Schools and other elementary necessities to lift the common people and make them the peers of the people of surrounding nations; these slow-working processes are taking second place—or third place.

Siam has been educating men for

government service, but the multitude to-day are largely in ignorance. Nevertheless, the unrest is here. The people want information. They will get it somehow. If some officials hope to prevent the sun rising upon the people of Siam they have a hard job ahead of them. The days of silent submission are rapidly passing. Ancient forms of injustice are now few in Siam. The late king swept away most of them. But in what a narrow sense are the people of Siam "free"! Sodden in superstition; enthralled by demon powers, real or imaginary; drugged by "civilized" atmosphere imported from "the outside country"; a people without an industry; patriotism literally trodden out by centuries



THE PRESENT KING OF SIAM

On Death of Father, Chulalong Korn, October 23, 1910. Educated in England.
Thirty-one years old last January.

of official oppression; loyalty among the people, not a sign of it; honor, not in the colloquial; courage, possible of cultivation; obedience, servile or blind, or child-like "follow your leader"; mutual distrust universal among all classes. What an enormous job the young king has before him! No wonder he takes himself seriously. The pathos of his appeals to the Tai traditions of the past would wring blood out of a stone.

Without question the Tai race has back of it a record for manly qualities that demands recognition, and the germ of genuine manhood probably lies here dormant, notwithstanding the effect of the dark ages from which the race is only now emerging. Those who have lived among the people for many years can see the traces of the ancient Tai ancestry, and can see great possibilities before the race. But the problem demands more than an unselfish patriotic king. It demands more than a handful of honest princes and a few wise noblemen. It demands more than a sprinkling of educated, faithful and efficient government servants.

The common remark, that you can not make an honest official of a Siamese, is not only unfair, but it is untrue. Among these officials and among the army officers are many noble men, some of whom awaken genuine affection as well as admiration. During late years there has been a marked growth in official honesty and hard work, as well as efficiency. Some have been developed from the common people. The one great need today is the recognition of actual conditions and the determination to find the remedy and apply it at all costs. *"So teach us to number our days, that*

we may apply our hearts unto wisdom."

The second year of the present king's reign is well under way. He was successfully crowned in the presence of Prince Alexander of Teck, Prince Waldemar, Prince Fushimi, Colonel Febiger, U. S. A., *et al.* About three weeks previous, at the close of the year's mourning for the late king, the sun graciously allowed himself to be partially eclipsed by the moon—considered a most "lucky sign."

The coronation ritual was purely Oriental, Brahmanical, Buddhistical and most mystical. But King Vajiravudh had been educated in England. Therefore the wise prophets easily foretold an event in Bangkok à l'Anglaise. Thousands of modern troops, the presence of eight foreign princes and two foreign princesses, representatives from every first and second-class power, shiploads of modern European motor cars, furniture, machinery, electric illuminations, and what not—how orientally unoriental!

Read now a few clauses from what may be called The King's Coronation Speech: "Deeply moved, we assure you that we are fully conscious that a great trust has been confided to us, namely, the common weal and independence of our nation. We ourselves, conscious of our position as the inheriter of this high national trust, are firmly resolved to maintain it." "Love, loyalty, . . . justice, equity . . . and not the least of all, the preservation of national unity and cultivation of mutual friendship—these qualities form the strongest foundation on which our national existence will rest, and not belie its name as the nation of the free." "Help . . . to show the world that our

noble Tai nation is not dead yet, but enjoys and will continue to enjoy, an existence proud, virile and progressive." "In the pursuit of this sacred duty . . . we shall not spare ourselves. . . . Our own personal comfort shall count for naught. We know too well that should calamity befall our national existence, the personal independence of every one of us will be involved in the common ruin." "We must rely upon the mutual help and accord of the Tai people; and therefore it behooves every one to devote his earnest attention to the duties allotted to him. Those in administrative authority should discharge their functions in a just and honorable manner. Mutual consideration should be shown, and *self-indulgence set aside*." "Let no person of the Tai race forget these high principles."

With quiet, stern—even obstinate—determination this new King has treated with apparent scorn customs considered inseparable from a Siamese king. Officially, no one speaks of these wide-sweeping, radical changes "in the palace." One "farang" (foreigner) unkindly suggested the possible return of an ancient demon with forty other demons also, etc. But foreigners can ill afford to joke at the expense of a Siamese king who has suddenly pulled to Siam's topmast a moral standard, and in unmistakable terms has indicated that, in some matters at least, even a king may have a will of his own.

In loyal obedience to this mysterious king, thousands of officials—big and little—throughout the kingdom have joined a volunteer military organization, called "The Wild Tiger Corps," swearing allegiance to King, country

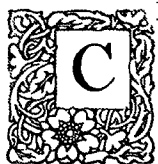
and Religion. His Majesty also has organized the Boy Scouts of Siam. In season and out of season, and with practical proofs of his own unselfishness, he is continually seeking means of cultivating patriotism in a people unconscious of what patriotism means.

King Maha Vajiravudh, so unique in morals, so patriotic in motive, so modern and wise in speech, is nevertheless most conservative, if not reactionary, in some things. He is putting forth prodigious efforts to revive Buddhism as "Our Holy Religion." He well knows that the past chaotic mixture of Buddhism for show and demonolatry for practise, and the present fad for lazy, civilized agnosticism, are destructive of all moral and spiritual growth. The King's tastes are literary. They have been so ever since his days in Oxford. He is dramatic by instinct. He is a mystic of mystics. The unfathomable aggregations of Brahman and Buddhistic philosophies provide sources of enjoyment for this serious ruler. For years in Europe, he was a silent witness to the unlovely inconsistencies of "Christians" of innumerable sects. Half of his country was forcibly annexed by a so-called Christian Government while he was studying under Christian tutors in England. If he is now searching in Buddhism the secret that can not be found therein, what wonder?

Oh ye subjects of the King of Kings in far-off America, who so half-heartedly have sent and supported missionaries to Siam—what responsibilities are yours! The depth of your Christianity, the worthiness of it is being sounded to-day in Siam. THE MEASURE OF SIAM'S NEED IS THE MEASURE OF YOUR OPPORTUNITY.

PROBLEMS FACING THE CHINESE REPUBLIC

BY REV. DONALD MACGILLIVRAY, M.A., D.D., SHANGHAI



CHINA has at last definitely broken with the past. She has refused to be throttled any longer by the dead hand of tradition. The commentators have been dethroned. She, therefore, faces a future about which the only certainty is that it is big with difficulties. She needs the help of Christian nations now more than ever. She indeed faces the problems before her hopefully, and there is reason for this optimism. She has lived a long time, and gained some experience. She has fought her way through many difficulties before, and her success in the past is heartening in reference to the years and trials that are to come.

We have been accustomed to think that China was largely a failure, a sort of derelict, which ought to be taken in hand and governed by a commission of alien experts. This was the solemn proposal of an American divine on the eve of the revolution. But China's recent state was due not to inherent incapacity, but to conservatism and misgovernment. Tho brought so low by circumstances, she has had a glorious past. Let us briefly indicate seven problems of her past in which she had a very large measure of success, until misrule, and an excessive population made success impossible along the old lines. She solved: 1. The problem of family life. In no country is there more solidarity of the family than in China. It was not in vain that the Sages and Confucius and Mencius after them made filial piety the cornerstone of their society. Defects and exaggera-

tions there are, but we in the West sometimes envy them for points in which we appear to be deficient.

2. The problem of a sufficient population. Some Western nations are heading for race suicide. Kipling said, "There are three nations that can work, but only one (Chinese) that can swarm." Moreover, without any knowledge of modern medicine and hygiene, they are a hardy people and physically the fittest on the globe. Their people are, therefore, a national success.

3. The problem of unemployment and support of her people. China has learned well in the school of struggle that "if a man does not work, neither shall he eat." True, parasites have waxed numerous in late years, but the percentage is small compared with the millions who work and live. Her land system is free from the evils of landlordism, for the great mass of her people are small holders of freehold land. To this system is doubtless partly due her success in feeding her myriads, famines to the contrary.

4. The problem of making her people satisfied with their lot. They know how to be full and how to be hungry. Fatalism and stoicism does not wholly explain this contentment. Exactly how the problem was solved we may not be able to tell, but the fact remains. "Tribulation worketh patience."

5. The problem of creating respect for law. Without this the task of government is very difficult, if not impossible. This Chinese instinct will be a valuable asset in the new Republic. Men familiar with other Ori-

ental peoples on learning of this trait of the Chinese have exclaimed with surprise: How do they manage to keep the people from constantly flying at each other's throats? The Chinese respect law, even if it be a bad one.

6. The problem of securing men of ability for the offices of the government. In other countries office is too often the spoil of the partizan or the political wire-puller. In China the scholar alone was eligible. In the West the scholar usually declines the burden. Not so in China. As Plato held, philosophers ruled. Favoritism and graft were the exception till the Manchus.

7. The problem of religious peace. The religions have had their wars and persecutions in the past, but for centuries there has been mutual toleration. Contrast with this the state of India, where Moslems fight with Hindus, and must be kept in order by the British raj. China has 30,000,000 Moslems who usually are quiet and orderly citizens.

We may differ as to the amount of China's past success in solving these problems, and also as to the methods she employed. But she was acting according to her lights at that time, and she simply did what she could, until the light of the West should shine unto her. Of this later and fuller knowledge the new Republic will have the benefit.

Even with her own small strength, China accomplished much in the past. We are therefore hopeful that by Christian help she will solve the present-day problems before her. These are indeed more complex than ever, but China will be stronger than of old to tackle and solve them. Twelve of these problems may be briefly de-

scribed. If we ponder them well, our prayers in her behalf will become more fervent and intelligent.

1. Clean collection of the taxes. Sir Robert Hart drew up a masterly state paper on this subject, which will doubtless be helpful now. He showed how six times more revenue could be derived simply from the land taxes without adding a penny to the rate. Many of China's difficulties are due to lack of revenue. The solution of this problem is the key to other problems. But how can it be solved without an army of conscientious men? Christians believe that such grow only on their Tree of Life.

2. Men for the new times. Men of education, even of the latest Western type, will come in time from the new schools, but she needs men of incorruptible integrity and pure public spirit. Otherwise the remark of her own son, Su Chin, in olden days, will apply: "I have only changed my clothes, the man is still the same."

3. The problem of popular education. In the past education was only for the well-to-do. The republic desires universal education, which is costly. Yet, it is indispensable if the vote is given to the masses, who will not forever remain without it. "We must educate our masters," said the English aristocrat in 1871, when introducing a new popular education bill. So will it be in China. History repeats itself.

4. The problem of a strong central government and self-governing provinces. "Home rule all round" is as live a question in China as in Britain. China wants a federal system which at once combines central strength and local freedom of action. The new federal constitution contains 70

sections, and each province has yet to draw up its State constitution. Work enough here for a generation to come. The example of the United States shows how complicated this machinery becomes and how often friction arises and the supreme court must decide. But China's supreme court must also be created. The problem thickens the longer you consider it.

5. An entirely new judicial system must be created. The MacKay treaty of 1902 calls for this reform. The new system must be in accord with that of Western nations. Not only so, the arrangements for its administration must satisfy Great Britain. Then, and not till then, she will consider the abolition of extra-territoriality. A judicial system includes laws, judges, lawyers, juries, witnesses, police and prisons. The creation of all these according to the new model is a herculean task.

6. The problem of securing autonomy from foreign powers and recovering her sovereign rights. China is in bondage to other nations in the matter of her customs. Not only must the army of foreign customs officials be gradually replaced by Chinese, but China must win back the right to increase her tariff on imports and exports. Many of her revenues and properties are pledged to foreign bond holders, while the Boxer Indemnity will be an incubus for another generation. Nearly every available naval base is now leased to foreign nations. Russia and Japan have inserted wedges of steel, which must be extracted. China must escape from a bewildering network of entangling obligations, before she can be really free.

7. She must build railways, if possible, without giving the powers a lien on them through loans. Her whole railway policy must be placed on a sound basis not only for the national benefit, but for the national self-respect. Good common roads for a continent—they are a crying need, and would do more for the people than even railways. And all these things must not only be called into being, but also kept up. Obviously money can be borrowed, but honesty must be home-grown.

8. The currency must be reformed. Chaos must give way to order. Debased cash, inflated banknote issues without adequate reserves and false weights must be replaced by sound and honest finance. The reform of weights and measures is a *sine qua non*. "Honesty is a business asset." The Chinese discovered that before Elbert Hubbard, but like the quality of mercy, it must drop from above upon the place beneath.

9. The vagrant rivers and the rotten embankments must be taken in hand and scientifically dealt with. The famines due to destructive floods are largely preventable. Hand in hand must go afforestation on a colossal scale, in order to conserve the rainfall. River conservancy will call for honesty, for millions of money, and for the highest engineering skill.

10. The mineral riches of the country must be discovered, mapped out and properly utilized, enriching not foreign stockholders, not a few coal barons, but China's own people. Here will be one of the chief factors in solving her problem of poverty. But it will require altruism as well as patriotism, self-denial as well as economic science.

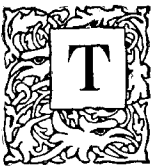
11. Four million Manchu parasites must be transformed into honest, hard-working citizens. Their pensions must be gradually amortized. Trades and occupations must be found for them. They must be absorbed into the body politic, and become part of its strength, instead of fattening upon its marrow. How can they (as well as the Chinese), be converted into good citizens?

12. In fine, they and all the other elements of the nation, must be welded into a harmonious unity, knowing nothing of East and West, North and South, animated with one pure love of country. The flag which is now floating over the offices of the republic is five bars, red, yellow, blue, white, black—each color is thought to represent the one great section of the nation—henceforth in hope at least to be one. Can it be done? If not, will China break up?

We do not know, but this we do affirm, that without One Lord and one faith, without that Spirit who is the Bond of Peace, there can only be an unquiet and partial unity.

And these are only a few of the problems of New China. Evidently work lies ahead which is hard enough to appall the stoutest heart. The one need that embraces all other needs—is *men*. Young China fondly dreams of a new heaven and a new earth. Whence is it to come? The saving salt of the new China is assuredly not in political alchemy, but in moral transformation. China as a nation is struggling to be free. Her appeal is more pathetic and more soul-stirring than ever. "Come over and help us" now sounds through a megaphone, the cry of her millions. Shall we not gather that so the Lord is calling us to preach the Gospel to her with tenfold faith and enterprise?

HOPE FOR THE LEPERS OF THE FAR EAST



THE Mission to Lepers in India and the East is extending its work to all those of Asia. The deepening of the Christian consciousness both in Europe and America, and in the hearts of missionaries on the field, has led to the widening of the beneficent operations of the mission.

The needs of the lepers of the Philippines have led the society to begin work for the lepers incarcerated in the San Lazar Hospital at Manila. Leprosy is prevalent in the islands generally, and in the interests of public health the authorities are gradually segregating them in the small

island of Culion. For the time being, however, there are some 400 inmates still remaining in the Manila Hospital.

"A young, highly educated mestizo (father Spanish, mother Filipino) was an inmate in 1901. On account of his intelligence and ability he was given a position under the foreign superintendent (at that time the writer), and I learned to love and greatly respect J. G. He was so superior to nearly all the other inmates that I once said to him: 'Senor J., how very lonely you must often feel in these surroundings! Let me always know if there is anything I can do for you to make it a little easier for you.'

'Oh, senor,' he replied, 'I thank you heartily for your sympathy; indeed, my lot is hard, yet I have the joy of knowing that none of my family are stricken but I myself. If my little brothers and sisters were as I, it would break my heart.' A week or so after, when I went into the receiving-room to meet the new patients the ambulance had just brought, I found among them a beautiful young girl of twelve (mestizo) and her two brothers, as fair of skin as our race, one little brother being fourteen, the other only six years of age. Senor J., acting as my secretary, was writing down their names in our register, and had not looked up till he heard their names, 'G——! Oh, my God! my little brothers and sister; my heart is breaking!' He fainted away, and was never able to rise from his bed from that day; he died within three weeks."

Surely people in such a case as this have an irresistible claim on Christian sympathy, and it is encouraging to know that during the last three or four years, since evangelical teaching was introduced into the hospital, about 150 have, it is believed, genuinely accepted Christ.

In Korea, as everywhere throughout the world, the leper is regarded as an unclean creature, to be despised and driven away from the haunts of men. Here, we are told, in cold weather they crawl into the flues which run under the houses, and are often frightfully burned, and the accumulation of soot does not add either to their health, their comfort, or their appearance. They are clad in rags, and are truly outcasts, despised and shunned by all.

It is in keeping with the ex-

traordinary spread of Christianity in Korea that the lepers of that country should be included in its beneficent sweep. An asylum has been opened for these outcasts at Fusan and will be under the supervision of Dr. Irvin, of the American Presbyterian Board.

Hope is dawning also for the lepers of Siam, and here again through the cooperation of the Mission to Lepers with a medical missionary of the American Presbyterian Church. Dr. McKean, of Chieng-Mai, has applied to the mission for help toward an asylum for the many lepers of his district. The attitude of the Siamese people is reflected in the words of a high official when approached by the missionary on behalf of these sufferers: "*Oh, they are all dead people; they are nothing to me.*" But it is hoped that this gentleman and others who share his views will learn before long that Christianity regards even the diseased leper as a man to be helped, and a soul to be redeemed.

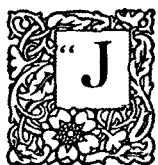
A first grant has just been made by the Committee of the Leper Mission, and doubtless ere long there will be a place of refuge for these outcasts. Conditions are favorable with regard to a grant of land; indeed, the authorities have unexpectedly and promptly given help with regard to the transfer to the mission of an island admirably adapted to the purpose.*

* The society needs special gifts to the amount of about \$600 for this purpose. Owing to the famine in India, which affects the lepers more than any other class, the society's funds are heavily taxed to provide food for the 4,000 lepers and children daily dependent upon its help. It is only by special gifts for the purpose, therefore, that extensions such as those in Korea and Siam can be carried out. The treasurer of the Mission to Lepers for U. S. A. is Fleming H. Revell, Esq., 156 Fifth Avenue, New York. The chairman of the committee is William Schieffelin, Esq.

SACRIFICIAL GIVING *

BY REV. J. H. JOWETT, D.D.

Pastor of the Fifth Avenue Presbyterian Church, New York City



ESUS sat down over against the treasury, and beheld how the multitude cast money into the treasury." They were all unconscious of the Observer.

They came in the morning, and they knew not that the Lord of the morning was interested in all their doings. They came up to the Temple in many moods; seriously, flippantly, in pride, in humility, with the mesmeric influence of the world upon them, or possessed by the solemn, awful hush of the Eternal; a motley crowd, none of them realizing that the eyes of the Stranger were the seat of judgment, and that the hidden secrets of the soul were trooping out in the clear light of the eternal day.

Still He sits "over against the treasury," still do those vigilant, all-seeing eyes follow the worshiper to the Temple, visit the merchant on the exchange, peer into the office, and gaze around the home. It is a deepening and a fertilizing fact when we can pierce the thin veil and discern the sacred Presence. It is a staggering moment when the soul awakes to the immanent presence of God. First of all, it invests life with a strange solemnity. Life is no longer an unwatched vagrancy. It can no longer be furtive. We are under observation. Nothing can be done in a corner. The inch becomes allied to the infinite, the private byway becomes the highway of the Lord. This consciousness will fill the common seasons of life with a strange solemnity.

In the second place, this sense of the mysterious and interested Observer invests life with a majestic dignity. The audience can make or mar the artistic; the spectators make great achievement possible. What space and glory it gives to the science and art of living, to individual purpose and achieve-

ment, to remember that our audience is the living Christ, and that our least endeavors are witnessed by "Him who sitteth upon the throne."

As the revelation of the unobserved Observer invests life with a rare solemnity and dignity, so it also fills it with a passionate intensity. Barrie says that the remembrance of Stevenson acted upon him like a literary conscience, condemning all clumsy and careless work, and girding the loins of his mind and soul to pursue the last line and hue of the most radiant ideal. So must it be when we are conscious that we work under the observation of the King, under "the great Taskmaster's eye," whose heart craves for the gift of finished work; we shall surely be intense in our labor, and we shall do it with all our heart, and mind, and soul, and strength.

The Judgment of Christ

Let me turn to the judgment of the unobserved Observer as recorded in these experiences at the treasury. He sat down over against the treasury and watched the worshipers as they brought their contributions to the support of the Temple and the care of the poor. It will not be difficult to imagine some of the crowd who passed before the Savior's eyes. Human nature was the same then as now. Fashions of thought are ever changing, essential life remains the same. The fickle seasons alter the colors of the landscape; its general contours abide. Take the crowd that goes to church to-day, and with slightly differing modes you have the crowd that went up to the Temple in the days of our Lord. Look upon two of the types.

Here comes Dives. He is somewhat haughty and supercilious, "clothed in purple and fine linen," and most evidently "faring sumptuously every day." If we are walking in the crowd

* Condensed from *Men and Missions*. The complete article may be obtained in pamphlet form from The Laymen's Missionary Movement, 1 Madison Avenue, New York.

and are anywhere near him, we may overhear snatches of most familiar speech. "Trade very bad!" "Taxes heavy!" "Innumerable calls!" "Terrible losses!" "Don't know what the country is coming to!" "Have to retrench and reduce all around!" But if we could hear a deeper speech, even the speech of the heart, we might hear a different story. At any rate, superstition is not quite dead, and Dives regards the treasury as in some way a custodian of his own wealth; a little charity is a good investment, it may conciliate good fortune, and hedge him about with hallowed serenity. So he drops his loud-sounding gift into the coffers; and the eyes of Judgment are looking on.

But here comes a widow, known by her garb of sorrow; a "poor widow," as is evidenced by her faded dress and wasted face. Her eyes are fixt upon the ground, or when she lifts them they have that far-away look which sorrow so often brings. Perhaps as she goes she is repeating to herself some of the psalms of the sanctuary. Perhaps we might overhear her saying this: "It was too painful for me, until I went into the sanctuary!" She carries something in her hand, "even all her living," and she quietly, almost stealthily, but gratefully, drops it into the treasury; and the eyes of Judgment are looking on! "And He called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity, but she of her want did cast in all that she had, even all her living." There the woman stands, with her two mites in her hand, and the generations come and go, but her figure and her sacrifice will never fade away. She gave "two mites which make a farthing," and she achieved unconscious immortality.

The Principles of Christ

Let us leave the external fashion of the narrative, and grip the principles that abide, the principles on which the Master shapes eternal judgment.

First: *Mere living becomes real life when it becomes sacrificial.* So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin His reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and stript away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not his own Son," the One he could not spare, gave Himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare five dollars for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere salvage of the web, and the forceful riches of life remain untouched. But he has one son, the pride of his heart, the hope of his life. One day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a missionary!" The light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams! "I want to go away!" "Take now thy son, thine only son, whom thou lovest . . . and offer him for a burnt-offering upon one of the mountains which I will tell thee of." That is the experience which shatters. That is where existence ripens into life. The five dollars were given, and nothing with them. The lad was given, and a life went with him; and there were blood-marks all along the way. It is the things we can't spare which make our offerings alive.

You hear a call to service. An appeal is made for workers among the children of disadvantage and want. You say you have no time to spare.

Perhaps if you had much time to spare the Master could not use it. I mean that if you had superfluities you might treat them as superfluities, and they would be impotent for service. "I can easily spare half an hour! I shall be delighted to offer that!" No, it's the half hour we can't easily spare for which our Master is hungry. You say you have been "teaching all the week," and it would be "hard lines" to teach again on Sunday! Just because it would be "hard lines," and just because it would cost you something, and just because the offering would be blood-money, it would tell tremendously in the treasury of the Lord. It is when you get home from your work at night, and there's a cheery fire in the grate, and the promise of slippered ease, and inviting music is at hand, or an alluring book is at your elbow; and you feel the grip and the fascination of it all; and then you hear the cry of human need, like a moaning wind down a dreary street; and you rise, tired tho you are with honest work, and you put on your coat again, and you go out into the cheerless night, and to a still more cheerless slum, to take Christ and cheer to the victim of night—it is then you begin to live and to raise others from the dead. It is the hour cut out of the vital day; it is that piece of time cut right out of your warm, sweet home-life and given to the poor that will be the season of miracles, for "if a grain of wheat fall into the earth and die it bringeth forth much fruit." You can spare fifty cents! It is the money you can't spare which bears the hall-mark of Calvary and is the minister of redemptive life. It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Savior Jesus Christ.

Now I may more clearly enunciate the first principle, viz., that it is sacrifice that changes living into life, and say that *it is sacrifice that makes all deeds effective.*

There is money and money. We are told that "a pound's a pound whoever gives it," whether Dives, who is burdened with abundance, or a widow, who is surrendering her all." "A pound's a pound whoever gives it!" I have come to regard such speech as the most perilous and deadly nonsense. A pound may be a pound, whoever gives it, if you are only going to build a stable; but a pound may greatly differ from another pound if you are going to build the city of God. In these realms material gifts become shrines, and they may be full or empty of mystic spiritual power. I have come to believe that, if a spiritual presence can tenant a material body, it is not incredible that a spiritual influence can accompany a material gift. In these realms the character of the giver determines the momentum of his gift. If there be a sacrifice in the giver there will be spiritual power in the gift. All our offerings—of strength, or time, or money—have their virtue conditioned by the sacrifice which gave them birth. Therefore, by this reasoning, the poor widow may give more than Dives; the lesser gift may be more effective than the greater. Every pound is not like every other pound, nor do similar words always carry the same force, nor do two half-hours denote the same significance. "God is a God of knowledge, and by Him actions are weighed"; and similar things carry different potentialities, for it is in proportion to sacrifice that our deeds become effective.

This sacrificial life is born, not of caprice, but of abiding principle. The lack of principle makes any life a thing of tags and ends, of shreds and patches; it is consistent principle which makes life a vesture without seam. That is true of the entire circle of human relationships. No sovereign principle, no steady stream of service! So it is in the more inward realms of offering and service in the Kingdom of our Lord. If there be no abiding principle life will be characterized by moral spasms, by feverish eruption, by arbitrariness and caprice;

there will be no uniform glow, no consistent sacrifice. The abiding principle may be devotion to a sentiment, or devotion to an ideal, or devotion to a moral crusade, or devotion to a great and commanding personality. Everybody knows, for it is the sublime commonplace of Christian teaching, that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to Him, in affection for Him, that we find the source of Christian liberality and sacrifice. "We love, because He first loved us." When we begin to know Him the river of sacrifice begins

to flow; "that I may know Him . . . and the fellowship of his suffering!"

This is the assured and certain order. It is devotion to the Christ that opens out the central depths and channels of the life, and springs of vitality are unloosened in strong and ceaseless service. Such is the order proclaimed by Paul, and such the order proclaimed by Peter and John. "Partakers of the divine nature," that is the beginning; "partakers of the sufferings of Christ," that is the sequence; "partakers of glory," that is the inconceivable end.

CHRISTIAN UNITY IN CHINA *

THE DEMAND FOR AN INTERDENOMINATIONAL MISSION PLAN



MOVEMENT has been started in behalf of uniting Christian missionary forces in China. The plan was presented at a conference of representatives of the foreign missionary board of North America, held in New York, January 29, to consider the present situation in China. Dr. James L. Barton delivered an address, in which he reviewed Chinese conditions and proposed united action by the missionary forces of all Protestant denominations operating in China. Dr. Barton's plan was referred to the Committee of Reference and Counsel. This committee is expected to report to the various mission boards which it represents, and the prospect is favorable for indorsement and united action as soon as proper consideration can be given to the matter. The success of the plan lies with five denominations controlling a large majority of the Protestant missions in China, the Baptist, Congregational, Episcopal, Methodist and Presbyterian. If the plan of union is adopted, Dr. Barton says that "the final outcome would probably be one Protestant Church for all China."

The new era in China is developing such changes in conditions there that no longer will the foreigner be looked upon as an enemy. Foreign ways are rapidly becoming the ways of China. China will demand an adequate system of education disconnected with her traditional history. The Chinese will soon recognize that they have no religion adequate to meet the requirements of a great nation. No longer will Christianity be despised. Intelligent Chinese will seek Christian books and periodicals for answers to questions that crowd upon them regarding education, morals and religion. There will be a persistent demand for Christian missionaries and the institutions for which they stand. "We may expect that effort will be made to give Christianity some official standing in the country. Christian forces must be organized to meet such propositions and prevent action that will nationalize its name and form while crushing out its spirit and life."

The Status of Chinese Missions

"Few in touch with the missionary forces to-day in different parts of China will deny that there is ample ground for the conclusion that mis-

* From *The Congregationalist*.

sion work in that country is rapidly approaching a period more revolutionary in character than that through which Japan passed between the years 1870 and 1880, and vastly more critical because of the size and strength of the country involved. Christendom and its missionary societies should have learned much from its experiences in Japan a generation ago. Of this we may be sure, revolution in China is rolling that vast empire out from its conservative and secluded past into the light of the twentieth century, and with twentieth-century methods must the Church meet these conditions.

"Let me consider a few salient facts regarding the Protestant forces now operating in China and available to meet the demands of the immediate future, and back of which stand the strength of the Protestant Church. It is impossible for us here to review the work of our Roman Catholic brethren, with whom we have not yet been able to find much common ground for fraternal cooperation. Their lines of work differ widely from our own. At present, at least, we must agree to work separately, altho, not necessarily, as competitors.

"*The World's Atlas of Christian Missions* reports that there are 41 American and Canadian Protestant societies carrying on Christian work in China, 18 British and 14 Continental societies, making a total of 73 separate and distinct missionary societies. For the present we will consider only the American boards.

"Of the 41 societies named, 7 are interdenominational, namely, the American Bible Society, the Young Men's Christian Association, Young Women's Christian Association, Canton Christian College, University Medical Mission, Woman's Union Missionary Society of America and the Yale Foreign Missionary Society. This leaves 34 societies that are either denominational or that partake of that character.

"Of these 34 remaining societies, 17 have each in the field only from

2 to 19 missionaries, including wives and single women, they together having a total of but 47 ordained missionaries, or 177, including ordained men, wives and single women—an average for all China of less than 11 each. This leaves the larger and more influential American Missionary societies working in China only 17, with a total missionary force including wives and single women, of 1,549, of whom 460 are ordained; this is 80 per cent. of the entire American missionary forces in China and 89 per cent. of the ordained men.

"It is an interesting fact that back of these 17 societies there stand primarily only five leading communions, here named in the order of their strength: Presbyterian, Methodist, Baptist, Episcopalian, Congregational. These five communions control 1,401 of the 1,812 American missionaries in China and 413 of the 517 ordained men. In other words, these five communions have about 78 per cent. of the American missionary forces working in China. At the same time it should be borne in mind that of the remaining 22 per cent. about 2 per cent. are connected with interdenominational societies, and of the remaining 20 per cent. some are already working in close cooperation with the boards representing these leading communions.

"If we analyze the personnel of the eighteen British Protestant societies we find that practically the same conditions prevail, with the exception that the five communions already named control 925 of the entire British missionary force in China numbering 1,065, and 268 out of 278 ordained men. The two Bible societies, entirely interdenominational, direct 37 of the remaining 140 missionaries, leaving only about 11 per cent. of the British missionary body in China not under control of the five leading communions already named, some of whom are now in close and friendly cooperation.

"To return to the consideration of the American societies working in

China, we find that any new and effective plans for cooperation to meet the new conditions in China must be brought about by the societies representing the various branches in America of the Presbyterian, Methodist, Baptist, Episcopal and Congregational communions. They hold the key to the situation here, as also they do in Great Britain.

It is in order to ask at this point how much and how little these communions at the present time have in common in their policy and method of propagating Christianity among the Chinese. Let us here suggest a few of the fundamentals which, it seems to me, we unitedly and habitually advocate and practise. These should constitute a common starting point for more active cooperation.”:

Belief in Common

We believe God is the father of the Chinese as well as of the European, and that because of His great love for the world, including Chinese, He sent His Son to earth.

We believe every Chinese is in need of the saving knowledge of Jesus Christ as revealed in His gospel and proclaimed by the apostles.

We believe the Old and New Testament contains the supreme revelation of God to men, and that it should be universally preached and distributed in printed form in the vernacular of China.

We believe in the power of the gospel lived and practised by godly men and women and orally proclaimed in the language of the people to transform individual lives, to regenerate society and to provide a safe foundation for the state.

We believe in the preparation and dissemination of a Christian literature in languages understood by the Chinese and prepared to meet the needs of the Chinese mind.

We believe in the value and potency of the medical missionary for the demonstration of Christianity and for the relief of physical suffering.

We believe in the necessity of providing a Christian education in all grades and for both sexes, from kindergarten to the normal school, the college and the theological seminary or training school, for implanting Christian principles in the minds of the young, for raising up Christian leaders in all trades and professions, and for creating for the Church of Christ in China an adequate and efficient Christian leadership.

We believe in the Chinese Church, self-controlled, self-supported and self-propagating, to become independent of foreign domination, itself the leader in organizing and directing agencies of its own creation under God for the Christianization of the empire.

We believe that the modern education of the Chinese as a whole must be accomplished at the expense of the Chinese themselves; at the same time we are agreed that as a means of implanting Christian truths and ideals in the minds and hearts of the youth during the formative period of their lives there is no agency more potent and permanent than the Christian teacher. We are therefore agreed that it is a legitimate part of missionary work to prepare for this service selected Chinese students for both missionary and government schools.

As a natural development from this common belief, Dr. Barton presented a definite plan for united action which may be summarized in the following proposals:

The Plan in Outline

1. *Union in Church Conferences.* The union in conference and association, or whatever name may be used, of Chinese churches of all communions as a single body bearing no denominational name.

2. *Publication.* Union of all communions in the preparation and publication of new literature now demanded.

3. *Union in Theological, Collegiate and Medical Education.* Complete union of work already auspiciously begun in places in which theological, collegiate and medical education are going on under auspices wholly interdenominational.

4. *Union Normal Training Schools.* In each of the principal provinces of China a thoroughly equipped and manned Christian normal training school.

5. *Union Annual Meetings.* Missionaries and native Christians working in common areas, organize annual or more frequent meetings at which policies would be considered, plans devised, estimates passed on and executive and other committees created.

6. *Board of Strategy.* Practical plans devised for complete survey of the needs of China as relates to reinforcements, occupancy and special needs and departments.

“A measure of union has been accomplished already in some of the lines suggested. It is now proposed to render more complete and effective such efforts. The key to the situation rests with the proposed board of strategy, to whom would be committed the task of working out the

practical details. Of this Dr. Barton said:

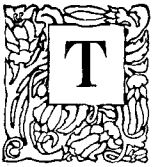
"There ought to be some practical plan devised by which we may have laid before us in due time a complete survey of the needs of China as relates to reinforcements, occupancy, and the needs of special departments. This might be brought about by the creation of a *board of strategy*, or whatever it may be called, composed of representatives of the missionary societies working in that country, whose duty it should be to secure facts and make plans for Protestant Christendom to act upon in

pushing every form of missionary operations in China. Such a board would keep the societies and churches at home informed, would have great influence in the general direction of the work on the field, and would finally become the central united body through which each missionary board could bring all of its resources to bear upon the work in every department. It might also become an agency for the use of individual and independent gifts. The possibilities of what might be accomplished in China through such a board properly constituted can hardly be predicted."

EDEA—SAKBAYEME *

THE WORK OF THE BASEL MISSION IN THE SOUTHERN CAMEROONS

TRANSLATED AND CONDENSED BY B. HITCHER, LONDON, ENGLAND.



TWENTY-FIVE years ago the Basel Mission began its work in the newly acquired German territory of the Cameroons, and after the initial difficulties, which were very trying, had been overcome, a decade of such rapid development was experienced as to tax the resources of the society to the uttermost. Accordingly, the Home Board withheld their sanction from further extensions and directed their energies to the consolidation of their work in the parts already occupied. But in course of time the force of circumstances, combined with the eager attitude of the inland tribes on the one hand, a Roman propaganda on the other, required farther advance into the Hinterland.

The new forward movement began from the station of Edea, on the Sannaga River, in South Cameroons. The population, both here and higher up the river, consists of the Bakoko and Basa tribes and belongs to the Bantu group. But as South Cameroons is a

point of combat between the Sudan negroes and the Fang tribes pushing forward from the south and southeast, a mixture of various tribes is found here, scattered throughout the wooded uplands and primeval forests. Every village has its hereditary chief, whose power is absolute, except when the fetish priest has cunningly succeeded in obtaining a share of it. Ordeals, along with other revolting practises, prevail, and the lives of these peoples are dominated by superstitious fears, especially with regard to the spirits of their ancestors. An indispensable requirement at funeral ceremonies is the sacrifice of a goat, without which the departed can not obtain entrance into the realm of death.

Owing to the proximity of the sea and the numerous river-courses the climate is damp, and during the month of October a thick fog generally covers the land. As a rule, July is the coldest and February the warmest month. The low-lying marshy districts are covered with mangroves, while in the wooded uplands wine palms and oil palms abound.

* From *Evangelische Missionen*.

The Basel Society attempted to reach the unknown tribes of the Hinterland along the course of the great Sanaga River, which has its outlet into the ocean opposite the island of Fernando Po.

In the year 1892 the station of Lobetal was founded on the lower Sanaga, and extensive itineraries were undertaken from this point in the direction of the upper reaches of the river, which led to the formation of another station—Edea—at the Sanaga Falls. Beyond these falls the river was not navigable, owing to rapids and cataracts, and farther advance upstream involved personal danger as well, in consequence of the hostile attitude of the inland tribes.

Their refusal to submit to the German Government necessitated a series of expeditions and years of hard fighting. When their subjection was at length accomplished, it was found practicable to establish among them a number of missionary outposts and to man them with native teachers, altho this was not accomplished without much trouble and obstruction.

Hostilities between the various tribes were of almost constant occurrence, while falsehood, venegefulness and lawless indulgence characterized their private relations, and polygamy exhibited its baneful effects upon family life. They had dealings with the trader, or the crafty Duala as intermediary, but found themselves generally overreached. The aged people clung with stubborn obstinacy to the customs of their fathers, and to their superstitious fears, and could not be persuaded to listen to a talk about religion. But among the young a promising field presented itself, and as soon as the missionaries had gained entrance among the tribes and, to some extent, won their confidence, no obstacle was put in their way for bringing the children under instruction. The people began gradually to recognize the dawn of a new era, and altho it meant hard work at first, to bring those hitherto accustomed to lawless idleness into habits of order and obe-

dience, the youngsters soon came to enjoy the hours at school, and the desire for improvement, once awakened, proved strong enough to fill the schools with eager learners. Meanwhile the favorable situation of Edea had been discovered by government and by commerce. Public buildings arose; a wide road was constructed across the wooded uplands; trading firms established agencies; while in military quarters the strategical importance of the place attracted attention.

In consequence of these developments there was an ever-increasing demand for teachers, and the formation of out-stations was ever growing. But these extensions brought drawbacks of their own in necessitating the acquisition of a new dialect, while the dispersion of the tribes over wide areas, and their frequent migrations (under the influence of superstitious fears) rendered the efficient working of the schools almost impossible. In the end the Board determined (in 1902) to establish another main station at Sakbayeme, on the Sanaga, situated considerably higher upstream, in the center of the Basa district. This move proved a great success. Applications for teachers poured in from all quarters, even from districts hitherto inaccessible, and at the close of the second year of its formation the station was in full working order among 300 catechumens and 1,600 school children, so as to necessitate the supply of reinforcements. Between the autumn of 1902, when the first services were held in a primitive hut (which had to do service for dwelling as well), and the autumn of 1907, when the dedication of the church took place, the progress has been striking.

Thus the labors of the Basel Mission in the Cameroons have extended their uplifting, civilizing influence more and more into the interior, and the missionary sees ample evidence of the power of the Gospel, in giving light to them that sit in darkness, and to guide their feet into the way of peace.

EDITORIALS

DEATH OF DR. ISAAC K. FUNK

THE honored president of the publishing house of Funk & Wagnalls Company, New York and London, was suddenly called Home, on Thursday, April 4th, at his home in Montclair, N. J. Mr. Funk was 72 years of age, having been born in Clifton, O., on September 19, 1839. He lived an active and useful life, and was interested in many educational, religious and business enterprises.

After his graduation from Wittenberg College and Seminary he entered the ministry of the Lutheran Church, and was for some years pastor of St. Matthew's Evangelical Church in Brooklyn, N. Y. As editor-in-chief of the Standard Dictionary and other works, and as publisher of the *Literary Digest*, *Homiletic Review*, and *MISSIONARY REVIEW*, Dr. Funk has exerted a wide influence. He was an ardent prohibitionist and a strong advocate of "simplified spelling." His genial personality and genuine interest in men and affairs gave Dr. Funk a wide circle of friends and acquaintances. His departure leaves a great blank that can not be filled.

SCIENTIFIC MANAGEMENT IN MISSIONS

THE modern ideas and methods of scientific management are said to have revolutionized some lines of business, and to have produced most satisfactory results. Is there a need for the introduction of more "efficiency methods" in the business of extending the Kingdom of God?

Scientific management means the conduct of a business with strict reference to economy and efficiency. For this purpose every detail of the work is studied with the view to saving of time, money, material and energy. The workers are also studied with reference to temperament, ability, health, surroundings and incentives to greater fidelity, increased energy, and cheerful cooperation.

Surely, in the "King's Business" there is need of as careful study and as intelligent application of these principles to the work as in any worldly enterprise. How can the principles of scientific management be applied to missionary work?

1. By a minute and careful study of conditions, methods, men, forces and results.

2. By the introduction of time, labor and money-saving devices. Why should these be introduced in the home offices and churches and not on the mission fields? Why should a missionary who is capable of earning \$5,000 a year, and who is overwhelmed with work, be obliged to spend his valuable time and strength in doing the work of a \$500 clerk?

3. Adequate financial support for the work in hand. Missionaries do not work for money, but they are constantly hampered by lack of funds for themselves and the work entrusted to them.

4. In home offices salaries are adjusted as nearly as possible to meet a man's needs and to remove all cause for financial anxiety. In the foreign field it is not so. A bare living salary is the basis, and if a missionary has a large family, only God can relieve him of financial worries that distract the mind and lessen efficiency.

5. Proper care of health and periods of rest. As a rule, in the larger societies this is carefully studied. Each climate and mission station must be studied as to the character of buildings, surroundings, periods of rest and food and clothing required to maintain the human organism in its best condition for services. On the contrary, we know of some missions where no proper attention is paid to these details, where furloughs are long overdue, where there is no rest-home for wearied workers, and where false economy murders efficiency.

6. Students of scientific manage-

ment have discovered that 21½ pounds is the most efficient shovel load for a workman, and that 92 pounds is the proper amount for a man to carry. Do we study as carefully the loads placed upon missionaries? If we did fewer men and women would break down. One would not be doing the work of two, and appeals for help would not be in vain. How many good servants of the King have been killed by being overloaded!

7. The proper tools, appliances and buildings for work is a most important item. With bricklayers it was discovered that a certain kind of hod brought increased efficiency, and that men saved time by not being obliged to stoop at their task. Is as much careful study given to the small details of missionary work? Advancement has been made in text-books, typewriters, literature, stereopticons, industrial and medical appliances, but there is room for improvement.

8. Competition is a large item in business success. One employer produced excellent results by inspiring rivalry between various nationalities to prove which was most efficient. The publicity given missionary reports introduces this element in Christian work—not always in a wholesome way.

9. Cooperation. The division of labor and tasks apportioned according to ability, yet all working for one end and according to one general plan, are essential to produce the best results. We are working toward this, but the goal is still far distant.

10. Recognition of merit. Every workman appreciates commendation. In the world most men labor for a material reward, in the work for God our highest ambition should be the Master's "well done." But there are legitimate rewards in Christian work—the commendation of a comrade, the honor given to knowledge, experience and faithfulness, the help rendered in response to an appeal; above all, the satisfaction of a consciousness of a work well done and a Master well pleased.

For scientific management in missions we must study God's laws as revealed in His Word and in the work of His servants. We must study conditions and methods and learn the most that we can learn from experience. There is, however, this difference between material and spiritual work. In the latter only God can truly judge the results, and only He can supply the *real power*. God's ideals are not man's, and the Holy Spirit is the only power that can make man's work efficient. "It is required in stewards that a man be found faithful"—not successful, but faithfulness includes a careful study of methods, conditions, ideals and results, and a devotion of all our energies to God's work.

THE EFFICIENCY TEST

SHOULD every man's work be subjected to the test of efficiency according to human standards? This is the tendency in business, and it is advocated in church and missionary work. Can such a man "make good"? Is he capable as a public speaker, writer, teacher, or linguist? Is any church or mission fortunate that secures his services? Such are the inquiries by which a man's value is tested.

The efficiency standard is often misapplied and sometimes disastrous. It does not take into account long and faithful service, or the errancy of human judgment. We know a man who gave his best years and most earnest endeavors to a religious organization and helped to build it up from nothing to wide-spread usefulness. Then came a change of management, and this man's abilities and claims were ignored because he was not sufficiently aggressive and modern in his methods. He was crowded out without recognition of his past services or future opportunities.

God places no premium on inefficiency or lack of fidelity, nor could His Church be satisfied with less than the best; but there is a value in honesty, sobriety, reliability, good will, spirituality, cheerfulness, grati-

tude, love, that no human efficiency test can estimate. Those who make of men machines, physical and mental, and gage their value by their output, are like the African savages, who put their aged and infirm men and women to death because they can no longer till the soil, hunt game or go to war.

Fortunately, this standard has not yet been generally adopted by the Christian Church, and will not be. The tendency is to demand higher ideals in service and greater devotion of time and money talents to God's work. Let us at the same time emphasize spiritual attainments above mental and physical and let us estimate success more by eternal measurements than by temporal, human standards.

THE MEN AND RELIGION MOVEMENT

THIS continental campaign comes to a close with a Conservation Congress in New York City, April 19th to 24th. It is hoped, however, that this is but the beginning of the forward movement that has been inaugurated in many churches. There have been some criticisms of the plan and principles of the movement, and some misgivings lest it prove unspiritual and spasmodic. Only God Himself can rightly judge the results, but there are many causes for thanksgiving and hopefulness in the awakening that has taken place in many men, churches and cities. The leaders have, as a rule, been earnest, devoted, spiritually minded men. They have been criticized more for what has been left unsaid than for what they have said, and more from hearsay than from personal testimony. The critics have been those who have stayed outside.

Whatever else this movement has done or has not done, it has made this impression wherever it has been supported: (1) That Christian life and service is a *man's job*, worth all that a man can put into it; (2) that the religion of Christ and the Kingdom of God is of unlimited

importance and proportions. It is all inclusive and demands study, hard work, world-wide sympathies and heroic courage; (3) that the work of the Church can not be done by man alone and will not be done by God alone, but must be done by surrendered men empowered and directed by God; (4) that Christians of different names and creeds can and must get together and work together to solve these problems that confront us; (5) that the campaign is but the initiation of the effort to lift up Christ and draw all the world to Him.

The strength of many features of the program can only be discovered by an adequate test, but the general ideals can not be improved upon: (1) Bible study as the first essential for the intelligent Christian's faith and practise; (2) the conversion of the individual by the regeneration of the Holy Spirit; (3) the winning of the youth in order to insure Christian manhood; (4) the duty of man to his neighbor in things both temporal and spiritual; (5) church extension to needy communities; (6) world-wide responsibility and systematic service; (7) continued co-operation of all Christians in God's work.

The suggestions given to conservation committees will take a generation or more to work out, but they are practical and Scriptural.

Mr. Don O. Shelton, president of the National Bible Institute, suggests the following tests by which we can measure the true value of these Forward Movements:

1. Does the movement stand out spokenly and unequivocally for the Divine inspiration and authority of the Scriptures?

2. Is it manifest that the movement has grown out of a sincere desire to glorify Jesus Christ and Him only?

3. Does the movement proclaim boldly the Deity of Jesus Christ, the necessity of regeneration by the Holy Spirit and the justification of men by faith in Jesus Christ? "For other 'Good News' there is none. . . . But if we or an angel from heaven should bring you a Good News

different from that which we have already brought you, let him be accurst. . . . It was not from man that I received or learned it, but by a revelation from Jesus Christ." (Gal. 1:7, 8, 12, Weymouth's translation.)

4. Does the movement seek the affiliation of men who discard or deny the essentials of the Christian faith as plainly declared in the New Testament?

5. Does the movement make the salvation of men through Jesus Christ its supreme objective?

6. Is it evident that the men who lead the movement place their chief reliance for fruitage on the proclamation of "the faith once for all delivered to the saints" and on the power of the Holy Spirit, rather than on a well-organized press bureau, ingenious methods of advertising, and the use of the names of men of financial and political prominence?

7. Does the movement conspicuously and continually aim to exalt the Lord Jesus Christ, rather than "religion?" "Christ is all." (Col. 3:11). "Neither is there any other name under heaven that is given among men, wherein we must be saved." (Acts 4:12).

We believe that every so-called Christian movement should be subjected to the foregoing tests. If any movement is not found wanting when these tests are applied, we believe it has in it the life of Christ and will grow and bring forth fruit to His glory.

The Men and Religion Movement may not measure up to each of these and has not presented a solution of religious and social problems, but it has aroused many sleeping and inactive church-members to a sense of their obligation to God and their fellow men.

WHO IS RESPONSIBLE?

ARE we as Christians praying, working, giving to establish the Church of Christ in all the world, or are we each seeking to establish churches of our own peculiar denomination? This is not a formal question for academic discussion, but a practical point of vital importance. At a recent conference of missionaries and secretaries to discuss the outlook and opportunity in China, it is stated that there was a general agreement that the missionaries and Christians on the field were convinced that the interests of the Kingdom of God

called for one universal Christian Church of China—at least, among the Protestants—but that the representatives and constituents at home held them back. We are forced to believe that there is too much truth in this statement, and it is a *burning shame!*

The time has passed when intelligent members of one denomination refuse to recognize those of other sects as members of the Great Church of Christ. Baptists will not deny that the immersed believers are true Christians, neither will Episcopalians deny that the Gospel is preached by those outside of their accepted "apostolic succession." God has too clearly manifested His own approval of the work of all denominations to permit men to draw distinctions which the Almighty does not recognize.

We believe it is true that the denominational spirit fostered, and often *forced*, upon the mission fields is holding back the coming of the Kingdom of God. *Who is responsible?* It is a heavy responsibility to assume. It is not enough to argue that there is spiritual unity, and that the only diversity is in form and method. *It is not true.* There is no true spiritual unity where workers refuse to cooperate, or where two missions are doing a work which one might do while other districts are neglected. It is not necessary that every church and mission, every school and hospital, should be run on the same lines.

PROGRESS IN SIAM AND MALAYSIA

A COMPARISON of the statistical tables published in this number and those of ten years ago shows that in Siam and Laos the societies at work remain the same, and there has been very little increase in mission force or native helpers. The native Christian Church has increased 50 per cent. In British Malaysia and Dutch East Indies the missionaries have increased from 300 to 890, the native helpers from 1,553 to 3,136, and the Christian communicants from 37,746 to 352,541, or nearly tenfold.

MISSIONARY STATISTICAL TABLES FOR SIAM, MALAYSIA, AND DUTCH EAST INDIES *

THE GENERAL AND EVANGELISTIC WORK

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS							
		Year of First Work in this Field	Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	Total of Native Contributions in U. S. Gold
				Men	Women																
SIAM AND FRENCH INDO-CHINA	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
American Societies																					
American Baptist Foreign Mission Society.....	1833	1	1	—	—	1	—	2	—	6	6	1	—	4	23	138	138	1	37	\$80	
American Bible Society.....	1890	1	—	—	—	1	—	2	—	18	8	1	—	—	—	—	—	—	—	—	
Board of For. Miss., Presbyterian Church in U. S. A.	1840	27	12	—	1	34	9	80	6	155	161	15	75	28	446	4,337	17,046	52	3,400	2,752	
Totals, 3 American Societies.....	—	29	13	—	1	36	9	84	6	169	175	17	75	32	469	4,475	17,184	53	3,437	2,832	
British Societies																					
British and Foreign Bible Society.....	—	—	—	—	1	1	—	2	—	12	2	1	—	—	—	—	—	—	—	—	
Christian Missions in Many Lands.....	1892	—	—	—	5	4	—	9	—	—	—	2	—	—	—	—	—	—	—	—	
Society for the Propagation of the Gospel.....	—	1	—	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—	
Totals, 3 British Societies.....	—	1	—	—	6	5	—	12	—	2	2	4	—	—	—	—	—	—	—	—	
Grand Totals, 6 Societies.....	—	30	13	—	7	41	9	96	6	171	177	21	75	32	469	4,475	17,184	35	3,437	2,832	
BRITISH MALAYSIA																					
American Societies																					
Board of For. Miss., Methodist Episcopal Church ¹ ...	1885	13	—	—	2	11	10	36	3	183	186	8	13	32	123	1,870	*7,480	35	1,074	\$2,520	
Seventh-Day Adventist Mission Board.....	1894	5	—	—	—	3	2	10	1	7	8	1	—	1	—	41	*164	1	61	836	
Totals, 2 American Societies.....	—	18	—	—	2	14	12	46	4	190	194	9	13	33	123	1,911	7,644	36	1,135	3,356	
British Societies																					
British and Foreign Bible Society.....	1813	1	—	—	4	2	—	7	—	*17	17	5	—	—	—	—	—	—	—	—	
Christian Missions in Many Lands.....	1866	—	—	—	12	9	9	30	—	—	4	5	3	4	4	4	—	—	—	—	
Church of England Zenana Missionary Society.....	1900	—	—	—	—	—	—	3	—	8	8	1	—	—	—	—	—	—	—	—	
English National Council, For. Dept., Y. M. C. A.	1902	—	—	—	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	
For. Miss. Com., Presbyterian Church of England ¹ ...	1857	2	—	—	—	1	1	4	1	21	22	1	10	6	—	327	1,308	—	—	—	
Society for the Propagation of the Gospel.....	1855	12	—	1	2	—	5	20	6	76	82	8	10	17	—	1,914	6,500	11	812	1,338	
Totals, 6 British Societies.....	—	15	—	1	20	12	18	66	7	122	129	20	23	23	—	2,241	7,808	11	812	1,338	
Continental Societies																					
Evangelisch-Lutherische Mission zu Leipzig.....	1907	1	—	—	—	—	—	1	1	11	12	1	10	1	9	304	516	1	38	—	
Evangelische Missionsgesellschaft zu Basel ⁶	1904	1	—	—	—	—	—	1	1	6	7	1	5	—	251	326	706	—	—	—	
Totals, 2 Continental Societies.....	—	2	—	—	—	—	—	2	2	17	19	2	15	1	260	630	1,222	1	38	—	
Grand Totals, 10 Societies.....	—	35	—	1	22	26	30	114	13	329	342	31	51	57	383	4,782	16,674	48	1,985	4,694	
DUTCH EAST INDIES																					
American Societies																					
Board of For. Miss., Methodist Episcopal Church ¹ ...	1903	3	—	—	—	2	—	5	—	7	7	3	8	12	350	649	692	2	22	\$30	
Seventh-Day Adventist Mission Board.....	1900	2	—	—	2	3	2	9	—	—	—	2	—	1	—	6	6	1	10	160	
Totals, 2 American Societies.....	—	5	—	—	2	5	2	14	—	7	7	5	8	13	350	655	698	3	32	190	
Continental Societies																					
Centraal-Com. voor Seminarie, Batavia.....	1878	1	—	—	1	1	1	4	—	—	—	1	—	—	—	—	—	—	—	—	
Comité voor Sangir- en Talaut-eilanden.....	1859	10	—	—	1	11	1	23	—	267	267	8	107	—	—	12,239	63,739	—	—	—	
Doopsgezinde Vereeniging.....	1847	8	1	—	—	8	—	17	—	—	—	6	9	—	—	456	*1,800	—	—	—	
Java Comité.....	1855	6	—	—	—	6	—	12	—	25	25	5	16	—	—	563	1,882	—	—	—	
Nederlandsch Bijbelgenootschap.....	1814	—	—	—	1	1	—	2	—	—	—	3	1	—	—	—	—	—	—	—	
Nederlandsch Lutherisch Genootschap.....	1889	2	—	—	—	2	—	4	—	—	—	2	—	—	—	—	400	*1,600	—	—	
Nederlandsche Zendingvereeniging.....	1899	13	—	—	1	9	4	27	—	64	64	10	14	24	96	1,163	*9,000	—	—	—	
Nederlandsch Zendelinggenootschap.....	1862	14	1	1	7	17	4	44	—	94	94	14	80	—	215	13,235	*52,000	—	—	—	
Neukirchner Missionsanstalt.....	1884	13	1	—	—	14	2	29	—	81	81	11	31	—	—	967	1,979	9	194	—	
Rheinische Missionsgesellschaft.....	1836	92	2	—	3	85	14	196	31	2,248	2,279	72	407	407	7,178	43,290	107,154	23,950	22,674	—	
Utrechtsche Zendingvereeniging.....	1859	15	—	—	—	15	—	30	—	90	90	12	86	—	—	—	—	—	—	—	
Zending v. d. Geref. Kerken in Nederland.....	1860	10	3	—	2	10	—	25	—	70	70	8	39	—	—	656	1,673	—	—	—	
Totals, 12 Continental Societies.....	—	184	8	1	16	179	26	413	31	2,939	2,973	150	789	431	7,489	72,969	240,827	9	24,144	22,674	
Dutch East Indies Society																					
Protestant Church of the Netherlands East Indies..	—	23	—	—	—	—	—	23	80	—	80	—	—	—	—	274,135	274,135	—	—	—	
International Society																					
Salvation Army.....	1894	—	1	—	16	10	13	440	—	76	76	12	20	—	—	—	—	10	28	—	
Grand Totals, 16 Societies.....	—	212	9	1	34	194	41	890	111	3,022	3,136	167	817	444	7,839	347,759	515,660	22	24,204	22,864	

* Condensed from the *World Atlas of Christian Missions*, Student Volunteer Movement, New York.

SIAM AND FRENCH INDO-CHINA
¹ Colporteurs directly under the supervision of the Bible Society.

BRITISH MALAYSIA
¹ Includes the data from the Women's Society.
² No report for Baptized Christians other than the number of Communicants.
³ Colporteurs under the immediate direction of the Bible Society.
⁴ Not reported.
⁵ Chinese work. In printed report included under China Mission.

DUTCH EAST INDIES

¹ Includes the data from the Women's Society.
² No report for Baptized Christians other than the number of Communicants.
³ Data from Dr. J. W. Gunning.
⁴ Commissioned officers.
⁵ Estimate. Except in column 17, all estimates are from the societies.

WORLD-WIDE MISSIONARY NEWS

SIAM AND MALAYSIA

Opportunity in Siam

IT is stated that the sixteen provinces of the kingdom of Siam have a population of 6,428,619, but this is probably an underestimate. The responsibility for their evangelization is shared by the Siam Mission of the Presbyterian Church and two families of Christian (Campbellite) missionaries who came from England to work among the Mohns. The members of this Burmese tribe who are residents of Siam are 27,260, according to the last census, tho there were said to be 80,000 of them eight years ago. Then there are some Chinese Baptists in and near Bangkok, who are regularly visited by a Baptist missionary to China. Thus, more than 6,000,000 are to be evangelized by the Presbyterian Siam Mission. Already Siamese evangelists are being employed, and several of them supported on the field. Siamese churches are growing and are courageously striving for self-support. Still, Siam is a very needy field at present.

Spread of Islam Upon Borneo

THE work which the missionaries of the Rhenish Missionary Society commenced several years ago in Kwala Kuron on the River Kayan, upon the island of Borneo, has gone on with much encouragement and considerable success, but under great difficulties, chiefly caused by continuous famine and suffering among the somewhat lazy Dyaks and by the progress of Islam. The interior of the whole country is continually flooded with Malayo-Mohammedan literature, which greatly impresses its readers. The missionaries are now planning to meet this danger with a distinctly Christian magazine. Its

name will be *Sarohan Kasanang*, i.e., Messenger of Peace, and it will be published in Kwala Kuron. Since the Dyaks are great readers, it will not lack subscribers, it is said.

Laos Christians as Missionaries

SOME used to suppose that when a "heathen" had been "converted" the work in his behalf was finished. But more and more the conviction is spreading that Christian activity is also essential. And so we read with satisfaction that "in the Chien Rai Presbyterian Church, in North Siam, from 40 to 70 people go out every Sabbath in bands of four, to preach in outlying villages."

Anglo-Chinese School in Malaysia

ONE of the most remarkable educational enterprises in the East is that of the American Methodists at Penang and Singapore. Many years ago a school was started for the sons of English merchants in the latter city. It grew to large proportions and was, in every way, remarkably successful. Then a Chinese merchant brought his little boy to the school with the request that he might be admitted. The authorities acceded. The English community, however, threatened to withdraw all English boys in case other than whites were given a place on the school benches. The governing committee went to the leading Chinese merchants in Singapore, explained the situation, and offered to make their institution over into a school for Chinese boys. The merchants took up the matter and raised a large sum of money for the project. At the present time there are some 1,100 Chinese boys in the Singapore school, and nearly as many in another Anglo-Chinese school which was started

on the same lines in Penang. The Chinese merchants in Batavia, Java, have negotiated with the Methodists for a similar school which, we believe, has already been set in operation.

A Chinaman's Generosity

A WORKER in the Malay Peninsula, writing in *Echoes of Service*, tells an interesting story of a poor old Chinaman, an inmate of the decrepit ward of the pauper hospital at Kuala Lumpur. By industry in making baskets he had saved twenty dollars, and half of this sum he gave as a freewill offering to God, the remaining portion being placed in trust with one of the older Christians against the day of his burial. Yet we still hear the reproachful term—"rich Christians!" "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?"

The Printing-press as an Evangelizer

BEGINNING with a small plant twenty-one years ago, the Methodist publishing house in Singapore has grown until it employs now about fifty men to produce the books and pamphlets which are printed in Malay, Chinese, Tamil, Arabic, Tagalog, Battak, and various European languages.

INDIA

Progress of Moral Reform

EVEN in India, polygamy is growing unpopular, not merely because of the cost of living, which has reduced it to such an extent that monogamy is getting to be the rule, but because of the "awakening" that is due largely to the missionary work of Occidentals through religious and other channels. His Highness, Shri Sir Saya Sid Sayaji Rao III, Gaekwar Maharajah of Baroda, who is almost as well known in Washington and New York as in Calcutta and Bombay, is rated as one of the most progressive rulers in the world, as well as the richest Indian prince and one of the richest men on earth. His

2,000,000 subjects count themselves, and are counted, fortunate under the benevolent despot who travels over the world studying the science of good government, and goes home to apply it. His prime minister at the present time is Romesh Chandra Dutt, whose "Civilization of Ancient India" is a familiar work upon book-shelves in all countries, and who is one of the enlightened patriots and publicists of India.—*The Presbyterian*.

Bibles for Indian Students

THE Bible Society presents the Scriptures to all students at Indian universities. Each man, when he enters college, is offered a copy of the four Gospels and Acts in English; half-way through his course he is asked to accept an English New Testament; and when he has graduated, the Society endeavors to arrange that he shall go forth with the English Bible in his hands. During 1910 no fewer than 6,785 volumes were accepted as gifts from the Society among the students of India—1,451 volumes more than in 1909. With all the Scriptures presented to the graduates and students of the Allahabad University this last year went a leaflet entitled, "The King's words about the English Bible." This contained the reply of King George to the tercentenary deputation of March, 1911.—*The Bible in the World*.

India and the Italo-Turkish War

THE war between Italy and Turkey has given a new opportunity to see the close fellowship which exists between all followers of the false prophet throughout the world. The India newspaper *Bande Mataram* has stated that Mohammedans throughout the earth have collected more than \$1,000,000 and have handed it to the Sultan as their contribution to the war fund. In all large cities with great Mohammedan populations protest meetings against the war have been held, and delegates of the Mohammedans living in China and in

India have made a much observed call upon the Sultan in Constantinople about the middle of January.

The resolutions which were adopted at a great Mohammedan meeting in Aligarh, India, are typical of all thus passed, and we quote therefore a part of them. In them the Mohammedans strongly condemn the aggressive attitude of Italy, sincerely and earnestly sympathize with the Turks and pray for the success of their co-religionists and the annihilation of their enemies. They pledge themselves to boycott Italian goods and consider it their religious duty to raise funds for the help of the wounded Turks, and for the support of the families of the martyrs. They pray the British Government to put an end to an unconscionable, unprovoked, and unjust war, as the traditional ally of Turkey and the greatest Islamic power.

Such resolutions leave little doubt that the Turkish war may quickly and easily develop into a religious war.

A Centennial Near at Hand

THE Marathi Mission, the oldest American mission in southern Asia, was founded in 1813 by representatives of the American Board, and has work in Bombay, Ahmednagar, Sholkapur, and regions adjacent. The number of villages in which Christians live is 346. The missionary force numbers 42, with 523 native toilers. There are 45 ordained pastors and preachers, 58 organized churches with a membership of 7,340, and a Christian community of 13,216. In the schools 3,824 pupils are found.

At Mukti with Pandita Ramabai

THE Mukti Mission was organized in 1896, tho the work of Pandita Ramabai was begun in 1887. It offers tremendous opportunities, because at Mukti (Kedgaon, Poona District, Bombay Pres.) the workers are surrounded by more than 1,400 souls, who are there for no other purpose than to be prepared for their

life work. Beyond the station there are villages, north, south, east, and west, over 1,100 in one collectorate, in which there is not a single Christian. Hindus everywhere, appealing strongly to Christendom by their condition and their great needs. Thousands of the outcasts are turning to Christ, but the caste people, while willing to accept much of Christian truth, are opposed to Christianity as such and are not willing to surrender all to Him. But light and truth are going forth from Mukti. A few years ago Marathas and Mahars would not drink water in the same field. Now more than a thousand men, women and children, high caste, low caste, outcaste, and no caste, come to Mukti regularly from the surrounding villages and hear the Gospel. Thus, the seed is being sown. Shall it not produce the abundant harvest in the Lord's time?

Persecution of Converts in India

THE Gossner Missionary Society has a most prosperous work in Jaspur. More than 2,500 heathen have been converted, and almost 3,000 have become earnest inquirers after the truth as it is in Jesus. This is the more remarkable because Jaspur seems to have little religious liberty, tho it is in the Empire of India, and converts from heathenism are severely persecuted by the Hindus. In some cases converts have been persuaded or even forced to eat rice upon which blood of the sacrifices had been dropt, or some drops of such blood were put into the mouths of converts who were then forced to wash them down with brandy made from rice. Then they had to sign a statement that they would never again attend Christian services, or, if they did, pay a large amount of money.

Frequently converts thus treated have gone back into heathenism, not so much on account of the fine placed upon attendance at Christian services as rather because they believed that the blood thus eaten had again put

them in the power of demons. Those who have eaten the blood and yet remained in the Christian Church, are persecuted, threatened, and subjected to attempts at extortion. Thus, it is not an easy matter to follow Christ outside the camp of heathenism in Jaspur.

CHINA

The Immensity of Things Chinese

REV. P. FRANK PRICE, of the Presbyterian seminary, Nanking, writing in the *Union Seminary Magazine*, makes the following statements: "There are more people in China than in the four continents, Africa, North and South America, and Oceanica. Every third person born into the world looks into the face of a Chinese mother. Every third man who toils under God's sun and rests under God's stars, is a Chinese. Every third couple given in marriage plight their troth in a Chinese cup of wine. Every third orphan who weeps through the day, and every third widow who wails through the night, is a Chinese. Put them in ranks joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Constitute them into pilgrims and let them march before you at the rate of 2,000 every day and night, under the sunlight and the solemn stars, and you will hear the steady tramp, tramp, tramp of that weary, pressing, throbbing throng for 500 years. Japan is leading the Orient, but whither? Of the seventy nations mentioned in ancient history, only two survive to-day. Of these one is scattered throughout the earth awaiting its final resurrection, and China is the other.

Urgent Call for Christian Literature

DR. MACGILLAVRAY, a veteran missionary, calls for the settling apart of picked men to devote their whole time to the translation of a modern, adequate Christian literature for China. He declares the opportunity to be absolutely unparalleled. For many years to come missionaries

will be too few to reach the millions of Chinese scholars by personal delivery of their message, but the increasing network of post-offices and railways is greatly facilitating the distribution of literature.

An Open Door in Canton

THE American Presbyterian Mission in Canton, under the care of Rev. A. A. Fulton, has been doing a great work. The plan of work is that of raising up a large body of native helpers and evangelists, who go into the towns and villages and preach. Canton has a population of 1,700,000, and the three counties about it have 2,000,000 more in 10,000 cities, towns and villages. There are already 12 churches, 34 chapels and 21 schools. During the last year work has been done by the native men in 715 villages, and in 1,610 in two years \$11,361 has been raised on the field for schools, buildings and current work. During the last year 189 adults and 79 children have been baptized. In the last five years 2,080 persons have been added on confession. Three new chapels are imperatively needed at once, at \$200 each; 3 new preachers must be set at work at \$150 each for the year; 3 new Bible women must be employed at \$50 each for the year; 3 new schools must be opened at \$150 each, and a new women's chapel must be opened at \$300.

An Up-to-date Device

UP-TO-DATE methods are used in China. In one city there is a tea-house mission for the benefit of those who will not attend church or chapel. The Chinese tea-house is an institution, and 400 or 500 people visit this house on fine evenings and thus come in touch with the Gospel.

Union Bible School in Nanking

A UNITED Bible school at Nanking has absorbed three theological seminaries of four denominations, namely the Northern Methodists, the

Northern Presbyterians, the Southern Presbyterians and the Christians (Disciples). A Presbyterian paper says: "Some leading minds had the acuteness to see that in fields where union was possible at no other point it was feasible to unite all the missions in Bible study." Many letters on this subject appear. Here is one from Rev. A. E. Cory, secretary of the Centenary Conference Committee for the promotion of Bible study in China: "When we invited Dr. White to come we had no thought of starting a China-wide movement. We were prepared, however, without realizing the extent of it, for the impetus to stand together, which the study of the Bible under the leadership of Dr. White gave us. We turned to the Bible Teachers' Training School in New York as furnishing us the model for schools in China. There in Nanking is the first of at least 10 schools of this type which are asked for. It combines four denominations already. This movement is not only already China-wide. It includes the whole Far East."

Antecedents of Dr. Sun

THE leader of the new Republican forces of China, Dr. Sun Yat Sen, an Hawaiian-born Chinaman, was educated in Honolulu under the influence of an old Oberlin graduate, William A. Bowen. Mr. Bowen took Dr. Sun in charge when young and easily influenced, and instilled into him the American love and longing for freedom. Not only did Mr. Bowen give the young patriot American ideas, and help materially in planting the seeds of American democracy in his mind, but he helped to finance the way for the early education of the bright young Chinaman.

Indirect Results of China's Changes

ATTENTION is called to the fact by *Missions* that the revolution in China has upset the trade in cottons in South China in unexpected

ways. The demand itself has decreased and the nature of the demand left has changed. Trading has nearly ceased in some ports, and boatmen are afraid to carry yarn or similar valuable goods on account of the pirates and robbers in the interior. Then the Chinese dress has changed, for thousands of Chinese who have done away with their queues, have also turned to foreign dress. In the interior the characteristic Chinese clothing has been modified. The long coat or gown is now cut short, about the length of an American sack coat, and even the nature of the cloth used has been radically modified. Woolens and cotton goods manufactured in imitation of woolens are being used, and goods approximating the clothing of foreign men are in surprising demand. The change is regarded as permanent by Chinese traders.

What Missions Have Done for China

A CHINESE secular paper, the *Shanghai Mercury*, stated, on November 27, 1911, editorially, that up to 1840 all China believed that what its rulers said was true and trustworthy. Its Huangti (the Emperor), was considered the sole master of the sublunary universe; heaven reigning above, he below. China alone was refined, all else was barbarian, uneducated, unenlightened, uncivilized. China knew all that was to be known and could look down on everything and everybody else. But, so continued the editorial writer, "little by little, thanks to missionaries, schools, treaty ports, and still more, travel, a knowledge of the true state of affairs began to dawn. Press, pulpit, preaching and practise drove home the newer learning, opened the windows of the soul to the new light, and despotism was really ready to vanish before the standard of revolution was raised at Wuchang."

This testimony of a secular newspaper to the work of the missionaries in China is as refreshing as it is unsolicited.

JAPAN AND KOREA

High Tribute to Missionaries

RECENTLY Baron Kanda, head of the higher commercial school in Tokyo, at a reception and dinner given in honor of Mr. Russell and Mr. Hamilton Holt, of New York, said: "Let me in this connection pay a humble tribute to that noble band of American missionaries and teachers who have consecrated their lives to the cause of the moral and intellectual elevation of our people—that noble band headed by the late lamented Dr. Hepburn, who with the crown of over four-score years and ten, but with a still brighter one of his immortal work left in the hearts of his pupils here, has recently gone to his well-earned rest. He has left behind him not a few pupils who have since risen to posts of great importance in the life of new Japan, among whom I may point with pride to my honored friend, the president of the Bank of Japan (Baron Takahashi), present to-night. But there are many Hepburns, Verbecks, Browns and Williamses, the lasting influence of whose labors it is impossible to overestimate. And I am glad to say that this noble band is constantly recruited, and is ever swelling, whose influence is deeply stamped upon the rising generation and will be felt indirectly through generations to come."

Family Worship in Japan

THE *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her home lasts less than fifteen minutes. The whole family assembles at 6:45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master

of the house explains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the morning meeting at the breakfast table to worship God.

Other Good Tidings

DR. SIDNEY GULICK, of Doshisha University, reports that the Kumi-ai (Congregational) churches have recently held a notable series of meetings in Tokyo with very gratifying result. The pastors are earnest and spiritual, and signs of the times are in many ways most hopeful. The leaders of the national life are increasingly confident of the need of religion, both in public and private life. They have not yet turned in large numbers to Christ, but that day is approaching. The new movement among the missionaries looking toward better distribution of forces gains headway. A new line of united work is developing in the agreement of a decisive number of mission boards to share in the plan for a permanent committee for Christian literature in Japan. The sum of \$2,245 is already pledged to this committee.

The Salvation Army in Korea

ON its way round the world, the Salvation Army has come to Korea and has entered the city of Seoul. Colonel and Mrs. Hoggard, experienced officers, are in command, and Koreans, Japanese, and foreigners are heartily interested in its work of uplift and cheer. At one of its festivals of sacred song the Archimandrite Paul, head of the Greek Church in Korea, and the Russian Consul, occupied front seats, while the foreign-

ers in the audience were officials, merchants, and missionaries. The latter generally speak of the work accomplished by the Army in tones of loud praise.

Was Convinced by Christlike Deeds

IN Pyeng Yang there was a disastrous flood recently that spoiled every home belonging to the members of the Methodist church. But in spite of this there were 25 at prayer-meeting next night. Some had lost all their possessions, but not one had a complaint to utter. One man, a wealthy grain merchant, whose wife and daughter were among the most faithful Christians, had resisted for a long time. He had a concubine and persecuted his wife shamefully. The church-member who tried to preach to him said he wouldn't listen at all. Three nights after the flood, he came to church, where they were having a leader's meeting, and stayed to the end. He said he had noticed how the Christians had come down to sympathize and help others, with no thought for themselves. He had seen no such manifestation of a loving heart among the unbelievers and he wanted to know more of the religion that gave it. He wanted to see if they really were happy and peaceful when others in the same outward conditions were distressed and upset. He said he wanted that kind of a mind and he was going to believe.

MOSLEM LANDS

Missionary Conference in Persia in 1912

A MISSIONARY conference is being arranged to meet at Hamadan, Persia, from July 14 to 28, 1912. The societies at work in the empire are the Church Missionary Society, the London Jews' Society, the Swedish Missions förbundet, and the Presbyterian Church in the United States, but it is expected that mainly the representatives of the Church Missionary Society and the Presbyterian Persian Missions will attend the conference. An urgent invitation, however, has been sent to the

Eastern and Western Turkey Missions of the American Board. During the conference such topics as Moslems, and how to reach them; work among Bahais and Jews; training of native workers; the old Christian communities, Chaldean, Armenian and Nestorian; and the organization, development, and self-support of the native church, will be discussed, while special addresses on the Evangelization of Kurds, Bakhtiari, Loors and Arabs; on Religious Liberty in Persia; and on similar subjects are announced. Thus the conference promises to be helpful and interesting.

Growth of the Arabian Mission

THE Arabian Mission was organized by a number of the friends of missionary work among the Mohammedans in 1889. It was incorporated in 1891, and three years later it was formally adopted by the General Synod of the Dutch Reformed Church in America, which placed it under the care of the Board of Foreign Missions, but continued its distinct corporate existence. The growth of the mission has been remarkable, as the following table shows:

	1895	1900	1905	1910	1912
Missionaries	4	9	16	26	34*
Native Force	8	10	21	25	27
Stations ...	3	3	3	4	6
Hospitals...	—	—	1†	2	2††
Expenses ..	\$5,365	\$9,799	\$17,893	\$21,274	\$34,833

* Includes the representatives of the University of Michigan. † Erected in 1902. †† Two new hospitals are being erected.

The work has so rapidly developed and the amount of money needed for its support has so largely increased, that its board of trustees has issued an especial call for aid to its large circle of friends and supporters.

Strengthening Work Among Moslems in Europe

THE German Orient Mission is making an earnest effort to strengthen its work among the Mohammedans in eastern Europe. Having sent back the well-known Pastor Awetaranian and his devoted wife to the work in Philippopolis, eastern Rumelia, a short time ago, it has now strengthened the hands and faith

of these tried laborers by sending to them Pastor Hagob Shahveled and his wife as co-laborers. Pastor Shahveled was born in Anastasia, in Turkey, and was pastor of an evangelical congregation there previous to the great massacres. During the cruel persecutions he and his wife (a German) and their children were forced to flee to Basel. Thence he went to Bulgaria in 1898, and became pastor of a small Armenian congregation in Sofia, the Bulgarian capital.

Since he is able to speak Armenian, Turkish and German fluently, he is a valuable addition to the missionary force among the Mohammedans.

Danish Mission at Hodeidah

REV. OLUF HOYER, of the Danish Missionary Society, who labored among Arabs and Jews in Aden for some time, began work a few years ago in Hodeidah, a prominent city on the Red Sea coast, not far from the streets of Bab-el-Mandeb. He rented a carpenter's old shop, which he renovated, and having secured a supply of suitable books from Beirut and Cairo, opened his bookshop in June, 1911. This was something of an event in the history of Hodeidah, and for the first two days the shop was full of people from morning till evening. They were especially delighted with the school-books, having never before seen any like them, since the Koran is the only book studied by the children in the two schools of Hodeidah. Many bought copies, but Bibles were also in demand, especially Gospels, Psalms, and Proverbs, in cheap editions.

An inspector of police came to investigate what books the stranger had to sell. He examined some and declared them to be exceptionally good, because most of the books came from Beirut, and had been passed upon by the Turkish censors. Other books from Cairo dealt more freely with religious controversy, but the inspector did not want to see them.

On the fourth day the chief of

police came and informed the missionary that it was wrong for him to open such a shop in uncivilized Hodeidah. The chief ordered Mr. Hoyer, in the name of the Mutasarrif, the highest city official, to close the shop and sell no more books. As a Danish subject, the missionary could not be protected by the British consul, and he therefore closed the shop, tho the bystanders told him that the Mutasarrif wished only a bribe and a little private income from the shop.

The British consul, on hearing of the event, ordered him to go back and reopen the place, and if the police inspector came again, to "kick him out at once." "I did as he told me," writes Mr. Hoyer, "with the exception of the last-named injunction, and now I am again selling books."

EUROPE

Work Among Russian Women Students

AT the Student Conference in Constantinople, held from April 24 to 28, 1911 (see *MISSIONARY REVIEW*, 1911, page 404), the women delegates from Russia gave Miss Ruth Rouse an urgent invitation to come to Russia in the autumn to strengthen the local groups in St. Petersburg, Moscow, Kieff, and in other cities. Last October Miss Rouse attended the conference of Russian student leaders which was held near Wiborg, and became acquainted with the present problems, possibilities, and aspirations of the Young Russian Movement and with the leaders themselves. In St. Petersburg she address several large public meetings for both men and women, and also several meetings for women students only. The result was an increase of 125 new members of the association and a continued larger attendance at public meetings and Bible-study classes.

In Moscow the plans for public meetings were frustrated by the ecclesiastical authorities, so that Miss Rouse was forced to restrict her efforts to constructive work among the leaders in the old capital.

In Kieff the Governor-General and his wife were friendly, and a public meeting was attended by 420 students. Smaller audiences were also addrest, and as a result of the work 20 women and a dozen men students were enrolled as new members of Bible classes. One of the professors of the Polytechnic Institute, who is a Christian man, consented to be the president of the new Kieff Association.

Protestantism in France

CHURCH disestablishment in France has not hurt the Protestant churches. In 1905 they received from the State 2,007,090 francs, and raised themselves 309,934 francs for church purposes. Last year they raised without State aid, 2,979,000 francs, more than 900,000 francs above what they received from the State six years before. And their contributions to foreign missions, home evangelization and social work increased.

Progress for Bohemia

BOHEMIA and Moravia, a country as large as Scotland, has a Reformed Church that is making progress. Their superintendent for Moravia, the Rev. Dr. F. Cisar, sends some illustrations from the last thirty years. Then they had 70 congregations; now, 88. Then, almost no preaching stations; now, 64 and 13 affiliated congregations. During thirty years the number of places of worship is at least three times larger than fifty years ago. For buildings and church funds only, apart from the regular sustentation of churches, in thirty years they spent over 5,300,000 crowns, or over £222,000 sterling, a sum that astonishes their leaders, who had never compiled these statistics before.

A Belgian Jubilee

HAVING been founded in November, 1837, the Christian Missionary Church of Belgium is approaching its seventy-fifth anniversary. There are working in connec-

tion with it 34 pastors, with 18 evangelists and colporteurs, laboring in connection with 108 preaching-stations. The membership of these congregations includes over 11,000 people who are converts from Romanism. In its Sunday-schools there are 3,714 pupils. It is estimated that 10,850 meetings have been conducted within twelve months. The aim of this church from its very origination has been to carry the Gospel of Jesus Christ to every hamlet in Belgium, and it is always working on the hard ground of superstition and infidelity.

Basel Missionary Society

ACCORDING to its ninety-sixth annual report, the Basel Missionary Society had at the close of 1910:

	Stations	Missionaries	Baptisms in 1910	Church Members	Scholars
India	26	83	178	18,602	15,760
China	19	40	378	10,620	2,284
Gold Coast Colony	11	60	663	23,247	7,248
Kamerun	12	54	1,745	10,353	11,785
Totals	68	237	2,964	62,822	37,077

The income of the Society at home, *i.e.*, in Switzerland and Germany, was \$426,150.

In India, where the Society employs more missionaries than in any of its other fields, the number of baptisms was smallest. The influence of Hinduism and of caste are yet unbroken, so that few Hindus of higher class are willing to undergo the persecution and the physical sufferings which await converts to Christianity. Yet the schools of the Basel Society in India were crowded and the fruit of the Christian instruction thus imparted to the future leaders of India must soon appear.

In China the number of baptisms increased, and 568 inquirers were under instruction at the close of the year, tho famine and drought, rebellion and war, and increase of materialism and vice and gambling seriously interfered with the work. The Chinese Government placed many

difficulties in the way of the missionary schools, which explains the smallness of the number of pupils.

In the Gold Coast Colony Christianity has become a real power. The authority of the fetish priests has been destroyed, and heathenism, tho still fighting and opposing the work of the Christian missionaries, is dying. A grandson of the famous leader Adu Bofo, who once made Missionary Ramseyer, of the Basel Society, a prisoner, and brought him to Kumase, has been baptized. Yet Islam is making threatening progress, and the increasing prosperity of the people, caused by the development of the cacao plantations, does not prove an unmixed blessing, tho it enabled the Christian natives in the Gold Coast Colony to contribute about \$26,000 to the expenses of the Basel Society in 1910.

GREAT BRITAIN

An Old Missionary Society

THE Society for Promoting Christian Knowledge, the oldest missionary organization in connection with the Church of England, is celebrating its 215th birthday. The society was founded on March 8, 1698, when, in the words of its originators, there was a "visible decay of religion in this kingdom," coupled with a "monstrous increase of deism, profaneness, and vice." Among the objects were: (1) the education of the poor; (2) hospital work, especially on the foreign mission field; (3) the publication of Bibles and prayer-books, theological works and treatises on church history; (4) grants of books to sailors, soldiers, emigrants and others; (5) the promotion of foreign missions, toward which large grants are made yearly, both in money and books.

Growth of the China Inland Mission

FORTY-SIX years ago, Hudson Taylor, without any pledge of support from individuals or from a missionary society, attempted the seemingly impossible task of evangel-

izing the inland regions of the Chinese empire. The beginning was small, but the little one is already becoming a host. There are now 968 missionaries in the empire and the baptized converts number 36,500, and it is confidently believed that at the semi-centennial four years hence the number will reach at least 50,000. The mission has had its ups and downs financially. The income for 1910 was \$264,530, a decrease as compared with the previous year of \$3,980. This would not seem to be so serious, but for the fact that in the year 1908 the decrease was \$58,130. The total amount expended in the 46 years is approximately \$7,500,000. Steady and systematic work is carried on at 200 central stations and 830 out-stations and surrounding districts.

AMERICA

"Reclamation Day"

THE New York Salvation Army celebrated Washington's birthday by a general movement to reclaim drunkards. They visited saloons of the city and dragged away the drunkards; more than 1,000 men were taken to the army headquarters, and after being given something to eat, were talked to. At the same time the army held a parade in which a "water wagon" was conspicuous. Some of the banners in the parade read: "Washington would not lie; whisky is a liar"; "don't let the booze help you down and out; cut it out"; "bubbles on top; bitterness at the bottom." Unfortunately, the drunkard himself knows better than any one of the bitterness at the bottom of the glass, but has not the moral force to combat it. The worst thing about liquor is that it robs the user of the control of his faculties, which means moral and physical death.

Americans Not Wholly Sordid

THOSE who affirm that the church is declining as a force in the world, that religion is no longer an object of devotion even to so-called religious people, and that the world is

altogether sordid and trivial in its interests may be edified by looking at a recent report in the Boston *Transcript* of the philanthropic gifts of America last year. Tabulated figures show that \$252,007,875 was thus contributed by American citizens during the twelve months closing December 31st. Moreover, of this sum approximately \$100,000,000 was contributed for the advancement of religious work, using that term to include all gifts to charities supported by funds secured in the churches. The amount given for what are classified as distinctively religious objects was thus \$8,000,000 more than the total gifts for education—notwithstanding enormous sums donated by a few individuals for that purpose—and \$40,000,000 more than the amount given to the third main division—the general good. Again, of this \$100,000,000, \$51,000,000 was given by 15,000,000 people through the Protestant missionary societies; \$40,000,000 being thus donated for home missions, and \$11,000,000 for the foreign missionary work.—*Missionary Herald*.

Must We Come to This?

THE *Catholic World*, of New York, said recently: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed."

What the Laymen's Movement is Doing

THE following incident is only one of the many evidences that the laymen of the country are awakening to their opportunity and responsibility: Charles Pratt, of the Southern Presbyterian Board, under appointment to Korea, writes to Mr. Watts,

a rich layman of Durham, N. C., asking him to take his support. He wrote to Mr. Pratt to come to see him, and agreed to take him and his wife. A little later Mr. Pratt wrote to him telling him that he must open a mission in Korea, that he would need 10 missionaries, and would he take the \$10,000 necessary? He thought about it and prayed and said he would. A few weeks later he went to see him again and told him that Mr. Watts would have to take more than \$10,000, maybe \$20,000. "All right," he said, "send all the missionaries you need and I will carry them." Then they induced Mr. Watts to attend the meeting at Chattanooga, and when he saw those men (50 of them) volunteering, he accepted this challenge, and said: "Put me in for \$5,000 down, or \$1,000 a year as long as I live."

Forty Years of War Against Vice

ON March 3, 1912, forty years of faithful home missionary effort in defense of the morals of the children of the United States by Anthony Comstock were rounded out. Relentlessly the war against obscene literature of every description, and vile photographs and pictures has been waged. When it began, in 1872, there were no laws in the United States, either Federal or State, adequate to reach the evil, and printed circulars advertising the vilest and foulest matters were disseminated broadcast through the mails. Then was founded the New York Society for the Suppression of Vice, and it drafted such laws with the aid of its secretary, Anthony Comstock. They were enacted by the legislatures of various States, and by Congress, in 1872-73. On March 5, 1873, the day after President Grant had signed the United States laws pertaining to the subject, and had been reinaugurated, Mr. Comstock was commissioned a special agent of the Post Office Department to enforce these laws. Thus he was able to do as much good work as he has done throughout these

years, for now the power of the United States Government was behind him.

During the past forty years 3,547 persons were arrested by the Society for the Suppression of Vice, and more than 145 tons of unlawful matter were seized. Almost 3,000,000 of obscene pictures and 14,794 negatives for making same, 28,428 stereotype plates for printing immoral books, 318,336 rubber articles, and 11,110 pounds of molds for making same, and 3,500,000 circulars advertising the books, pictures, and articles have been confiscated. Thus much good has been done. But much work remains to be done yet, before it can be well said that these works of the devil are destroyed in the United States.

The Population of Greater New York

THE Population Research Bureau of the New York Federation of Churches has computed the comparative populations of Greater New York in 1900 and 1910, with gains and losses, in terms of parentage, from data furnished the Federation at its own cost, and transcribed by its own workers in the census bureau. The figures are as follows:

PARENTAGE		1900	1910	Loss or Gain
1. British (including colonies).....		946,653	745,569	197,084 loss
2. Northwestern European		910,103	739,408	170,697 loss
Germany—Luxemburg		779,981	607,088	192,893 loss
Scandinavia		70,829	93,965	23,136 gain
France		25,950	24,726	1,224 loss
Switzerland		13,343	13,629	286 gain
3. Southeastern European		713,476	1,705,192	991,716 gain
Russia—Poland—Finland		307,683	724,112	416,429 gain
Italy		229,347	532,064	302,717 gain
Austria-Hungary		163,237	398,079	234,842 gain
Roumania		10,499	32,210	21,711 gain
Greece		1,309	8,745	7,436 gain
Turkey		1,401	9,982	8,581 gain
4. Mixed (One foreign parent).....		62,189	528,990	466,801 gain
(Two foreign parents).....		—	24,703	—
5. Negro		60,666	91,709	31,043 gain
6. China and Japan		6,638	5,994	644 loss
7. Both Parents American-born		737,477	921,318	183,841 gain

The Bureau reports the total population of New York at 4,766,833 in 1910, which means an increase of 1,329,681 since 1900. New York's population of British and of Northwestern European parentages each decreased to a remarkable extent from 1900 to 1910, those of Scandinavian parentage showing the only

substantial increase. The increase in those of southeastern European parentage, however, was astounding. In the classification of the mother tongue of people born in Russia, the census office found such an overwhelming number who gave Yiddish as the mother tongue (which means that they are Russian, Polish, Galician, or Rumanian Jews), that Yiddish is being used in the mother tongue tabulation of the population of New York for the whole Russian group, with Polish as the other leading language of the Russian-born population of the city. This is used as a proof of the fact that there were 1,265,000 Jews in Greater New York in 1910. We consider the estimate too high for the city, but believe that it included the many thousands of Jews in the towns across the Hudson in New Jersey and within a radius of 20 miles from the New York post-office. We believe that the percentage of the population of Greater New York of Jewish birth is 23 per cent.

The Bureau states that in terms of percentage, the population of New York, in 1910, was 15.72 per cent. of British, 15.19 per cent. of Russian, 12.74 per cent. of German, 11.16 per cent. of Italian, 8.35 per cent. of

Austro-Hungarian, 1.97 per cent. of Scandinavian, 13.49 per cent. of mixed, 1.92 per cent. of negro, .13 per cent. of Chinese and Japanese, and 19.33 per cent. of native white parentage. The figures thus compiled by the New York Federation of Churches are very interesting, but it would be of far greater value to the

Christian worker, for whom they are primarily gathered, to know the religious status of these vast masses gathered in Greater New York and its adjoining districts, which are so closely associated with the urban center. These masses, according to the latest bulletin of the United States Census Bureau, March, 1912, number 8,494,315.

The World in Cincinnati

THE great missionary exposition, "the World in Cincinnati," was opened on March 9th, and continued until April 6th. It was a great opportunity for all who availed themselves of it, to become acquainted with the conditions of native life and Christian effort in many mission lands of the earth. To each country was allotted space within the great Music Hall of Cincinnati, with rooms in which native scenes, costumes, home-life, religious life, work, and recreations were depicted.

Undoubtedly every visitor learned to think of the inhabitants of other lands as real people, with the same needs and sorrows and burdens and cares of life as we ourselves. But he also saw what great investments have been made by followers of Christ to lead the inhabitants of all the lands represented at the exposition to faith in Him. The work of the missionaries was actually shown, and the beneficent changes wrought in the lives of heathen everywhere by the preaching of the Gospel were realized by many visitors for the first time, as returned missionaries told of the work in the countries where they have been laboring.

About 10,000 different persons served as trainers, stewards, singers, or in other capacities. They have become more intelligent, and therefore more earnest in the work of missions. Have they exerted no influence for good within their homes and the circles of their friends, as their interest increased? They must continue to exert an influence in behalf of missions within their churches.

Many missionary books were sold to the thousands of visitors. They will bring information and impulse into many homes, and thus the cause of missions will be benefited permanently.

The Priceless Bible

HEALING with the Bible as "The Sailor's Chart," Dr. Wilfred T. Grenfell says: "I love the Bible. I believe it contains all necessary truth about the way a man should walk here below. I am glad there are still some puzzles left in it for me and for those that come after me. The milk I find in it nourishes me. There is, no doubt, meat which I can not digest, but that those with different viscera than mine are already assimilating. This I must rest content with, I presume. Every young man, I think, ought not to expect to be so infallible as to understand the whole of it. That may explain some not prizing it highly enough. To me it means everything. Take it away, and you can have all else I possess."

Growth of Presbyterian Foreign Missions

	1901	1911	Per cent. Increase
For, missionaries..	715	1,030	44
Native force.....	1,841	4,353	136
Organized churches	386	763	98
Communicants ...	41,559	114,166	175
Schools	718	1,645	129
Pupils	25,910	61,099	136
Sunday-school scholars	38,127	152,057	299
Presses	7	11	59
Hospitals	34	68	100
Dispensaries	43	75	74
Patients treated...	340,878	467,820	37
Principal stations..	117	144	23
Out-stations	1,182	1,718	45
Receipts from all sources	\$957,537.00	\$1,676,124.00	72
Receipts per capita .....	.93	1.24	32
Contributions on field (1904) ...	\$117,355.00	\$484,597.90	447

International Conference on the Negro

BOOKER T. WASHINGTON has called an International Conference on the Negro, to meet at Tuskegee Institute, Ala., on April 17th, 18th, and 19th. The object of this conference is to afford an opportunity for studying the methods employed in helping the negro of the United States, with a view of deciding to what extent Tuskegee and Hampton

methods may be applied to conditions in other countries where many negroes are found, as well as to conditions in Africa. Persons who are actively interested in the negro, or directly engaged as missionaries, or otherwise, in the work that is going on in Africa, the West Indies, North and South America, and elsewhere for the education and upbuilding of the negro have been invited, and it is hoped that representatives of governments especially interested in the negro problem may attend the conference.

Gospel Power Felt in Cuba

THE Gospel in Cuba is working a social regeneration, teaching lessons of self-control, purity, honesty, truthfulness, and virtue. Children are growing up with higher ideals before their eyes, and will instinctively turn away from the common vices of bull-fighting, cock-fighting, gambling, and the desecration of the Sabbath. The missionary is also giving needed instruction in hygiene, while the moral tone of the Gospel is reacting on the Roman Catholic priesthood and forcing the priests to adopt better methods.

WEST AFRICA

A Prosperous Mission on the Kongo

A THRILLING story is told by *Men and Missions*, of a mission of the Christian (Disciple) Church upon the Kongo, in which every member pays tithes upon his entire income, and in addition every tenth member gives his entire time to the proclamation of the Gospel, the other nine providing for his support. The first convert was baptized after three years, a man so lame as to be able to move neither hands nor feet. At the end of another year 31 savages from seven warring villages were added. The membership has since increased to more than 2,000. At the first communion service one of the natives arose and proposed that it be made the rule of the church that every member tithe his income, and the propo-

sition was heartily and unanimously adopted. Then the same man proposed that in addition one out of every ten of their number give his entire time to the proclamation of the glad tidings, and be supported by the other nine. This proposition, too, met with hearty acceptance. Every week the tithes are brought to the treasurer in the coin of the realm, to wit, brass rods eleven inches in length, worth about one cent, and tied in bundles of ten each.

Five Kings at a Centennial

FIVE native kings and their retinues were present at the centenary celebrations of the Wesleyan Methodist missionary society on the Gold Coast. One of them, a man of 85 years, was 9 years old when the first missionary arrived at Cape Coast in 1835. During the day \$1,500, almost entirely in silver, was contributed. The mission has 200 native teachers, agents, catechists and ministers, and about 31,000 members of all kinds, while 100,000 people worship in the churches.

SOUTH AFRICA

Rejoicings in Natal

THE most notable event in South African mission life during the past year has been the celebration of the seventy-fifth anniversary of the coming of the Gospel to the Zulus. A jubilee convocation of twelve days' duration was held in Durban, Natal. There were united Christian conventions for the deepening of the spiritual life; also exhibitions of the products of industrial education—harness-making, shoe-making, carpentry, tailoring, pottery and the fabrication of an admirable rustic furniture from "monkey-rope." One telling feature of this exhibit was a native village school in full operation. The culmination of the celebration was a great missionary meeting in Durban town hall. This building, holding some 4,500 people, was filled to its utmost capacity with the elite of the colony, Lord Gladstone, governor-general of

South Africa, presiding. A chorus of 350 Zulus sang, with electrifying power, Sir John Stainer's "Trust ye in the mighty God," Greig's great setting of the Seventh of the Revelation, and other anthems. Sixty thousand black church-members, representing a Christian community of fully 200,000, presented an address to the governor-general.

Boer Missionary Work

IN the Boer mission in Nyasaland and Rhodesia, 600 adults were baptized and 4,000 admitted into instruction classes last year. Over 45,000 children are taught in the day schools of the mission. Such statistics mark a revolutionary change of opinion among South African Boers since the days of Livingstone, when Kafir and Hottentot were considered Canaanites in the land fit at best for slavery and often for death.

NORTH AFRICA

News from Abyssinia

THE missionaries of the Swedish National Missionary Society have tried earnestly and faithfully to enter Abyssinia with the Gospel from its stations on the borders of the closed land. After years of great discouragements and dangers, it seemed as if the king himself was becoming interested, and the preaching of the Gospel would be permitted among its benighted multitudes (see *MISSIONARY REVIEW* 1908, p. 430, 1909, p. 225), and encouraging reports came from the Swedish missionaries, telling of earnest inquirers and true converts. Then the success of the Protestants aroused the jealousy and anger of the Abyssinian clergy, and finally a persecution of converts to Protestant doctrine commenced, which, according to recent reports, continues in an exasperating manner. Rev. Karl Coderquist, one of the faithful missionaries of the Swedish National Society, writes that the Abyssinian Archbishop, Abuna, and his clergy are determined to wage relentless battle against Protestantism. Some

time ago they persuaded the Regent, Lidj Jasu, to put in prison all Roman Catholics and all Protestants, but the French Consul saved the Roman Catholics. Of the Protestants 21 were arrested on September 10, 1911, bound and led before the Regent. He ordered that each receive forty strokes. The execution of the order commenced at once, and long, heavy thongs of leather were applied to the bare backs of the first nine victims. Two of them died at once, and it seemed probable that all would perish under the cruel chastisement, when the ministers of war and of the interior interfered and succeeded in having the sentence suspended for the present. The captives were then liberated, but they were told that they would be rearrested, and one arm and one foot would be cut off and the tongue would be torn out of the mouth of any one who would again visit the home of the missionaries.

Another convert, Alaka Mariam Tajelenj, has been tried before the Abuna on four charges, viz.: 1. That he prepared and ate meat on Wednesdays and Fridays (which are days of fasting in Abyssinia). 2. That he taught the priests in Kamkam, Koroda, and Dera to eat before the services and the celebration of the Lord's Supper. 3. That he declared that the saints are not mediators for sinners. 4. That he condemned the adoration of pictures as idolatry. After a long trial he was declared "not guilty" by the Abuna.

EAST AFRICA

Christmas in Uganda

THE Rev. R. H. Leakey, of Bulemezi, in the kingdom of Uganda, who has the oversight of a district containing over 150 places of worship, with an average Sunday attendance of over 12,000, reports the baptism last year of close on 1,000 persons (adults and infants), and 400 more adults under instruction for baptism. Over 8,000 children attend the various schools. Writing November 26th, from Ndeje, Mr.

Leakey says: "Is it not good to think that out here in the heart of Africa, where only a few years ago all was darkness, there are thousands who call Christmas Day 'Sekukuu,' which means, 'the great day'? On Christmas Day we generally have the largest communion service of the year and a crowded congregation. This year I have had a class of 21 men in training as evangelists, and another class of 21 lads who are being trained as pupil teachers.

NOTICES

International Missionary Union

THE International Missionary Union which was founded by the late Dr. J. T. Gracey in 1883, will hold its 29th annual gathering in Clifton Springs, N. Y., from May 29 to June 5, 1912. Its object is to promote missionary fellowship and increase missionary interest and effectiveness, and all who have ever served as evangelical missionaries or are now under appointment as such, are cordially invited to join in this conference and union of prayer. All missionaries are offered free entertainment by the Clifton Springs Sanitarium during the Conference, while all persons interested in missions are most welcome at all sessions. The general founder and president of the Union has recently been called home by the Lord of the Harvest, the blest influence of his efforts continues in the Union.

For particulars address the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Missionary Leaders' Conference

AMONG the innovations that will characterize the Missionary Education Movement Conference at Silver Bay on Lake George, July 12-21, this year, will be a special program for laymen under the leadership of Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement.

There will be another series of conferences or institutes for pastors led by Dr. Cornelius H. Patton, Secre-

tary of the American Board of Commissioners for Foreign Missions—recently returned from an extended journey through Turkey, Africa and India.

Other special conferences and institutes have been arranged for Sunday-school superintendents and teachers, missionary committeemen and for practically every type of work in the local church activities.

Additional information concerning the conference may be had by addressing C. V. Vickrey, Missionary Education Movement, 156 Fifth Ave., New York, N. Y.

OBITUARY NOTES

Wilhelm Sorensen

NEAR the end of 1911, Pastor Wilhelm Sorensen died in Husby in Denmark. He was one of the best known missionary writers of Scandinavia, and had done much to increase interest in the knowledge of missionary activity. Born in 1840, he became a pastor in 1865, but his great interest in missions was soon shown in many articles which he published in the *Nordisk Missions Tidsskrift*. These were followed in 1895 by a larger work, "The Expectations and Successes of Modern Missions." In 1899 he became one of the editors of the excellent *Nordisk Missions Tidsskrift*, in which office he continued until his death, and at the time of the Edinburgh World Mission Conference he had become known as the leader of the missionary cause in Denmark, and as such became a valued member of Commission I.

Miss Harriet Seymour, of Turkey

MISS SEYMOUR who filled thirty-seven years with fruitful labor in Harpoot, Turkey, and then retired because she had not the strength to labor longer, has recently gone to her reward. During her long period of service she visited America only once. She was a deeply spiritual woman and devoted, body and soul, to the work which she felt that her Lord had committed to her.

BOOKS ON MISSIONS AND MISSION LANDS

THE STORY OF KOREA. By Joseph H. Longford. 8vo, 400 pp. T. Fisher Unwin, London, 1911.

Here is a scholarly and succinct account of the Korean people from the dawn of their history three thousand years ago up to the annexation of the peninsula by Japan. Mr. Longford, the author of the "Story of Old Japan," was for a number of years British consul in the Sunrise Kingdom.

In view of the present relations between the two countries, it is especially fitting that one so well versed in the history of Japan should write a history of Korea, and if the author's knowledge of Korea's ancient history is as accurate as his acquaintance with recent years, it may be regarded as trustworthy, in historical but not in missionary facts. The country and its people, social customs, its history, ancient and modern, relations with Japan, China and European Powers, the rise and progress of Christianity, are all ably presented.

Korea has frequently been cited as a country incompetent of self-government, but, according to Mr. Longford, the reigns of the two dynasties preceding the Japanese invasion in the sixteenth century would compare favorably with that of any European nation of the same time.

While unsparing in his denunciation of Japan's barbarous treatment of this most unfortunate people in ancient times, and while recognizing that the present Japanese régime has not yet fully "made good," still the author shows entire friendliness and fairness toward the régime at the time of the annexation, and expresses confidence that success will ultimately crown the undertaking.

At the close of his chapter on the Japanese Protectorate, Mr. Longford states his position in a striking manner:

"The Japanese have one great

weapon in their hands that has never failed them. The word and will of their Emperor are sacred. His commands are received with all the reverential obedience that we theoretically render to those of the Decalog. Fifteen years ago there was an extraordinary epidemic among the lowest Japanese classes, at the great shipping ports of Japan, of wanton assaults on Europeans. Even ladies were often the victims. . . . It was brought to the Emperor's own knowledge, and an Imperial Rescript at once appeared notifying His Majesty's disapproval of such acts. The assaults ceased at once.

When Japan, by one stroke of the pen, added ten million people to her citizens . . . another Imperial Rescript appeared in which His Majesty declared that "All Koreans under his sway shall enjoy growing prosperity and welfare, and be assured of repose and security," and called upon 'all his officials and authorities to fulfil their duties in appreciation of his will.' . . .

"The Japanese have a great task before them, before they can remedy the errors which they have made in Korea during the past thirty years, and let the curtain of oblivion fall over the many glaring misdeeds which have too often covered their administration with shame. The present writer believes that they will show themselves equal to their task, that they will prove not unworthy of the high position which they hold as the equal of the greatest Christian Powers of the world, and that they will, in deference to the commands of their Emperor, bring all the blessings of good and honest government to a people who have been the most misgoverned on earth."

The author gives a clear and comparatively full account of early Roman Catholic missions in the Peninsula (from Roman Catholic sources). It is to be regretted that the phenomenal success of the modern Protestant mis-

sionary movement in Korea is only briefly referred to, and in the four pages devoted to this subject are found many inaccuracies in statement, and some in spelling.

On the subject of modern missions the writer has evidently not taken sufficient pains to gather either full or accurate information. He says for example, that the "Prelatists and Presbyterians, Baptists and Methodists, the Salvation Army, the Young Men's Christian Association, and perhaps a score of others, have now their representative missions in Korea." Instead of "a score" it should read two or three. Moreover, he gives an erroneous impression of conflicting and confusing denominations, whereas, aside from the prelatical missions, the whole country is harmoniously divided between the Methodists and Presbyterians. Christian union and cooperation is remarkable in Korean missions.

On the whole, however, the book is to be strongly recommended to all who are interested in watching God's movements in history. A copious index and excellent illustrations and a map add much to the worth of the volume.

AMERICAN-JAPANESE RELATIONS. By Ki-yoshi K. Kawakami. 12mo, 370 pp. \$2.00, *net*. Fleming H. Revell Co., New York, 1912.

Mr. Kawakami is, as his name implies, a Japanese. His book gives a clear, intelligent, fair-minded presentation of the important questions relating to the Japanese in Manchuria, in Korea, and in America. No doubt the author takes the views most favorable to the Japanese plans and policy, and may not give sufficient weight to the charges of unlawful ambition in Manchuria and unmerciful severity in Korea, but his statement of these questions and their solution is well worth reading. Mr. Kawakami is evidently a man of fine spirit, who believes there should be and will be no war between America and his country. He also holds that Japanese rule in Korea will be a blessing to that land. He speaks highly of the work of American missionaries, but claims that

mission schools have been used by Korean agitators to foster a spirit of rebellion. We think the author does not give sufficient weight to the charges of oppression and lack of consideration brought against the Japanese military forces. The author discredits, however, the insinuation that missionaries are responsible for Korean hostility to Japanese authority. There has been, and is still, very good grounds for criticism of the actions of some of the Japanese officers and men stationed in Korea, but missionaries have refused to take sides in political questions, and have uniformly advised Koreans to be loyal to their new rulers. It may be true that some Koreans adopt Christianity as a cloak to cover their hostility toward Japan, but these are not numerous, and would soon be discovered if Japanese authorities cooperated more harmoniously with the missionaries. The greatest cause of misgiving is the fact that the military, not the civil, authorities are in control in Korea, and that they intend to remain in power as long as possible.

SOME GREAT LEADERS IN THE WORLD MOVEMENT. By Robert E. Speer. 12mo, 295 pp. \$1.25, *net*. Fleming H. Revell Co., 1911.

Raymund Lull, William Carey, Alexander Duff, Charles George Gordon are names to conjure with, and Robert E. Speer is a man who knows well how to tell a life story so as to impress its message. George Bowen, the Christian mystic of India, and Lord John Lawrence, the Christian statesman, are not so well known by the American public, but they are worth knowing, and are here well introduced. These brief biographies are stimulating to the reader, and offer excellent material with which to stimulate others.

HUDSON TAYLOR IN EARLY YEARS. By Dr. and Mrs. Howard Taylor. Illustrated. 8vo, 511 pp. 7s. 6d. Morgan & Scott, London. \$2.25. George E. Doran, New York, 1911.

It is a difficult matter to portray a soul or to describe its growth, but this is what Dr. and Mrs. Taylor have at-

tempted in great detail in their portrait of the famous founder of the China Inland Mission. The result is a volume full of instruction and of inspiration, tho at times somewhat too minute in its delineation.

The story of Hudson Taylor's life is remarkable, first of all for the insight it gives into the influences that molded the life of the child and the young man and prepared him for the experiences and service which God had in view for him. The missionary is portrayed as a young man of remarkably serious and sensitive nature; his letters as a lad read like those of a mature Christian. He imposed on himself a course of training to prepare himself for future hardship in China, and put God to the test as a prayer-hearing and a prayer-answering God. Some of his experiences are noteworthy, and clearly fitted him for his future trials and the leadership of the greatest interdenominational missionary society of the world.

It is, perhaps, an idealized portrait that has been presented—or Hudson Taylor's only faults were too great introspection and hypersensitiveness. The lessons are clearly and forcefully drawn—as great as those from the lives of George Müller or William Carey. The reality of God is shown by practical experience; His readiness to answer believing prayer; His ability to provide for temporal needs in the greatest extremity; His leadership in affairs great and small.

INDIA AWAKENING. By Sherwood Eddy. 12mo, 273 pp. 50c. Missionary Education Movement, New York, 1911.

A comprehensive and hopeful picture of India is here presented by one who has been for fifteen years a self-supporting missionary there. He has traveled all over the land, so that his experience and knowledge are unusually wide-spread and intimate. The text-book Mr. Eddy has given us is worthy of the man and the subject. It is a sane spiritual view of the people and their needs. It is packed full of information, has a good map and a full table of statistics.

CHRISTIAN MISSIONS IN THE TELUGU COUNTRY. By G. Hibbert-Ware. Illustrated. 12mo, 216 pp. 2s., net. S. P. G., London, 1912.

The Telugus of India have been remarkably responsive to the Gospel of Christ. American Baptists, Methodists, Congregationalists, and Reformed and others have brought many into the Church. This volume tells the story of the work of the Anglican missions among the same people. The first two chapters are occupied with describing the country and people; the last two refer to the work of the Church Missionary Society and the London Missionary Society. The remainder of the book gives an excellent account of the work of the S. P. G. and its fruitful results.

A PRIMER OF HINDUISM. J. N. Farquhar. 12mo, paper. Christian Literature Society for India, Madras, 1911.

Mr. Farquhar's intimate knowledge of the subject, his fairness and discrimination, are revealed in his article that appeared in the April number of the REVIEW. In the present "primer" he takes up the subject more in detail, giving an outline of the history of Hinduism from the beginning, and an estimate of Hinduism as a system. This is the best brief presentation of the subject we have ever seen. It has a bibliography and is adapted for a course of study.

SEVENTEEN YEARS AMONG THE SEA DYAKS OF BORNEO. By Edwin H. Gomes. Illustrated. 8vo, 343 pp. \$3.50, net. J. B. Lippincott Co., Philadelphia, 1912.

The head-hunters of North Borneo are a remarkable and an exceedingly interesting people, and Mr. Gomes has succeeded in giving an illuminating and attractive picture of their life, character and customs. He shows us the dusky children of the jungle in their primitive community houses, with their daily life from birth to death, their fear of evil spirits and their religious beliefs, their virtues and their faults, their traditions and folklore, their work and play. The people are worth knowing, and this volume brings us into intimate acquaintance with them.

The Dyaks have many excellent qualities, are as a rule hard-working and honest, and they have a well-observed moral code. At the same time they are ignorant of God and true ideals of life. They live a mere animal existence, have little regard for human life, and think little of sexual intimacy among unmarried youths.

The Church of England (S. P. G.) and the Roman Catholics are working among the Sea Dyaks of Sarawak, but find it difficult to secure large results, owing to the manner of life and the indifference of the people. Their future is not bright as a race. They will probably die out; the only hope is in the education of the children in the Christian faith and life. Any one will find the book most entertaining and instructive.

THE MIRROR OF HINDU PHILOSOPHICAL SYSTEMS. By Nehemiah Goreh. 12mo, 384 pp. Translated by Fitz-Edward Hall. Third Edition. Christian Literature Society for India, Madras, 1911.

A Benares Pundit wrote the original book of which this is a translation. He spoke from intimate knowledge of the philosophy of Hinduism and its effect on the people of India. The discussions are somewhat abstruse for the average reader, but they give a valuable course of study for missionaries, students, and others, who would delve more deeply into the system and its literature. Hindu theology and ethics are set forth by one who speaks with authority.

NEW BOOKS

THE MISSION OF OUR NATION. By James Franklin Love, D.D. 12mo, 240 pp. \$1.00, *net.* Fleming H. Revell Co., New York.

CHRISTIAN AND MOHAMMEDAN. A Plea for Bridging the Chasm. By George F. Herrick. Illustrated, 12mo, 253 pp. \$1.25, *net.* Fleming H. Revell Co., New York.

CHRISTIANITY AND THE SOCIAL CRISIS. By Walter Rauschenbusch. 12mo, 429 pp. 50c., *net.* Macmillan Company, New York, 1912.

CONSERVATION OF THE SPIRITUAL LIFE. As Taught by St. John. By Marcus L. Gray. 12mo, 137 pp. \$1.25. W. B. Palmore, 3504 Washington Ave., St. Louis, Mo.

TWENTY YEARS OF PIONEER MISSIONS IN NYASALAND. A History of Moravian Missions in German East Africa. By Bishop J. Taylor Hamilton, D.D. Illustrated, 12mo, 192 pp. \$1.25. Moravian Bookstore, Bethlehem, Pa., 1912.

JAPAN OF THE JAPANESE. By J. H. Longford. 8vo. Charles Scribner's Sons, New York, 1912.

REDEMPTION OF THE CITY. By C. Hatch Sears. 50c. Griffith & Rowland, Philadelphia, 1912.

THE GIRL THAT GOES WRONG. By Reginald Wright Kaufman. 12mo. \$1.25, *net.* Moffat, Yard & Co., New York.

WHERE HALF THE WORLD IS WAKING UP. By Clarence Poe. Illustrated. \$1.25, *net.* Doubleday, Page & Co., Garden City, N. Y.

THE RUSSIAN PEOPLE. By Maurice Baring. 8vo. \$3.50. George H. Doran Co., New York.

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

CHILE AND HER PEOPLE OF TO-DAY. By Nevin O. Winter. \$3.00. Three-quarters morocco. \$7.00. L. C. Page & Co., Boston, 1912.

AMONG THE ESKIMOS OF LABRADOR. By S. K. Hutton, M.B. Illustrated, 16s., *net.* Seeley, Service & Co., London, 1912.

CALL OF CHRIST. A Story of Foreign Missions. By Rev. R. H. Crozier, D.D. 220 pp. Whittet & Shepperson, Richmond, Va., 1912.

THE ADVANCE GUARD OF MISSIONS. By Clifford G. Howell. 12mo, 347 pp. Pacific Press Publishing Association, Mountain View, Cal. 1912.

INDIA AND DAILY LIFE IN BENGAL. By Rev. Z. F. Griffin, B.D. Illustrated, 12mo, 214 pp. \$1.00, *net.* American Baptist Publishing Society, Philadelphia.

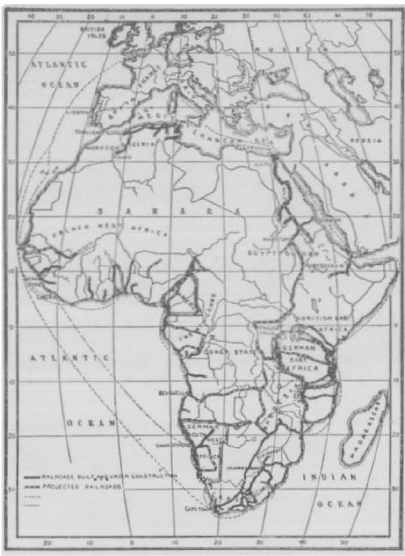
TRUE EVANGELISM. By Lewis Sperry Chafer. 12mo, 159 pp. 50c., *net.* Gospel Publishing House, Bible School Park, N. Y. 1912.

PAMPHLETS

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THE AFRICAN RAILROADS

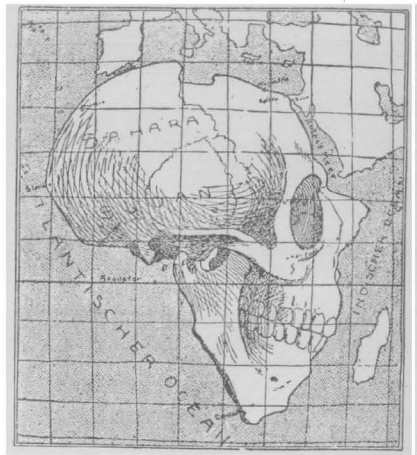
DARKEST AFRICA

AREA, 12,000,000 SQ. MI. POPULATION, 150,000,000.

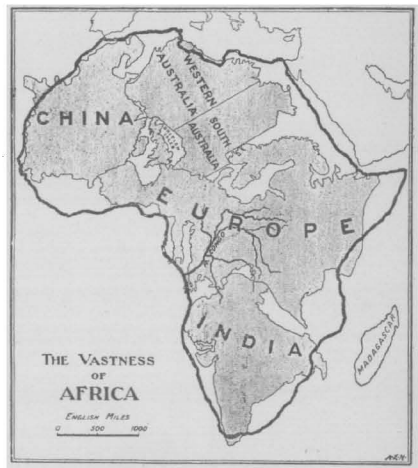


Areas in white represent territory occupied by Mission Stations or Christian communities. Area in black shows the unevangelized portion of the continent.

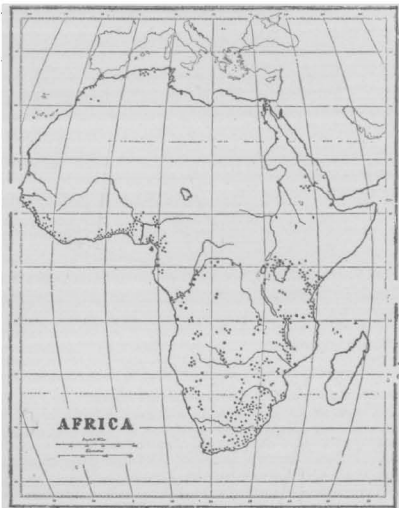
UNEVANGELIZED AFRICA



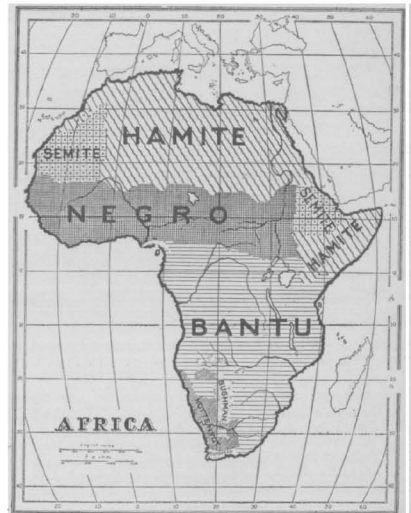
AFRICA AS SOME SEE IT



AFRICA AND OTHER LANDS COMPARED

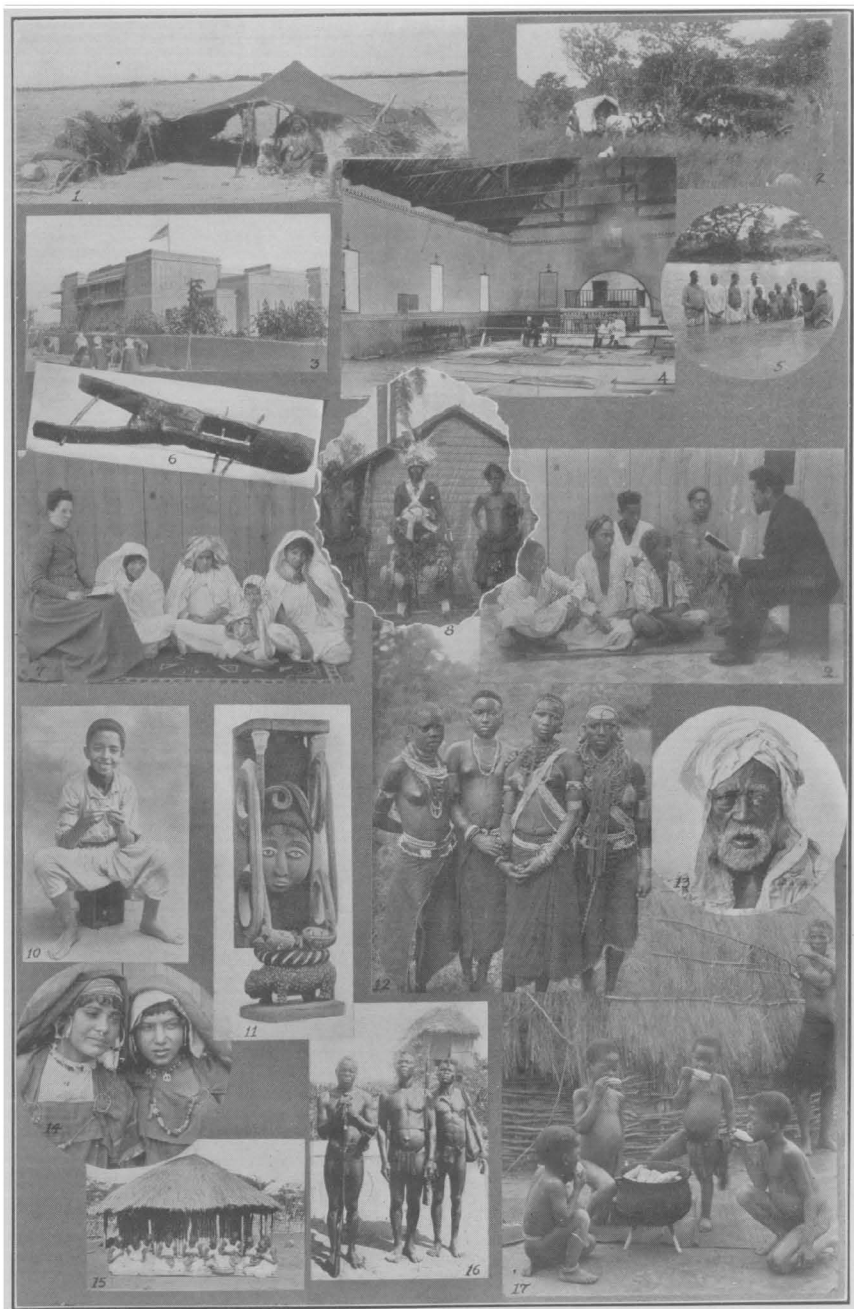


MISSION STATIONS IN AFRICA



THE AFRICAN RACES

AN ILLUMINATING GROUP OF AFRICAN MAPS



SOME MISSIONARY SCENES IN AFRICA

1. A Bedouin tent, Tunis, North Africa.
2. Traveling by ox-cart in South Africa.
3. American Mission Girls' School, Luxor, Egypt.
4. Interior of a country chapel, Madagascar.
5. Baptizing in the Oshun River, West Africa.
6. A slave yoke for head and wrist.
7. Missionary reading to Arab women.
8. Bakaba chief, Kongo State, Africa.
9. Missionary teaching to Arab boys.
10. Moorish boy in Algiers.
11. An African idol of the better sort.
12. A group of women, Equatorial Africa.
13. A Moor, Algiers.
14. Bedouin girl friends in North Africa.*
15. Girl boarders at Loudon, Central Africa.
16. Irregular soldiers in the Kongo State.
17. Natal children eating maize.

* Copyright by Underwood & Underwood, New York.

The Missionary Review



of the World



Vol. XXXV. No. 6.
Old Series

JUNE, 1912

Vol. XXV. No. 6.
New Series

Signs of the Times

IS ISLAM AWAKENING?



AL AFGHANI, a Mohammedan agitator, has caused an educational awakening of Islam such as there has perhaps never been before. He traveled through British India, Persia, Arabia, Egypt, and all North Africa, settling finally in Constantinople, and wherever he went, his cry was, "Learn, young man! Ignorance is a disgrace." That cry has become a Moslem motto. It now appears on the walls of towns in Syria and other Mohammedan countries, and is repeated continually by Moslem journals and reviews in every corner of the Moslem world. Throughout Islam fruits of the active propaganda of Al Afghani are appearing. El Azhar, in Cairo, the most important Mohammedan institution of learning in the world, founded A.D. 1000, and having an enrolment of about 12,000 students, is being modernized. A great Mohammedan university is being started at Benares, on the bank of the Ganges River, while Moslem educational

conferences are being planned for Bombay and Calcutta. Aligarh, south-east of Delhi, of whose great Mohammedan meeting we spoke in our columns only a few weeks ago (*MISSIONARY REVIEW*, May, 1912, page 383), is to become the seat of another great Mohammedan school, while a Moslem school for Arabic has been founded in Sumatra and Arabic newspapers are been started in Java.

Islam is awakening and Islam is using the opportunities which Russian aggressiveness in Persia and Italian attack in Tripoli are offering. The difficulties in which the Ottoman Empire finds itself, have cemented the moral union of Islam and have united all Moslem hearts. Already a manifesto has been sent out broadcast, calling on the faithful to come to the rescue of Islam because the unbelievers are about to "wipe out the Moslem religion from East to West." In answer to that appeal, gold is flowing into the coffers of the Sultan from Turkey, Egypt, India, and from every land where Moslems dwell. The number

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this *REVIEW*, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

of pilgrims to Mecca has more than doubled, and every pilgrim becomes a fanatic who is willing to give his life and his all for the preservation of his, to him most holy, religion. To the student of history it seems almost as if there is going through the Moslem world to-day a stirring and an agitation very similar to that which, in the middle ages, impelled the masses of followers of Christ to hurl themselves into the wild undertaking of the Crusades. Islam is awakening. Its agitation is directed against its strongest foes, Christian supremacy and Christianity itself. The Church of Jesus Christ must meet the challenge face to face and in the fear and love of God.

CHRISTIAN GOVERNMENTS AND ISLAM

ATTENTION has frequently been called to the peculiar attitude of some Christian governments toward Islam in their colonies with Mohammedan inhabitants. The statements in regard to the friendly attitude of France toward Islam are more than confirmed by a recent editorial in the Mohammedan paper *Stamboul* (quoted by the *Orient*, of the A. B. C. F. M.). In it France is called not only a friend and a material and moral helper of the Turks, but "the power which consciously labors for the conversion of the negroes in the Sudan to Islam." The paper of Felix Dubois in *Dépêche Coloniale* is quoted as proof of the amazing spread of Islam in West Africa, and his statements are cited as unimpeachable proof for the earnest endeavors of the French Government to spread Islam. Nine hundred religious schools have been started by it in

the western Sudan, in which the reading and the reciting of the Koran are the only occupations of teachers and pupils. It has founded also a Mohammedan theological training school in Senegal, the colony which lies between the River Gambia and the Sahara, and extends along the Atlantic coast to the Spanish possessions of Rio de Oro and Adcar. Its pupils are taught Arabic, and also Koran exegesis, so that they become "hodsha," spiritual teachers, and are able to propagate Islam. The *Stamboul* adds that these things are "proofs of the truly fatherly care with which France looks after the interests of its Moslem subjects."

A writer in the London *Times* lately called attention to northern Nigeria, British West Africa, where the Hausa, the most active propagators of Islam in all Africa, dwell. There the British Government has started schools for the purpose of training each child most carefully in its own religion (Islam), and Mullahs, specially selected for the purpose by the Emir of Kano, are giving instruction in the Koran. Thus the British schools seem to be furthering the advance of Islam in British West Africa.

On the other hand, Germany continues in its decidedly friendly attitude to both Roman Catholic and Protestant missionaries in its African colonies, and seems to be convinced that the spread of Islam is dangerous to German rule.

A RELIGIOUS CONFERENCE IN JAPAN

THE Japanese have wrought a marvelous change in many ways by taking material blessings from the West. They now seem to feel

the need of some better foundation for morality than their own religions offer, and are devising a scheme to bring the three religions—Shinto, Buddhism and Christianity—into closer connection with the State. A meeting of the different sects has been held recently to discuss this scheme, and the circular issued by the Japanese Home Office says:

"Christianity ought also to step out of the narrow circle within which it is confined, and endeavor to adapt itself to the national sentiments and customs, and to conform to the national policy, in order to ensure greater achievements. Japan has adopted a progressive policy in politics and economics in order to share in the blessings of western civilization. It is desirable to bring western thought and faith into harmonious relationship with Japanese thought and faith in the spiritual world."

Dr. Yugoro Chiba, of the Baptist Theological Seminary of Yokohama, was one of the seven Christians invited to represent Christianity at the conference. The Christian representatives feel that a decided improvement in religious conditions will result. We must not, however, expect too much, and any compromise in Christian truth and ideals will be a fatal mistake.

The assumption that "all religions agree in their fundamental principles" is not true. Religion is an attempt to establish a relation between man and the superhuman powers, but there is a vast difference between the religion that comes from superstition, that which is the product of human philosophy, and that which came by revelation through Jesus Christ. "There is no other Name

under heaven given among men, whereby we must be saved." All religions are framed to meet the natural instincts of the human soul, and therefore have many things in common, but "fundamental principles" and ideals are different. It will be most interesting to watch the outcome of this new attempt on the part of Japan to establish an eclectic religion.

PRACTICAL FEDERATION IN JAPAN

THE Conference of Federated Missions in Japan formed a Christian Literature Committee about a year ago (see *MISSIONARY REVIEW*, May, 1911, page 395). It is now reported that the various missions have paid in about \$2,000 toward the united effort to build up a Christian literature which will serve to combat, in some measure at least, the strong infidel literature now prevalent. The plans call for \$2,000 a year, and the hope is to have a missionary (loaned and paid by the mission to which he belongs), assisted by a Japanese (chosen and paid by the confederated Japanese churches), give his whole time to writing, translating and editing suitable literature.

The conference is also planning to build a school for foreign children in Tokyo, which would solve the puzzling problem of the education of the children of the missionaries. Another effort is directed toward plans for a Christian university in Tokyo, chiefly because it has been found that the officials of the universities in Tokyo are inclined to discriminate against those applicants who have come from the mission schools.

A common hymn book is now in

use among all the Protestant churches in Japan, and the problem of Sunday-school literature has been settled in the same way.

Thus, federation is beginning to bear some practical fruit in Japan.

PROGRESS AND POVERTY IN CHINA

NO news seems to be good news from China. The new republic is having less trouble than was anticipated, and quiet is gradually being restored in the various provinces. Missionaries who were ordered to the port cities by their consuls, are returning to their fields and generally find that their property has been undisturbed in their absence. Yuan Shi Kai is gradually organizing the government, and a foreign loan is being negotiated to pay expenses. Fortunately, the Christian Vice-president, General Li, was not assassinated as was falsely reported in some newspaper dispatches. Missionaries, while in the midst of tragedies, have thus far been unharmed, and there has been no attack on Christians as such. In fact, the government seems to favor not only religious freedom but Christian ethics.

In the meantime the famine continues its terrible ravages, and the suffering in afflicted districts is intense. Whatever is to be done to manifest the Spirit of Christ and rescue these starving bodies and souls must be done now.

INDIA MOVING CHRISTWARD

THE unrest in India is a sign of life. Amid many obstacles and in spite of opposition, the ratio of Christians to non-Christians is increasing. The census of 1911 shows over 100 per cent. advance among

Christians in the last decade, as compared with less than 8 per cent. increase of the entire population. This phenomenal record speaks louder than any isolated revival. If this ratio continues we shall see a Christian India in less than 100 years. We believe that the ratio of increase will not be less, but greater, in the future. The census shows that Baptists have grown from 217,000 to 331,000, Anglicans have slowly increased from 306,000 to 332,000, Congregationalists have advanced from 37,000 to 134,000, Presbyterians from 43,000 to 164,000, and Methodists from 68,000 to 162,000. There are now in India 217,000 Lutherans, as compared with 154,000 in 1901. What do these figures mean? Nothing like this progress has ever been seen on such a large scale in Christian history. Mass movements account for the rapid advance in some States, but the growth of Christianity as a whole is the result of individual soul-winning by faithful workers. Evangelical Christians in India are working more and more together. They hold the same foundation truths, and their differences seem of slight importance in the presence of surrounding heathendom.

HOPEFUL SIGNS IN SOUTH AFRICA

ENCOURAGING news comes from missionaries in South Africa. One who has worked for 17 years in Kafraria reports a gracious work of the Holy Spirit in the hearts of native Christians. It is manifested by an increasing desire for personal holiness, by an intense concern for the salvation of relatives and friends, which leads to earnest prayer and to personal effort, and by a growing

spirit of liberality toward the cause of the Lord. Already two paid evangelists have been sent to other spheres, while two others assist the missionary in the work, beside 31 elders, deacons and preachers. A missionary in the eastern section of the Cape Province reports a deepening of the religious life among the women, while a missionary in Zululand speaks of an awakening with regard to self-help. The native Christians give gladly and more liberally than ever before.

All these missionaries seem to think that the "Ethiopian Movement" is losing power rapidly.

THE MEN'S CONSERVATION CONGRESS

AFTER a year of conventions and institutes, the Men and Religion Movement closed the first stage of its campaign with a congress in Carnegie Hall, New York, April 19th-24th. Admission was by ticket at \$5.00 each, but in spite of this about 1,000 men gathered daily to hear addresses and discuss the themes presented, and as many more took the opportunity to enter after the doors were thrown open to the public. Reports by the various commissions were printed in advance for distribution among delegates, and are in some cases valuable documents. These reports, corrected and enlarged, with bibliographies and libraries, are to be published later, and will form a basis for systematic study of evangelism, Bible study, missions, boys' work, social service, and Christian community extension.

The recommendations of the Congress are as follows: 1. That earnest

consideration be given to a more rapid unification and standardization of the Christian forces; 2, that larger attention be given to the extension of organized work among men and boys in the various denominations; 3, that the sixfold message (increased from five) of the movement, Boys' Work, Bible Study, Evangelism, Social Service, Community Extension and Missions be maintained as a working program of the special work for men and boys throughout the church; 4, that the organizations representing special work for men and boys be encouraged to magnify the institute features (*i.e.*, training for work); 5, that some method be developed that will keep in close relation the various organizations doing work for men and boys; 6, that fair representation and recognition be granted to all these organizations, whether local, state or national, where federations are being promoted.

The *spiritual results* of the conferences and congress will be the only things that will count. Follow up conferences are to be held this summer at Silver Bay, but only time can show the abiding results. The outcome will prove whether the social service advocated is really based on the Bible and is permeated with the spirit of Christ, and whether the evangelism advocated really means practical and permanent transformation of character and conduct. It rests with the men of the churches to prove whether they have been awakened to the value of *eternal* things, or if they have only been temporarily disturbed in their sleep. The only lasting results must come from obedience to the stirrings of the Spirit of God.

THE MISSIONARY OUTLOOK IN PERSIA

PERSIA finds itself to-day in the midst of political unrest and disturbed conditions, as perhaps never since Protestant missionaries entered.

The state of the country is decidedly bad at present. Bands of robbers infest it, and the central authority is apparently too weak to deal with them. Thus traveling has become quite dangerous for the missionaries, the government officials frequently being not at all ready to grant an escort to them. Therefore, evangelistic journeys of any length have to be at least limited. Medical missionary work has suffered from the insecurity of travel insofar as patients from a distance have been prevented from coming to the hospitals.

But, on the other hand, this very weakness of the central authority makes Persia more open to outside influences. The Bakhtiaris, during their lease of power, have signally failed to achieve anything. The ecclesiastical party is fast losing its prestige, which had been already severely shaken during recent years. There are many who would welcome any form of government which would give justice and security. Men are seeing the marvelous progress of Japan, seemingly caused by her adoption of Western ideals and methods. Already the new constitution, the parliament, and the branches of the public service are based upon European models. The exclusive spirit of former days has vanished. Persia is willing to learn from the once despised and hated West.

Thus, a more friendly and tolerant spirit toward Christianity prevails.

Friendlier relations between Mohammedans and Christians have been established, partly through Christians and Mohammedans being coemployees in government positions, but chiefly through missionary hospitals and schools and colporteurs. There is no mass movement toward Christianity, but the bonds of Islam are in some quarters and to some extent relaxed. Many are willing to come and talk with the missionary and hear about Christianity. Instead of a readiness to interfere, to hinder and oppose the work of the missionaries, there is a growing disposition to leave it alone. Here and there the patriotism of "Young Persia" may hinder, but, in a general way, the doors for Christian work of every kind are wide open, and additional workers, especially native workers, are urgently needed.

The Lord's Prayer Corrected

For the use of the man who doesn't believe in Missions

~~Our~~ Father Who art in Heaven,

~~Hallowed be Thy Name~~

~~Thy Kingdom come.~~

~~Thy Will be done on Earth~~

~~As it is in Heaven.~~

Give ^{me} ~~us~~ this day ^{my} ~~our~~ daily bread.

And forgive ^{me my} ~~us our~~ debts,

~~As we forgive our debtors.~~

And lead ^{me} ~~us~~ not into temptation,

But deliver ^{me} ~~us~~ from evil:

~~For Thine is the Kingdom,~~

~~And the power,~~

~~And the glory,~~

Forever. Amen.

The Zulus: Heathen and Christian



A ZULU TESTIMONY OF WHAT CHRISTIAN MISSIONS HAVE DONE FOR THE ZULUS

BY JOHN L. DUBE, OLANGE, NATAL, SOUTH AFRICA

Superintendent of the Zulu Christian Industrial Mission



LOSE your eyes and dream awhile. Go back in spirit, not into the dim-past ages, but one short century ago, to the days when our grandfathers were young. In imagination's arms let yourself be wafted over the blue seas to the sunny East, to the land of spices and palms, of savage adventure and Oriental romance. There, at the furthestmost limit of what is aptly called "The Dark Continent," you will reach the land's end, named first the Cape of Storms, then the Cape of Good Hope. Go northeastward a few hundred miles and your attention will be attracted to a bold, wood-clad headland. From the dense bush of that dark-green bluff are peering out at the

white-winged monsters sailing by, many pairs of wondering black eyes, wondering what dire evil this awful apparition may portend; for, save for some hapless shipwrecked mariner, never yet had the white-skinned invader put foot in their fair land. Among those wondering black eyes were the eyes of my ancestors—God bless them!—by white men called "savages," by me, "my fathers." This was the land of my birth, where for untold generations my ancestors had lived in arcadian peace and primitive simplicity.

At length the scene changes, and pale-skinned intruders are dotting the veldt and the forest with homesteads and dorps. They tell us the land is theirs, and they call it Zululand and Natal.

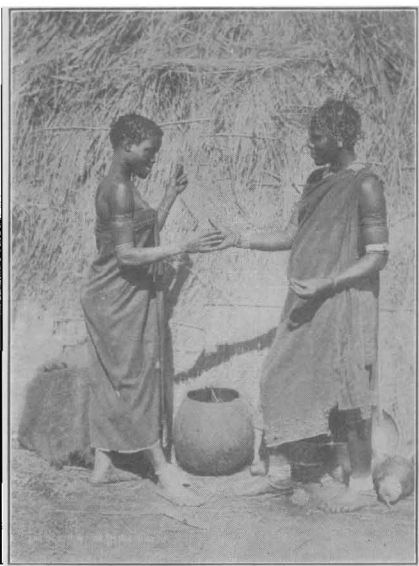
In this year 1912 the harbor of Durban, nestling there below that bush-clad bluff, is filled with a confusion of liners and rigging. But in the year 1812 the barks and the brigs of Britain and Holland, aye, and even of America, with their great white wings unfolded to the breeze, only smiled at us as they passed by, little reckoning of the universal misery and wailing that was even then transforming those green downs into a hell. It was about this year, 1812, when a fierce young warrior, named Shaka, since of world-wide fame, had assumed the government of a certain puny tribe called the Zulus, then dwelling in a district on the White Mfolosi River. Scarcely had he ascended his throne than this gory negroid, compeer of Cæsar and Genghis Khan, of Timur and Napoleon, with the martial genius of any of these and the combined cruelty of all, set forth to conquer the world. As far as his little world went, he did it. With assegai and fire he swept through the verdant dales and over the smiling plains, smothering all in one hideous pall of blood and black desolation. With 300 and more other clans, that, too, of my ema Padini, was routed from its homeland on the Tukela's banks, and like 300 and more other native potentates, Dube, its chief surviving prince (the present writer's grandfather), was driven to seek refuge in the Tukela bush. Here, homeless and famine-stricken for well-nigh seventeen years many of my tribe lived the life of hunted beasts, until at length the valiant Dube was hunted down and slain by Dingane, Shaka's successor on the Zulu throne.

Then the white man came, and with him national redemption—not an un-

mixed blessing (as indeed is true of most earthly blessings), yet bringing the inestimable gift of heaven's Good News, accompanied by much of this earth's foulness. How did the white man find us?

Let us go to one of the already sparsely appearing kraals; for, the danger passed, our fathers were rapidly emerging from the dark recesses of the friendly bush and were re-establishing themselves in the open sunshine. See there a circle of monster bee-hives planted on the plain. That is a kraal, and the beehives are the habitations of men. From two to ten such grass-huts placed in a ring and encircled by a fence of six-foot palisades, constitutes the home of a single family. We enter by the only opening and find ourselves in what might be a tiny African village, rather than the abode of a single family. Patches of children are playing in the dust by the huts. Sleek and sturdy mothers are bustling to and fro; while buxom damsels, by no means coy, pour from the huts eager to feast their curiosity on this strange phenomenon of a colorless man, with a red beard, and swathed in the pelts of animals unknown. Ultimately the paterfamilias himself appears and stands dignified and quiet at the further end of the kraal.

All are very airily attired, the women wearing at most a sort of highland kilt, while the men are content with only the sporran and a foot-square curtain behind. The scanty habiliments of the Zulu are manufactured in the somber brown and black of ox-hides. As for the maidens, the younger girls are attired in their own bronze-brown skin after the fashion of Venus of Milo;



A GREETING BETWEEN ZULU GIRLS

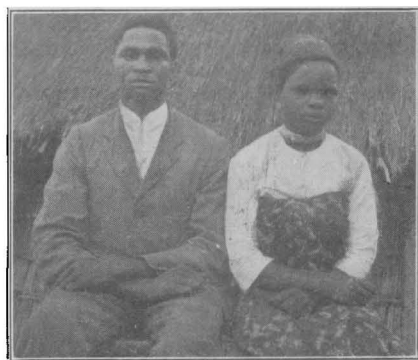
the elder damsels supplement this with a four-inch girdle of blackened vegetable fringe encircling their hips. Yet all are so artless and modest that never an indecent remark or a pur-ri-er thought seems to occur among them.

A cursory survey of this queer village reveals circles everywhere. The houses with their little arched doorways, are round, and they stand in a ring facing a circular cattlefold in the center. The whole is enclosed within a circular outer fence of round palisades. As we learn later, even the graves are rounded holes, and the corpses laid therein are themselves curled up and bound into a rounded bundle.

Go into the nearest hut and examine the simple, compact home of a single family. Altho the blue smoke is ascending in clouds to the sky, we see nothing of chimneys, windows, or doors—only what looks like a solid

hemispherical stack of well-bound hay. After describing another circle round it, we eventually discover a two-foot semi-circular aperture away down toward our feet. As none can walk into a Zulu's house, we settle down on our knees and crawl head-first into the internal darkness. For a moment we find ourselves blindly groping, but soon, as our eyes become accommodated to the subdued light, we discover that we are in what might be a rather confined dungeon twelve feet in circumference. The floor is of hard earth and the walls above are a dome-like cage of wattled sticks and grass, glossy as jet with the smoke of ages, and hung with festoons of soot. A log fire blazes away within a circular depression made in the center of the hut, and a varied assortment of black earthen pots, perched on stones, announce that the mid-day meal is in process of preparation. It is but a single room, this Zulu home, yet within its one wall all the family, mother and father, sons and daughters, live comfortably and content.

Evidently there is no embarrassment of worldly riches here, nor



A CHRISTIAN ZULU AND WIFE

worry with its cares. A score of cows with which to buy a couple of wives to hoe a maize or a sorghum plot form the height of the Zulu's ambition. Since he was born he has never ventured fifty miles from home, and has thought that at twice that distance he would reach the end of things and be in danger of falling off, so he keeps away. At any rate no earth that he knows of can offer any bliss in advance of a cow, a wife and a pot of beer. No distasteful moral law dogs him with its restraints and its responsibilities. No omnipotent God has he to fear—and none to love. He recognizes no need to serve nor need of prayer. All that he knows is that the spirits of his fathers somehow, somewhere, survive, and are to him either benevolent or mischievous as they feel inclined.

Thus were the Zulus 100 years ago, and thus are 95 per cent. of them to-day. From this you will see that there is still plenty of scope for missionary enterprise. One would scarcely expect such a backward state of affairs in a famous British Colony, resplendent with responsible government, railroads and magnificent town halls. Most people have imagined that such prehistoric folk have ceased to exist long prior to this twentieth century. Not so, for here in Natal we have a living sample of the old world still preserved as in a museum—or would I not better say, in a Zoo?

You must be careful not to conclude that nothing has been done by Great Britain and by Christian missionaries. Rather know that there is still more to be accomplished. God's emissaries have for full seventy years been busily and bravely attacking this

last citadel of heathendom. Zealous, self-denying, capable men, from America, from England, from Germany, from Norway, from Sweden, have been laboring like trojans, active as bees in making honey—Congregationalists, Wesleyans, Roman Catholics, Anglicans, Lutherans, Presbyterians. It takes long and heroic efforts to effect a breach into such a mighty fortress of barbarism and darkness. But the way seems getting clearer, the work seems lighter, progress seems quicker.

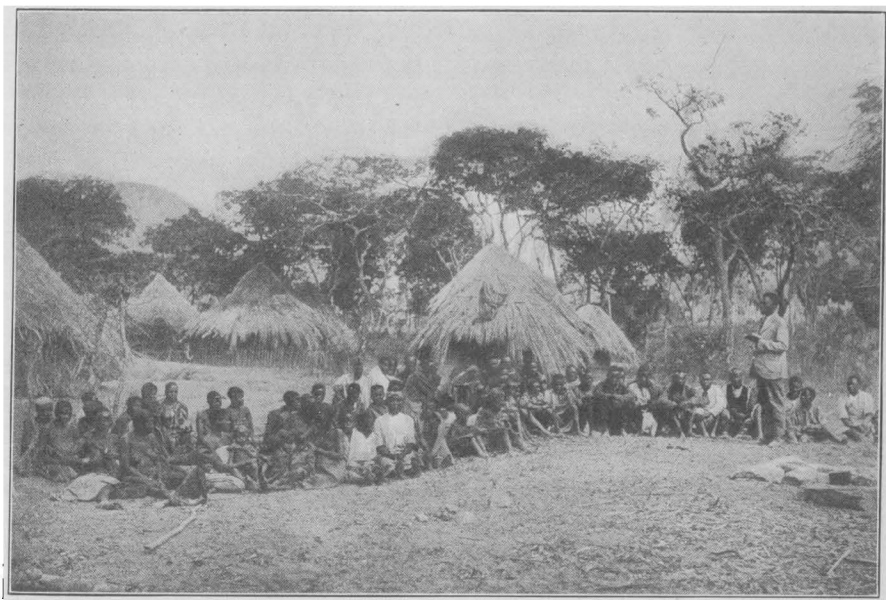
In the redemption of the heathen world first comes the trader with the enticement of his wares, then the missionary with his Bible, and finally the policeman with his big stick. All have come to the Zulu in orthodox succession. But the missionary has had the hardest fight; for his wares present on the face of them little that is fascinating for so confined and conservative a materialist as the Zulu, and his single weapon of Jesus' message to a people so devoid of religion and philosophy is not easily convincing. Nevertheless the leaven of grace is working and gradually permeating the whole, and the missionary has already accomplished a great work. All the Zulu has received of lasting good, all that he has received of mental enlightenment, all that he has received of social refinement, all that he has received of moral improvement, has been received from the hand of the missionary and from none other.

What have been the fruits of Christianity among my people? I should prefer that you ask, What are the fruits of the missionary's labors? In America and Europe you picture the missionary solely as a preacher. With

us he is that and much more. He is not only an ambassador of Christ, but the pioneer of civilization. His work can not be gaged by a survey confined to the propagation of the Gospel in our midst. Indeed, to tell what Christianity, pure and simple, has done for us is a tale not easy to tell; its fruits are locked up in every heart and appear not to men. Chris-

ity also offers the power with which to make progress. But to say what the net result of all this has been in the case of Zulu converts is as futile as to attempt the measurement of mind, or to appraise the joys of the Beatific Vision in terms of American dollars.

Nevertheless, there is and must be in the individual's life a certain visible



A NATIVE EVANGELIST PREACHING IN A KRAAL, NATAL

tianity is a thing not of this world, and not measurable by human standards. But Christianity has done this—it has brought us an ideal, the most beautiful this world has ever known. It has instilled the noblest of principles into our lives; has shown us how we should live, what we should live for, why life is worth living. It has furnished us with an unerring guide to all our actions, an inspiring motive to all our efforts, the sheet-anchor for all our hopes. Christian-

result of all these inward workings, and when this is taken in conjunction with those more material blessings of mental and social improvement with which the missionary has combined it, we find something tangible on which to form a judgment.

I have already given you a peep at the life in a heathen kraal. Now repair to a Christian home. Here we find everything simpler and more quiet. Here polygamy, with all its attendant sensualities and riot, has

given place to restraint of passions and a purer union. Here is but one house and one wife. The Christian man's love is now undivided and all his efforts are centered in one objective. The single house is no longer a stack of grass enclosing a dungeon of darkness, but a square-walled building, humble indeed, but airy and bright. In place of being obliged to crawl like animals on our knees into the heathen hut, we may enter erect as becomes the dignity of man, through swinging doors. We come not into a smoky darkness, but into a dwelling flooded with the light of glazed windows. In the kraal we found the whole family, old and young, male and female, huddled together night and day in the one small room; here we have a dwelling with separate rooms, so that parents and children and strangers may each enjoy some privacy. The air is not only light with sunshine; it is also pure and clean, for no cooking operations are performed herein, but in a special kitchen outside. In the heathen hut, whether for sitting or sleeping, we were accommodated on the floor; now we may sit more respectably on chairs, eat our meals from a table, and rest our weary bones on a raised bed.

At four or five o'clock in the morning, according to season—for the Zulu is an early riser—all are up. We hear a gentle murmur from within. Ah! it is the familiar sound, so sweet to us, but never heard in the heathen kraal. It is the hour of morning prayer, when husband and wife and little ones join their hearts and voices together in a fervent hymn of praise or hopeful supplication for protection and aid. Is not this some-

thing for which to be thankful? Is not this an advance on the life of the kraal o'er yonder, where girls and boys, women and men, crawl daily from their huts out into God's sunshine with never a thought of Him or an acknowledgment of His goodness?

Half a mile away, nestling amid a clump of trees on yonder hill, stands a tiny collection of European dwellings. It is the local missionary's compound. The sun being up, thither the little children from East and West, and South and North are wending their way to school. There the good man's wife or his daughter, or perchance some native assistant is waiting to welcome them and pour into their little minds some measure of useful knowledge.

The husband now goes out to his fields. Across the way the heathen wives, six in number, are laboriously breaking up the sod, clod by clod, with small iron hoes. The Christian, however, has his plow, and with his span of oxen turns over in a day as much of the food-producing soil as his neighbors can plow in a week. At the end of the season he has twelve sacks in his maize-crib, where they have six. Having but one family to feed in place of half a dozen, he can well afford to place half his produce on the market, while they suffer from a perennial dearth of food.

The Christian wife, when not with her husband in the fields, plies the useful sewing-machine, or prepares the frugal meal in the kitchen. Altho her assortment of food stuffs is monotonously small, she has learned to vary her dishes by a judicious use of seasoning, with tomatoes, or es-

chalots or other such condiments as the missionary has brought her, and even occasionally indulges in the luxury of a cup of tea and a piece of bread from the store.

In such ways as this, then, the missionary is driving heathenism and barbarism out of our people. When the happy day arrives that all my race shall have become converted and civilized, to him alone under God

not caused by witchcraft in the hands of an enemy; that charms and such rubbish have no power to heal; that most diseases are caused by an insanitary life, by excesses and other abuses of the body, and that with cleanliness and moderation and useful activity health may be generally secured? Who was it that taught us that a message could be conveyed by a piece of paper? Who was it that



A MISSION CHURCH IN ZULU LAND

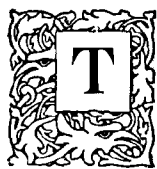
will it be the credit. Who was it that dragged us, almost against our will, from the abyss of ignorance and naked animalism? Who was it that left the comforts, the friends, the honors of his own homeland to come and crawl on his hands and knees into a Zulu hut that he might find us and bring us the good news of God, might raise us up, bind our sores, give us hope? Who was it that gave us a cleaner and more comfortable home-life? Who was it that taught us the benefits and decency of wearing suitable clothes? Who was it that taught us that every disease is

unlocked for us the fountain of knowledge by giving us the art of reading, thus bringing us into contact with the greatest minds of the earth? Who was it that brought us the knowledge of our high birthright, that we are not mere animals, but men and heirs of the Kingdom of Heaven? It was not the traveler, the merchant, the soldier or the statesman, but the missionary. Such are some of the great things that the missionaries of Christ have done for us; and to them, and to the God whom they represent is due our eternal gratitude.

POLITICS AND MISSIONS IN NORTH AFRICA *

BY PROF. HARLAN P. BEECH

Political Conditions



THESE are very vital in the missionary situation in North Africa. Here are approximately 17,000,000 of people who have within less than a century—the Moroccans in a slight way only since last November and the Tripolitans not yet—come under the control of France and Italy. What the conditions in the new territories of these two powers will be is still unknown, tho the report of the French Commission was expected daily when I left Tunis. Probably Morocco will be ruled much as is Tunisia; and as for Italy's new possession (?), her only official utterance echoes the attitude of France toward the natives, who constitute about 90 per cent. of the population of these countries. So far as religion and missions are concerned, this means protection of Moslems from any active propaganda to win them; it allows evangelistic work for Europeans, tho with restrictions; under certain conditions it permits school work for Jews, who by a special ruling are regarded as French citizens; and by a legal principle unknown to English law, it greatly hampers mission work by regarding a prisoner guilty until he has proved himself innocent. An incident occurring during my stay in Mauretania illustrates this obstacle. A Moslem youth who

had been baptized was twice kidnapped by his friends, and by means of a bicycle and an automobile he had been twice set at liberty. In February a renegade convert had called upon my friend as a spy, and finding the lad at home, enticed him outside the door, where French officers in league with the Moslems captured him and sent him to prison charged with an impossible crime—of which he will find it hard to prove himself guiltless against a mass of sunburned testimony. One of the further weaknesses of the political situation is that the missionaries are unable to ascertain the exact legal status under which they labor and live. In despair at what I deemed their ignorance, I went to our Consulate and there learned that North Africa was governed very largely by the personal rulings of governors and other officials, and that there was no definite code. Hence it happens that a lenient governor will wink at mission work, while another may be so strict in his personal views as to the interests of the State—which too often means the wishes of Moslems—that in the words of two missionaries, "There is no work which we can do for Christ which is legal here, and any day we may be arrested and commanded to leave the city within twenty-four hours."

There is another phase of the political situation which is very interest-

* In this brief survey Egypt is not included, and for practical missionary purposes Tripoli, being in a state of siege, needs no mention. From Tripoli on the east to Mogador on the extreme west, the countries of Tripoli, Tunisia, Algeria and Morocco are illumined by the varied lights emanating from 37 stations under the care of 27 societies and independent groups of Christians. The workers, according to the *Prayer Cycle for North Africa*, 1912, number 245, of whom 81 are men, 55 are wives, and the remainder are single women or widows, 109 in number. This does not include unnamed helpers of various grades, tho it should be said that the roll of such assistants is lamentably small—the ratio to the foreign workers being less than one to five according to statistics of the Edinburgh Conference, dated December 31, 1908.—H. P. B.

ing to an American. Almost the entire body of missionaries is from Europe, a large majority being British subjects. Absurd as it seems, it is nevertheless firmly believed by the people, and by the lower officials most likely, that these British workers are spies of their Government, and they are correspondingly hated. A German missionary with whom I talked was practically ruled out of an important district because of his nationality. This constitutes so nearly an *impasse* that a number of British missionaries argue that the only way out is for the Methodist Church, which has recently responded to the invitation of the North Africa Mission and taken over much of the work and some of the strongest workers of that mission, to send in a large force of American missionaries. These being from a nation which has no possible ulterior good to gain by their presence, and being *personæ gratae* to France, could accomplish much which seems impossible for the present European contingent. Another suggestion is even more likely to relieve the political obstacle to missions, namely, that a French force be enlisted in North Africa's behalf. This is hardly practicable; for, while many of the demands mentioned below might thus be met, as well as the political preference, Protestant France already bears more than her share of missionary burdens, when the number and poverty of the average membership is considered. It seems probable that the American Methodists at least will come in as a financial aid to French laborers whom they will enroll on their staff—a plan made the more possible because of Methodist missionaries already laboring in France

who might seek out the men and women needed in North Africa.

Religious Obstacles

They are mainly due to the two leading religions which confront Protestant missionaries in Mauretania. The most serious opponents of missions are the Moslems. Numbering some 15,500,000 in the countries considered, they are numerically overwhelming. Two races must be reckoned with, the Arabs and the Berbers, names which are here used in an inclusive way. While the Arabs are in the minority, they hold more rigidly to their faith than the more or less hybrid Moslems, the Berbers. It is among the former that the missionary order of the Senussi are found, who are commonly reported as at present giving themselves to the crusade against "infidel" Italy's invading hosts. The rank and file of the Arabs are perhaps stronger than the Berbers, excepting the Kabyles. Multitudes of them inhabit the Soufs where with infinite labor they excavate gypsum, sometimes as deeply as twenty-five feet, that they may plant their palms in the aquiferous sands—a strenuous life which produces men of strenuous convictions also. Other Arabs are nomads and hence difficult to reach with a continuous and institutional work. Others still, more hopeful, are devoted to agriculture, and revere the maker of the plow, as they outlaw the man who steals agricultural implements. Converts from among the Arabs are almost unknown in North Africa.

The Berbers are scarcely more than nominal Moslems. This was originally implied in their name, given by the Arabs to signify that they spoke a

language which could not be understood—the barbarian in etymology and in common estimation of the old Greek world. One branch of the Berbers is peculiarly open and worthy of consideration, the Kabyles, from whom some strong converts have been won, tho only by the hardest work and the most assiduous cultivation. Sir R. L. Playfair regards them as an amalgamation of Berber and the débris of ancient Greek and Roman colonies; and the cross tattooed on the forehead suggested to me the admixture of Donatists and Arians whom persecution drove into fellowship with the Arabs. Dr. Frease, superintendent of the Methodist work, says of the Berbers: "Not only in numbers but also in vigor and in steadiness the Berber is the backbone of the population. The Arab may be unable to resist the advance of civilization; there appears to be no reason to doubt that the Berber will respond readily to it and to the Gospel, and continue to hold such parts of the country as are unsuited to Europeans and even compete with them elsewhere along many lines. The Berber is the key to the Moslem problem. Before the Mohammedan conquest many of them were nominally at least Christians. They are said cordially to hate Arabs. They never have been Moslems as are the Arabs, whose faith is a matter of race pride and tradition, as well as of religious conviction.

Outward evidences of Moslem religiosity do not flaunt themselves before your face in North Africa. In Kairouan, which is one of the ancient and most famous of their holy places, its most sacred mosque may be entered by infidels. Yet Arab and Ber-

ber alike present an almost impregnable wall against the Gospel. I did not see a single square inch of Miss Trotter's front door which did not bear the dent of stones thrown in Moslem hatred because a group of English ladies had taken up their self-denying residence in the Arab quarter of Algiers. Even in the most open village of Great Kabylia, Djemâa Sahridj, high up in the Algerian Alps, persecution is the lot of the convert; and only the persistent love of missionaries who have held their position for almost thirty years, has won the tiny handful who have obeyed the Gospel.

The other religion of missionary importance is Romanism. There are in these four countries well over a million Europeans, France being in the lead, with the Spaniards second, tho in Tunisia Italians predominate among foreigners. While Jews number some 330,000, and tho the most perfect piece of Protestant work which I visited was the London Jews' Society's school of 250 in Tunis, they do not need to be counted among the opposition, as Romanists must be. Coming from lands where Catholicism has only an external hold on men, especially those from France who are likely to be bitter against a deposed religion, Romanists are apt to be without any definite religious convictions. Except for the sermons of a liberal priest in Algiers who draws a congregation of a thousand men every Sunday to hear discussions of modern subjects, I could not discover much beyond magic in the churches of North Africa—the land of Cyprian, Tertullian and Augustine, as well as of martyrs innumerable. Yet the priesthood is alive to the encroach-

ments of Protestantism and tries to meet the situation by interference and varied opposition, including the imitation of Protestant missionary methods. A further difficulty, seen among Romanists but also among almost all the immigrants from Europe irrespective of religion, is the extremely materialistic attitude of men. The development of a new region, which is being found to possess minerals of value, has created a feverish desire to get wealth, or at least a competency impossible on the northern shore of the Mediterranean. This makes them deaf to the spiritual claims of Christianity and disregardful of the ministrations of the Church. Infidelity is more likely to result than anything else, unless in some way the attention can be arrested by a form of Christianity which manifests its power in actual living and in altruistic efforts for the spiritually destitute. Superintendent Frease said at the annual meeting of the Methodists at Tunis, in February last: "Perhaps the two most difficult problems confronting evangelical Christendom are those of effectively reaching the Latin races and the Moslems. These are very different sections of the human family and appear to be the least responsive of all to the preaching of the Gospel; indeed, they may almost be said to have resisted it *en masse*. In the current number of the *Methodist Review* Bishop Burt, in an article which should arouse the Church, says: 'There is no part of the world that needs the Gospel more than these Latin countries. . . . Where Romanism has been dominant, there you will find, in proportion to the absoluteness and time of its sway, ignorance, idolatry, and human degrada-

tion. . . . Therefore thinking men and women in these lands are being driven into infidelity; indeed, most of them are already there, while the ignorant are still deceived . . . and they are immersed in idolatry.' It is impossible to exaggerate the need of evangelization, or to overestimate the effect it would have on the whole missionary situation of Africa."

Missionary Methods

What are the methods employed by missionaries facing such complicated obstacles as are found in North Africa? Not always those which they desire to follow, for French laws—and doubtless Italian law in the future—permit only a few lines of effort, while they forbid or seriously circumscribe others more promising in results. Thus schools are impossible except when conducted by French citizens, or else when they are for the benefit of foreigners. This means the training of assistants privately, much as ministers were trained in the United States until a century ago. It has its advantages, and the small group system, which is also followed, likewise permits greater study of the individual and his abilities. The tremendous leverage gained through Christian boarding- and day-schools is lacking, however. An attempt is being made to establish hostels in which pupils and students in government schools live and are cared for spiritually and socially. This promises well. While children can not be gathered in day-schools, I saw in the heart of the Arab quarter in Algiers a company of 50 Arab girls, so full of life that an attendant, tho armed with a long rod duly brought down on their heads when too mischievous,

could hardly keep their attention for a Christian talk. Smaller groups are perhaps more useful as mediums of teaching hymns and the rudiments of Christian truth.

Medical work, so indispensable in Moslem missions, is also greatly circumscribed. If French citizens holding a doctor's diploma could be secured, medical work would be possible, and this is now the thing aimed at. Meanwhile medicines may be dispensed to friends by those who are not practitioners, tho they can not be sold. I found one village where a missionary with only a year's training had ministered to as many as 6,000 annually, but that was exceptional. Used under the handicaps mentioned, and in one case through a friendly French physician who donated his services, medicine has proved that Mauretania is no exception and that hospitals as well as dispensaries are a desideratum of the future.

Even evangelization is almost an impossibility for Moslems. The law opposes it, Moslem fanaticism is inflamed by it. What then? Law does not forbid Moslems from visiting the homes of missionaries, particularly for social reasons. Hence one finds what might be called churches and social settlements in missionary homes. Some of the workers hold open house five nights in the week; and I have seen in these groups, which may number as many as fifty, the advantage of the legal prohibition of large assemblies. Gathered as friends, with games, conversation, refreshments and closing religious exercises, these men are exposed to the contagion of Christian friendship and occasionally yield. It is also allowable for these friendly groups to hold dis-

cussions, and Moslems revel in just this exercise, especially if there happens to be among them students from the Moslem theological seminaries—such as I have seen at Mr. Purdon's, whose house is hard by the school of the famous Mosque of the Olive Tree at Tunis. Then one often witnesses in the words of a Moslem convert who used to be muezzin crier of a famous Tunis mosque, "the fanaticism breaking forth in their eyes like sparks." It is sometimes necessary, so an Irish friend of mine believes, to use brawn to expel Moslems who outrageously defame both the missionary and his Christ. Another worker, exiled from the Kongo to Tunis, holds an opposite view and does not so much as twirl his mustache under such attacks. Village visiting is also allowed, tho it has its risks and is always limited as to publicity. In general it may be added that every sort of Christian friendliness is used, mostly with individuals and small groups.

But what of the harvestings, or rather the gleanings, from these arid fields? It is undisguisedly discouraging work. The Edinburgh Conference Atlas reported all told at the close of 1908 only 184 communicants, and doubtless a very small portion of these were from Mohammedanism. Even when such converts are won, they are subject to so fiery a trial of faith, that it is not surprizing that a considerable percentage yield as did Peter. Yet there is better ground of hope for the future. Hitherto and until the coming of American Methodistism at the invitation of missionaries on the field who realized the lack, there was no organized church for Moslems, and practically none for

converts from Rome. The singular constitution of the missionary body, made up of Plymouth brethren, women largely securing their own support, independent workers, and the beginnings of other missions which had not yet reached the church stage, had made the convert feel his isolation with no organization to minister regularly to his spiritual needs, and no extended fellowship to strengthen him in times of trial. Now there are churches, and soon in the great centers there will be object lessons of ecclesiastical efficiency and strength. Another equally serious defect is in a fair way to be remedied, namely the lack of native workers of adequate training. This is actually and systematically being done in Algiers, Tunis, and less definitely in other centers. Moreover, Italy has in hand and in mind the preparation of workers for the Italians in North Africa. When in Rome I learned enough of the plans of the Northern Methodists and the Southern Baptist Convention to make it evident that not only a present need would thus be met, but that it would also furnish a suggestion worthy of following in France and Spain where American societies are laboring. Moslem workers for some time to come will find their task extremely difficult, but if well trained and wisely located they can probably be very useful.

Is It Worth While?

No; if the number of converts and the many items of the missionary program in North Africa are compared with the returns from productive fields like Korea, certain Indian fields, and Uganda, or mission work in Kamerun and the region west of Lake

Nyasa. But there are other criteria by which one should judge of the situation. Missionaries of the Protestant churches in these countries have not yet been on the field a generation; they have been a disorganized collection of units, with no common policy; relatively few of them have been men, and a very small proportion of these few have been ordained; translational and book work have been largely neglected, or else material was used which was produced in Egypt or Syria, and hence was partially unintelligible. Yet these same workers were and are Christians of the deepest consecration and kindliness. Their lives have been eloquent witnesses to the truth and of the saving power of Jesus. These items can not be put into statistical tables, but they are vastly important assets in missions.

The work is worth while in its relation to the African Moslem menace. North Africa is the supply center for the northern lobe of the continent in the Moslem propaganda. Why not divert their energies to the home base and so leaven that center that opinions may gradually change? France and Italy are not less favorable to Protestant missions than Britain in certain parts of Northern Nigeria, and Moslems are not as likely to suffer death on conversion in North Africa as in the Egyptian Sudan. Moreover, within a few years at latest one or more trunk lines will cross the desert on their southward way—a recent issue of *The London Times* said—to reach eventually the Bonanzas of Katanga in southern Kongo State. Not only France and Italy, but Germany as well, are interested in these plans for development.

As St. Paul did not deem his years in Ephesus wasted since the Word of God might thus be spread by caravans throughout all Asia Minor, so reaching North Africa Moslems even superficially may prepare the way for winning the Sudan and more southern sections of Africa.

It is worth while, if the policy is changed, so that greater emphasis is laid upon work for Europeans, in the same way and for the same reasons that the work of the American Board in Turkey for Armenians and of the United Presbyterians for Copts in Egypt has been most helpful. Neither board prefers work for Oriental Christians; they would rather win Moslems. But in each case an indirect work has been done for the Moslem world of the utmost value to those nations. New Turkey owes much to Protestant missions, and so does New Egypt. Meanwhile thousands of Copts and Armenians have become evangelical Christians and the ancient churches have been revived and blest. Even so, Catholic Italy, Spain and France may be largely blest by the sight of real Christian living in the lands south of the Mediterranean. It can not fail

to stimulate evangelical piety and Christian activity in the European homelands.

It is worth while, for these four countries are woefully needy. Fifteen millions are dependent upon Protestant ministrations to bring to them a knowledge of saving truth, a true family life, mental enlightenment, new industrial ideas and ideals, and a Christian brotherliness founded upon the doctrine of the Divine Fatherhood to which Islam is a stranger. Less than a century ago Romanists brought from Italy the right arm of Augustine—the arm with which he wrote his “Confessions” and “The City of God”—back to Bône, the ancient Hippo. To-day it is well worth while for Protestantism to bring back to that ancient seat of Christianity the strong right arms, the trained minds and the consecrated hearts of a multitude of faithful believers in and witnesses of the uniqueness and supremacy of our Prophet Priest and King, who would also be the accepted Sidna Aissa, the “Lord Jesus,” of Moslem and Romanist alike. It is worth while because Jesus Christ said nineteen centuries “go ye,” and He has not yet seen of the travail of His soul and been satisfied.



THE BIG DRUM OF THE MENGU CATHEDRAL,
UGANDA, AFRICA

MISSIONS AND OMISSIONS

BY AMOS R. WELLS, TREMONT TEMPLE, BOSTON
Editorial Secretary of the United Society of Christian Endeavor



WELL remember the amusing way in which Professor Palmer, of Harvard, in a course of lectures on the operations of the mind, described the process of getting up in the morning.

You lie there, drowsy and comfortable. The bed is warm and the outer air is cold. The recumbent position is grateful. Your muscles purr in content. And yet you have an uneasy sense that you ought to rise. Yes, it must be almost breakfast time. The rising-bell rang a long, long time ago. But—and you lose the chain of thought. With a start you awake again, a sunbeam falling on your eyelid. Yes, you certainly ought to be up. You have a hard day's work before you. There is Jones you must see first about the new hardwood floor. Then you must try to collect the bill that Smith owes you. Then you must—and a cat-nap has the rest of the list. Once more you awake, very gradually. How comfortable a bed is, anyway! What's the hurry? Why not take another little nap? Why—and you find yourself out of bed, and putting on your clothes!

Just what did it, you do not know; no one ever knows. At one instant you did not will to rise, and at the next instant you did: that is all the wisest man can tell you about it. But the fact of your rising is apparent, and that makes all the difference in the world.

I have met in my Christian Endeavor work an unusually large number of missionaries, of practically all

denominations and from all the great mission fields and most of the small ones. Many of these I know very well, and count among my personal friends. They are glorious men and women, no nobler anywhere. They are men and women of intelligence, of executive force, of piety, and of devotion.

But I know just as many bright, forcible, spiritual and consecrated Christians in other walks of life—among teachers, let me say, or physicians, or merchants, or editors. The missionary world has perhaps no larger share of them than any other section of our Christian forces.

What is the difference, then, between these missionaries and the teachers, doctors, editors, that have remained at home? What is the missionary's glory and crown?

Simply that inexplicable exercise of the will: he has got up! He has risen from his bed of religious ease. He has said "Yes" to the Master's reveille. He is on his feet instead of his back, and he is about his Father's business!

It would be very easy, for every missionary, to lay a hand upon another man or woman that possesses, seemingly, every missionary qualification. These non-missionaries, are consecrated, able, earnest, resourceful; and to them also the missionary call has come. They have every missionary essential—except that of being missionaries.

Our definition of missionaries is broader than it once was. I know a foreign missionary who has always, I believe, lived in Boston. He has taken no course in a theological seminary

and has never been ordained. Indeed, he has always been a Boston merchant. And yet he is one of the most efficient and glorious foreign missionaries, for he has dedicated his life to that great cause, and in its interest he has spent and been spent for many years.

Taking, then, the broad definition, a missionary is one that hears the call of Jesus Christ for the saving of the world and obeys the call. In obeying it, he may stay at home or go abroad, be a preacher or a layman, give money or time or thought or all three—it does not matter, so long as he obeys.

Missions or omissions—the difference is simply this of obedience. And that is just the difference between getting up and lying still; it is a matter simply of doing what we know we ought to do, or failing to do it.

Of course the omission folks are doing many other good things. They are doing so many good things that they forget they are not doing the best thing. That is the insidious danger of all sins of omission.

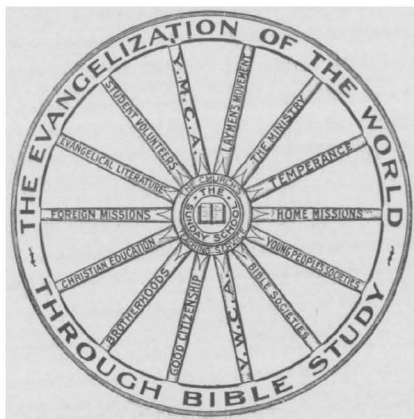
They are passing the contribution-box, and superintending the Sunday-school, and singing in the choir, and

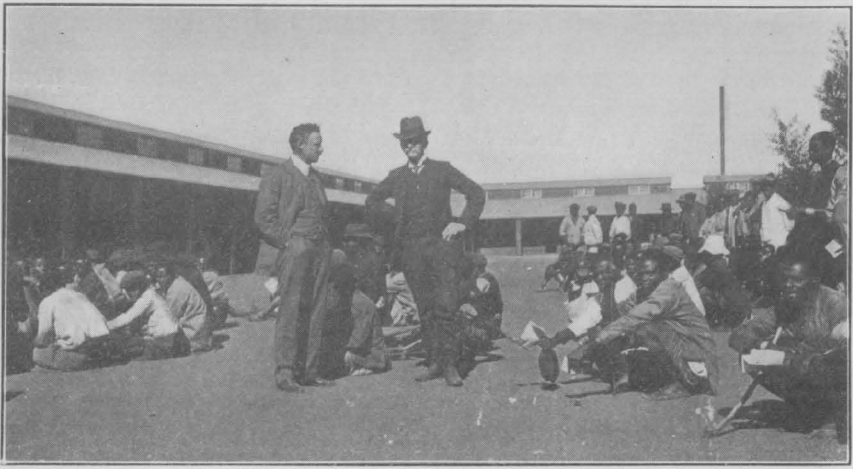
speaking in prayer-meeting, and visiting the sick, and editing religious papers—all good things to do; nay, the best things to do if the Call sends us to do them. All very easy and lamentable substitutes for the Great Surrender, if the Call does not send us to do them.

Life is almost absurdly simple. The hand of death brushes away all of its fancied complications. There is only one question then, "Have I done what Christ wanted *me* to do?"

The only omissions that will trouble us in that time of clear seeing will be those of disobedience. Omissions of money-getting, of fame-getting, of ease-getting, of friend-getting, even, will be disregarded then. Omissions of obedience—in them are the weeping and the gnashing of teeth.

But the missionaries! the souls that have dared to find their pleasure in the pleasing of Christ, and their power in the service of Christ, and their fame in the approval of Christ, and their wealth in the sacrifice for Christ—these will have no omissions to torture their consciences, but they will see their lives beautifully entire, shining like pearls in the sunshine of God's benediction.





MR. A. W. BAKER AT THE COMPOUND OF THE NATIVE LABOR ASSOCIATION, SOUTH AFRICA

AMONG THE GOLD DIGGERS IN SOUTH AFRICA MISSION WORK IN THE GOLDFIELDS OF THE WITWATERSRAND, TRANSVAAL, SOUTH AFRICA

BY A. W. BAKER, SOUTH AFRICA, CARE PRINCIPAL BOOKER T. WASHINGTON,
TUSKEGEE, ALABAMA
Director of the South African Compounds Mission



THE Witwatersrand (White Water's Range) is a district in the Transvaal, about 1,000 miles from Cape Town, 500 from Durban, and 380 from Lourenço, Marques, the three principal ports of South Africa, its center being the city of Johannesburg, which is connected with these three ports by rail. Imagine a huge wheel, the tire or circumference of which includes all South Africa, and part of Central Africa as far as Lake Nyasa. The hub represents Johannesburg, and the spokes are the roads from all points leading to the Rand. People those spokes with myriads, like black ants, thronging constantly to and fro, and dropping off the spokes at every few miles. These myriads are the natives of some 40 tribes thronging the gold

mines and passing to and fro all the year. Or picture to yourself Johannesburg as the heart of South Africa, drawing into itself all the best blood of all her native tribes, and then pumping it back into all the veins and brains and customs of her social life; and this will give some idea of the tremendous importance of this magnificent center of work. Some one has said, awfully but truly, "they come to us *savages*, and they leave us *devils*." Thank God, "the Gospel is still the power of God unto salvation to every one that believeth" and still possesses life-giving power. Its healing, cleansing, enlightening and uplifting influences have been carried forth to every part of that great circumference.

The gold mines at this center first began to attract native laborers in or about the year 1887, and rapidly ex-

tended until at the present time they cover some 60 miles from east to west. Along this line, at intervals of a few hundred yards, are dotted the compounds. These are great square enclosures in which the natives of the various tribes are housed in rooms, containing from 10 to 50 men. The number in any given compound varies from 1,000 to 6,000. The largest proportion of these laborers are recruited by agents of labor associations, of which the most important is the Witwatersrand Native Labor Association. These gather the workers into compounds in their own territories, and feed, clothe and transport them to a central compound at the Rand, from whence they are distributed in batches to the various mines connected with the association. They receive wages ranging from \$10 to \$15 monthly, and their food. Some, by displaying exceptional mechanical ability and trustworthiness, earn as much as \$25. They serve in gangs under white bosses, and these usually appoint one of the natives as boss-boy. They work on shifts, day and night, alternating every week. These shifts differ in different mines; on some they last eight hours, on others nine, or even twelve in exceptional cases.

When off shift their time is their own, and is devoted to all kinds of pursuits, preparing their food, mending clothes, making necklets, bracelets, or other ornaments for sale, dancing, visiting friends in adjacent compounds in the same labor district, or in sleep. To visit any other labor district a special pass is required from the compound manager, and there are stated days and hours when these passes are issued free of

charge. Each mine or group of mines has a native hospital with a white overseer and native helpers. This hospital is visited daily by a physician, and medicines and attention are given free of charge to patients.

With the exception of some 5 per cent., who are employed on necessary labor, the workers are free from midnight on Saturday until Monday morning, a great number being free from 6 P.M. on Saturday. This is the period in which the illicit liquor-dealer plies his hellish traffic and makes such immense profits that imprisonment (without the option of a fine) for six months for a first offense, and for twelve months on conviction for the second time appears to have no terrors for him. There is a regiment of from 800 to 1,000 illicit rum-sellers, mostly whites, in gaol all the time. We believe that this is entirely due to the suicidal policy of relaxing the prohibition law and permitting employers to give what is called "kafir beer," brewed from corn with a small percentage of alcohol, to their natives as a preventative against scurvy. The craving is awakened in those who have not become alcoholized, and stimulated in those who have, and then the victim *must* satisfy it.

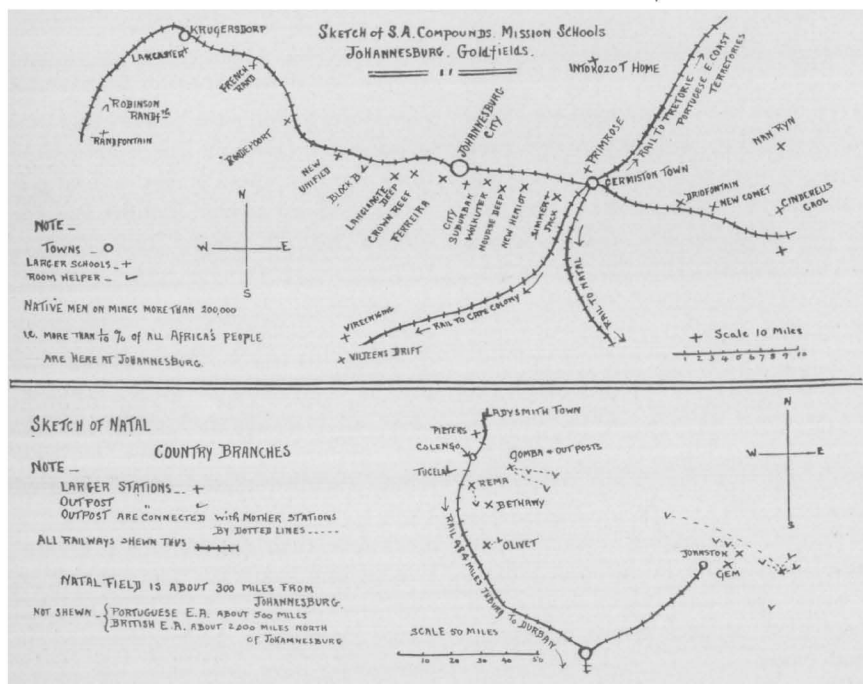
With but few exceptions the compounds and hospitals are open to the ministrations of the Christian worker at any time on Sunday; and it would be hard to find a finer vantage-ground for preaching the Gospel in any part of the world. The very finest youth and manhood of all the South African tribes, ranging from 15 to 50 years of age, are here assembled within reach of the Gospel, and

in any one compound members of many tribes may be found, and as many as 15 tribes may be represented in one compound. On one occasion 13 men who knelt with us as penitents in the ring, represented no less than 10 African tribes. On January 28, 1911, we baptized 26 converts, comprizing members of seven tribes.

When the evangelist addresses one

do not stay longer before returning home, approximately half a million of men visit and work on these fields in the course of three years.

There are also a considerable number of unmarried native girls in domestic service who are subjected to very severe temptation from white as well as black men. Some special work should be immediately undertaken for these girls. The locations



group of natives in any of the mine compounds he may be preaching in that one service to men who will carry the Gospel to half a dozen different parts of Africa. The reader will note that the number now employed in the mines and towns along the Rand approximates 300,000, and these are constantly going and coming, and as the period of enlistment is for one year, and the great majority

adjoining some mine compounds and the towns are also occupied by a considerable number of colored women who are living lives of shame. The marriage laws of the Transvaal in relation to the native peoples are a scandal to humanity, and provocative of the most flagrant immorality. The man whose wife proves unfaithful to him has no redress against her or her paramour. When taxation is being

imposed the native woman is reckoned to be the wife of the man who has taken her as such according to native law and custom, but the courts of law refuse to recognize the relationship as that of man and wife.

Yielding to a very distinct call from God, the writer, in the year 1895, relinquished the practise of the law in Pretoria, and in February, 1896, commenced work in the city and suburban compound at Johannesburg. He was soon joined by Mr. Angus Black, and then by Mr. Mabile, and later by Mr. Rivett and others from time to time, and later, during a trip to Australia in 1899, the constitution of the mission was framed on interdenominational lines, and it was called the South African Compounds Mission. A central council was formed in Melbourne, and committees formed in several other centers in Australia, New Zealand and Tasmania. During the period of the war, Mr. L. A. Swanson remained in Johannesburg and did excellent work, of which the fruits were manifest as soon as peace was restored. Abstinence from alcohol and from tobacco in all its forms, open confession of sin and restitution were made conditions of membership. The great majority of the natives at that time came from Portuguese possessions in the southeast. Our principal object was not to educate, but to evangelize; that is, not to give higher education to a select few, but to equip every convert with an elementary knowledge of the Word of God and the doctrines of grace, and to send him back as an evangelist to his people. We, therefore, determined not to teach English or other foreign languages, but to teach them

to read the Word of God in their mother tongue, and to be able to write, so as to keep in touch with us.

When the work was first begun there was a very strong prejudice against the preaching of the Gospel to Kafirs, and a still stronger one against any form of education. As we considered it essential to have our halls right alongside of the compounds, and all this land was under the control of the Gold Mining Companies, whose managers and compound managers were in many cases bitterly hostile, it was a work of some difficulty to get sites, or even to obtain admission to the compounds, but gradually the way opened, until now with but very few exceptions, the compounds are open to Christian workers of every denomination. Carrying a baby organ upon his shoulder, the writer began the work in the City and Suburban Compound, where, by kind permission of the directors, he had built a hall 40 by 20 feet, with two rooms attached for a native evangelist, and a small cotage for himself.

From that small beginning in February, 1896, the work has extended until we now have 21 halls along the Reef, each of which has its native teacher-evangelist, himself a convert of the mission, and supported by the free-will offerings of his congregation. Converts are taught that they ought to give at least one-tenth of their income to the Lord, but no pressure is exerted. Each congregation elects its own treasurer, who collects the tithes and the free-will offerings on the Lord's Day, and puts them into his bag. From this bag the teacher receives from £2 to £3 monthly if there be funds sufficient.

monium we soon have a group of 100, perhaps 200, heathen around us. They are very musical and quickly pick up a chorus. A hymn is sung—two short testimonies are given by converts, in different dialects; I follow with a Gospel address, and then make a strong personal appeal for decision for Christ. Down we all go on our knees. This is the signal for 20 or 30 to scamper off laughing loudly, while others saunter past, making jocular, and often uncomplimentary, remarks. A chorus is sung, "Come to Jesus, Come to Jesus, Come to Jesus Just Now." Then one creeps out and then another, and yet one more, and kneel before the preacher, who, laying his hand on each head in turn, says, "Now, just tell the Lord what you want Him to do for you." After each seeker has offered his broken prayer, all three follow in a prayer for pardon and for cleansing and for the Holy Spirit. The Christians now gather round and shake hands with the penitents, inviting them to the nearest school, their names are taken, and very often this becomes the first step in a life that is subsequently signally owned of God in the redemption of others. We move off and hold similar services in different parts of this large compound. Then we go on to the Witwatersrand Native Labor Association's distributing compound. Native recruits crowd into one of the large airy rooms, climb up on to the sleeping-galleries, squat upon the floor, fill up every available space, and crowd around the door. In this audience of 600 or 700 there are representatives of perhaps 15 or 20 tribes, from as far north as Lake Nyasa to the southernmost point of Africa, and

from Quilimane in the east to Damaraland on the west; and among our converts are men who are ready to witness for Christ in almost any of these languages.

Thus, on every Lord's Day 21 groups of living witnesses to the power of the Gospel of Christ are busy from one end of the Rand to the other, sowing the seed of the Kingdom and reaping as they sow. This training fits them for evangelistic work in their own homes, and the truth is prest upon them that they are saved to save others. So effectively has the Holy Spirit used these simple witnesses that in one district of Portuguese Gazaland alone our converts have opened some 40 schools and preaching-places, and are carrying on the work of teaching and preaching without remuneration; and on three pastoral visits it has been my joyous privilege to baptize respectively 160, 121, and 65 of their converts.

In Natal also, our converts have evangelized extensive districts, and have several churches and many outstations. There is scarcely a district in South Africa where converts of this mission are not at work in connection with various other missionary societies. We have had the glad privilege of baptizing 3,017 converts, representing 30 tribes; and many redeemed ones have gone triumphantly into the presence of the King.

There are many compounds which are scarcely touched, and not one that is adequately and thoroughly evangelized. We need Spirit-filled leaders to take up and systematize and organize the work in this grand strategic center of evangelism for Africa. May God anoint and send them forth.

CHRISTIANITY IN CEYLON:

THE OPPORTUNITY AND OUTLOOK

BY A. G. FRASER, KANDY, CEYLON



CEYLON is comparatively rarely heard of in missionary magazines. It is a very small island and contains only a little over four million of a population. That, however, is perhaps its greatest asset from the missionary point of view. It is so near India, and so many of the prevailing conditions in India are represented there that, being within small and manageable compass, it affords, perhaps, the best position in the whole continent for studying by experiment the problem of Indian missions. It is through small nations that the world has been chiefly influenced, through nations which were so small that they could isolate their problems and see the whole of the forces at work at any one moment, and more or less estimate their action. It was no accident that made Jehovah isolate for Himself a tiny people. Immense emphasis was laid on the isolation, altho the ultimate object of that very isolation was all the nations of the earth. Through that people came the revelation of God to the world, and Jesus Christ, our Savior. Through another tiny people, the Greeks, for the greater part of their history also isolated, came our most penetrating philosophy and most fruitful language; through a third small people came ultimately the foundations of all our law, and the elements of our rule and discipline, through the citizens of Rome. Later we find it was a small and isolated island which, because of its very isolation, was able to build up a constitutional government and

teach the principles of constitutional liberty to the neighboring continent of Europe. It is an island similarly placed which first has realized, then taught to Asia the lesson of Asiatic self-consciousness and of how to learn and adapt the knowledge of Western Europe.

Dr. Mott has described Ceylon as "the Key of India," and the more one sees of the work there, the more one realizes that it is not merely a happy phrase, but that it contains a large truth. The races in Ceylon are of the same type as those in India, the Singhalese being descended from the Aryans of North Central India and the Tamils being the same race as the Dravidians who inhabit the South. The religions of Ceylon are Buddhism, Hinduism and Moham-medanism. Christianity has, however, been longer in Ceylon than in India. Ceylon, as an island, and on the highway to the Far East, has been much more open to European influence than India, and is, therefore, considerably further advanced than India in its knowledge of things Western and of Christianity. Nearly 10 per cent. of the population are Christian, by far the larger proportion of them being Roman Catholics.

The Missionary Task

When one considers the size of India one realizes the advantage of having a bit of it, so to speak, isolated, as in the case of Ceylon. The population of India is larger than that of North America, South America, Africa and Australia combined. Yet the area of it is only half that of the United States. The problem of working so vast a population and

so crowded a population may well appal any man. The task before the English Government is not understood by any of her critics, either at home or abroad. But if the task before the English Government is great, how much greater is that before the Indian missions, for whereas the Government has to deal with the peoples of India in a few particular phases of their life, Christianity has to come in contact with the whole of their life and ultimately not only to affect, but to control, the whole of their living. Again, India in the past has done more to influence Asiatic thought than all the rest of Asia combined. She is going, I have not the slightest doubt, to influence Christendom in the near future more than all the rest of the nonchristian races combined. As we think of the movements that have come from the East into the West, we can hardly mention one in the realm of thought which has not come from India. Theosophy, vendantism, sun-worship, with the lowering of the moral standard, have all come from contact with Indian thought. I do not mean that Indian thought will always necessarily depress. I believe it may do the very opposite, and infinitely raise. But it is either going to raise or to depress our standard of thought and living throughout the whole West. No nation yet has come in contact with India through travelers or through Indian immigration without being profoundly touched and influenced by Indian thought. No other people probably have molded China as India did centuries ago through her gift of Buddhism. No other people have so fascinated their conquerors of all kinds as have the Indians. I believe

personally that the greatest contribution to Christianity which we may expect in the future will come from India when she has accepted her Lord and has thrown upon His revelation the light of her worship and acceptance.

Any one looking at India to-day can not help seriously studying the growth of her national consciousness, "for the very name of India is a synonym for caste as opposed to nationality," and as Max Müller has said, "The Indian never possess the feeling of nationality." Yet to-day undoubtedly India is beginning to feel her unity, and the presence of Mohammedan, Hindu and Christian on the same platform is significant of a great deal more that lies behind. I believe myself that the national movements have been inspired and guided by God. There might have been real danger had Christianity, as we conceive it, been given to the East without alteration, change or adaptation, and it could have led to no other result than the impoverishment of the future of our faith. Each separate building fitly framed together is to grow into a holy temple of the Lord, according to the hope of St. Paul. But each separate building will surely keep its own beauty and add to the glory of the whole. We do not expect to see all the nations become one in a great, gray, colorless uniformity, but we hope to see them, each shining in its own beauty, in its own individuality, part of one great and glorious mosaic. Just as individuals are all but broken lights of Him, but in the whole Church the whole Master may be revealed, so each nation can only show forth its own characteristics best, but when

each has added its message, then we shall see the great and glorious temple rise in the beauty of the whole. And so the national movements have come in time to preserve the nations for the day when they shall bring their glory and their honor unto Him.

How Preach Christ

Then the question comes, how are we going to preach Christ so that Christianity may be adapted and adaptable to their special needs. It is obviously absurd, for instance, to any observer that we should plant the various sects of evangelical Christianity into each Eastern land, the Baptists, the Plymouth Brethren, the Anglicans, the Friends, the Presbyterians, the Congregationalists, the Seventh-Day Adventists, the Wesleyans, and heaven knows how many more. Such a condition of things only requires to be seen to be recognized as wrong, and yet we can not preach otherwise than in our divisions. The whole body of Christendom in the West is bound to take the Gospel to the nations that know not God. But they can only take the Gospel as they have understood it, fully it may be, or partially, or scarcely at all. But in whatever measure they have understood it and in whatever way, in that measure and way they are bound to take it. But we have grown accustomed to the idea that Jesus Christ is dumb before the nations waiting for His witnesses to plead the story of His Love. We have not yet perhaps grown accustomed to the idea that we should be dumb before the nations waiting for our witnesses to plead the story of that Love. Christ's message to us was, "Even as the Father hath sent

me, so send I you." He spent His time in doing good to all that came in contact with Him and training twelve that they might be His witnesses. It is perhaps not a bad example for the Church to-day to let her missionaries, so far as in them lie, do good, representing the Love of God wherever they see the needs of men, and like Christ, not only on the spiritual side, but on every side that needs life and needs it more abundantly, while their main work is that of training the Christians of the country, who themselves will take the Gospel to their own people.

In Ceylon we have hitherto had a large proportion of the work of the training of the children in the schools in the hands of Christian missions. Now that is going to be no longer possible, owing to the introduction of compulsory education. It is not possible that missions should be able to cover the ground as rapidly as government, or as the wealthily endowed Buddhist temples, or, in the north of the island, Hindu temples. We have, therefore, to consider carefully what attitude we are going to take toward this extension work, and there is a very greatly preponderating opinion on the part of missionaries working in Ceylon that this work must be done through the training of teachers and evangelists. St. Paul calls the messengers of the churches "the glory of Christ." Now these messengers of the churches in the mission field are the evangelists and teachers, and they form eight-ninths, or thereabouts, of the missionary force as a rule, and not only are they the great majority of the missionary army, but they are the portions which lie nearest the people, the most ob-

served and best known of all the witnesses of Christ. They are used for both pioneer and pastoral work, and against them all the waves of opposition first break. The chief responsibility for the extension of the Kingdom of God is in their hands, and it is through them that unto the poor the Gospel is preached. In Ceylon the evangelical churches have about 2,000 of these men and women representing them, and they have about 100,000 children in their hands, as well, of course, as the influence they exercise over the adult population throughout a large area.

The Difficulties

The difficulties in Ceylon which lie in their way are as grave as any which can be found anywhere. There is a great deal of Western rationalism published in local newspapers, partly through organs brought into activity by the theosophical movement and partly through direct European or American agency. The leading missionary of the Hindus in the north, for instance, is an American lawyer, who tries to prevent parents from sending their children to Christian schools, and builds up Hindu opposition. In the Singhalese country the chief organizer of the Buddhist opposition and the Buddhist theosophical schools is an Englishman. There are many more European and American workers for these faiths.

Then the temples are very richly endowed, indeed, and the priesthood is very numerous, and owing to the rule which compels them to beg for their food, the priests are continually visiting among the people. Then there is the strong sentimental opposition on national and patriotic

grounds to a foreign faith and to the messengers of the foreign faith.

In other words, the messengers of the churches are met by a strong intellectual, monetary and social opposition. We can not compete equally along any of these three lines. We have not got the money to diffuse literature to the same extent as the non-Christian; we have no endowments, nor can we give to our teachers the social prestige which the priesthood have held for ages. Our men are solitary against all the powers of numbers and material forces. It is true again, as in the early days, that it is by the poor that the Gospel is being preached to the poor. Many have thought and said that to-day Christianity comes with all the power and prestige of the civilized West. Nothing of the sort. It is true only in a few big centers of population, but the average and most commonly seen representative of Christianity is the poor village teacher and evangelist, making his approach from below and not from above. And just as in the early days, there is only one thing that we can bring against all the forces of this world, which is not open to our opponents to a greater degree, and that is the power of inspired and trained character. Jesus Christ did not get His apostles by any special providence, but only through patient training. Nor need we expect to get trained and worthy characters to represent Him in our villages and to represent us as His messengers by any special providence either. God will not use our negligence when we might give of our best in training. So in Ceylon we believe that we should have an efficient training

for our village teachers and catechists.

The first element of efficiency is close and unhurried contact between teacher and taught, for it is not facts which have to be imparted, but character which has to be trained. Our Lord "tabernacled" with His twelve after He had selected them, and thus He trained them. The object in training is not to teach the student facts about life, but to give him favorable conditions in which the seed of the true life may develop. Any training should be able to lead the student into the firm habits of the devotional life and should show him how to understand and study his Bible. But such a training means either a very small number of pupils or a very large staff. It must mean one or other. In any case it means a staff large enough and pupils few enough to allow full personal contact between teacher and taught. Such a proportion no one missionary society could get in any one training institution, and so in Ceylon all the evangelical missions would like to join together. We have not got the money yet, and this is merely our proposal, tho nothing practical has been done except the making of an appeal in this direction. But the proposal is that the American Board of Missions, the missions of the Anglican Church, the Friends' Mission, the Baptists, possibly the Wesleyans and the Dutch Presbyterians, should unite in the training of village teachers and catechists. There will be a central compound in which all training would be done while each cooperating body would have an autonomous compound adjacent to the central one. The central compound will be governed by

a body composed of the representatives of the cooperating communions, and the training would be in the hands of the representatives of each section. The training given would include not only that of Bible study and of normal work, but our ideal would be to make our men useful in every direction, to make them real witnesses of Christ as He was of the Father. Much of His life was given to healing and to teaching the people along the lines of their daily needs and daily necessities. He represented to all the needs of man, body, soul and spirit, the adequacy of God. So should His witnesses to-day. Thus they would be the handy men and women of their villages. They should be trained in the diagnosis of the commoner and simpler diseases, the women also being taught how to nurse, and they should have a practical knowledge of simple agriculture. Over 90 per cent. of the population in India lives on agriculture, and the population is so vast that there is always a large number near the starvation line. The Christian Church should bring through its messengers some relief to them, and in doing so would commend the Gospel of the Love of God.

One of the facts we feel most keenly is that our isolated teachers and evangelists tend to lose their first love against the steady opposition which they meet with in the villages. In every district the older men are a problem, not all of them, of course, but the majority of them. Missionaries have had their furloughs, their Christian companionships and their Christian books, but these men are isolated amid non-Christian environment, altho they have had far less of

a Christian background than the missionary. We would say to them in Christ's name, "Come ye apart and rest awhile," and give them a chance for spiritual and mental refreshment. We would apply to them the mosaic principle of the Sabbatical year and keep, if we can, seven men where we require the work of six, bringing in all the workers, men and women, for their seventh year back again to the training center, where they, with their maturer experience, would know better how to apply themselves to the work of learning, and would be able to help the younger candidates being trained for the first time. Thus we would get all the workers from over the whole island coming in together, strengthening and helping each other, learning a deeper sympathy, each with all and all with each. And we will get greater strength and harmony throughout the whole Church rapidly growing up.

What Would Be the Result?

If such a scheme could be carried out I believe it would revolutionize missions in India and China. Well worked in one place where its effects could be seen, it would rapidly be adapted elsewhere. We talk often of entrusting the work to the native, and the native being the key to the situation. Such a plan as this would make it possible to carry our ideas into practise, because it would give the native a chance of knowing how to do his work, and give him an opportunity of learning character. It would also be following the methods of our Lord and Master in a way we have hardly yet seen attempted. Of course, it would be expensive, because teachers brought in for the

seventh year would generally be married and would have to be paid full salaries in the year in which they do no work and earn no government grants for their schools. But the Kingdom of God is not going to come without a sacrifice, if gifts of money can be called sacrifice. As Claverhouse said long ago: "Before the crown goes, there are spears to be broke," and no kingdom can be won without the effort and sacrifice incidental thereto. The greater the kingdom the greater the struggle involved. The Kingdom of God is worth some sacrifice.

Think of the influence that a central institution of this kind would have upon the life of the whole island. There would always be some 250 or 300 candidates in training at any one time. They would represent a body of 2,000 scattered throughout the villages and towns, always going out and coming in. It would be the heart sending fresh blood throughout the whole system. Some will say that it is too great a task to efficiently carry out so great an undertaking. The missionaries themselves are not dismayed by the difficulties. They are not too great for God, nor for the servants of God, nor for the Church of God. In Ceylon we are prepared to go forward carefully to this end, having well faced the difficulties before us. If we get the support necessary, it will mean that the day will be hastened when the honor and glory of the nations shall be brought unto Him. And it is well worth being born at a time such as this, when through the whole world the opportunity is given of bringing the Kingdom of God nigh unto men.

THE NORTH JAPAN COLLEGE

BY DAVID B. SCHNEDER, D.D.

Missionary of the Reformed Church in the United States



NORTH JAPAN COLLEGE was started through a widow's mite, twenty-five years ago. Rev. Mr. Oshikawa preached a sermon on the need of evangelists, and in response a poor widow who had laid by twelve pieces of silver for use in case of her sickness or death came forward and offered this, her all. It was taken as a token from God to go forward. It is the only Christian school for young men between Tokyo and Saghalien. With this wide field, and with the peculiar hold it has upon the confidence of the Japanese Government and people, this institution undoubtedly occupies a strategic place in missionary work in Japan, and calls for the loyal support of the friends of foreign missions. Its present chief need is that of more ground. It is located in the heart of a growing city, and unless purchases are soon made, the institution will be forever cramped and crippled.

Last May this little known but highly successful Christian school in North Japan celebrated its twenty-fifth anniversary. The key-note of the celebration was struck by the singing of "Praise God from Whom All Blessings Flow" by the 350 students and the 30 teachers. Bishop Honda, of the Japan Methodist Church, delivered the main address before the large audience, and spoke of Christianity as the only sufficient basis for the moral training that Japan is so earnestly seeking.

North Japan College has a middle school, a higher and a theological

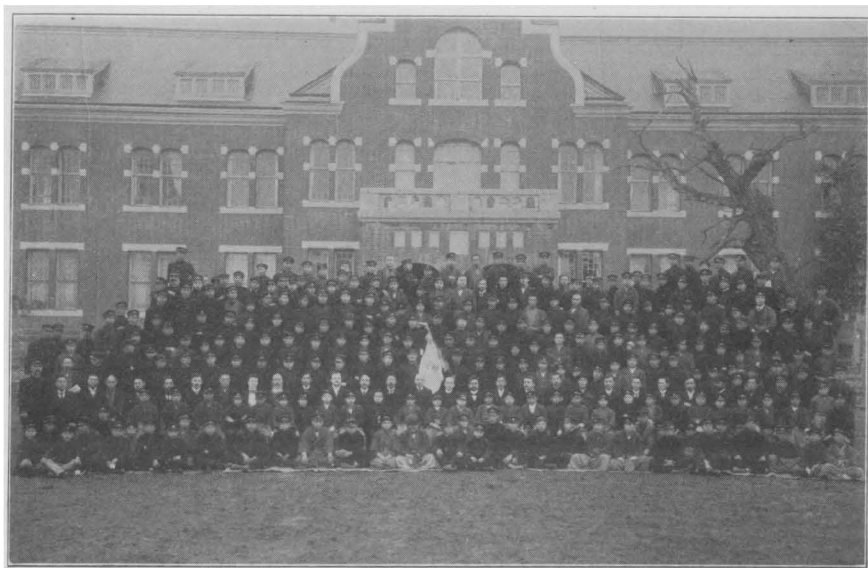
department, corresponding to the American academy, college and theological seminary. It has educated 63 ministers, and of its other graduates 33 are engaged in teaching, mostly in Christian schools, 6 in Y. M. C. A. work, 13 are in official positions, and about one hundred are pursuing professional courses of study, either in the higher department of North Japan College or in the government professional schools. Of the 308 graduates that have gone out from all the departments, a little over three-fourths are baptized Christians, and the rest, even tho not baptized, are permeated with Christian habits of thought, Christian moral standards and Christian ideals. The institution has government recognition, and enjoys practically all the privileges of government schools, including the postponement of military conscription, without the least interference with its religious liberty, and with frequent encouragement from government authorities.

The students rank high. In the competitive examinations for admission to the government professional schools, invariably a larger proportion of North Japan College men are admitted than of government middle-school graduates. During the past eight years there has been between eight schools of Sendai an annual interschool oratorical contest. In six of these contests North Japan College men have won first prize. Last year the two representatives of the school won both first and second prizes. This year the Woman's Christian Temperance Union offered a prize of 25 yen to any student of middle-

school grade throughout the empire who would write the best essay against the use of alcohol. The prize fell to a North Japan College student.

The graduates bid fair to rank equally high. Already the leading evangelistic work in North Japan is

Japan. To successfully challenge the advanced religious, ethical and philosophical thought of Japan, Christianity must be an intelligent Christianity. It must have intelligent pastors and a strong body of laymen who are able to give a reason for the faith that is in them. Tho there are super-



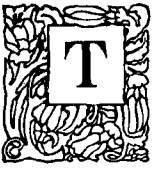
TEACHERS AND STUDENTS OF THE NORTH JAPAN COLLEGE

carried on by North Japan College graduates. Others in teaching, in social work, in diplomacy, and in the higher government schools are making fine records. But even the oldest of the graduates are only entering upon their prime, and North Japan College men stand only at the beginning of what promises to become a splendid career of leadership and service in the newer Japan of the future.

Christian education has an unspeakably great mission to fulfil in

stitutions left among the people, these are disappearing like mist before the splendid educational advance of the country. Every child is compelled to attend school for six years, and the average of actual attendance is higher than in America or England. Therefore, Christianity must have schools, and schools of high quality. That North Japan College has so widely won esteem and confidence is one of the promising events for the future of Christianity in Japan.

GOD'S VIEW OF IDOLATRY



THE love of God has gone out in all ages in compassion toward the heathen nations, but the holiness of God has also burned in righteous anger against the worship of "other gods." Reviewing Jehovah's treatment of His own people in one of their numerous lapses into idolatry, the Psalmist says, "Thou wast a God that forgavest them, tho thou tookest vengeance of their inventions."—Psalm 99:8. The distinction here made is of the highest importance to bear in mind. The divine love for the idolater is one thing, the divine hatred of idolatry is another, and yet a closely related thing, and there is no contradiction, but perfect harmony between the two.

It is urged in the present day that there should be a more careful study of non-Christian religions, but while fully agreeing with that contention, may we not plead for stress to be laid on the importance of knowing more perfectly and bearing in mind more constantly what the word of God has to say about these religions. "To the law and to the testimony." And let it be remembered that amid many varieties there are essential principles which apply equally to the religions of Phenicia, Babylon, Greece and Rome on the one hand, and to those of India, China, Africa and Polynesia on the other.

The almost innumerable references in the Bible to non-biblical religions may be grouped under three heads—Inanity, Profanity, and Satanity.

Inanity.—An idol is "nothing," "a thing of nought" (Psalm 115:8), (Isaiah 41:24). Idols are challenged, with a divine scorn, to "do good or

to do evil" (Isaiah 41:23). That was the taunt with which Elijah assailed the exasperated Baal worshippers on Mount Carmel. The same thought comes out in Isaiah when he contrasts the helplessness of the poor gods that have to be carried, and "are a burden to the weary beasts," with the omnipotent helpfulness of Jehovah, who carries His people even to old age (Isaiah 46). Similar scorn is poured upon the idolater who, out of the same log, gets firewood for cooking and a god for worshipping (Isaiah 44:17). Jeremiah is not behind when he says that the gods of the heathen are "no gods," but "vanity" (Jeremiah 2:5, 11). And the Apostle Paul echoes the same thought when he says that "an idol is nothing" (1 Corinthians 8:4).

Profanity.—The idol is nothing, but is there not something behind the idol? Even supposing the image, as in the case of the golden calf, claimed to represent Jehovah, that was forbidden by the second commandment. But idolatry meant the worship of "other gods," strange gods. It was on that account that the anger of the Lord God was kindled, and flamed forth so repeatedly. Let one terrible passage suffice, "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against them and it shall not be quenched" (2 Kings 22:17). Or if another passage be added, let it be that in which the prophet Isaiah says that idolaters "have turned their back unto God and not their face." According to that, tho the idolater in his heart may be "feeling

after God" (Acts 17: 27), his idolatry reverses the action.

All this is intensified by the fact that the worship of other and rival deities was accompanied, as it is to-day, by shameless and nameless immoralities—immoralities, mark you, all the more horrible because done in the name of religion. Whoredom and idolatry are distinctly joined together in verses 7 and 2 of Numbers 25. One of the Hebrew words for harlot means "a consecrated one." It is the word used also to describe Aaron's consecration (Exodus 30: 30). In the margin of Genesis 38: 21 R. V., where a harlot is referred to, the revisers have added the note, "a woman dedicated to impure heathen worship." *There are four millions of such women in India to-day*—women religiously devoted to prostitution. Did Miss Wilson Carmichael use too strong an expression when she spoke of this as "deified devilry"? And this is only one stall in the Augean stable of idolatry.

Satanity.—It is not simply a question of *something* behind the idol, but *some one*; and as to who that some one is there can be no doubt either in the mind of the Bible student or the missionary, at any rate, in India. The word of God speaks with no uncertain sound on this head. In a passage of overwhelming solemnity, which combines the double charge of profanity and satanicy, we read, "They moved Him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto demons, not to God" (Deut. 32: 16). The apostle must have had that passage in his mind when he wrote, "The things which the Gentile sacrifice, they sacrifice to

demons, not to God" (1 Corinthians 10: 20). He had just before said that an idol was "nothing" (1 Corinthians 8: 4), but as if to qualify, or rather to complete that statement, he draws aside the curtain and reveals what is behind the "nothing." To those working in the midst of Hinduism that curtain is a very thin one. There must be few, if any, who have been present at a Hindu festival, who have not felt, with the present writer, that the glare of hell shone through the curtain.

We have the profound conviction that no great advance can possibly be made against the forces of heathenism until its satanic origin and inspiration are more fully recognized. "Let it be constantly remembered," writes Dr. Mabie, "that the battle to be won is not between mere competitive systems of religion. The conflict is between rival kingdoms, of which there are but two, that of Christ, the Lord of glory, and that of Satan, Christ's ancient antagonist." One of Satan's triumphs in the present day is to induce people to ignore himself, in this connection. At the recent World Missionary Conference there almost seemed to be "a conspiracy of silence" on this head; the silence being broken, however, by one speaker, who congratulated the Conference that "the belief in Satan and evil spirits, once so prominent a characteristic of the Christian religion, had now, happily, almost disappeared." One can imagine how the report of that speech would be received in the nether regions—not with consternation! But such complacent discarding, such airy dismissal of the "once so prominent" belief in satanic agency can not be sus-

tained either in face of the plain teaching of Scripture or of the equally plain facts of the heathen world.

Let no one imagine that the foregoing is written with the idea of ignoring the religious susceptibilities of the man of India or of China, the "feeling after God" of which the apostle speaks. But the *religions* of these lands are not to be confounded with the *religiousness* of which they are the perversion. It is said of the idolater that "a deceived heart hath turned him aside" (Isaiah 44:20), a deceived heart implying a deceiver. That accords with the statement of the apostle that such have "exchanged the truth of God for a lie" (Romans 1:25). Is it not as if the prodigal, on his return home, with the longing for his father strong in his heart, had been met by a deceiver, impersonating his father, and had been

turned aside? The devil is described in the word of God as the one that "deceiveth the nations"; and the deceit is not lessened by the fact that beautiful things are found here and there in the great ethnic religions. What base coin was ever put in circulation without the admixture of some pure metal?

Mohammedanism is not idolatrous, but a religion which dishonors the Son of God *can not be of the Father*. Sir William Muir, one of the highest authorities on Islam, says, "It may well be that a diabolical inspiration enslaved the heart of Mohammed."

The Christian worker in the midst of non-Christian religions, who leaves out of view these satanic forces, is like the rifleman who ignores the law of gravitation, and neglects to allow for the curvature of his bullet as it passes through the air.

FIRST INTERNATIONAL CONGRESS ON THE NEGRO

AT TUSKEGEE, ALABAMA, APRIL 17, 18 and 19, 1912

BY A. W. BAKER, SOUTH AFRICA



ON the initiative of Dr. Booker T. Washington, all engaged in work among colored races, or interested in the welfare of the negro, were invited to attend a conference at Tuskegee, Ala., April 17 to 19, 1912. There were representatives from England, Asia, Africa, Jamaica, Barbadoes, Venezuela and British Guiana. The Commissioner of Education of the United States was present and delivered a stirring address. There were twenty or more

white representatives of missionary societies and of educational institutions and a large number of colored bishops and DD.'s of the negro church organizations.

The program was excellent, but too full to be effective. Many addresses were cut short. There was no room for discussion and no provision for a committee to digest the proceedings; no delegate could carry away more than a hazy generalization of the multitudinous subjects treated. The gathering together, however, of so many delegates from so

many parts of the world, to see and study the great industrial institution at Tuskegee was a strategetic success, and will, perhaps, have a far more enduring value than the papers and addresses delivered at the conference. Dr. Washington presided at the meetings with consummate ability and impartiality. His quick wit in utilizing any humorous incident frequently convulsed the audience, his tact and knowledge of negro character and of rival factions played off one speaker against another without their knowing it. There was an absence of the special deference often shown to persons of official standing. There was never any suggestion of discriminating between white and black, and the words "negro" and "black" in the lips of all the negro speakers were not felt to convey any suggestion of inferiority.

The evening sessions were held in the church, a spacious and beautiful building which seats over 2,000 people, and were attended by the students of the institute, who number over 1,000. The black representatives from Jamaica and Barbadoes fully upheld the fame of Africa's sons for versatility and rhetorical ability, and the fervor and shouting power of several of the colored bishops proved them to be preachers of no mean order.

One remarkable feature of the proceedings was the entirely irreconcilable testimony of Bishop Heard of the A. M. E. Church on the one hand, and that of Bishop Scott on the other. The first named having fourteen years' experience of Liberia, declared that the civilized negroes from America and their descendants were retrograding in civilization, that

they had no sanitation, that the death rate was greater than the birth rate, that they were doing nothing for the conversion of the heathen of whom he declared it to be his conviction that the adults among them could not be converted, altho he admitted that during fourteen years he had not tried to learn a single native dialect. This picture was felt to imply such a disgraceful failure on the part of the Liberians to carry into effect the most elementary principles of Christianity that Bishop Scott was called upon on the following day to remove the stigma. He is also a colored bishop of the Methodist Episcopal Church in Liberia, with a record of some twenty years' service in that field. He declared that in his church the congregation was about equally divided between civilized negroes who sat on one side of the church, and heathen who sat on the other, and mentioned the case of one traveling evangelist who ministered in heathen villages. Unfortunately, because of lack of time, opportunity was not given to cross-examine Bishop Scott so as to reconcile, if possible, the conflicting stories. One could not help feeling that the spiritual condition of the Liberian negroes must be at as low an ebb as the majority of our European churches at home, and that their religion has become cold and formal and dead. If the Bishop could for fourteen years neglect to learn a native dialect when living among thousands of perishing heathen, and excuse himself on the plea that the adult pagans are unconvertable, what must the condition of the rank and file of the members be?

Dr. Cornelius Patten, the secretary of the American Board of Foreign Missions, gave ocular demonstration of the fact of slavery in Angola by producing a slave chain and shackles for the ankles, which he had personally picked up there in a recent visit, and added that altho the Portuguese had substituted a contract system, he could not hear of a single case of a man who had gone out to the islands on the contract system ever returning to his home again. The Rev. W. H. Sheppard, a colored graduate from Hampton Institution, told a thrilling story of twenty years' mission work among cannibal tribes in the Belgian Kongo. A Roman Catholic priest named Bustin gave a short account of his methods of work among negroes in New York, and one of the most thought-compelling papers was that of W. I. Thomas, professor of sociology at Chicago University, in which many old and accepted axioms about heredity and prenatal influence were discounted and denied.

The conference closed somewhat abruptly at noon of the third day, because the chairman was due to leave for New York. All visitors were most generously housed and fed without charge, and encouraged to inspect all the departments and activities of the institution.

Truly, as one looked upon those magnificent buildings so substantially erected, and that lovely campus, so admirably laid out, as one watched the students march past, headed by their band, or went through the classes and the workshops and observed the regularity and thoroughness and practical business principles of the whole concern, and then thought that these had all originated with a runaway slave boy, it almost seemed as if very little short of a miracle could account for it all. It was resolved that similar conferences be held triennially, and it is to be hoped that at future conferences fewer papers will be put on the syllabus and fuller discussion lead to more practical results.

PRESENT CONDITIONS IN THE KONGO



EV. JOHN H. HARRIS, organizing secretary to the Committee of the Anti-Slavery and Aborigines Protection Society, who

has recently made a journey of 1,200 miles in the regions of the upper Kongo, reports that the present policy pursued on the rubber plantations violates humanitarian principles of liberty and involves a menace at least to freedom of commercial activity. In 1910, the policy of the

Belgian Government was announced to create 50,000 acres of state rubber plantations within ten years, but it was not made clear that the government intends restricting itself to that acreage. To these 50,000 acres must be added the numerous plantations which exist in every part of the Kongo as a memorial to the system of force and oppression under King Leopold. Nearly every one of them speaks to the native tribes of whip and chain-gang, if not of arson, or even of murder. It

is estimated that these plantations cover not less than 50,000 acres, so that the Belgian Government will be provided ultimately with 100,000 acres, containing not less than 20,000,000 rubber trees and vines. The official reports to the Belgian Chamber of 1909-10 and 1910-11 imply that at present the work upon the plantations is pushed with considerable energy, but Mr. Harris says that the majority is really abandoned and none is worked well. The excuse for this condition of affairs is invariably, "the labor force at present is totally inadequate," and Mr. Harris suggests that this phrase, so strictly accurate, should call for redoubled vigilance on the part of the friends of the Kongolese. From 80,000 to 100,000 laborers will be required, for many years to come, for this large enterprise of the Belgian Government in the Kongo. Whence are they to come? To-day there are many laborers employed under a three-years' contract, but it is admitted that already many of these are imprest or forced laborers, and a certain degree of force has to be employed to keep them at work. Some propose that natives should be allowed to pay their taxes by a given period of labor on the state rubber plantations. This would solve the problem, but, says Mr. Harris rightly, "it would become a form of servitude but one degree removed from enforced contract labor, which is none other than a restricted form of slavery."

As to reforms already instituted, Mr. Harris refers first to the hostage-taking, whose object under the Leopoldian régime was that of forcing the stronger men into the forests to

secure the rubber latex. The death rate among the hostages was appalling, for feeble men, women and children were herded together in miserable, insanitary sheds, and the lot of the hostage was, if possible, worse than that of the forest rubber workers. The hostage system has been successfully abandoned by the Belgian Government. The sentry system, closely connected with the practice of hostage-taking, and source of untold cruelty and oppression, has been abolished as completely as hostage-taking, it is claimed by officials, but Mr. Harris states that it remains in many parts as an oppressive institution. The same claim of being oppressive he makes concerning the Chefferies, the chiefs which were elected by the native tribes and ornamented with a large silver medal as an emblem of authority by the government, and which were to take the place of the sentinels. The people must supply them with sustenance, build their houses, cultivate their gardens, and, in short, supply gratis all their needs and desires. To offend them is to bring down upon the unlucky offender the wrath, not only of the Chefferie, but of the crowd of parasites with whom he, in many cases, is surrounded. According to Mr. Harris, the Chefferie system may become a useful institution, if carefully watched, but at present it tends toward tyranny and fosters immorality and prostitution.

Under King Leopold the Kassai basin was dominated by a monopolist company, in which the government held half the shares. It was known by its initials, "C. K." (*Compagnie du Kassai*), and it rigidly excluded all independent merchants, so

that administration gave place to exploitation unchecked by government supervision. Since the Kongo was annexed by Belgium, the country has been opened and freedom of trade prevails, but, says Mr. Harris, "present methods of commerce can not be regarded as ideal." There are now five or six distinct companies competing for rubber in the Kassai basin, but no firm will sell manufactured articles for anything but rubber. The result is that the natives refuse to accept payment of wages in cash, but the state rightly insists that this be done.

Taxation among the Kassai tribes is a vexed question. Recently the tax has been increased to nine francs for each adult (from six), and one franc for each wife beyond the first. Few are paying the tax, and many loudly declare that they prefer fighting to paying. What steps will be taken to enforce payment of taxes, in return for which the state does very little or nothing for the natives? There is no doubt that the amount of taxation on the Kassai or elsewhere in the Kongo is out of proportion to the earning capacity of the people, for very few natives earn more than six francs a month.

Thus Mr. Harris unrolls before us a picture of present conditions in the Kongo. It seems as if Belgium has been anxious to correct some of the most glaring evils, and has met with moderate success. But many evils exist still, and the natives of the Kongo look to the missionaries and their friends in Great Britain, in the United States, yea, in the whole world, for help and aid. Will the Kongo Aborigines Protection Committee really protect the Kongolese?

asks Mr. Harris in his report. He answers "No" unhesitatingly. The Kongo Aborigines Protection Committee was founded by King Leopold in 1896. Its original composition was three Protestant and three Roman Catholic missionaries, and George Grenfell was its first secretary. It never took an active part in the battle against the abuses in the Kongo, and from 1900 onward it did not hold a single meeting to consider reports sent to it, or to discuss the situation created by the agitation in England, in the United States, and upon the Continent. With the annexation of the Kongo by Belgium the committee was reconstituted, and now includes certain Kongo officials, but only one Protestant missionary, who lives at Matadi and can know very little of the conditions over the vast upper Kongo regions.

In June last this reorganized committee met at Stanley Pool. It discussed taxation and justified a 12 franc head tax upon an impoverished and in some places literally starving people. There were no discussions upon the grave abuses of the *Chefferie* system, but there was express satisfaction that the food taxes were abolished, which is not yet the case.

Thus we need not wonder that the missionaries as a whole have very little, if any confidence in the Kongo Aborigines Protection Committee, which has no dealings with them as a body. Thus we need not wonder that Rev. Harris says, "we regret that we can not advise public opinion to place any appreciable measure of confidence in the Kongo Aborigines Protection Committee as a body capable of exercising a critical watch over the administration."

THE ALL-INDIA LUTHERAN CONFERENCE

BY REV. GEORGE DRACH, PHILADELPHIA, PA.
Secretary of the General Council of the Evangelical Lutheran Church



THE Lutheran Church was the first Protestant Church to send missionaries to India. Bartholomew Ziegenbalg and Henry Pluetschau, graduates of the University of Halle, commissioned by King Frederick IV, of Denmark, sailed from Copenhagen on November 29, 1705, and reached Tranquebar on July 9, 1706. There they began the first Protestant mission in India, 87 years before William Carey landed on the shore of the peninsula.

Other Lutheran missionaries followed in the wake of Ziegenbalg and Pluetschau and continued the work which they began. Men of like spirit and zeal came from Halle, 60 of them in the course of a century, men like Schultze, Fabricius and Schwartz, greater men than the heroes of the wars of Europe and America during the past two centuries, greater men than the captains of the expanding industry and commerce of the Far East, and through them God established and extended His kingdom, not only in the Tamil country of South India, but also in the Telugu country, insomuch that at the height of the Danish-Halle Mission, with its chief stations at Tranquebar, Tanjore, Madura and Madras, the number of converts and inquirers, toward the close of the eighteenth century was scarcely less than 50,000.

The fruits of the old Danish-Halle Mission fell into the hands of other than Lutheran missionary societies, especially those of the Church of England; but toward the middle of the nineteenth century the Lutheran churches of Europe and America,

with a revived missionary spirit, began all over again, and established new missions in India, only the Leipsic Society falling heir to a small portion of the field once occupied by the Danish-Halle missionaries.

To-day there are no less than twelve different missions in various parts of India, supported and controlled by societies and boards of the Lutheran Church in Europe and America, numbering, according to the census of 1911, a native Christian constituency of nearly 250,000. To emphasize their unity in faith and to consult concerning the best methods of mission work, as well as to plan for closer cooperation, delegates were sent by the various Lutheran missions to an All-India Lutheran Conference at Rajahmundry, held December 31, 1911-January 4, 1912. This was the second conference of this character, the first having been held at Guntur four years ago.

The delegates lent color to the name of their gathering, the Second All-India Lutheran Conference. All told, 80 European and American, and 12 Indian delegates came together at Rajahmundry, in order to advance, by the fostering of Christian fellowship among Lutheran brethren and by practically helpful deliberation, the cause of Christ in India. They represented the Leipsic, Missouri, Swedish and Danish Missions of the Tamil country, the Hermannsburg, Schleswig-Holstein, American General Council and American General Synod Missions of the Telugu country, and the Gossner Mission of Chota Nagpur in the North. Greetings were received from the Santal Mission, the Missionary Society of Stockholm,

and the Moravian Mission. Indeed, if not in the strictest geographical sense, at least as far as Lutherans go, the comprehensiveness of the term "All India" was justified. The delegates came from the South of India, where the breezes have not yet spent all the spicy fragrance of which, softly blowing, they robbed Ceylon's isle; they came from the sun-scorched plains of Central India, where great rivers roll seaward in tepid sluggishness; they came from the far north, where the vast, snowy reaches of the Himalayas abruptly bound the view. It was a joy to see them: Young men still in the newness of the first years of missionary service, perhaps still studying the vernacular of their fields of work; men in the prime of life, who had tested their strength upon the tasks that God gave them to perform amid surrounding heathendom, and who had become wise in counsel and strong in achievement; older men, whose whitening hair confirmed the story, told by their battle-worn faces, of decades of service against the forces of Satan, and who yet burned at heart with the zeal of young warriors. Moreover, there was not a department of woman's work in missions, that had not its representative among the goodly complement of women present at the conference. Finally, by the type of their manhood and by their faith and confession, the 12 Indian delegates, almost all of them ordained ministers of the Lutheran Church, gave proof of the quickening power of the Gospel of Christ, and were a direct eonium upon the work for the furtherance of which the conference and its individual members were human agencies.

The conference met in St. Paul's Church, Rajahmundry, and was entertained by the missionaries of the General Council of the Evangelical Lutheran Church in North America, stationed in that city and in the surrounding territory. English was the language of the conference, altho, apart from the Indian vernaculars, not less than five European languages were represented. Among the main topics of discussion were the following: "Is the Lutheran Church So Distinctive in Its Teaching and Practise as to Justify Its Continued Separate Existence in India?" discust by the Rev. S. Zehme, of Tranquebar; "Is Federation Among Lutheran Missions in India Possible?" discust by the Rev. Paul Wagner, of the Gossner Mission; "Joint Lutheran Colleges and Theological Seminaries," discust by the Rev. J. Aberly, D.D., of Guntur; "The Importance of Correlating All the Phases of the Work of a Mission," discust by the Rev. K. L. Wolters, of Rajahmundry. The Rev. C. F. Kuder, of Rajahmundry, was the general chairman; and the honor of occupying the chair of presiding officer fell in turn to representatives of the different missions.

At the business session which closed the conference on January 4th, resolutions were passed recommending to the various Lutheran missions in India and to the boards controlling them, that a permanent committee of the Federated Lutheran Missions be formed. Each mission cooperating is to have one representative on this committee, which is to arrange for future meetings of the All-India Lutheran Conference, to act as a reference committee for the missions, and to supervise the various enterprises

of the federation, with power to appoint subcommittees. To this committee was referred, also, the question of providing for the scattered members of the Lutheran missions in Assam, Burma, Ceylon, the Straits Settlements and South Africa. *The Gospel Witness* was made the official organ of the All-India Lutheran Conference. United Lutheran Colleges in areas in which the same language is used, were strongly urged; and the Guntur College was suggested as the first one to be made a United College. A Joint Theological School in Madras was approved and a committee appointed to make the necessary arrangements. Each mission co-operating is to support a professor in the institution. A society for the promotion of the study of Indian languages and religions was formed, and a common library for the purposes of this society is to be established.

One evening, at the conclusion of the evening meal, when the Rev. C. F. Kuder, General Chairman, beginning with the most ancient strata

in point of service, of the missionary deposit before him, tapped the various layers, some not without drilling, sparkling streams of reminiscences of Indian life and experiences, gushed forth, serious and gay. On the following evening the dining-shed and the compound sounded with national songs and home-tunes: American, German, Swedish, Danish, Norwegian. From group to group the music went the round, until finally the whole assembly united in singing "God Save the King." Could any other church, besides the Lutheran, have gathered together in one body such a unique, diversified yet united conference of Indian missionaries and Christians!

The conference at Rajahmundry marked an epoch in the work of the Lutheran missions in India, which, united, strong and zealous, will not be content until they occupy advanced ground in the movements of the army of the Lord, Jesus Christ, fighting, with the spiritual weapons which He furnishes, for the Christian conquest of India.

WOMEN IN 'THE SUDAN

BY KARL KUMM, F.R.G.S.

Founder and Director of the Sudan United Mission.



IN our lands of liberty and civilization, where the noble features of our Saxon forefathers' thought have not disappeared, and woman is still more or less the priestess of the family, the honored one, the mother and mistress of the home, it is well to compare the treatment she receives with that of the weaker sex

in the dark regions of the earth. Men may forget the evangelization of others, and think that even heathen people are happy enough in darkness and ignorance; women in Christian lands if once their eyes are opened to the actual state of womanhood in heathendom, must rise to the realization of the high privilege and duty of carrying or sending the Light to their benighted sisters, and sending

the Light by the hands of their sons to the men who degrade womanhood in the heathen world.

Women among the pagans are more or less free, but as soon as the men become Mohammedans the women become slaves or worse. Under Islam, woman is a chattel in her husband's hands, whom he is authorized to punish for wrongdoing by beating, stoning, or imprisonment until death. In case a woman is guilty of breaking the marriage vows, the Koran provides for punishment by incarceration until death. To-day unfaithful married women are allowed to be stoned.

A missionary in North Africa, in one of the inland Mohammedan towns, used to go up in the evenings to the roof of her house to enjoy the cool air. Night by night she heard curious cries and wailings from the next courtyard. Anxious to find out who was in trouble, one evening, when nobody was near, she stepped over the low parapet wall, walked to the edge of the roof, and peered down into the next courtyard, and at the foot of the opposite wall she saw a hole about the size of a dog's kennel, and by the side of this hole a woman, chained hand and foot, fastened to the wall, weeping. The missionary called out: "Why are you weeping?" But the poor thing was frightened and hid away in the hole. By dint of kind and sympathetic words the missionary coaxed her out again, and at last drew the following story from her:

"Many months ago I disobeyed my husband. He beat me frightfully. He chained me to the wall. He has beaten me every day since, and he has said he is going to beat me to death. That is why I am crying."

There is no law in any Mohammedan country to protect this woman. The Koran itself gives its voice against her.

In the native quarter of Alexandria, Egypt, I saw a little boy who was very fond of making mud-pies in front of the house. One afternoon his mother stepped into the doorway and called:

"Come in, darling; don't get your clothes so dirty. Come in, sweet one." No answer from the four-year-old.

The mother stepped into the road, looking about to see that there were no men near to watch her, and laid a kind motherly hand on the child to take him into the house.

"Come, little one. I will give you sweets; come!"

Her husband at that moment came round the next corner, and stood still to see what would happen. The child turned on his mother, and, doubling up his little dirty fist, he beat her right in the face, and snarled, "Bint el kelb!" (daughter of a dog) tearing himself loose.

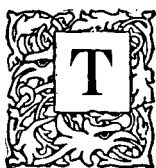
The father stepped up, and in place of giving the little scoundrel a thrashing he patted his son on the back, smiled upon him, and said: "Brave little fellow! Thou magnificent little fellow!" Proud of the son who could treat a woman thus.

The pagan women of the Sudan are in dreadful danger of being handed over, as a whole, to Islam—to worse slavery than the land has ever known since the curse of Ham has rested on the children of Ham.

Christian men and women shall this come to pass? Shall it be true while they are asking for the "white man's teacher," and we have the opportunity of winning them for Jesus Christ?

VOLUNTARY WORKERS WORTH WHILE *

BY JOHN R. MOTT, LL.D.



HERE have been periods in the life of the Church which were characterized by a great outburst of voluntary activity, spontaneous, free and vital. There have been other periods, of which this could not be said. One can travel over the world to-day and among some Christian communities receive the impression that they are living in the vital age, and visit other communities where he receives the opposite impression. Even in some of the most favored Christian countries like our own we now and then visit a place where there is an abounding spiritual vitality and activity among the laymen, and a few days later on, or it may be a few hours later on, we go to another community where this is utterly lacking. What is the secret? What are the causes? What can be done? especially from the point of view of those gathered in this room, as we go out this next year to enlarge the volume of voluntary service, free and active and strong, and expanding for the spread of this great missionary propaganda?

There was a true word placed in the appeal to the laymen of the country read this afternoon, that this task is so stupendous it can not be accomplished by the paid secretaries of our Laymen's Movement and by the secretaries of the different mission boards. If we are to permeate the tens of thousands of congregations and parishes with the missionary spirit, we must have the cooperation of a vast and growing number of voluntary workers; therefore I fancy we will all agree to-night there will be a great saving of time if we look down closely into those processes which experience has shown multiply the number of voluntary workers, and maintain their activity and the freedom and spontaneity of their service.

Stupendous Tasks

First of all, I would indicate if we are to multiply the number of voluntary workers who will maintain a free and spontaneous activity, we must keep before them stupendous tasks, and must have ever enlarging spiritual plans. These are necessary in order to appeal to the imagination of strong men. They are necessary in order to call out the best energies of the minds and hearts of strong men. They are necessary in order to save men from themselves. They are necessary in order to help dominate men. They are necessary in order to drive men to the sources of vitality and spontaneity. We shall fall short, therefore, of multiplying the number of voluntary workers unless we keep steadily before them tremendous undertakings and expanding plans.

One of the great advantages of the watchword of the Student Volunteer Movement has been that it has kept before four successive generations of college men a vast ideal, a wonderful undertaking, which has never failed to move a student generation since it was flung out. It has fixt the attention and promoted the consecration and life devotion of college men more than any other idea brought to them in this generation. Men want bold, possible ideals, impossible possibilities. They want something on a scale that draws them from themselves, and that releases them into these great plans of our Lord and Savior.

Great Responsibilities

In the second place, I would indicate if we are to multiply the number of voluntary workers we must place great responsibilities on men not now carrying them, on men not now displaying this activity. I think of one of the greatest laymen in

* From *Men and Missions*.

New York City in point of influence, at one time not active in this work, who has recently become active. I take it that he has had a great and definite responsibility placed on him. He was led to see he was indispensable on the human side. He was a man each hour of whose time was worth thousands, yet to my knowledge he has given three long days to one unselfish plan, and it is only one of the plans occupying his mind and heart. The deeper he has gone into the plan the more impossible he has found it to continue along the old lines in which he was occupied with selfish interests. Certain people labored with him, and placed upon him something which he was led to see was not being done, that was worth while doing, and under the weight of that responsibility new energies were released in his life with these splendid results.

Contagious Examples

In the third place, we must have contagious examples. I fancy if each one of us would recall the causes which led us into service, and which have helped to maintain activity in times when the temptation has been to become cold and lifeless, we would be led almost to a man to assign as one of these efficient causes one or more of these contagious examples. I have studied these men to ask myself what there is about them to make others catch fire. I think of Henry Drummond. In my journeys through New Zealand and Canada, I am finding men who trace the impulse of unselfishness to Drummond. It was not so much his fascinating and transparently clear and helpful expositions of ethical responsibility and religious responsibility that moved men, as it was the effect of his life, the way he filled in his leisure, the way he identified himself with the interests of others, of communities and of the world. I think of others, some of whom have been raised up right here in this Laymen's Movement, who have made their example

contagious. Their downright earnestness, their self-forgetting enthusiasm, their obvious genuineness and reality, a touch more than human in the springs of their life, these made them conductors through whom Christ has put his touch on other lives. Wherever these people go we find the number of voluntary workers multiplied, workers prone to become formal and selfish, convicted of their sins, renewing their allegiance, and becoming spontaneous and active. In other words, Christ in them finds a channel through whom He can conduct his impulses and his desires.

Lost in Christ

That reminds me, I would like to place by itself as a cause, if we are to maintain spontaneity and vitality in our own service, and workers are multiplied, we must lose ourselves in Christ and His cause.

When we find a man who has become so absorbed with this wonderful Christ and His kingdom that that man has actually—not ostensibly, but actually—forgotten himself, you find a man who has become a center from whom are radiating unselfish influences that are multiplying the number of voluntary workers. Christ then has His opportunity.

New Life

There is a cause I would also emphasize. There must be a constant infusion of new blood, or new life into the leadership of a movement, the objects of which are to retain and maintain their spontaneity and activity. As I study these brotherhoods which have sprung up in the life of the Church in the different centuries, and gone with flush of enthusiasm up and down communities, and in certain cases, the world, but from which the glory has departed, I find there came a period when matters became crystallized, professionalized, delegated to a few officials. What an anomaly, what an incongruity it would be, if a movement that calls itself the Laymen's Mis-

sionary Movement should ever come into that dangerous zone, where we would commit to a few committees and secretaries the main responsibilities of the Movement, the genius of which was, and is, that every one of its members accepts, and carries, and seeks, responsibility. Yet I would speak my deepest fear that this is the peril that threatens this Movement, even young as it is. It would be strange if it were otherwise. It would be strange if such a movement that fairly vibrates with possibilities should not be visited by grave perils. Wherever you find responsibilities with tremendous possibility you have perils.

I am not overstating; I think you will agree we must fight for the life of the Movement by seeking in every way in our power to multiply the number of laymen who will devote themselves with spontaneity and vigor and activity to promoting the Movement itself, and the cause for which it stands. We must become ingenious in infusing new life into the leadership of this Movement nationally, and in the different cities and villages. The new influx of leaders will bring a new influx of followers, of voluntary workers, whose united work we must have spread over the continent. In some way we must greatly expand this volume of voluntary service.

Promoting Vital Processes

Let me go into the deeper places. If we are to maintain activity and spontaneity, vigor and vitality, we must busy ourselves as leaders with promoting the vital processes. I can not mention all of these. I would touch two or three. One of them, to my mind, is to keep passing before the maximum number of laymen this year and every year the living Christ. I notice wherever Christ is held up He draws men out of their selfishness into unselfishness, and that is the equivalent of drawing men out into spontaneous, active work for the Kingdom.

We may be absolutely sure Christ will draw men. It is impossible that He be kept before the vision of men in Bible reading, in addresses, in reminders, in Christ-like imitation, without men being drawn into His ways, for the simple reason that He is Christ, He is the Lord, He has power to dominate men; that He has power to commission men, that He has power to say to men, "Follow Me, turn from your works, be unselfish, do these mighty deeds." That is what I mean by promoting vital processes. Other topics have bulked largely in the life of this Movement in the last two years. They are necessary, but somehow we must subordinate them to the greater affairs and greater ideas if we are going to multiply the number of workers.

Another process is to press on men in every wise and convincing way that, come what may, they must maintain the practise of going away alone with God for the purposes of spiritual renewal. I question whether there is a genuine case of spontaneous activity that is maintained—I like that word "enduring" in the topic—without wrenching one's self loose from this world, and breaking away from the influence of men and the cross-currents of the world, and with resolution, as a habit, to go apart with God and meditate on His truth and let it find us, to have communion with Him, or to use the word again, for purposes of spiritual renewal. This is necessary to keep the voice of conscience reliable and efficient. If that is not done the work will become professional. It is necessary to preserve the power of growth. Men have never been known to continue to expand in character and faith apart from this practise of going alone with God. It is necessary in order for men to have vision, and if the people do not have vision the people perish.

I was reading the other day these words of Bonar, where he said: "It is impossible for me to go out for three weeks in Perth and Dundee

and Edinburgh." He had to break away from his campaign and go alone, and drink deep from the fountain before he went out on his mission again. It is not an open question. It is not optional. It is a matter that is obligatory if we are to maintain spontaneity as contrasted with formality, if we are to have the tides of God coursing through us, and if He is to accomplish His purpose. If we are to have a movement, and not simply an organization, we must have these practises in everyday life, and never were they more needed than in this day.

What day has there ever been when the world has rushed so rapidly, and it was so difficult for men to slow down for the processes that have always had to be slow, the processes of redemption? We think we lose time. We save time. We must get the men to pay what it costs to maintain this activity. What will it cost? It will cost time. It will cost resolution. It will cost sacrifice. It will cost keeping near the fountains.

It will cost being misunderstood. That reminds me of the function of the vital processes; we must learn the cry of the cross, and travel more and more with Christ that way. He went to the heart of the matter in one sentence. "Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth much fruit"—spontaneity, vitality, movement, rivers of living water.

I was reading the other morning that Psalm where this striking language is used: "They shall be full of sap in old age. They shall bring forth fruit in old age." I wish it might be said of every one of us as we get older and older in years and in experience, that we bring forth fruit, that we be filled with sap, with vitality, spontaneity, that we never lose our enthusiasm for new and larger plans, larger sacrifice, larger self-denial, larger blending of ourselves into Christ's wishes and will; He to do his will, and we not to do our will.

THE BIBLE'S RELATION TO FOREIGN MISSIONS *

BY REV. F. B. MEYER, B.A., LONDON, ENGLAND



NEXT to the gift of Christ, God's greatest gift to man is the Bible. I will not eulogize it; as well eulogize a sunset! It is enough to say that it is well fitted to become the sacred book of the race. And herein is a striking proof of its superhuman origin. The Hebrew people are more deeply characterized by racial exclusiveness than any other nation under heaven. It would have seemed to be impossible to choose men more likely to give to the world a narrow and bigoted view of life and its religious interests than from among the Jews. To the ordinary Jew, every man of every other race

was a Gentile dog. Until God's revelation came to Peter, his view of a devout Gentile was expressed in the words "common and unclean." Even the Jewish Christians contended with him because he had gone into a Gentile house. And yet, notwithstanding all, the Bible is the *Charter of humanity*. It is adapted to the universal life of man as no other book that has ever been written.

1. *Because of its high moral tone.* One who can speak with authority says: "The classic, philosophical and religious books of the East are filled with obscenity. Translations have to be edited and expurgated by a free hand to avoid shocking the Christian reader. Much coarseness remains in

* From *The Christian Workers' Magazine*.

the best translations." Professor Max Muller has left these words on record: "I confess that it has been for many years a problem to me how the sacred books of the East could contain so much that is not only unmeaning, superficial, and silly, but even hideous and repelling." He had to apologize for omitting passages which were too revolting to be put into modern language. Professor Chamberlain, who translated the Japanese sacred books, says that the whole language of literature might be ransacked for a parallel to the filthiness of certain passages. What a contrast to the Scriptures with their injunctions for a pure heart; and which, tho compelled at times to hold up the looking-glass before the human heart, does so in such a way as to cause us to hate the awful deformities it narrates. It speaks of evil things as our mothers might have done, with a tone of horror in their voice.

2. *Because of its human interest.* It deals with the elemental conditions of human life. Had it dealt with the conditions introduced into our civilization by electricity or steam, or even golf, it would have been unintelligible to the majority of mankind. But its range is so elemental and human. It claims the fisherman, as it distinguishes between different kinds of nets. It claims the husbandman, as it describes with unerring accuracy the various processes of agriculture, and the changeful phases of disappointment or success. It claims the shepherd as it describes the dark and stormy day in the mountain-pass, or the green pastures and the still waters. It claims the soldier, for throughout its pages there is the sound of war. The maiden looks into its mirror and sees herself in Ruth. The lover finds himself in Jacob, to whom seven years of service seemed but as a day for the love he bore to Rachel. The rich man and the beggar, the landlord and his tenants, the judge and his court, the king and his people—all find themselves here. It

comes into our homes and speaks to us familiarly of our relationships, as being perfectly acquainted with them; never surprized at our sins and follies, correcting, comforting, instructing and blessing—always on the level of our ordinary human experiences.

3. *Because its language is so translatable.* It has already been translated into 420 languages and dialects; and the universal testimony goes to prove that it lends itself to translation with more easy facility than any other book. It speaks the language of every nation under heaven, and whatever language it uses it speaks it as a native. There is no trace of a foreign accent in its speech. It would be impossible to say as much of Milton or Shakespeare, of Addison or Victor Hugo. Let the attempt be made with our greatest classics, our simplest, purest, holiest literature, and it would be as impossible to crowd them with the rude dialects of Africa, as to prepare an hotel menu on the hot stones of an African housewife. But the remarkable point is that tho Scripture creates literature, it is always greater than its creations. Professor Seeley says: "The greatest book of individual literary genius, when placed against the Bible, is like some building of human hands against the Peak of Teneriffe." The Lord Bishop of Derry, in his exposition of the Epistle of John, quotes words put into our Lord's lips by Victor Hugo, and shows how impossible it is to place them on the same level. Yes, the Bible is greater than the greatest literature; yet, is translatable into languages that have none.

4. *But, above all, the Bible must become the sacred book of our race, because it alone gives a satisfactory answer to the perennial questions of the human heart.* As Dr. Fairbairn has put it: "Man is essentially religious. Look to north, south, east, west, and what do you see? Religions! Wherever you turn—man; and wherever man—religion. There is no vanished race or civilization of which we have historical knowledge,

that did not observe some religious rites. The chief monuments left us by ancient generations are symbols of religious beliefs. Their pottery, sculpture, and architecture bear witness to this. We know more about their religion than about any other custom they observed. What may have been their fashions, their political creeds, or systems, we can not tell. All have faded, but the symbols of their religious life remain." But tho the religious instinct has been strong in man, it has never been really satisfied. Nature, experience, philosophy, reason, have all contributed their quota to the general store. Great teachers have come forth to propound their views of the Deity and man's relations with Him, but at the best they have led their pupils to the shores of the boundless ocean. They have played as children with the lapping waters, but they have never succeeded in discovering the continents that lie beneath the horizon. Henry Drummond said: "Men could find out the order in which the world was made. What they could not find out was that God made it. To this day they have not found out." Professor Tyndale said: "The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, we have an infinitude of silence. The phenomena of matter and force lie within our intellectual range, and as far as they reach we will, at all hazards, push our inquiries; but beyond and above and around all, the real mystery of this universe lies unsolved; and as far as we are concerned, it is incapable of solution." Do not these words confirm the apostolic statement that in the wisdom of God, the world by its wisdom knew not God? From the ineffective stirrings of man's unaided religiousness we are led to determine that God could not leave man to grope forever in the dark. Surely He was bound to answer the questions of His own offspring; and we

can also tell the directions in which that answer will be discovered.

There Are Matters on Which Man Wants to be Informed

1. *He wants to know what God is like.* "My most passionate desire," said the late Lord Tennyson, "is for a fuller, clearer vision of God." Jacob said, "What is Thy Name?" and Philip, "Show us the Father." This is the universal cry of humanity, and, apparently, man has thought that somehow God would reveal Himself under some human manifestation, hence the grotesque incarnations of heathenism—Egyptian, Indian, and Buddhist. Here the Bible meets the universal inquiry with its inimitable portraiture of Jesus Christ, and the record of His words: "He that hath seen Me hath seen the Father." Critics of all else have stood silent before that mystery of beauty. As even Rousseau says: "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." Only in the Bible do we learn that the Word was made flesh, that God was in Christ, that God was manifest in the flesh. In speaking of the Savior, we feel that it is not enough to say that He was divine. Not divinity but Deity is His sufficient attribute.

2. *Man also longs to know what is God's attitude toward sin. Will He forgive, and can it be put away?* The answer is given in the Bible as nowhere else. There we learn that man is not required to bring a sacrifice to God, because God, in the person of Christ, has made of Himself a sacrifice. "God was in Christ, reconciling the world unto Himself." The certainty and sufficiency of that answer has been revealed in the fact that "wherever this Christian message has penetrated, the sacrificial altars have been deserted, and the dealers in sacrificial victims have found no more purchasers. If there is one thing clearer than another, in the history of religion, it is that the death of Christ put an end to all blood sacrifices.

Why should they be offered, if once in the end of the world Christ appeared to put away sin by the sacrifice of Himself? And that men believed He had done so is clear in the cessation of altars and victims, wherever the Bible message has been received. The comfort of heart and conscience, apart from outward penance and austerity, which have ensued on its reception also attest the sufficiency as well as value of this Gospel of good news.

3. *Further, man desires power unto salvation.* The nonchristian is not destitute of moral ideals, but he lacks the power to realize them. Dr. Arthur H. Smith, in his "Uplift of China," writes: "The moral precepts of Buddhism and Confucianism elicit our praise, but their powerlessness to uplift their people morally is evidenced by the prevalence of deceit, dishonesty, lying, mutual suspicion, and the total eclipse of insincerity." The Bible not only creates a higher ethic than any of them, but enforces and illustrates it by a perfect example. It does more. By its insistence on the necessity of the new birth and the indwelling of the Holy Spirit, it makes it possible for the righteousness of perfect precept and perfect ethic to be realized. "The sum of New Testament doctrine is that there is an immediate action of the Spirit of God on the souls of men." In the New Testament alone the Holy Spirit is referred to nearly 300 times, and the one word that is associated with Him is power. In no other literature is such emphasis laid on the nature, guilt, and consequences of sin; in no other literature is so high a standard upheld for the soul's quest and appropriation; and in no other literature is there such clear revelation of forgiveness, pardon, cleansing, righteousness and faith, and of that divine power which is communicated from the Father, through the Son, and by the Holy Spirit indwelling the heart.

4. *Man longs to know if there be a Future Life, and if so, what and where?* All races seem to believe in

a spiritual existence which survives the death of the body. The ancestral worship of China, the crude belief in ghosts, the striving after the Nirvana, all attest the same faith. Even in the earlier stages of the Hebrew race, the knowledge of the future was very fitful. Sometimes the light flared up a little, and then flickered down to the socket and a somber gloom fell upon the greatest spirits, depressing them into a profound melancholy. The pagan chieftain who compared the history of the soul to the flight of a bird through the rude palace-structure, coming out of the dark, making its brief passage through the lighted hall, and going forth in the dark again, is an apt specimen of the findings of the keenest and purest souls, apart from Christianity. How great the contrast between all this and the words of Jesus: "He that believeth in me, tho He were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." But His teaching was only a part of His message, and it was far outdistanced by His own glorious resurrection. To quote the valuable admission of Dr. Harnack: "The grave of Jesus was the birthplace of the indestructible belief that death is vanquished and that there is a life eternal." As Dr. Geike says: "Immortality was an open question, until Jesus rose from the dead. In that act He showed what He had taught. His safe journey through the shadow, and His reappearance, banished doubt and made argument impotent." And there can be no moral doubt that He rose. In the words of Dr. Westcott: "There is no single historic incident, better or more variously supported, than the resurrection of Jesus Christ. He abolished death, and brought life and immortality to light through the Gospel."

5. *Man also desires to know if there is any ascertainable basis of reward and punishment in the future.* This question also is answered in the Bible as nowhere else. The Hindu hopes for loss of personality, the Mo-

hammedan a paradise of sensuality, the Buddhist for the eternal calm of Nirvana. These conflicting guesses reduce the outlook on the future to an inextricable chaos. How different the teaching of Scripture! We are told that the moral law which prevails on this side of death, will prevail on the other. Its inexorable rectitude will hold eternally. The right will always be right in all possible worlds; the wrong, always wrong. Those whose choice and actions are wilfully inconsistent with the dictates of rectitude, so far as they know it—and every moral being does know it, to some extent—suffer in this life, and must suffer in the next. Nothing can be clearer than the teaching of the Word of God on this matter. God, says the Apostle, “will render to every man according to his deeds. To them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. As many as have sinned under law shall be judged by law (*i.e.*, the law revealed in Scripture); but as many as have sinned without law shall also perish without law” (Rom. 2:6, 8, 9, 12). The idea seems widely diffused that the heathen will all be saved, because they know no better. But there is no warrant for that belief in Scripture. Read again those solemn words just quoted: “As many as have sinned without law shall also perish without law.” It is of the Gentile nations that our Lord said, “These shall go away into eternal punishment” (Matt. 25:46); and that word *eternal* means the timeless condition of being which lies on the other side of the veil of death.

A very profound suggestion as to the future is contained in those words of our Lord, “Shall be guilty of an eternal sin” (Mark 3:29 R. V.). Taken in connection with the closing paragraph of the Book of Revelation, “He that is unrighteous, let him be

unrighteous still; he that is filthy, let him be filthy still” (Rev. 22:11), they unfold an overwhelming anticipation of projection into the future state of the moral attitude and habit of this. And if men continue sinning in the next life, and remain unrighteous and filthy, what can there be for them but moral and spiritual suffering, which will be the more acute, as the impossibility of retrieving the past becomes more apparent.

“Say ye to the righteous,” said the prophet, “that it shall be well with him; for they shall eat the fruit of their doings” (Isaiah 3:10). It shall be well for the righteous in the eternal future, because, whatever may be the other positive regards of a holy life, this is the most conspicuous that holiness is happiness, that to be like God is to be blest, that immunity from the war of the flesh will be an unspeakable felicity.

“Wo unto the wicked! it shall be ill with him, for the reward of his hands shall be given him” (Isaiah 3:11). Whether he has sinned against the full light of Gospel privilege, or in the twilight of heathenism, still wrong-doing, wrong-speaking, wrong-being, can not but bring misery, because inconsistent with the nature of things, with the moral order of the universe, and with perfect love. Whatever falls short of that love and revolves still around the pivot of self-interest, can not know the heaven of God, which is only possible to those who love.

The command of our Lord to take His Gospel to every creature is a sufficient warrant for taking it to all the world; but is it not permitted to us in the light of what we have been considering to enter into our Lord’s purpose? The Bible alone contains in full-orbed beauty the divine revelation. We alone have the knowledge which all men desire. We alone are the trustees of the human family. We are, therefore, debtors to all, Greek and barbarian, bond and free. Are we not deserving of the severest censure if, having the sacred fire en-

kindled in our hearts, we do not share its glow and heat with those who are drenched with the cold spray of a wintry sea? Even the barbarians might teach us better. "The barbarians," writes Luke, "shewed us no common kindness, for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28:2).

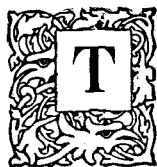
We may gain encouragement for our task from the history of the Christian centuries. What a story they have to tell. The Bible revolutionized the position of woman, abolished infanticide, secured respect for childhood and reverence for age, covered Europe with hospitals, asylums, and schools, conquered the conquerors of Rome, and built up, finally, a Christian civilization on the ruins of Paganism. I once stood, Bible in hand, with a thousand fellow Christians in

the Coliseum, that broken wheel of history. We had gathered to celebrate Christian worship. The Italian atmosphere was full of sunshine and brilliant glory. It seemed impossible to believe that we were standing on dust which had been saturated with the blood of the martyrs of Jesus, who sealed with their blood their testimony to the Book. The Coliseum commemorates the fall of Rome; the Arch of Titus the fall of Jerusalem; the Arch of Constantine the fall of Paganism; but, amid the decay of these mighty systems of human pride and wisdom, that Book survived, the parent of greater civilizations than any it displaced.

Let us, then, scatter the Scriptures. *They are leaves from the tree of life,* which are for the healing of the nations. The fruit of the tree is for food, and the leaves for medicine.

A GOOD STORY FROM ARABIA *

BY IBRAHIM MUSKOF



TWENTY-FOUR years ago a missionary left Urumiah to return to America. He stopt the caravan on Sunday, because he would not travel on the Lord's day, and invited all the people of the caravan to stop and hear him preach that day. As they were sitting on the ground, he opened the Gospel and read John 3:14, and preached on that text to all those who were listening. When the sermon was finished he offered prayer, the caravan broke up the following day and traveled on.

"One of the men in the caravan on his journeyings and wanderings came to Bahrein, and then settled down and lived in the mountains of Oman. One night there came to his memory

the story of the sermon, and he could not throw it off, but spent a sleepless night thinking of Moses and the serpent and the wilderness. So he knelt and prayed to God that He would send some one to him who could teach him more about the wonderful verse which he had once heard and never forgotten. Then it seemed as tho he was in a dream. Some one said to him, "To-morrow morning people will come to you carrying holy books, and they will explain to you the verse which is perplexing you." So he got up before sunrise and sat by the wayside, expecting the fulfillment of the promise he had received in his dream. And the place where he sat was a little village in Oman, between Birket (where George E. Stone died) and Um Saná. At about one o'clock, Arabic time, my brother Seyyid and I, on our way from

* The following story, from "Neglected Arabia," was taken from the lips of one of the colporteurs of the Arabian Mission (R. C. A.). Ibrahim Muskof, with his brother Saeed, has toured in the mountains of Oman for many years. It is a selection from many similar experiences which fall to the lot of those who carry the Word of God, and leaves no doubt in our minds that the Word of God is living and powerful, and that its wide circulation, together with the simple preaching of the Gospel, will yield fruit in God's own time, as bread cast upon the waters:

Muscat to the Batinah, reached this place on the road. This particular village was a place where they never allowed us to sell books because of fanaticism; nor were the people obedient to the Sultan of Muscat. They belonged to the Beni Saad, who are in constant rebellion against Seyyid Fasil, the ruler of Muscat, and on a previous journey they not only took away the books from my brother, but beat him and burned the books publicly. That is why we hoped to enter the village secretly, buy some food and then get away before trouble should come to us. But we saw the man sitting on the road, and his name was Mirza; he rose, smiling, and said: "Come on; everything is ready and I am expecting you." We thought it was only a trick to get us into the town where they would treat us ill, but we followed him, nevertheless, and came to his house. There he gave us refreshments, coffee and food, even tho he belonged to the Shiah sect, which seldom do this with Christians. Immediately he began to ask us about the Holy Book, and bought a Bible in Persian and in Arabic, and said, "Please show me the verse about Moses lifting up the serpent in the wilderness." When we explained to him this verse and the message of the Gospel, he began to understand and to believe that the serpent in the wilderness was indeed a type of Christ, and that Jesus was the Savior of sinners.

We stayed with him three days. At the last he was bold in his confession that Jesus Christ was the Son of God, the Savior of the world, and that apart from Him there was no salvation. He took from us Bibles and sold them himself publicly. When the three days were up we asked permission to go, and left him.

We then went to Um Saná, and we stayed at the house of a man there who was also an inquirer, named Rashid; and after we had been there two days, we found that Mirza had followed us to this very village. When we asked him why he

had come, he said, "I find I am in debt to tell the news which I have heard, to a dear old friend of mine, a brother who lives in this village. So he went to the bazaar and brought a man named Abd Erub, from Hyderabad, India, who also desired a Bible, saying, "I have heard from my brother Mirza you have with you a precious Book which leads men to the way of Truth." At first he wanted it for nothing, but we told him that we only sold books, so he paid for it. After we had eaten, we went to the bazaar and were surprized to see Abd Erub sitting in his shop reading the Bible and explaining it to a crowd which had gathered around him and Mirza. A discussion was going on between them, so they asked us to sit down and help them explain some of the verses in the Bible.

That same night we were surprized that they invited us to come and stay at their house, where a company of friends had collected to hear the message of the Book. After a discussion of three hours the people went away, and the only ones left were Mirza and his brother and ourselves. He also witnessed that Jesus was his only hope, and that he believed Christ was alive at the right hand of God, interceding for His people, after which we closed the meeting in mutual prayer for each other and returned to our house.

After two days we went on our journey, selling books in other villages, and in a couple of days we heard, much to our surprize, that Abd Erub had died. When a few days later we called on Mirza to express our sympathy in his loss, we saw that he was sorrowful and yet full of joy. He said, "I am glad that my brother died believing in Christ, before persecution or trouble came to him because of his faith." Now all the people in that region call him *Mirza Injili*, or Mirza the Gospel man. He has endured persecution in no small degree because of his boldness in confessing Christ and reading the Bible to the people."

EDITORIALS

MODERN VIEWS OF MISSIONS

IT is true that modern views of missions are broader than they were fifty or one hundred years ago. To-day the denominations are closer together, and differences are minimized; the evangelization of the world includes not only preaching the simple Gospel, but teaching secular subjects in elementary, secondary and higher educational institutions; men, women and children are taught industrial trades; not only the Bible, but all kinds of books and papers are printed and distributed; hospitals and dispensaries are conducted in almost every land to heal the body. The preaching of the Gospel in the original sense of the good tidings of eternal life through Jesus Christ forms only a part of the missionary's work; indeed, there is reason to fear that it too often forms a secondary and entirely subordinate part of the work done by many sent out as ambassadors of Christ.

It is right that the conception of the missionary's work should be broader than it was fifty years ago, and that not only ordained men, but physicians, business men and women should go out to take their part in the great work of extending the Kingdom of God. It is Christlike to show sympathy with men's physical ills, and so to win them to Christ who will cure their spiritual ills. It is wise Christian statesmanship to use every means to build up an intelligent, self-supporting native church by means of schools and industrial work. It is necessary to forestall infidel literature and text-books by the translation, publication, and circulation of Christian literature that go where missionaries can not, and that will be powerful agents in blessing men.

But the question arises and will not down—are we not in danger, in these days, of broadening rather than

deepening and elevating this work? It is possible to spread out the missionary ideal so thin that it loses stability and strength. In the desire to heal men's bodies, the souls are too often neglected, not from choice, but from pressure of work. Many physicians and nurses are ideal missionaries, but others never truly reveal Christ by life and word. In schools and colleges so much emphasis is placed on high secular standards of education that non-Christian teachers are employed and exert a positive anti-Christian influence. Industrial work too often turns aside from training Christians to self-support, and seeks to make money or is diverted into training all comers to make money as their chief aim.

Some cases have come to our notice of results that cause us to stop and think. A well-known missionary said in public that he never asked those who came to help in his medical mission if they were Protestant Christians or what they believed. They were there to heal the body. Again, at the recent Student Missionary Conference at Liverpool, social service at home had quite as large a place as spiritual needs and opportunities abroad. Attention was thus diverted from the main object of the convention.

Is not the remedy and the safeguard to gain a clearer vision of Christ and to keep in mind the prime importance of spiritual things: a spiritual message, by spiritual methods, with spiritual power?

THE GREAT DISASTER AND ITS LESSONS

HUNDREDS of hearts are bleeding and thousands more are sorrowing as a result of the loss of the giant ocean steamship *Titanic*. This latest disaster is the price paid for the mad rush to excel in speed, in luxury, in wealth. A proper precau-

tion in the lookout, in providing a sufficient number of boats, in slower progress through the icefields of which the officers had warning, might have saved 1,600 men and women from a death for which many of them were unprepared. It is not for us to place the blame. God gave a clear and calm night, or the loss would have been even greater.

Out of this sad disaster may come blessing. Already steamers are taking greater precautions and making more adequate provisions for safety. Will men and women take to heart the greatest lesson of all? When will we learn the uncertainty of life and the certainty of death? Those who have life in Christ need not fear the passing through the Shadow. They but "fall asleep" to awake in the presence of the King. What a vast difference this view, this certainty, makes in our estimate of values and in our use of time and money. There were brave men and women on the *Titanic*, and heroic deeds were done, but how changed would have been the lives of many that Sunday if they had but known what was coming! When will we learn not to grasp at fleeting pleasures and tawdry wealth and jewels that divert us from the things that are truly worth while—the service of God, the loving deeds to man, the development of character that stands the test of crises. When will we learn to live in time conscious of the reality of eternity? This can only be when we live in the fellowship and power of Jesus Christ.

Again, men stand aghast at the carelessness and greed that puts two thousand lives in peril. Why do we not look with greater horror and more earnestly demand reform when we see millions of men imperilled by needless dangers, like the saloon, the brothel and the gambling den?

Another thought forces itself upon us in the *Titanic* disaster. The whole civilized world was shocked at the sudden loss of 1,600 lives. Thousands would have given their money or

would have risked their lives to save these from the watery grave. Contempt is felt for those who would refuse to help in such an hour, and all honor is given to men who chose to save others rather than themselves. Remember that in China alone as many souls pass into eternity every hour as went down with the *Titanic*. What are we doing by our gifts of time, of money, of self to take to them the glad tidings of life. If we save men from shipwreck it is but for a few brief days more on earth, but if we link them to Jesus Christ it will not only save them from shipwreck and give them eternal life, but will enable them in turn to be saviors of others. When will men learn to have as high an estimate of spiritual things as they have of material. God give us the spiritual sense.

THE FUTURE OF THE REVIEW

WORD has reached us from time to time that rumors are afloat in reference to the future of the REVIEW. It is well, therefore, to make a plain statement of facts.

Nearly thirty-five years ago the REVIEW was founded by Rev. Royal G. Wilder as an independent, interdenominational forum for the fearless presentation of facts and the unbiased discussion of missionary problems. Ten years later, a few days before the death of Mr. Wilder, Dr. Arthur T. Pierson agreed to take the editorship, and with same modifications, continued the policy of the former editor. Without being a financial burden to any board or group of societies or individuals, the editors and publishers have given to the public a world-wide view of the progress of Christian missions at home and abroad. We have sought to avoid prejudice, and to present facts fearlessly and in the Spirit of Christ.

The REVIEW has been a large factor in shaping the policy and in recording the progress of the Kingdom of God. Missionaries have first heard their call in its pages, laymen

GENERAL STATISTICS OF MISSIONS IN AFRICA *

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS						
		Year of First Work in this Field	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Substations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	
			Ordained Missionaries																	
NORTHEAST AFRICA																				
(Egypt, East Sudan, Eritrea, Abyssinia and Somaliland)																				
American Societies																				
Bethel Orphanage Faith Mission.....	1901	—	—	—	—	—	1	1	—	—	—	1	—	—	—	—	—	—	—	
Board of For. Miss., Presbyterian Church.....	1854	22	9	4	27	28	34	124	46	526	572	12	189	61	1,122	9,939	35,144	203	14,678	
Peniel Missionary Society.....	1895	—	—	—	—	—	2	3	—	6	6	1	—	—	—	—	—	—	—	
Pentecost Bands of the World.....	1905	2	—	—	—	—	2	4	—	6	6	2	—	—	—	—	—	—	—	
Seventh-Day Adventist Mission Board ²	1902	—	—	—	3	3	1	8	2	3	5	4	—	—	—	10	*40	3	16	
Totals, 5 American Societies.....	—	24	9	4	30	33	43	143	48	541	589	20	191	62	1,122	9,949	35,184	206	14,694	
British Societies																				
British and Foreign Bible Society.....	1812	—	—	—	3	2	—	5	—	*53	53	2	—	—	—	—	—	—	—	
Church Missionary Society.....	1882	5	—	—	4	5	17	31	—	39	39	7	—	—	—	—	—	—	—	
Egypt General Mission.....	1897	—	1	—	7	5	7	20	—	19	19	6	—	—	20	81	174	—	—	
Jerusalem and the East Mission.....	1890	3	—	—	4	—	1	8	—	—	—	3	—	—	—	—	—	—	—	
Nile Mission Press.....	1905	—	—	—	2	—	—	2	—	25	25	1	—	—	—	*50	*200	—	—	
North Africa Mission.....	1905	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Y. W. C. A., British National Foreign Department.....	1892	2	—	—	1	2	3	8	3	8	11	3	3	—	—	—	—	2	165	
Totals, 7 British Societies.....	—	10	1	—	21	14	30	76	3	144	147	23	4	—	20	131	374	2	165	
Continental Societies																				
Evangeliska Fosterlands-Stiftelsen.....	1867	11	1	—	7	18	1	37	3	68	71	10	2	8	184	502	*2,008	1	40	
Rheinisch-Westfälischer Diakonissen Verein.....	1900	2	1	—	—	—	30	30	—	—	—	2	—	—	—	—	—	—	—	
Sudan Pioneer Mission.....	1886	2	—	—	—	—	2	6	—	3	3	2	—	—	—	—	—	—	—	
Ver. tot Uitbreiding v. het Evangelie in Egypte.....	1886	—	—	—	—	—	—	4	—	8	1	1	—	—	3	37	160	1	125	
Totals, 4 Continental Societies.....	—	15	2	—	7	21	33	77	3	79	82	15	3	8	187	539	2,168	3	165	
Grand Totals for Northeast Africa, 16 Societies.....	—	49	12	4	58	68	106	296	54	764	818	58	198	70	1,329	10,619	37,726	211	15,024	
NORTHWEST AFRICA																				
(Tripoli, Tunis, Algeria, Morocco)																				
American Societies																				
Board of For. Miss., Methodist Episcopal Church...	1908	2	—	—	1	2	4	9	—	—	—	1	1	—	—	—	—	—	—	
For. Miss. Board, Southern Baptist Convention.....	—	3	—	—	—	2	3	8	1	—	—	3	7	1	—	72	97	1	70	
Gospel Missionary Union.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Totals, 3 American Societies.....	—	5	—	—	1	4	7	17	1	—	1	4	2	1	—	72	97	1	70	
British Societies																				
British and Foreign Bible Society.....	1824	—	—	—	3	3	—	6	—	15	5	3	—	—	—	—	—	—	—	
Central Morocco Mission.....	1886	—	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Christian Missions in Many Lands.....	1883	—	—	—	7	5	2	14	—	—	—	2	3	1	26	50	*200	—	—	
North Africa Mission.....	1882	*13	2	1	2	16	40	74	21	21	15	2	—	—	—	—	—	—	—	
Southern Morocco Mission.....	1888	—	1	—	5	5	6	17	—	—	—	4	1	—	—	—	—	9	375	
Totals, 5 British Societies.....	—	13	5	2	17	29	48	114	—	26	26	30	6	1	26	50	200	9	375	
Continental Societies																				
Mission Mayor à Mokna ⁴	1883	1	—	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	
Miss. Protestante Française en Kabylie.....	1886	2	1	—	1	2	1	6	—	—	—	1	—	—	—	6	*24	7	320	
Totals, 2 Continental Societies.....	—	3	1	—	1	3	1	8	—	—	—	2	—	—	—	6	24	7	320	
Independent Societies																				
Algiers Mission Band.....	1888	—	—	—	2	2	8	12	—	1	1	2	2	2	—	—	—	2	28	
Mission to Spaniards in Algeria and Iviza.....	1889	—	—	—	3	1	—	4	—	—	—	—	—	—	56	106	—	—	—	
Totals, 2 Independent Societies.....	—	—	—	—	5	3	8	16	—	1	1	3	4	2	—	56	106	2	28	
Grand Totals for Northwest Africa, 12 Societies.....	—	21	6	2	24	39	64	155	1	27	28	39	12	4	26	184	427	19	793	
WESTERN AFRICA																				
(Senegal, Guinea, Sierra Leone, Liberia, Gold Coast, Dahomey, West Sudan and Nigeria)																				
American and Canadian Societies																				
Board of For. Miss., Gen. Synod, Evan. Luth. Ch.....	1860	4	—	—	—	1	3	8	2	23	25	1	20	—	150	*600	3	150	—	
Board of For. Miss., Methodist Episcopal Church ¹	1833	6	—	—	2	2	16	31	84	115	5	44	48	600	3,990	*15,000	62	3,510	—	
Christian and Missionary Alliance.....	1890	4	—	—	1	6	10	6	6	6	4	2	—	30	80	—	—	—	—	
Christian Woman's Board of Missions.....	1907	1	—	—	—	—	1	4	—	—	1	—	—	3	4	*16	—	—	—	
Dom. and For. Miss. Soc., Protestant Episcopal Ch.....	1835	1	—	—	1	2	4	25	108	133	2	54	14	189	2,434	4,350	42	2,367	—	
Dom., Frontier and For. Miss. Soc., United Brethren For. Miss. Board, National Baptist Convention ¹	1891	7	—	—	2	2	1	6	4	9	2	4	2	20	50	150	2	100	—	
For. Miss. Board, Southern Baptist Convention ¹	1888	1	—	—	5	2	3	17	1	8	3	13	3	3	241	*900	8	137	—	
For. Miss. Society, United Brethren in Christ ¹	1850	4	2	—	7	—	13	2	29	31	5	19	18	116	886	*3,544	22	445	—	
General Conference of Free Baptists.....	1855	5	—	1	2	4	6	18	4	54	58	6	68	13	116	705	2,858	15	818	
Mennonite Brethren in Christ Missionary Society.....	1900	2	—	—	—	—	2	6	—	—	1	—	—	—	—	10	—	—	—	
Miss. Soc., African Methodist Episcopal Zion Church.....	—	2	—	—	2	—	—	4	4	8	12	2	3	—	—	—	—	—	—	
Miss. Soc. of the Wesleyan Methodists of America.....	1899	2	—	—	2	2	5	11	5	5	1	3	11	—	349	717	7	682	—	
Parent Miss. Soc., African Methodist Episcopal Ch.....	1893	26	—	—	2	3	3	32	8	4	12	6	18	30	92	611	1,400	14	580	
Seventh-Day Adventist Mission Board.....	1894	1	—	—	1	2	—	4	1	12	13	1	—	1	—	60	60	3	55	
Sudan Interior Mission.....	1892	—	1	—	8	2	1	12	—	—	—	4	—	—	20	2	—	—	—	
Totals, 16 American Societies.....	—	66	3	1	23	36	29	164	78	345	423	46	248	141	1,139	9,560	29,905	185	8,844	
British Societies																				
Church Missionary Society.....	1816	24	2	1	9	14	25	75	79	434	513	23	—	—	*143	14,078	43,707	—	—	
Primitive Methodist Missionary Society.....	1870	6	—	—	3	4	13	1	13	14	6	10	—	—	25	150	400	31	1,000	
Quia Iboe Mission.....	1887	—	—	—	10	4	2	16	—	35	35	5	42	7	245	1,170	*5,000	45	2,050	
Society for the Propagation of the Gospel ⁶	1852	7	—	—	1	—	2	10	3	6	9	5	12	5	88	489	1,859	4	438	
Society for the Spread of the Gospel ⁶	1792	1	—	—	—	—	—	1	1	86	87	1	28	13	—	607	*2,414	10	663	
United Free Church of Scotland ⁶ For. Miss. Com.....	1846	8	1	—	8	10	11	38	2	80	82	9	31	14	295	1,465	3,820	35	2,228	
Wesleyan Methodist Church Missionary Society.....	1859	1	—	—	—	—	1	7	6	112	119	1	16	20	2,544	3,979	18	1,546	—	
Wesleyan Methodist Missionary Society.....	1811	23	—	—	2	12	8	45	65	725	725	18	1,105	53	588	30,991	120,629	269	29,521	
Totals, 8 British Societies.....	—	70	3	1	30	44	52	200	158	1,426	1,584	68	1,244	112	1,384	51,495	181,808	412	37,446	
Continental Societies																				
Evangelische Missionsgesellschaft zu Basel.....	1828	29	1	—	21	25	3	79	21	238	259	11	183	83	855	9,971	22,213	8	457	
Norddeutsche Missionsgesellschaft.....	1847	23	—	—	3	16	8	50	2	166	168	8	115	89	329	7,007	*13,072	—	—	
Société des Missions évangéliques.....	1863	2	—	—	1	3	—	6	—	1	1	1								

GENERAL STATISTICS OF MISSIONS IN AFRICA—Continued

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS						
		Ordned Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordned Natives	Unordned Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordned and Unordned Native Workers	Principal Stations	All Other Substations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	
			Men	Women																
SOUTH AFRICA																				
(The British Union—Cape Colony, Natal, Transvaal, Orange River Colony—with Basutoland and Swaziland)																				
American Societies																				
American Board of Commissioners for For. Miss.	1835	10	1	—	1	11	7	30	9	539	548	12	22	25	534	5,374	18,253	48	2,775	
Board of For. Miss., Internat'l Apoc. Holiness Un.	1900	4	—	—	3	7	4	19	—	4	4	2	16	—	—	—	—	—	—	
Christian Missions in Many Lands	1898	4	—	—	—	3	3	11	—	7	7	4	4	—	—	—	—	—	—	
For. Miss. Board, National Baptist Convention	1891	16	—	—	11	9	2	38	5	38	43	12	26	74	106	266	—	—	—	
General Miss. Board of the Free Methodist Church	1885	8	—	—	3	7	—	18	—	26	26	6	28	90	2,274	9,000	12	145		
Gen. Miss. Board, Pentecostal Church, Nazarene	1908	1	—	—	—	1	—	2	—	—	—	1	—	—	329	—	—	—	—	
Hebrazibah Faith Missionary Association	1896	4	—	—	1	4	—	9	—	20	20	3	1	—	—	40	160	—	—	
Parent Miss. Soc., African Methodist Episcopal Ch.	1897	4	—	—	—	4	—	8	126	132	258	2	141	463	4,000	11,000	240	8,000		
Scandinavian Alliance Mission	1892	2	—	—	1	2	5	10	—	70	70	2	—	—	350	945	—	—	—	
Seventh-Day Adventist Mission Board	1899	2	—	—	1	3	—	6	6	56	62	2	—	—	31	31	26	596	—	
Totals, 10 American Societies	—	55	1	—	21	52	22	151	146	892	1,038	46	237	187	1,161	12,504	41,775	338	11,966	
British Societies																				
Birmingham Young Men's Foreign Mission Society	1877	2	—	—	2	2	—	6	—	14	14	1	9	—	—	—	—	—	—	
British and Foreign Bible Society	1810	2	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	
Christian Missions in Many Lands	1884	—	—	—	5	3	1	11	—	—	—	4	—	—	—	—	—	—	—	
Free Church of Scotland Foreign Mission	1907	1	—	—	—	—	—	—	2	10	12	2	20	1	—	900	3,500	—	—	
London Missionary Society	1799	8	—	—	—	8	1	17	—	84	84	8	39	—	—	3,899	7,205	43	1,549	
Primitive Methodist Missionary Society	1872	3	—	—	—	4	—	6	2	6	8	1	30	—	20	1,820	2,620	10	1,500	
United Free Church of Scotland's For. Miss. Com.	1825	30	1	—	25	42	25	123	13	843	856	28	509	40	1,083	15,994	35,039	110	5,991	
Wesleyan Methodist Missionary Society	1867	28	—	—	—	16	—	44	24	169	193	23	840	256	1,142	21,233	84,110	192	10,750	
Y. W. C. A., British National Foreign Department	1900	—	—	—	—	—	7	7	—	—	—	4	—	—	—	—	—	—	—	
Totals, 9 British Societies	—	74	1	—	33	79	34	221	41	1,126	1,167	73	1,507	297	2,245	43,846	132,674	355	17,790	
Continental Societies																				
Berliner Missionsgesellschaft	1834	67	—	—	4	65	31	167	14	890	904	55	566	304	993	23,927	48,512	4	—	
Helgelseforbundet i Nerike	1891	—	—	—	10	7	2	19	—	31	31	8	21	8	—	660	1,520	4	203	
Missionen i Norge	1892	9	—	—	—	8	—	17	—	55	55	9	34	43	—	5,110	20,000	—	—	
Missionen i Danmark	1875	11	1	—	4	13	11	40	—	38	38	7	25	6	90	770	1,620	—	—	
Missionsanstalt zu Hermannsburg	1854	53	—	—	—	50	—	103	—	512	512	45	130	175	914	21,647	86,588	—	—	
Norske frie Missionsforbund	1899	2	—	—	1	2	—	2	—	2	2	—	—	—	—	42	71	—	—	
Norske Kirkes Mission ved Schreuder	1873	5	—	—	2	5	7	19	3	26	29	5	31	5	—	767	2,880	—	—	
Norske Missionselskaber	1844	15	—	—	—	11	5	31	—	58	58	12	63	35	200	2,311	5,089	—	—	
Khemische Missionsgesellschaft	1830	14	—	—	2	12	3	31	—	154	154	11	11	11	189	8,304	19,612	—	—	
Société des Missions évangéliques	1833	16	—	—	4	20	3	43	13	432	445	15	210	—	1,101	17,160	24,460	—	—	
Svenska Fri Baptisterna	1892	4	—	—	—	3	—	9	—	3	3	2	8	—	—	122	160	—	—	
Svenska Kyrkans Mission	1878	10	—	—	—	8	10	28	1	81	82	6	60	7	—	1,281	5,124	—	—	
Totals, 12 Continental Societies	—	206	1	—	26	203	76	512	31	2,282	2,313	176	1,159	594	3,478	82,015	215,556	4	2,228	
India Society																				
Telugu Baptist Home Mission	1903	—	—	—	—	—	—	—	6	9	15	—	8	6	218	—	400	—	—	
South African Societies																				
Church of England—Province of South Africa	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Diocese of Bloemfontein (in part)	1863	13	—	—	2	1	4	20	2	71	73	13	—	12	623	5,165	41,025	—	—	
Diocese of Capetown	1820	32	—	—	—	—	3	35	—	4	4	29	—	27	2,155	9,267	46,675	5	831	
Diocese of Grahamstown	1853	10	—	—	—	—	2	12	9	—	9	10	—	15	695	3,867	19,681	9	819	
Diocese of Natal	1853	8	—	1	—	1	9	19	8	—	8	7	—	13	332	2,558	9,576	24	1,335	
Diocese of Pretoria	1878	14	—	—	1	—	2	22	13	400	413	12	214	230	354	5,485	24,000	48	1,485	
Diocese of St. John's, Kaffraria	1873	28	—	—	—	1	29	17	250	267	45	63	24	1,346	12,540	50,544	199	10,212		
Diocese of Zululand	1860	18	1	—	2	13	6	40	9	127	136	18	87	110	2,358	4,521	15,080	—	—	
Congregational Union of South Africa	1877	33	—	—	—	—	33	10	32	42	—	—	—	—	—	17,351	68,139	—	—	
Dutch Reformed Ch. of So. Africa Gen. Miss. Com.	1824	61	—	—	140	—	201	1	183	184	70	1	60	585	19,194	92,694	144	10,227		
Dutch Ref. Ch. of So. Africa, Orange Free State	1899	4	1	—	1	5	2	13	—	230	230	5	55	—	5,617	22,468	—	—	—	
Dutch Reformed Ch., So. Africa, Transvaal Synod	1853	11	—	—	—	—	11	—	43	43	—	—	—	—	6,459	22,133	—	—	—	
Natal Baptist Association	1899	—	—	—	—	—	—	—	1	1	—	1	—	10	30	150	—	—	—	
Orange Christian Industrial School	1900	—	1	—	—	—	—	1	18	19	—	1	—	—	—	—	—	—	—	
Presbyterian Church of So. Africa, Native Mission	1904	—	—	—	—	—	—	1	7	324	331	1	246	—	1,014	8,094	32,400	71	108	
South African General Mission	1889	9	1	—	—	17	20	14	61	57	57	25	50	22	—	948	5,000	—	—	
South African Baptist Missionary Society	1892	4	—	—	1	3	3	11	—	5	5	4	28	—	625	2,795	—	—	—	
South African (Wesleyan) Missionary Society	1886	31	—	—	1	26	—	58	95	1,585	1,680	30	1,015	2,272	1,925	75,256	277,496	604	30,201	
Totals, 17 South African Societies	—	277	3	1	165	69	51	566	172	3,330	3,502	269	1,698	2,778	11,997	176,977	729,776	1,111	55,490	
International Societies																				
Mission der Brüdergemeine	1736	36	—	—	8	41	4	89	5	508	513	23	139	23	231	6,331	21,595	18	780	
Salvation Army	1883	—	—	—	14	13	—	27	—	86	86	9	19	19	—	—	—	—	—	
Totals, 2 International Societies	—	36	—	—	22	54	4	116	5	594	599	32	158	42	231	6,331	21,595	18	780	
Independent Society																				
South African Compounds and Interior Mission	1896	1	—	—	15	7	—	23	—	46	46	14	23	24	—	1,000	3,550	—	—	
Grand Totals for South Africa, 52 Societies	—	649	6	1	282	464	187	1,589	401	8,279	8,680	610	4,790	3,928	19,330	322,673	1,145,326	1,826	88,254	
SOUTHERN CENTRAL AFRICA																				
(British Protectorates, Rhodesia, Bechuanaland, Nyassaland)																				
American Societies																				
American Board of Commissioners for For. Miss.	1893	2	2	—	—	5	2	11	—	12	12	3	5	27	158	1,458	4	170		
Board of For. Miss., Methodist Episcopal Church	1899	7	—	—	2	7	—	18	—	47	47	3	14	20	881	2,435	6,498	18	1,805	
For. Miss. Board, National Baptist Convention	1899	3	—	—	3	2	1	9	1	35	36	1	7	—	—	204	800	4	36	
Seventh-Day Adventist Mission Board	1894	3	—	—	5	6	2	16	4	41	45	2	—	3	—	133	133	6	233	
Totals, 4 American Societies	—	15	2	—	10	20	7	54	5	135	140	9	25	25	908	1,740	8,889	32	2,244	
British Societies																				
Baptist Industrial Mission of Scotland	1895	1	—	—	1	2	—	4	—	42	42	1	20	21	260	393	1,570	1	100	
British and Foreign Bible Society	1810	1	—	—	1	—	—	4	—	2	2	1	—	—	—	—	—	—	—	
Christian Missions in Many Lands	1882	—	—	—	4	1	—	5	—	—	—	—	—	—	—	—	—	—	—	
Church of Scotland Foreign Mission Committee	1875	4	2	2	13	7	—	28	—	191	191	4	—	31	1,614	6,400	89	3,483		
Church of Scotland Women's Assoc. for For. Miss.	1884	—	—	—	—	—	8	—	—	—	—	—	—	—	—	—	—	—	—	
London Missionary Society	1860	21	3	—	—	16	1	41	—	190	190	12	44	—	1,766	10,285	86	10,825		
Nyasa Industrial Mission	1896	—	—	—	6	1	—	7	—	26	26	3	11	2	69	180	3,000	14	1,063	
Primitive Methodist Missionary Society	1885	6	—	—	6	—	—	12	—	6	6	4	5	—	30	130	6	250		
Society for the Propagation of the Gospel	1891	9	—	—	3	—	—	12	—	18	18	7	—	6	—	119	1,045	—	—	
United Free Church of Scotland's For. Miss. Com.	1875	12	8	1	14	5	41	—	1,260	1,260	8	436	9	448	3,899	13,035	30	12,237		
Universities' Mission to Central Africa	1880	16	—	—	—	17	45	—	6	114	120	9	93	—	4,389	16,146	104	5,359		
Wesleyan Methodist Missionary Society	1891	9	—	—	11	4	13	—	5	23	28	8	123	7	48	1,987	14,276	6	355	
Zambesi Industrial Mission	1892	—	1	—	18	9	4	32	—	140	140	7	65	72	205	819	2,652	7	2,910	
Totals, 13 British Societies	—	79	15	3	64	62	35	232	11	2,012	2,023	69	797	117	1,061	15,196	68,439	468	36,562	
Continental Societies																				
Missionsanstalt zu Hermannsburg	1857	2	—	—	—	2	—	4	—	13	13	2	2	4						

SOUTH AFRICA

- ¹ No report for Baptized Christians other than the number of Communicants.
- ² Includes data for Women's Society.
- ³ Commonly known as the Ikwezi Lamaci Mission.
- ⁴ Not reported.
- ⁵ Includes Pastor Norgaard of Biyela, not technically a member of the Schreuder Mission.
- ⁶ Data from *The Kingdom of God in South Africa*.
- ⁷ Church of England work in British South Africa is supported in part by the Society for the Propagation of the Gospel, in part by special Associations in England not reporting through the Society for Propagation of the Gospel, and in part by funds raised locally. It is, therefore, reported by dioceses. The data in several instances is unsatisfactory, as there was no means of dividing with accuracy between work for whites and that for the non-Christian races. Full statistics were received from the dioceses of Pretoria and Zululand, for educational work in the diocese of Natal, and for work in Basutoland in the diocese of Bloemfontein. Only that portion of the diocese of Bloemfontein which is within the British South Africa section is reported under that diocese.
- ⁸ Evangelists.
- ⁹ Includes both men and women.
- ¹⁰ Number of adults baptized.

SOUTHERN CENTRAL AFRICA

¹ No report for Baptized Christians other than the number of Communicants.
² Includes data for the Women's Society.
³ Colporteurs under the immediate direction of the Bible Society.
⁴ Not reported.
⁵ Principally gifts in kind.
⁶ Includes both men and women.

EAST AFRICA

¹ This work is supported by the Friends' African Industrial Mission, which is affiliated with the American Friends' Board of Foreign Missions.
² Includes data of the Women's Board.
³ No report for Baptized Christians other than the number of Communicants.
⁴ Colporteurs directly supervised by the Bible Society.
⁵ Not reported.
⁶ Commonly known as the Industrial Mission to Pemba.
⁷ Includes data for the work centering at Lutindi, supported by the Evangelischer Africa Verein.

* Estimate. Except in column 17, all estimates are from the societies.

and women have been stimulated to more thorough interest, consecration and more generous giving; churches and their pastors have through this medium gained a new vision of the world-field, and their responsibility to help carry out the Great Commission.

The friends of missions have been hearty in their cooperation and generous in their praises. Denominational and other missionary magazines have been led to make improvements, so that to-day many of them have reached a high standard of excellence. The competition has increased, and at times the REVIEW has faced the question of discontinuance. Unlike most of the denominational magazines, we have been self-supporting. Editors and contributors who have not freely given their services, have been paid without any subsidizing fund on which to draw. Unlike the mission boards, we could not call on officers or missionaries to give their services and use their pens in free contributions. Some missionary magazines, with all this gratuitous help, have cost their societies from \$10,000 to \$15,000 a year above their income.

The REVIEW has never reached our ideal. Lack of funds and insufficient cooperation have been a handicap. We have often wished for an endowment which could enable us to do a larger, better work in the same way that colleges and missions are enabled to accomplish more in education and propaganda than they could if obliged to be self-supporting.

With God's blessing, however, much has been accomplished, and more may be expected. If we believed that the work of the REVIEW had been finished, we would readily see its life come to an end, but we are confident that there is more need than ever for such a magazine. With the advent of *The International Review of Missions*, the technical, more exhaustive articles on the science and problems of missions may be omitted here, but there is need for a more

popular missionary magazine of general interest that will furnish information and inspiration to pastors, officers of local societies, and intelligent women and laymen. There is need for a world-view, a spiritual record that will keep us from being provincial or denominational in our interests, and that will record the miracles of missions and will show the hand of God in history.

There is no desire or purpose to discontinue THE MISSIONARY REVIEW as long as the friends of the Kingdom continue to support it. A suggestion has been made that it be purchased and combined with a new magazine proposed by the Conference of Foreign Mission Boards of America, but no such arrangement has been made. Dr. Haggard, who was selected as the editor of the new magazine (if it is started), has declined, and the project may be abandoned or modified. We will welcome the hearty cooperation of the officers and missionaries of both home and foreign missionary boards and societies in our effort to make the REVIEW still more attractive and effective. We ask no financial guarantee, and only desire that this magazine may be used to the glory of God for the establishment of His Kingdom among men.

TEN YEARS' PROGRESS IN AFRICA

OUR statistical tables for Africa are unusually complete and show a marked advance of the Gospel during the past ten years. In 1900 there was reported 95 societies at work with 3,000 missionaries and 15,730 native helpers. To-day there are 158 societies with 4,273 missionaries and 69,704 native helpers. Then there were 6,838 stations and out-stations; to-day there are 11,074. Then there were 275,000 communicant members and 576,530 adherents; to-day there are 387,200 communicants and 1,745,000 Christian adherents. This is an increase of fifty per cent. in church members and of three hundred per cent. in adherents.

WORLD-WIDE MISSIONARY NEWS

NORTH AFRICA

The Situation in Tripoli

A CORRESPONDENT writes that the Italian authorities in Tripoli have been most kind in their reception of Protestant missionaries. The medical work of the North Africa Mission has been reopened, and the number of patients increases daily. There is much sickness and poverty in the country. Excellent Italian physicians also have opened dispensaries, and are giving free treatment to the poor, but there is much need for more to be done for the sick and the poverty stricken. Many of these are unable to go out of their houses to obtain relief, and are dying at home. Women missionaries find their hands full visiting their sisters in distress.

Very little damage has been done in the city, and at the time of writing all was quiet in the neighborhood of Tripoli.

An Important Methodist Work

THE third annual session of the mission of the Methodist Episcopal Church in North Africa was recently held by Bishop Hartzell in Tunis. Missionaries and native workers to the number of nearly 30 were present from Oran, Algiers, Kabylia, Constantine and Tunis. It is only three years since this work was organized; but the progress already made and degree of efficiency reached are truly remarkable. The field now occupied stretches from Oran in the west of Algeria to Tunis in the east of Tunisia, a distance of 800 miles by rail. There are four great centers of population—Oran with 110,000 people, Algiers 180,000, Constantine 60,000, and Tunis 200,000. In each of these cities the work is well established. A fifth center is at Fort National, in the country of the Kabyles, between Algiers and Constantine. Of the more than 30 workers, only 3 are

Americans. There are in the company English, Irish, Scotch, Germans, French, Arabs and Kabyles. All the missionaries speak French, and all but two, English. Several are proficient in Arabic also. Some have acquired Spanish, and use it in their work. Others have Kabyle. Five languages exclusive of English are used.

WEST AFRICA AND THE KONGO

Creating Missionary Enthusiasm

FOURAH BAY COLLEGE, Sierra Leone, has had a year of "marked success and steady progress," with an increased number of students. The proportion of successes at the university examinations has been large. The missionary parliament and debating society and the prayer union were kept up warmly during the year. The former excited in the students such an interest in missionary work that thirteen of them spent six days of their Easter holidays in making a preaching tour through some of the eastern villages and mountain districts of the colony. The students, through their offertories at Holy Communion, have taken a share in the rebuilding of the Uganda cathedral, the erection of the Bishop Crowther Memorial College at Bonny in the Niger Delta, and in the erection of the new Wesleyan High School in Sierra Leone. An offering was also sent to the general fund of the Princess Christian Mission Hospital, Sierra Leone.

"Seeing God's Country"

MR. R. W. SMITH, of the Quaboe Mission, when engaged at Enen, in examining some boys who were desirous of being baptized, called them in one at a time for conversation. At length, it became the turn of a very quaint fellow. Mr. Smith writes: "On my asking him

if he wanted to become a Christian, meaning, of course, 'Have you given up all your heathen customs?'—like a flash he answered me: 'That is a foolish question to ask me, Master.' I was surprised, and inquired what he meant. 'Well,' he replied, 'you come here and tell us of our sin, and that if we do not believe in Christ we shall never see God's country.' I said, 'That is quite true.' He then shrugged his shoulders, as if to say, 'Well, where is your sense?' Then I saw what he meant. To him, the only sensible thing for a man or a woman to do when they heard of God's wonderful offer of salvation was—to accept it. The message had only one meaning for him. It was a glorious thing to go into 'God's country' some day, and who could be so foolish as to reject the offer?"—*The Christian*.

The Power of the Gospel

"ONE day," writes M. Anet, who is on the Kongo in the interest of the recently started Belgian Protestant Mission, "a native reached Luebo whom the missionaries had never seen, coming from a village southeast of Lusambo, 500 kilometers (350 miles) away. He had learned to read the Gospel in some distant out-station, and having returned to his village, without permission of any one save of God Himself, began to instruct and evangelize his fellow tribes-people. All the literature he had was a catechism in Baluba. He put up a little building which served as church and school. One day a priest, passing, saw this and asked sharply what it might be. On learning that it was a Protestant chapel, he entered, tore down some pictures hanging on the wall, confiscated the catechism as heretical, and threatened to punish the villagers if they continued in error. This devoted Christian native was obliged to undertake a month's journey to get a new catechism that he might continue his work of evangelization."

Further News From the Kongo

THE Kongo Commission, appointed in Belgium, in its first report, strikes a note of hope for the country. It urges certain measures for the repression of the importation and the sale of alcohol, and for the prevention of sleeping-sickness. If this latter scourge is to be prevented from spreading into other parts of the world, measures to stamp it out in Africa can not be too drastic. The report suggests new regulations which will have a great effect in discouraging polygamy, the people henceforth being required to pay a supplementary tax for every wife but one, monogamous fathers with heavy family burdens being exempt from such imposition. More and more this hitherto dark region is becoming an open road for the messengers of the Cross.

Kongo Reforms

AFFAIRS in Africa are in a state of flux; an agreement between Germany and Great Britain, as to the possible division of the Portuguese colonies in Africa, is freely discussed, and may quite possibly be consummated. Already Germany has acquired a considerable slice of the French Kongo, thus gaining access to the river. Rev. J. H. Harris, who went out to the Kongo to inquire as to the reforms which the Belgian Government is introducing, reports in his pamphlet, "Present Conditions on the Kongo," that things are much more hopeful; that in all his investigations he had not discovered any outrages on the persons of the natives; and, while he makes suggestions as to a better form of taxation, he declares that what has been already accomplished is a unique tribute to British diplomacy, to the forces of public opinion, and the persistent efforts of reformers, both in this country and in Belgium. There are now 30,000 Christians on the Lower Kongo, carrying on work in 300 villages. This is the fruit of 35 years' pioneering.—*London Christian*.

A Prosperous Mission

THE English Baptist Mission at Wathen, on the Kongo, was organized in 1889. A report of that date by the late Dr. Bentley states: "On January 1, 1889, the Christians here met together and formed a church which numbers 7 members." This had grown to 1,779 in the year past, with an aggregate school attendance of 2,645, and an average attendance on Sunday worship of 4,542. This church sends out 172 evangelists, only 77 being salaried at the rate of 5 fr. a month, wholly at its own expense. It reported a balance of £48 5s. after all bills were paid.

SOUTH AFRICA

A Dangerous Bill

NEWS comes from Natal of a government measure proposed in the parliament of the South Africa Union, which our missionaries regard as one of the most dangerous pieces of legislation affecting the status of the natives that has ever been proposed. The purport of the bill is either to force the natives living on the farms or plantations of the whites to engage in work in the great mining and commercial centers, such as Johannesburg, Kimberley and Durban, or to become practically serfs of the farmers. The means proposed for this end is a heavy increase in taxation. The natives now on the farms pay about three or four pounds annual rental per hut. The new measure would require all male occupants above eighteen years of age to be taxed not less than two pounds ten additional. This would be a fearfully heavy burden for the natives to carry.—*Missionary Herald*.

Mental Capacity of the Negro

THE African's mental capacity makes it perfectly plain that he is capable of development. Livingstone tells of Sechele, a savage chief, who was fond of fighting and hunting, eating and drinking; who did not go in for washing, or hygiene; and as he was, so were his people.

That chief was an adult when a book was shown him for the first time. None of his people had ever set eyes on a book. A friend of Livingstone taught this chief the alphabet, which he mastered in one day—by no means a slight feat. Before long he was given a copy of Robert Moffat's translation of the Bible, which he soon learned to read and read intelligently. One day, to Livingstone's amazement, the chief remarked, "Teacher, this man Isaiah is a very fine man: he knows how to write." He had discovered for himself something of Isaiah's magnificent literary genius. Yet some people would have called him only a "beastly nigger."

Missionaries in Consultation

AN important missionary conference is, according to *De Koningbode*, to be held in July, 1912, by all the societies working in South Africa—Moravian, Anglican, Presbyterian, Huguenot, Dutch Boer and German. Messrs. Mott and Richter are to be invited to attend. There will be great public meetings at Cape Town, a missionary exposition with bioscope, native choruses, etc. The essential purpose, however, will be that of conference, looking to closer comity in the evangelization and education of the peoples all over South Africa.

A Black Leader

DR. RUBUSANA, Congregational pastor at East Loudon, and member of the Cape Colony Parliament, where he is the mouthpiece, and the only one, for colored South Africans, is a "Cape boy" of the Gaika tribe. He was educated in the Scotch Industrial Mission at Lovedale. Six years ago he put the Kaffir Bible through the press in Loudon. His own colored Congregational church has undertaken aggressive evangelistic and industrial work among the Imindushanes in British Kaffraria, erecting stone chapels which serve as schoolhouses during the week. These people are intensely

eager for education and Christian teaching. Their great peril is from the "Cape brandy" which they learn to drink in the mines of Johannesburg whither numbers are drafted. Dr. Rubusana has for three years been president of the South African Native Convention, an organization formed to protest against barring black men from the South African Parliament.

Men and Religion Campaign

A FEW months hence the Men and Religion Movement will be engaged in a series of meetings in English South Africa, which loaned Rev. David Russell for the American campaign. The committee is appealed to to loan some experts in return. After South Africa has been visited Australia will take up the work as soon as preliminary work has been performed.

EAST AFRICA

Progress in German East Africa

MISSIONARY work in German East Africa has long borne the reputation of being difficult. To begin with, "man is at well-nigh his lowest stratum," ignorant, superstitious, lethargic. A succession of bad harvests will scatter congregations and schools to the winds. Islam is intensely aggressive. Polygamy dies a hard death, and heathen customs are observed with a tenacity that for its consistency may almost evoke commendation as bespeaking some strength of character. Yet in spite of every obstacle, the Gospel is triumphing, and a vast change is coming over the scene where some of God's faithful messengers for long years have been sowing in tears. Bishop Peel lately touring throughout the two C. M. S. fields of Usagara and Ugogo, has a wonderful report to make. He describes his amazement at the progress made since his visitation of the same district in 1907-8. In every part which our missionaries and their African helpers can possibly reach there is evidenced not only interest but keen-

ness for instruction. Chiefs and peoples alike are undoubtedly seeking uplift.

Good Tidings from Livingstonia

CHEERING news reached Livingstonia recently. Two brothers and a third young man, all Christians, had felt the spiritual burden of the needs of their fellowmen laid upon their hearts, and so they visited a number of villages, strengthening the faith of their fellow-Christians and seeking to lead others to Christ. They also tried to keep up a school in their village, teaching what they knew to the children. Their lack of school material came to be known at Livingstonia, and neighbors near the boundary came to carry any supplies they might get back to the border. This was readily provided, and carried three or four days' journey to the boundary stream, where it was gladly welcomed. The latest news is that to the hearers' classes 32 new members had been added, and quite a neat little school-church has been erected by the villagers for the public worship of God and the instruction of their children.

Devoted Baganda Teachers

IN the county of Singo, in the kingdom of Uganda, in 1910, 200 persons were baptized, and in 1911 there were over 300 converts. This encouraging advance, Mr. H. Bowers, of Mityana, says, is "chiefly due to the earnestness and devotion of some of the Baganda teachers, whose zeal is a real inspiration." He wrote on December 2:

"One of our senior teachers, Aroni Fatabala, is a splendid example of a gifted Muganda evangelist. He has subcharge of rather a large district, with some 12 churches in it, each little place of worship with its representative teacher; in addition to which he has his own flock and church to care for. Visiting him quite recently we had a congregation of 338 crowded in the church. Our Muganda pastor baptized 35

people in the afternoon, and entered the heathen names of 27 others to be taught for the same sacred rite.

Islam in Abyssinia

MR. KARL CEDERQUIST, a Scandinavian missionary writing in the *Moslem World*, declares that Islam is advancing in the Abyssinian Empire. In some parts the population is exclusively Moslem, and in other parts people that are heathen at heart dress like Mohammedans in order to escape Moslem raids. The native church—so-called “Christian”—is sunk in a dead formalism. Mr. Cederquist concludes: “In the spring of 1911 an Abyssinian priest was imprisoned because he refused to worship a picture of the Virgin Mary. He is still under guard. On September 10, 1911, the Coptic bishop and four other officials imprisoned a whole Sunday-school class, which was held in the British and Foreign Bible Society’s premises, putting every one in irons, children of seven and nine years not excepted. If the Abyssinian Church is not awakened, and if liberty is not given to the Word of God, the doom of Abyssinia is sealed, and the whole country will fall to Islam.”—*London Christian*.

AMERICA

Cutting Out Competition

FIVE leading Protestant denominations in Chicago have a cooperative plan in church extension which marks a long step in advance over the methods which obtained before the organization of the Cooperative Council of City Missions about four years ago. In evangelizing the immigrants, new work is divided among the denominations, much as has become a fixt policy in foreign fields. The Persians have been committed to the care of the Presbyterians; the Hungarians divided between the Baptists and the Methodists. While all the denominations work among the Bohemians, special efforts have been recently made to prevent overlapping. A case in controversy was recently

settled by assigning to a Presbyterian mission a certain section of a field adjacent to, but not conflicting with, a flourishing Baptist church. The North Shore beyond Evanston was cooperatively canvassed last year, and it was advised that for the time being Congregationalists and Methodists establish no more new churches, but that Presbyterians, Baptists and Disciples should plant two each, as soon as these denominations found suitable openings. According to this program, mutually agreed upon, a new Presbyterian work has been opened in Wilmette and a Baptist church in Highland Park. A Methodist work has recently been revived in Hinsdale with the approval of the Council, altho not without something of protest from the existing churches in this suburb.—*Congregationalist*.

A Comparison

TRINITY PARISH, in New York City, has an annual income from all sources, of about \$1,000,000. It supports a staff of 29 clergymen and employs also a goodly number of other clergymen, lay assistants and trained women for temporary work. It is brought into touch with about 10,000 people whom it influences more or less permanently in a religious way, tho its communicants have never yet numbered 10,000 at one time.

The income of the Presbyterian Board of Foreign Missions for work in China, India, Japan, Korea and Syria is less than \$1,000,000. It employs 699 missionaries and 1,488 native workers in those countries, while the communicants in the churches under the care of those missionaries are 62,713 and the inquirers are thousands.

Which one pays better, humanly speaking?

Who Will Go For Us?

THE various missionary boards have laid before the Student Volunteer Movement their various needs in the way of places demanding workers. This list is now printed and it is a very interesting document,

tho it looks quite commonplace at first glance. It speaks of the needs of the whole world: of Africa, of Korea, of Brazil, of hospitals, of missionary schools, of people's institute; of men and women, unmarried and married; of doctors, teachers, evangelists, and farmers. The announcements of the boards are in concise language. Their requirements are chiefly: special fitness and training for the work to be undertaken; ability to pass a physical examination equal to that required by a standard life insurance company; Christian faith and character, willingness to cooperate in Christian work, and membership in some Protestant Church. Few boards demand that candidates conform rigidly to denominational lines.

There are calls in every direction. Who will go?

Some Facts from "Men at Work"

THERE are 80,000 college men in 18 different countries in voluntary Bible classes. The members of Baraca Bible classes numbered 350,000 young men last year. The Y. M. C. A. reported 97,332 enrolled in classes for Bible study last year. Short courses of Bible study were taken last year by 28,562 students in 490 different institutions of this country. In the Sunday-schools of the world 28,011,199 persons out of more than 50 nations are studying the Bible.

Alumni Work of the International Y. M. C. A.

MR. OLIVER F. CUTTS, '02, Harvard, has recently been appointed to take charge of the alumni work of the International Y. M. C. A. His work consists of interesting all colleges and universities in some form of practical service in the locality where they reside. The new movement is already being organized in Philadelphia.

Splendid Work for the Negro

NO educational institution in the country, white or colored, is doing a more efficient or more useful

work in education than Tuskegee Institute, Alabama, under the direction of Dr. Booker T. Washington. At the present moment the trustees are making great efforts to increase the endowment fund of that institution to a point that will relieve its distinguished head and his associates from the necessity of exhausting themselves in the work of raising money, so that their chief energies may be expended in the actual work of education. On its educational side Tuskegee was never more successful than it is to-day. It has grown from the most modest beginnings until it has a campus and a group of buildings which for architectural beauty and efficiency of design would be a credit to any college in the land. Nearly 2,000 students, young men and young women, are being trained, not only intellectually but practically, to be working citizens and to carry on the steady uplifting of their race, which the South more than any other section of the country now recognizes is the only possible solution of the negro problem. Leading and influential Southerners recognize Dr. Washington as one of the foremost citizens and educators in the South, and are giving him hearty support.

South American Heathenism

WRITING from Salta, in Argentina, Mr. J. Stuart Dodginton tells of evangelistic tours in the interior. Speaking of the villages, he says: "In three of them, with perhaps 3,000 souls (including hundreds of children), there is not a single school. We were asked when we should be there again; and as we passed through on our return journey, people came after us asking for Bibles. The people live in houses indescribably squalid, and are steeped in drink and every form of vice. Living is at famine prices all the year round. The place is in the tropics, and during the dry season the water supply is a serious problem. Small value is placed upon life. Outside the door of the place where we slept

the last night, the darkness was made an inferno till midnight with drunken orgies, ending by one man being stabbed to death and another shot; and the early morning dawned with a second drunken brawl, when another man received his death stab." Mr. Dodington adds that the way is open for Gospel workers—"no priests, no church, but a people in darkness and the shadow of death."

EUROPE—GREAT BRITAIN

The Bible League in Scotland

A NEW Bible movement has appeared in Scotland, and is sweeping over the country. It is a plan to get everybody to carry a Testament and read a chapter or more daily, and is known as "The Pocket Testament League." Miss Helen Cadbury, now the wife of Charles M. Alexander, the Gospel singer, originated the movement some years ago in Birmingham. During the first four years the League has spread rapidly in Canada, Australia and the United States, and in China, Japan and Korea, with the result that about a quarter of a million members have been enrolled. In a week 30,000 membership cards have been sent out from the League headquarters in Glasgow.

What Scottish Missions Cost

THE secretary of the Free Church Missionary Society has recently written:

"In reply to your inquiry as to the cost of administering the foreign mission fund, I have to say that the actual sum expended by the foreign mission committee works out at 6½d. per pound, or slightly over 2½ per cent. If you include the assessment of the General Assembly for general expenses, over which the foreign mission committee has no control, and also include the committee's income for special funds at home and abroad, the cost of administering the total foreign mission revenue under the committee works

out as a fraction over 5d. per pound." From which it appears that of every shilling subscribed to our foreign mission work, 11d. 3f. goes direct to the work in the field, and one farthing is used for working expenses.

THE CONTINENT

Reviving Protestantism in Bohemia

IN 1915 comes the five hundredth anniversary of the burning of John Hus just outside of Constance, and in memory thereof a Hus House is to be opened in Prague to serve as a center for all Protestant interests in Bohemia and Moravia. Of the \$20,000 needed, a quarter is already in hand. At the present time there is a distinct revival of Bohemian Protestantism. True, the Calvinist Church numbers but 130,000 members—a mere 2½ per cent. of the population—but it is growing. In Brünn, for example, Pastor Vaclav Pockorny started the first Protestant Bohemian church in the city 28 years ago, in a hired hall, with hired seats. There is now a great church, manse, and a congregation of 1,250 souls. In Bohemia at large there are 93 churches and 92 out-stations. These congregations are in close contact with the Calvinists of Hungary. They are mostly country churches (the country being wholly Tschechish, while the cities of Bohemia have large German populations) and are remarkable for their self-sacrificing generosity. Many members pay more for their church than to the state in taxes. All their church buildings have been put up without outside help, at an aggregate cost of \$800,000, and in thirty years. This in spite of great poverty—the wealth of the Hussite nobles in land and otherwise being now wholly in Catholic hands.

Church Growth in Russia

SAYS the *Episcopal Recorder*: The growth of the Russian Church, forced in large measure by the government, has become so marked that, tho a comparatively young daughter of the Church at Constantinople, she

is now incomparably the largest. A rough estimate puts her membership at about 100,000,000. When Siberia shall have become one of the most populous, as it is one of the richest, countries of the world—a day which can not be long deferred—the Russian Church will be two or three times as large as the Roman Catholic Church now is. Dr. Percy Dearmer, writing in *The Commonwealth*, tells us that unless some great change comes, of which at present there are no signs, “the whole balance of the world will certainly be changed. History, which since the beginning of civilization has for us centered round the Mediterranean, is already moving along the new and far broader roads.”

The Cost of Missions in German Colonies

DR. JULIUS RICHTER furnishes the following interesting table of the expenses of the different missionary societies in the German colonies during the past year:

1. Berlin Missionary Society (German East Africa)	\$76,636
2. Moravians (German East Africa)	54,026
3. Leipzig Missionary Society (German East Africa)	34,272
4. German East Africa Missionary Society (German East Africa)	23,562
5. Church Missionary Society (German East Africa)	13,804
6. Universities Mission (German East Africa)	66,640
7. London Missionary Society (Samoa) ..	26,656
8. Rhenish Missionary Society (German Southwest Africa and New Guinea) ..	91,200
9. Finnish Missionary Society (German Southwest Africa)	30,464
10. Basel Missionary Society (Kamerun) ..	87,108
11. German Baptists (Kamerun)	40,222
12. Presbyterian Church in United States (Kamerun)	42,364
13. North German Missionary Society (Togo)	64,260
14. Neuendettelsau Missionary Society (New Guinea)	26,894
15. Liebenzell Mission (Caroline Islands) ..	6,426

In this list does not appear the work of the Wesleyan Methodists in Togo, the work of the Africa Inland Mission in German East Africa, the work of the Methodists of Australia in the Bismarck Archipelago, the work of the A. B. C. F. M. in Micronesia, etc. The total amount spent by the missionary societies for work in German colonies is thus about \$800,000,

of which by far the largest part is spent by German societies.

A New Catholic Church

METHODIST, Baptist and other American communions working in Italy, and assisting local Protestants in France, report that there is coming into existence in both countries a Catholic Church that is not papal. Especially strong is the sentiment toward such church in Italy. Methodists are finding there reluctance to join with American organizations, and decided preference for a church that is Italian, and yet that retain practically all forms and doctrines of the Catholic Church save the hierarchy, the Vatican and the Pope. Those who are leading in this movement both in Italy and France are the younger elements among the better families. Their complaint is that the old hierarchy is composed of men too far advanced in years, and too steeped in historic Catholicism to cope with modern conditions. Their trend is not toward liberalism in doctrine, nor is it away from Roman ritual. It is solely for a new governing body, made up of younger and what they call more progressive men.—*Pacific Christian Advocate*.

Finances of the Gossner Missionary Society

THE seventy-fifth year of its life has brought to the Gossner Missionary Society a most satisfactory income. It received from its friends \$141,528 during 1911, so that the income was larger by \$18,061 than the expenses and the large deficit of the past nineteen years decreased to \$14,874. We are aware that this favorable showing was only possible on account of the large legacy from Prince Michael Lieven, of Russia, but we also know that the friends of the society contributed liberally and loyally. May 1912 bring the complete wiping out of the old deficit which has been so burdensome to the Gossner Society.

ASIA—MOSLEM LANDS

Fruit of the Gospel in Syria

IN Jezzín, a most bigoted Maronite town in lovely Lebanon, the Presbyterian missionaries have witnessed a great revival during the past year. Scores of men and women have joined the evangelical body and have continued in regular and attentive attendance at all meetings in the church and in the homes, with eagerness and joy. Many of these new converts have shown clear fruits of conversion. A professional gambler has given up his calling, tho it cost him a severe struggle. A man who had deserted his mother and treated her very harshly, and who was noted for his bad temper and malicious tongue, has become very kind to his mother and forsook all his bad habits. A drunkard and gambler has become diligent in his work, and loves to read his Bible with all diligence. Some women, most difficult to reach with the Gospel, have become eager to hear the Word, attend the meetings, and receive earnest instruction. Thus the Spirit is working among the Maronites of Jezzín.

Work Begun in Kurdistan

THE German Hermannsburg Missionary Society has extended its work in the northern part of Persia, where it has had native laborers at work among the Nestorians in Urumiya and its neighborhood for a number of years. A native minister, Lazarus Jaure, trained and ordained in Germany, has been sent to Sautschbulak, west of Teheran, that he may labor among the Kurds. The *Hermannsburgers Missionsblatt* states that American Lutherans are already settled in Sautschbulak and that this mission among the Kurds will be carried on jointly by American and German Lutherans. Sautschbulak was occupied by the German Orient Mission and by the Berlin Jews Society until 1910, but not for the purpose of work among the Kurds, who are bigoted and fanatical followers of

Islam, and practically unreached with the Gospel.

ASIA—INDIA

Christian Growth in Thirty Years

THE latest census of India gives a population of 315,000,000. The Christian growth is shown by the following figures: In 1881 there were 1,862,634 Christians; 1891, 2,284,380; 1901, 2,923,241; 1911, 3,876,196. In the native states of India the advance has been relatively greater than in districts where the British exercise complete governmental powers. The Roman Catholic faith is held by about one-fifth. The Presbyterians have 1,500 adherents, and the Methodists 7,000. The Eurasian Christians number about 101,000, as against 89,000 at the previous census. Considerably more than half of them—57,000—are Roman Catholics. Some 3,574,000 of the Christian population are natives of the country; Roman Catholics take first place with 1,394,000 adherents, as compared with 1,122,000 in the previous enumeration. The Protestant total in 1901 was 970,000, the increase for the ten years not falling far short of half a million. The Baptists advance from 217,000 to more than 331,000, and the Anglicans advance from 306,000 to 332,000. The Congregationalists have grown from 37,000 to 134,000. The Presbyterian Indians have grown in the decade from 43,000 to 164,000, and the Methodists from 68,000 to 162,000. The Lutherans and allied denominations have advanced from 154,000 to 217,000.

Mission Schools in India as Missionary Agencies

A RECENT number of *The East and the West* contained an article entitled, "The Will to Convert in Mission Schools," which should attract much attention. The writer, on a tour through India, thoroughly studied the question if it was the earnest endeavor, as well as the avowed purpose, of missionaries and

Christian teachers in mission schools, to lead their pupils to definite "decision for Christ." He found that in most cases keen evangelistic workers had been overcome by the force of an old tradition against looking for conversions of pupils. This tradition the writer traced (1), to the fact that, on the whole, scholars are not converted; (2), to the hampering presence of many non-Christian teachers; and (3), to the fear that conversions will mean decrease of attendance, loss of government grants, and the temporary, or perhaps permanent, closing of the school.

The writer in *The East and the West* found that the doctrine of the leavening influence of the schools has become popular, because it is a salve to the conscience and provides escape from a difficult position. However, to his gratification, he found the desire for conversions to be still almost universal, tho hope and expectation were sadly lacking.

If mission schools can not be utilized to bring about individual conversion, we can not rank them as direct evangelistic agencies at all. We are not sending out our missionaries to merely leaven society with new ideals and new moral standards, tho that is a great thing; but we are sending our missionaries out that the heathen hear the Gospel and be saved. Regeneration, salvation, redemption, is still the chief aim of all missionary effort, and all agencies which do not directly lead to that, be better laid aside. But to bring about conversions, in missionary schools or anywhere else, we must first expect them as the fruit of our labors, and then strive for them with all the will power of our moral nature.

Serious Lack of Missionary Pastors

MR. J. CAMPBELL WHITE said in a recent address that thousands of Hindus had been refused baptism because of the lack of missionary pastors into whose hands they might be placed for pastoral

instruction and oversight when they had come into the church. He asserts that he read in a paper published in India the confession that, unless the native religions should bestir themselves, there was the probability that the whole country would rapidly become Christian. What a splendid tribute to the power of the Gospel and what a challenge to the modern Church!

Growth Seen by One Man

BISHOP THOBURN says that he recalls the time when Methodist members in India numbered only 13. The total membership in that field now amounts to 262,836, and the average annual increase is 12,500.

The Emancipation of India's Women

AT Delhi, during "the first meeting of the English Queen with the women of India"—to use her gracious majesty's own phrase, the Queen-Empress remarked, "I have learned with deep satisfaction of the evolution which is gradually but surely taking place among the inmates of the purdah," and in her touching speech to "the sisterhood of the great Empire," her Majesty assured the women of India of her "ever-increasing solicitude for the happiness and welfare of all who live 'within the walls.'" No more notable proof that the emancipation of Indian womanhood is advancing can be adduced than some recent proceedings in Bombay. At a meeting held in support of a bill to legalize marriages between Hindus of different castes and persons of different creeds, before an audience largely composed of men, three Hindu women of social eminence, Lady Chandavarkar, Mrs. Ranade and Mrs. Mahipatram, were among the speakers! The rigidity of caste customs is too well known to need demonstration. It is significant indeed that Indian women's own fingers should be requisitioned to their country to unloose their yoke from their shoulders.

A Polyglot College in Burma

THE Rangoon Baptist College groups under its head three institutions, the college, high school, and normal school, has an enrolment of 1,176, and it has been stated that probably nowhere else in British India, and in but few institutions of the same size anywhere are so many races and languages represented. On Sabbath instruction is given in six different tongues.

CHINA

Bringing the Celestials Nearer

BY shortening routes, it will be possible to make the journey across Europe to Asia in about one week. In building the trans-Siberian railway, Russia spent some \$390,000,000. The line is being double-tracked, and thus her position in the Far East will be greatly strengthened.

What Is Left to the Manchus

D. R. DILLON, in the *Contemporary Review* gives us an idea of what Manchu supremacy really means: "The 18,000,000 Manchus scattered over the land, of whom there are 60,000 in Peking, still feel their superiority over the 480,000,000 natives, and make the latter realize it painfully at every hand's turn. For the Manchus are privileged. Fallen they may be from their high estate, they are the conquerors still. Most of the lucrative posts in the empire are reserved for them—the exceptions merely serving to prove the rule. They are the salt of the earth. They possess their own tribunals. Every official document must be translated into Manchu. No China man or woman might until three or four years ago aspire to a spouse of the higher race. Flogging and other dishonoring punishments to which the Chinaman is liable may never be inflicted on the body of any member of the superior nation. For their material well-being, also, the government feels itself morally bound to take thought. Hence every Manchu has a right to a ration of rice daily,

and to a small yearly pension from the state."

The Transition in China

"IT was our good fortune to visit China recently and there to learn at first hand, from those really knowing people, the missionaries, what is doing in that great thronging land. China must ever challenge the respectful curiosity of the world, for here is a people of great numbers who through 4,000 years of recorded history have preserved perhaps the greatest democracy on earth, a democracy broken only by an aristocracy of letters—into which any man who would and could, might find his way. Whoever might be the rulers in Peking, whatever extortion the local appointees of Peking might practise against the people—when it comes to the regulation of society and of local, municipal and other affairs there is no hereditary aristocracy, nor can there be said to be any system of bosses and helots. Every man in a Chinese village has his say in the matters of his village, and the elders among whom he will arrive if he lives long enough, have, in the main, the direction of affairs after they have been discussed by all.

Indeed, so marked is this democratic spirit in China that a foreigner buying a curio in an open shop may always expect advice from all the bystanders, and help from every passerby in all his bargaining."—*Bishop W. F. Oldham.*

The Opportunity in China

WHEN China is at peace once more, we shall be for the first time face to face with the Chinese people. It is not too much to say that in the past the world has known the people through their government. Always the imperial power intervened to hinder and even to persecute. It met the world with a stubborn refusal to change, a determination to prevent any friendship or intercourse between the Chinese people and those of other lands. It

changed, no doubt, at times, yielding to superior force, or following a tortuous policy; but its spirit never changed. Hence the contradiction between what those who knew the people felt about them, and the face they showed as a nation to the world. When the revolution is accomplished we shall find that the world will recognize the reasonableness and fine qualities of the Chinese, as it has not been able to do before. Many Chinese puzzles will vanish, and men will see things as they are.—*Chinese Recorder*.

Triumphal Progress of the Y. M. C. A.

THE advance of the Young Men's Christian Association in the East is one of the marvels of the past decade. There are now twelve self-supporting, self-governing city associations, served by 41 Chinese and 40 foreign secretaries, with a membership of over 5,000. All budgets—some \$25,000 yearly—are locally raised. Beside this, Shanghai has contributed \$87,000, Fuchau, \$48,000, Canton \$30,000, and Tientsin \$25,000 for building purposes. The 93 student associations report 4,459 members, 2,732 of them being enrolled in 372 Bible classes. There are 300 Chinese Student Volunteers, and Pastor Ding Li Mei has been appointing traveling-secretary to go over China, and to Chinese schools outside of China, to enlist students for missionary service. Students are actively engaged in evangelistic work. In the summer vacations they go out in bands, 552 being active in these enterprises.

Canton As a Religious Center

THE great city of Canton appears to have been the center of the progressive movement which has eventuated in making China a republic. It produced such leaders as Sun Yat Sen, Wu Ting Fang and Tung Shao Yi, the present premier. Canton teachers and students have been leaders from the beginning. They enlisted a regiment of troops to serve without pay. They organ-

ized associations for securing contributions of money and for instructing the people in the principles of the republic. The students of the Canton Christian College, in a campaign collected more than \$40,000. Never once did Canton province hesitate between a monarchy and a republic. Many of the teachers are now district magistrates, members of the assembly, or hold office under the central government. Christian school-teachers and Christian preachers are now represented in several of the principal offices of the government. In the provincial assembly of Quang-Tung of which Canton is the capital, 10 women have been seated as representatives. There are probably not more than 6,000 Christians among the 1,000,000 of Canton's population; but many of the new officials are Christians, and more are friendly to Christianity.

JAPAN—KOREA

Religion of Educated Japanese

WE may divide all educated Japanese, outside the Christian body, into three classes. The first consists of those who rule out religion altogether and profess themselves satisfied with ethics alone. Among them are those educators who clamor for the revival of Confucianism. Their number is legion. Perhaps the most noted and most extreme anti-Christian among them is Baron H. Kato, formerly president of Tokyo Imperial University. The second is composed of the eclectics, who would feign amalgamate with Christianity the strong points of Shinto, Buddhism, Confucianism, making of the whole a rich mosaic. In this class probably a majority of thoughtful educated Japanese would enroll themselves.

A Composite Religion Proposed

THE Japan *Advertiser*, of Tokyo, says that a movement has been projected in Japan for a "rapprochement between Shintoism, Buddhism and Christianity, with a view to as-

sociating all three with national education," in order to "secure cooperation between the three religions themselves" and also to "secure cooperation between the three religions and the government," in the introduction of religious teaching in the public schools of the empire. The proposed union of the three religions named, to bring about moral and religious teaching in the public schools, is a confession that a purely secular education does not furnish a solid foundation for national greatness. This proposition emanates from the vice-minister of the home department of the government, Mr. Tokonami, which seems strange in view of the fact that Dr. Kikuchi not long ago assured western audiences that the imperial rescript on education contained all that was necessary to produce high morality among the youth of Japan. This scheme contemplates a union of three antagonistic religions, a thing not only impossible, but absurd. Shintoism and Buddhism have existed side by side in Japan for centuries, and altho they have both been accepted to a certain extent by many of the people, they have remained distinct as religions, with no probability of ever uniting. But should they unite, Christianity could never complete the proposed trinity. Christianity is not in Japan to be united with or swallowed up by Shintoism and Buddhism.—*World-Wide Missions*.

Methodism in Japan

THE second general conference of the Japan Methodist Church, or really the *first* composed of delegates elected by that Church, was held a short time ago. The Japan Methodist Church was organized in the spring of 1907 by the united action of three mother churches in the United States and Canada (see *MISSIONARY REVIEW*, February, 1912, page 144), and its progress has been most gratifying. The general conference of this year was a body of well-balanced and progressive men

who were not disposed to radicalism. Bishop Honda, so recently claimed by death, presided, and once more showed his great ability, his clear-sightedness, and his deep spirituality. Most important were the negotiations carried on by Bishop Honda and a committee of the general conference on the one hand, and the Reference Committee, representing the Commissioners for Union, in America, on the other. The paper presented as the Reference Committee's report set forth clearly how far the Japan Methodist Church can be depended on to stand alone, and it showed that it is a sane, evangelical and evangelistic body, which welcomes heartily the independent efforts of western churches in Japan.

The serious attention of the general conference was directed to the urgent needs of the hour. Buddhism in Japan has been reawakened and is stronger than in any other country, and powerful to an extent not dreamed of even by men who have spent scores of years in Japan. In addition to the revival of Buddhism tremendous efforts toward a government-fostered and quickened nationalism, which is conservative in the extreme, are proving a great hindrance to the spread of the Gospel. The Japanese Government is thought to be discouraging the study of Christianity through its educational department, which urges the practise of native cults and condemns "innovations from the West." Some of the opponents of Christianity are professing to believe that the anarchists' plot, discovered a year ago, was one of the natural results of the freedom fostered by Christian teaching.

Christian Union in Education

SAYS Dr. O. R. Avison, head of the Severance Hospital: "As a result of Dr. White's able presentation of methods, and the wisdom of avoiding adding to our denominational instrumentalities, the Methodists

decided to throw all their force into the union Bible school and trust it for the education of their pastors, and not only so, but they turned over to the use of the school the property they had just purchased at a cost of \$6,000 for their denominational seminary, and now plan to put into it all the funds that would have gone to the seminary. This is one of the greatest triumphs of the union spirit we have ever known in Korea, for the Methodists have gone in and have turned over their property without asking for any guarantee whatever, trusting to the fairness of the general body to give them a just share in the control of the union institution and the determination of its teaching. Without Dr. White's enthusiasm and wisdom this result could scarcely have been secured. But now we are all happy in it, and none seem more so than our Methodist brethren, who have done the yielding up.

A Model Y. M. C. A.

THE Young Men's Christian Association in Seoul, with a membership of 876, has all but 4 of its members enrolled in Bible classes.

OBITUARY NOTES

Prof. Knox, in Korea

AT Seoul, Korea, on April 25th, Rev. George William Knox, Professor of the Philosophy and History of Religion in the Union Theological Seminary, New York, died after a short illness of pneumonia. Dr. Knox was on a tour of the world during his Sabbatical year, and had come to the East with his wife.

He was an authority on the history of religion and on Japan and Eastern affairs. He had written many books and articles on Japanese life as well as on theology.

Dr. Knox was born at Rome, N. Y., in 1853, and entered the Presbyterian Ministry at the age of 24, after a course in Hamilton College and in Auburn Theological Seminary. He went to Japan soon after being

ordained as a missionary, and remained for fifteen years. For the effectiveness of his work the Emperor bestowed upon him the Order of the Rising Sun in 1898.

On his return from the Orient Dr. Knox became pastor of the Presbyterian Church in Rye, N. Y. He began his work with the Union Seminary in 1896, and three years later was appointed to a professorship.

Dr. Pennell, of India

PATHETIC and almost tragic was the death in Bannu, India, on March 22d, of Dr. Theodore L. Pennell, whose name was known far beyond the frontier station of Bannu. For nearly twenty years he worked among fierce hill tribes, attending those wounded in tribal fighting, or restoring sight to thousands blinded by cataracts. Dr. W. H. Barnett, who worked untiringly beside him, died two years previously, after operating on a patient for blood poisoning. Dr. Pennell himself died from the effects of operating on Dr. Barnett. Dr. Pennell's wife was Miss Alice Sorabji, one of the well-known Sorabji sisters. The *Bombay Guardian*, commenting on these two, says their heroism is such as should be reverently treasured, and hopes a memorial will be raised to Drs. Pennell and Barnett, of Bannu.

A very interesting article from the pen of Dr. Pennell, describing his work among the Afghans, appeared in the April number of the *Review*. His book, entitled "Among the Wild Tribes on the Afghan Frontier," is one of the most interesting missionary volumes ever written. Dr. Pennell was greatly honored and beloved, and the places occupied by him and Dr. Barnett will be difficult to fill.

Bishop G. E. Moule

A GREAT missionary, whose zeal and earnest labors in the missionary field had made his name well known, both at home and in the for-

aign field, passed from us when Bishop George Evans Moule, of Mid-China, died on March 3d, at the house of his brother, the Bishop of Durham, in his 84th year.

He was the second of eight sons of the Vicar of Fordington, and took his degree at Corpus Christi College, Cambridge University, with mathematical and classical honors, in 1850. Beginning his ministry as his father's curate in 1851, he soon became greatly interested in missionary work, and he went out as a Church Missionary Society missionary in 1857, to China, which he reached early in the next year. At first he was stationed at Ningpo, and thus he became a witness to the great Taiping rebellion. Then he founded the station at Hangchau, where he took up his residence in 1866, and lived until he finally left the country in 1911. In 1880, after having been almost 23 years in the country, he was consecrated as the first missionary Bishop of Mid-China. He resigned the bishopric in 1908, but continued to work at Hangchau until last year, when ill-health and advancing years compelled him to relinquish active service abroad.

Dr. D. K. Pearson of Hinsdale

THIS well-known philanthropist has recently passed away, leaving many educational and religious institutions the better for his wise benefactions. Other rich men have talked about dying poor. Dr. Pearson accomplished it so far as this world's goods are concerned, but he laid up "treasure in heaven" where he will have an eternity to enjoy it. He made a fortune in honest dealings in real estate after he was 40 years of age, and gave away \$6,000,000 to colleges and missions. It is reported that he left no will, for he left not even enough money to pay the expenses of his last illness and funeral. He left the world richer for his life and gifts. Needless to say there will be no contest over his estate.

Dr. Alonzo Bunker

IN Dr. Alonzo Bunker, who died at Newton, Mass., on March 8th, American Baptists have lost one of their most devoted missionaries. Born in 1837, he was sent out by the Baptist Foreign Missionary Society in 1865 to Burma, where he labored among the Karens at Toungoo for many years. For years he traveled the mountain passes of that region, amid savage peoples, preaching the Gospel and ministering to the scattered Christian churches. Frequently his life was threatened by hostile men and by wild beasts, while the terrors of the wilderness endangered his health. In 1890 he opened a station at Loikaw, far from civilization, but in a fertile valley drained by the upper waters of the Salwen. Great gatherings resulted from his labors, and he was the pioneer of that extension of the Baptist work in Burma, which has led to the opening of new stations on the borders of China and to the ingathering of many thousands into the Christian fold.

Theodore Ziemendorff

ON February 28, 1912, Pastor Theodore Ziemendorff died in Fairhaven, near Alexandria. He was one of the founders and the president of the Sudan Pioneer Mission (see *MISSIONARY REVIEW*, April, 1912, page 308), and always deeply interested in the great work of preaching the Gospel to the Mohammedans. Already ill and quite feeble, Mr. Ziemendorff obeyed last fall the call of duty to visit once more the prosperous work of the society in Assuan, and to serve spiritually the large number of German tourists who spend the winter in that neighborhood, and he left his comfortable home in Wiesbaden for Egypt. He was unable to endure the heat of the climate in Assuan, and sought renewal of his strength in the cool breezes of the seashore. His heart was too greatly weakened by the tropical heat, and a few days after his arrival at Fairhaven, he fell asleep

in Jesus. His death is a great loss to the Sudan Pioneer Mission, and to the work among Mohammedans in general.

A Greek Missionary in Japan

THERE died on February 16, 1912, in Tokyo, Japan, one of the greatest of foreigners who have spent their lives for the welfare of Japan, Bishop Nicolai, the head of the Greek Church in the island empire. Ivan Nicolai Kasatkin was born near Moscow in 1836, the son of a deacon of the Greek Orthodox Church. He earnestly desired to be a soldier, and asked his father for permission to go to the Crimean war, but he received the answer, "Be God's soldier; fight for Him. That is my wish, and you shall obey me." In 1861 he entered the service of the Russian consulate at Hakodate, and soon decided that Japan was the place for him to engage in "apostolic work." His success was remarkable, and in 1891, the Russian Cathedral was built in Surugadai, Tokyo. In 1908 he was made Archbishop of his church in Japan, which now has six churches in Tokyo, beside the Cathedral, and others scattered through Japan. There are about 40 ordained native priests and over 32,000 communicants, with an annual addition of about 1,000 members. The Greek Church in Japan has been preeminently a one-man Church, that of Bishop Nicolai, and through his personal influence has developed remarkably.

Bishop Honda Passes Away

BISHOP YOITSU HONDA, Bishop of the Japan Methodist Church, died on Tuesday, March 26th, as announced in a cable from Tokyo, received at the office of the Board of Foreign Missions on that day. His death means very serious loss to the Japan Methodist Church, in which he was the leading figure, and the news will be heard with great sorrow throughout the various branches of the Methodist denomi-

nation. When five years ago the three Methodisms represented in mission work in Japan—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada—were united to form the Japan Methodist Church, which then became a self-governing body, independent of the home churches, Yoitsu Honda was the almost unanimous choice of the new Church as the man best fitted to become its head. Yoitsu Honda was born in December, 1848, at Hirosaki, in the northern part of Hondo, the main island of Japan. He was of the Samuria or soldier class, his father being the highest in rank under the old Daimo ("feudal baron") of that section. While a student in Yokohama, he became acquainted with the Christian faith and was converted under missionaries of the Dutch Reformed Church.

Dr. John McLaurin, of India

JOHN McLAURIN, D.D., died in Toronto on March 28th, aged 73. Born in Ontario, educated at Woodstock College, he received appointment by the Missionary Union March 16, 1869. In December, 1869, he sailed with his bride for India, designated to Ramapatnam, where they arrived early in 1870, and at once began to acquire the language. Mr. McLaurin made long tours with Dr. Clough, and in 1872, when Dr. Clough with impaired health came on furlough to America, took charge of the Ongole station and work. Mr. McLaurin for a time served the Canadian Board as Secretary while failing health kept him in Canada. Then at Bangalore and Conoor he prosecuted his labors, producing tracts, articles, catechisms, text-books and commentaries, as well as attending to matters in connection with revising and printing a new edition of the Telugu New Testament. He loved the Telugu with a great passion; while recognizing their imperfections and faults, their deep need appealed to him.

BOOKS ON MISSIONS AND MISSION LANDS

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA. Volume XII, with appendix. Edited by Dr. Samuel McCauley Jackson and others. 8vo, 599 pp. \$5.00. Funk & Wagnalls Co., New York, 1911.

The final volume of this complete and important work maintains the standard of its predecessors. Its scholarship is unquestioned, tho many will dissent from some of the positions taken in biblical criticism. Among the special contributors to this volume are Dr. and Mrs. Edwin M. Bliss, who furnish the missionary bibliography and articles on missions; Dr. H. K. Carroll (Methodism), President Francis E. Clark (Christian Endeavor), Dr. Joseph B. Clark (Home Missions), Dr. J. J. T. Hamilton (Moravians), Arthur N. Johnson (London Missionary Society), Dr. D. Kalopathakes (Greece), Gustav Warneck (Missions), and Dr. George Washburn (Turkey). On the subject of missions, this volume has important contributions on the following subjects: An excellent article on Turkey and its missions, one unusually complete on church union, the Moravians (Unitas Fratrum), the Volunteers of America, the Waldenses, the West Indies, Woman's Work, and Young People's Societies. There are also some brief sketches of missionaries, living and dead, and mission lands in their alphabetical order.

We do not hesitate to say that this is the best comprehensive religious encyclopedia of recent date. On the whole, its positions, on disputed or doubtful points, is judicial and both sides are presented. On points of information it is accurate and often unusually full and readable.

DAYLIGHT IN THE HAREM. A New Era for Moslem Women. Papers read at the Lucknow Conference, 1911. Edited by Annie Van Somner and Samuel M. Zwemer. 12mo, 224 pp. \$1.25, net. Fleming H. Revell Co., 1911.

It is time that daylight entered the moral and intellectual darkness of the

prison house of Moslem women. How the illumination is progressing is described by many writers who have helped to open the doors and windows and let in God's light. India, Persia, Turkey, Egypt, Arabia, each present problems and have made progress toward the emancipation of their women. But much remains to be accomplished. It is worth while to follow these ten noble missionary women as our guides and see the unwholesome conditions and the blessings that Christianity and civilization are bringing.

THE REVOLT OF SUNDARAMA. By Maud J. Elmore. Illustrated. 12mo, 160 pp. \$1.00, net. Fleming H. Revell Co., 1911.

Sundarama is a Hindu maiden who revolts against the time-honored system of child-marriage. The story is well told and most attractively illustrated and printed. It lifts the veil and reveals the life of the Indian Zenana. The girl is human, but the surroundings are Oriental—the India of reality, and not of fiction. The interest is remarkably well sustained and the story will prove a valuable addition to missionary literature for young people.

SITA. A Story of Child-Marriage Fetters. By Olivia A. Baldwin. Illustrated. 8vo, 353 pp. \$1.25, net. Fleming H. Revell Co., 1911.

There is an abundance of the pathetic in the story of child life in India. The ignorance, sin and ill-treatment with which girls become acquainted are enough to stir the hardest heart. There is, however, so much of novelty and human interest in a story like that of Sita that it possesses a fascination for the reader. The author is a medical missionary and knows whereof she writes. The story is distinctly missionary in its purpose, but the plot and movement are well sustained.

A WORLD BOOK OF FOREIGN MISSIONS. Edward T. Reed. 12mo, 300 pp. 2s. 6d., *net*. Headley Bros., London, 1911.

It is a difficult matter to condense into 300 pages the story of foreign missions, "what they are, what they prove, and how to help," but Mr. Reed has given us a very good epitome. He begins with the Jews, follows with chapters on the Greeks, the Romans and the Christians. He gives the story of beginnings and describes briefly the work of some great societies.

Under What Missions Prove, the supremacy of Christianity is brought out and the power of the Gospel. Practical methods of helping in the great campaign are shown in chapters on the Church, the Laymen, Prayer, etc. A list of good books is recommended, but it is not well balanced as to proportions.

UNDER THE PROPHET IN UTAH. By Frank J. Cannon and Harvey J. O'Higgins. 12mo, 402 pp. \$1.35, *net*. The C. M. Clark Pub. Co., Boston, 1911.

Here Mormonism is shown in its true light by one who sympathizes with Mormons, but sees the menace in their system. It is not a novel, but is quite as interesting and more important. The former United States Senator from Utah gives, in plain language, his view of the national menace that lies in the "political priestcraft of the Mormon Church." It is a story of plotting and deceit that ought to startle the nation from its indifference. We have here the inside history of how Utah attained Statehood, and it should not be ignored. Politically, Mormonism is a wonderful organization, as a religion it is grotesque, in morals it debasing. Every Christian should be informed on this matter.

DOWN NORTH ON THE LABRADOR. By Wilfred T. Grenfell. 12mo, 230 pp. \$1.00, *net*. Fleming H. Revell Co., 1911.

Dr. Grenfell is deservedly a popular writer and speaker. He is a man who knows how to see, how to do, and how to describe graphically and simply his observations and his work. The present volume gives some very readable stories of life on the Labrador—stories of animals and of men, of poverty,

suffering, heroism and love. They are wholesome and entertaining. They move to deeds.

CHINA, SOCIAL AND ECONOMIC CONDITIONS. Annals of the American Academy of Political and Social Science. No. 128. \$1.00, Philadelphia, January, 1912.

The prominence of China before the public mind, due to the present revolution and famine, makes the appearance of this volume of timely interest. It consists of sixteen chapters by Chinese, missionaries, professors, and public officials, dealing with various political, educational, and social conditions and problems. These are valuable contributions to our study of the subjects, and those interested would do well to secure and read the volume with care.

TIGER AND TOM and Other Stories for Boys. 12mo, 224 pp. 75c.

THE KING'S DAUGHTER and Other Stories for Girls. 12mo, 224 pp. 75c.

SPRING BLOSSOMS. 8vo, 64 pp.

GOSPEL PRIMER. 12mo, 96 pp. Southern Publishing Co.

The first two volumes in this list are brief stories, each of which points a moral. They are wholesome and mildly interesting. They are good morals, but they are not good literature, and are poorly printed.

"Spring Blossoms" is a volume containing much poor poetry and based on faulty psychology. The "Gospel Primer" contains some good Bible stories well told for little folks.

NEW BOOKS

AFRICA OF TO-DAY. By Joseph King Goodrich. Illustrated, 12mo, 315 pp. \$1.50, *net*. A. C. McClurg & Co., Chicago, 1912.

CHILDREN OF PERSIA. By Mrs. Napier Malcolm. Illustrated, 16mo, 96 pp. 60 cents, *net*. Fleming H. Revell Co., New York, 1912.

CHARACTER-BUILDING IN CHINA. The Life Story of Julia Brown Mateer. By Robert McCheyne Mateer. Illustrated, 12mo, 184 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.

THE STOLEN BRIDEGROOM. And Other East Indian Idylls. By Anstice Abbott. Frontispiece, 12mo, 157 pp. 75c., *net*. Fleming H. Revell Co., New York, 1912.

- MOROCCO AFTER TWENTY-FIVE YEARS. A Description of the Country, Its Laws and Customs, and the European Situation. By Dr. Robert Kerr. Illustrated. 10s., 6d., *net*. Murray & Evenden, Ltd., London, 1912.
- THE NEW SPIRIT IN EGYPT. By H. Hamilton Fyfe. 5s. William Blackwood & Son, London, 1911.
- AFRICAN MISSIONS: IMPRESSIONS OF THE SOUTH, EAST AND CENTER OF THE DARK CONTINENT. By B. G. O'Rorke. 213 pp. S. P. C. K., London, 1912.
- NIGERIA. Its People and Its Problems. By E. D. Morel. 10s. 6d., *net*. Smith, Elder, London, 1911.
- YAKUSU: THE VERY HEART OF AFRICA. Being Some Account of the Protestant Mission at Stanley Falls, Upper Kongo. By H. Sutton Smith. 6s., *net*. Marshall Bros., London and Edinburgh, 1911.
- AN ENGLISHWOMAN'S TWENTY-FIVE YEARS IN TROPICAL AFRICA. Being the Biography of Gwen Elen Lewis, Missionary to the Kameruns and the Kongo. By the Rev. George Hawker. 3s., *net*. Hodder & Stoughton, New York and London, 1911.
- SOUTH AMERICAN PROBLEMS. By Robert E. Speer. Illustrated, 12mo, 270 pp. 75c. Student Volunteer Movement, New York, 1912.
- THE CHINESE REVOLUTION. By Arthur Judson Brown. Illustrated, 12mo, 217 pp. 75c. Student Volunteer Movement, New York, 1912.
- SEED THOUGHTS FOR RIGHT LIVING. By Alvah Sabin Hobart, D.D. 12mo, 303 pp. 50c., *net*. Griffith & Rowland Press, Philadelphia, 1912.
- THE LIGHT OF THE WORLD. A Brief, Comparative Study of Christianity and Non-Christian Religions. By Robert E. Speer. Illustrated, 12mo, 372 pp. Central Committee on the United Study of Mission, West Medford, Mass., 1912.
- JONAH THE GATH-HEPHER. By Edward A. Marshall. Illustrated, 8vo, 205 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.
- THE LIFE OF DR. ARTHUR JACKSON, OF MANCHURIA. By the Rev. Alfred J. Costain, with Preface by the Rev. W. Watson. 2s. Hodder & Stoughton, London and New York, 1911.
- ENGLISH FOR COMING AMERICANS. Second Reader. Readings and Language Lessons in History, Industries and Civics. By Peter Roberts, Ph.D. 12mo, 212 pp. 50c., *postpaid*. Association Press, 124 East 28th St., New York, 1912.
- AMONG THE TRIBES IN SOUTHWEST CHINA. By Samuel R. Clarke. 3s., 6d. Morgan & Scott, London, 1912.
- PEOPLES AND PROBLEMS OF INDIA. By Sir T. W. Holderness. 256 pp. 1s., *net*. Williams & Norgate, London, 1912.
- AMONG THE ESKIMOS OF LABRADOR. A Record of Five Years' Close Intercourse with the Eskimo Tribes of Labrador. By S. K. Hutton, M.B. Illustrated, 8vo, 343 pp. 16s., *net*. Seeley, Service & Co., London; J. B. Lippincott Co., Philadelphia, 1912.
- MY ADVENTURES AMONG SOUTH SEA CANIBALS. By Douglas Rannie. Illustrated, 8vo. \$3.50, *net*. J. B. Lippincott Co., Philadelphia, 1912.
- THE ENCYCLOPEDIA OF ISLAM. A Dictionary of Geography, Ethnography and Biography of the Mohammedan Peoples. Edited by M. Th. Houtsma and T. W. Arnold. No. X. E. J. Brill, Ltd., Leyden, 1911.
- MOHAMMEDANISM. By D. S. Margoliouth, D.Litt. 1s. Williams & Norgate, London, 1912.
- HADJIN AND THE ARMENIAN MASSACRES. By Rose Lambert. Fleming H. Revell Co., New York, 1911.
- THE REVOLUTION IN CONSTANTINOPLE AND TURKEY. By Sir William Ramsay, D.C.L. 8vo, 323 pp. Hodder & Stoughton, New York and London.
- LIFE IN THE MOSLEM EAST. By Pierre Ponsafidine. Translated from the Russian by Emma Cochran Ponsafidine. 16mo, 429 pp. Hodder & Stoughton, New York and London, 1911.
- CHILDREN'S MISSIONARY STORIES. Compiled by Alice Moreton Burnett. 128 pp. 40c. Christian Publishing Co., Dayton, O., 1912.
- THE UNVARYING EAST: MODERN SCENES AND ANCIENT SCRIPTURES. By the Rev. E. J. Hardy. 288 pp. 7s. 6d. Fisher Unwin, London, 1912.
- MISSIONARY HEROINES IN MANY LANDS. Illustrated, 169 pp. 1s. 6d. Seeley, London, 1912.
- MISSIONARY METHODS, ST. PAUL'S OR OURS? By the Rev. Roland Allen. Scott, London.
- A MAN IN SHINING ARMOUR. The Story of the Life of William Wilson. By A. J. 'and G. Crosfield. 3s. 6d., *net*. Headley Bros., London, 1911.
- BEYOND THE PIR PANJAL. Life Among the Mountains and Valleys of Kashmir. By Ernest Neve, M.D. 12s. 6d. T. Fisher Unwin, London, 1911.
- KONGO LIFE AND FOLKLORE. By the Rev. John H. Weeks. 5s., *net*. Religious Tract Society, London, 1911.
- THE POSITION OF WOMEN IN INDIAN LIFE. By the Maharani of Baroda and S. M. Mitra. 5s., *net*. Longmans, Green & Co., New York and London, 1911.
- INDIAN TOPICS. Or Experience in Indian Missions. By Rev. D. A. Sanford. 108 pp. Broadway Publishing Co., New York, 1912.
- THE SOCIAL WORK OF CHRISTIAN MISSIONS. By Alva W. Taylor. \$1.00. Foreign Christian Missionary Society, Cincinnati, 1911.

MISSIONS IN THE ISLANDS OF THE SEA

THE PHILIPPINE ISLANDS (belonging to the United States) number 1,725 islands with an area of 122,000 square miles (three times the size of New York) and a population of about 7,000,000 (the size of New York State). Ten Societies are at work there with 167 foreign missionaries and 880 native workers. Protestant Church-members number 40,000 with as many more adherents. The remainder are Roman Catholics, Moslems and Pagans.

AUSTRALIA and NEW ZEALAND contain about 80,000 Aborigines and other non-Christians. There are 13 societies working among them with 70 missionaries and 265 native workers. The Christian converts number 4,000 and the other adherents 24,000. Those among whom missionary work is done are Aborigines, Maoris, Chinese and Polynesians.

MELANESIA includes the islands of New Hebrides, Banks Islands, Santa Cruz and Solomon Islands. (Sometimes New Guinea and Bismarck Archipelago are included.) Some of these Islands are now Christian. There are 280 missionaries under 16 societies, with 3,070 native workers. Converts number 24,000 with 87,000 other Christian adherents.

MICRONESIA includes the Caroline Islands, Guam, Marshall and Gilbert Islands and Ratak Group. There are only three Societies at work with 32 missionaries and 130 native workers. Church-members number 8,000 and other adherents, 10,000.

POLYNESIA includes Hawaii (Christian), Fiji, Tonga (or Friendly) Samoa, Cook (or Hervey) Austral (or Tubuai), Tuamotu (or Low Archipelago), Ellice, Phoenix, Manihiki, Marquesas, Society (Tahiti) and other scattered islands. Some of these are under control of the French and allow no Protestant mission work. There are 8 Protestant Societies with 170 missionaries and 5,000 native workers. Church-members number 70,000 and other adherents, 96,000 other Protestant Christians.

THE TOTAL POPULATION OF OCEANIA is about 875,000 and the area of inhabited Islands (not including Australia, New Zealand, New Guinea or Malaysia and the Philippines) is 58,818 square miles. New Zealand, Australia and New Guinea contain altogether about 736,000 Aborigines and Kanakas. Malaysia (see statistics in *MISSIONARY REVIEW* for May) contains about 900,000 square miles and a population of 40,000,000.

There are still in the Islands of the Sea (not including Malaysia) over 1,000,000 pagans—untouched by the Gospel.



SOME MISSIONARY SCENES IN THE PACIFIC ISLANDS

1. Building a House in Samoa.
2. Baptism in the Philippines.
3. A Samoan Warrior.
4. Country House in Hawaii.
5. Tree House in New Guinea.
6. A South Sea Island Belle.
7. Christian New Hebrides Teacher.
8. Missionary Launch in Fiji.
9. Aborigines' Hut in Australia.
10. Express Cart in the Philippines.
11. Solomon Island Warrior.
12. Christian Church in Tonga.
13. A Tahiti Warrior and Shield.
14. The Union Church in Honolulu.
15. Christian Teachers in Caroline Islands.
16. Plowing in the Philippines.
17. Native Home in New Britain.
18. Australian Aboriginal Woman and Child.

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Old Series

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New Series

Signs of the Times

RELIGIOUS LIBERTY IN THE PHILIPPINES

THE provincial law in the Philippines stipulates that "no teacher or other person shall teach or criticize the doctrines of any church, religious sect or denomination, or shall attempt to influence the pupils for or against any church or religious sect, in any public school." Regulations promulgated under this act seemed to interfere with religious liberty in forbidding teachers to attend and aid Protestant missions in their communities.

The new service manual of the Philippine educational bureau, just published, omits the former objectionable warning against teaching in Sunday-schools and other strictly personal religious activity. It has been replaced by the following more satisfactory paragraph: "The government respects all religions, wars with none, favors none, teaches none. No restrictions are placed upon a teacher's right to worship in accordance with the dictates of his conscience, whether in private or public, in the church of his choice. The teacher, however, shall not as-

sume an attitude of partizanship which may be offensive to any portion of the population; he is forbidden to engage in any religious propaganda in such manner as to divorce himself from the sympathies of the people."

This new rule removes the feeling of restriction upon such ordinary individual liberty as a teacher would have for personal religious preferences in any community of the United States.

A CHINESE CHRISTIAN CHURCH

RECENTLY there assembled at St. John's University, Shanghai, bishops and delegates from seven English, three American and one Canadian Episcopal dioceses, who met in conference for ten days to affect the organization of a Chinese Church. The meeting marked an important era in the history of English and American Episcopalian missions in China. Rev. L. H. Littell, writing of it in the *Living Church*, says:

The missions will still carry on their evangelistic, educational, and philanthropic work, but the Christians of our Church, now numbering over 28,000, will be members no longer of three

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

foreign churches, but of an indigenous church, another of those national churches, which are linked together, loosely as regards organization, but tightly as regards family relationship, in that confederation of churches known as the Anglican Communion. The resultant church will not be bound by the sentiments of the three different foreign churches, but will be free, within the broad principles of the Anglican Communion, to adopt its own characteristic color. It will be guided, of course, by conformity to that particular type of Christian doctrine, worship and discipline, known as Anglican, the famous "quadrilateral" will be maintained, its principles being incorporated into the preamble of the articles of constitution, and that general type of liturgical worship which is so well known will doubtless characterize the Chinese Church. But within these broad limits she will be free; free, if she wishes, to be more democratic in government, to give more liberty or to add more ceremony to acts of worship, or to tighten the bonds of discipline so long relaxed in the home church.

Following are some of the most important statistics of the Anglican missions in China:

Total number of missionaries.....	611
Chinese clergy	101
Chinese lay catechists	358
Chinese doctors, men and women.....	29
Chinese school teachers.....	659
Total number of Chinese missionaries.....	1,400
Total number of Chinese at present in training institutions for various departments of missionary work.....	440
Baptized Christians	28,561
Number of churches and mission stations..	842

FIGHT FOR SOCIAL PURITY IN JAPAN

THERE are indirect results of Christianity in Japan that are as far reaching as the conversion of individuals. The Japanese word "Yoshiwara" has passed into the English

language—a fact of which Japanese Christians are heartily ashamed—because the "licensed quarter" flourishes in Japan as in no other country of the world. It is true that laws which looked toward gradual suppression of these licensed quarters in the large cities, in Tokyo, Osaka and other cities, were passed in 1883, but these laws remained dead letters. The Yoshiwara in Tokyo, destroyed in April, 1911, was speedily rebuilt. A destructive fire in Osaka, in 1909, wiped out nearly 15,000 dwellings, among them a considerable number of "bad" houses. Japanese citizens, Christian and heathen, started an agitation against the rebuilding of these houses, but their success was only partial, because a species of "chaya" was built, in which courtezans were not allowed to live, but where they were invited as "guests" from other districts. Another fire started recently in a "licensed quarter" of Osaka, and, consuming 142 of the lowest of licensed houses, drove out 1,400 of the girls. Then the Christian forces of the city united in a purity campaign, and, aided by the newspapers, gained a complete victory. The government issued an order on February 5, 1912, that no license should be issued for the continuance of the evil business in the burnt area, and the Minister of the Home Department, the Governor, the Chief of Police, and the newspapers declared themselves against a new locality.

Purity Association (Kakusei Kwai) of nearly a thousand members has now been formed in Osaka for the entire suppression of government aid to this vile traffic, and for a campaign of education looking to the awakening to the terrible loss of the nation in the depletion of its women. It is to co-

operate with a similar organization in Tokyo.

SIGNS OF DAWN IN INDIA

THE practises of social and so-called religious life in India are the stronghold of Hinduism, and with the falling of caste it will, humanly speaking, quickly surrender to the attack of the messengers of the Gospel. We are, therefore, encouraged when we see signs of weakening of the caste system. The most important of these was the introduction of a special marriage bill to the Viceroy's Council by a Hindu, Mr. Basu, a short time ago. Its aim was the legalization of marriages between Hindus of different castes and persons of different religions.

All over India meetings were held, either in support of or in opposition to the proposed legislation. In Bombay a number of prominent native gentlemen, and even three Hindu ladies, spoke in behalf of the bill which, if enacted, would shake the caste system to the center. One of the reasons brought forward in favor of the bill was the hope that with the relaxation of caste many who have left Hinduism would return to it.

The Viceroy's Council has not passed the bill, the opposition from the conservative forces in Hinduism being too strong. But the fact that such a bill was introduced, and introduced by a Hindu, shows the telling effect which Christian teaching is beginning to have in India.

The Methodist missionaries in Northern India, especially near Delhi, have adopted a conservative policy with reference to baptisms, and have established more rigid conditions, yet they baptized 1,300 people in 1911, lest

they should make them feel that their seeking to win them to Christ was a mere pretense. After a meeting in a village in the Delhi district, and careful questioning of the inquirers, Bishop Warne baptized more than 100. While the baptisms were going on, men and women came running from the fields with tools in hand, because they had heard there was an opportunity for baptisms. In other villages the same movement towards Christianity is going on. Shrines are being destroyed, and men and women ask, "What hinders us to be baptized?" It is said that if there were sufficient men and money to man this district, not less than 1,000 baptisms would occur during the year.

THE BATTLE AGAINST ISLAM IN AFRICA

WE are not alarmists, but believe in facing the facts. It is true that Islam is the greatest foe of Christianity in Africa. Rev. Stephen Kundecha, himself a native African, has been head native teacher and evangelist at Domasi, in Southern Nyasaland, from very early days in the history of the Church of Scotland Mission there. Thus, he is able to grasp thoroughly one of the most pressing questions affecting, humanly speaking, the prospects of Christianity in Africa, the question of Mohammedanism, and we have read with much interest an article written by him for *Life and Work*, on Mohammedanism in Nyasaland.

Kundecha frankly acknowledges that in his district Mohammedanism is more rapidly growing than in former years. In all the large villages mosque have been erected, and on Fridays many people are wont to go to those spots, where there are teachers,

for prayer. All these teachers receive their commission from the leaders, who are either in Fort Johnston or Fort Mangoche districts (a little north of Domasi).

But, says Kundecha, only the minority of these followers of Islam know what Mohammedanism really is. Many, when they find out its meaning, grumble quite openly that they did not know it before they became Mohammedans, otherwise they would not have entered. Some of these grumblers come to the missionaries to have their Mohammedanism "removed," and they go away comforted after prayer and explanation.

In this battle with Mohammedanism the influence for good of the mission schools is clearly seen. In the last eight years Kundecha has known of only two pupils who have become Mohammedans, and it is quite a common thing for Mohammedan parents, not wishing their children to be Mohammedans, to send them to the schools that they be instructed in Christianity. It is a strange fact that almost only the children of those Mohammedan parents who are far away from a mission or its schools, embrace Mohammedanism. Everywhere the missionary schools are bringing about a friendlier attitude of Mohammedans toward Christians. The tone of Rev. Kundecha's whole article is distinctly hopeful.

THE SITUATION IN MEXICO

LATIN-AMERICAN republics are in a constant state of unstable equilibrium. Paraguay is in the throes of civil war, and 3,000 men have been reported killed since January. Poverty and suffering are prevalent. Cuba is in danger of a revolution, and in Mexico

rivals are still fighting for the mastery. There the missionaries are still at their posts of duty, but the unrest and insecurity of life and property are making life hard and aggressive work still more difficult. The Roman Catholic leaders fear to loose power with the government, and appear to be stirring up strife.

A missionary located in San Luis Potosi writes: "The political situation continues to be a guessing game. The papers report a battle of five hours in the state of Chihuahua. A football game can show better results. The state of Chihuahua has an independent government now, and it is a serious question whether Madero can ever subdue it. San Luis Potosi is quiet, but trouble has broken out in the Huasteca in the state, as well as in other places. Quite a number of Americans have returned to the United States, mostly women and children. The great danger is from riots. If the smelter and mines near here have to close down, this will leave idle a large number of men, and may cause trouble. There is plenty of enthusiasm in parades and meetings, but when it comes to the fight to save the country, the bubble breaks. The threat has been made here that if intervention comes, the first thing will be to assault every American woman here. There are some mighty serious scores against this republic already for their treatment of Germans, Spaniards and Chinese."

The missionary work of itineration is hindered, but not entirely stopt by the disturbed condition of the country. The normal schools, while hampered in many ways, are still carrying on their work, even if under difficulties. One of the missionaries longest in

service, who has had many years' experience traveling in all parts of the republic, and well acquainted with the Mexican characteristics, writes:

"The political situation in Mexico is most threatening. All kinds of rumors are floating about, and it looks very bad for the near future. A very great number of the American families have gone this year who did not leave during the Madero revolution. The situation is much worse now, as it is bordering on anarchy in many parts of the country, and it looks as tho the government had lost its grip."

Apart from the question of personal safety, or the safety of wife and children, the care and anxiety for the Mexican Christian is a great burden on the missionaries. The Church in the home land should remember in prayer Mexico, her missionaries, her Christians, her struggle for constitutional liberty.

ADVERTISING MISSIONS

LAST year seven college- and seminary-trained young United Presbyterians were ready to go to the foreign field. But the Board had no funds to send them out, and their life purposes seemed thwarted. A Philadelphia layman, Mr. Shane, head of a large flour business, took up the advertising of the case entirely at his own expense. The work was done skilfully, but anonymously, or under the pseudonym of "George Christopher." Whole pages, sometimes even double pages, were used. Pictures of the seven were printed—once in inverted position and scattered over two pages under the caption, "All Upset." A few other men, all like Mr. Shane, having devoted already a tenth of their income to re-

ligious purposes, and, taking this on as an extra, joined him in the campaign. Soon they had provided for all of the seven.

Then Mr. Shane and his associates decided to arouse the Board. They used diagrams, figures, cartoons, and clear-cut arguments. The results were surprizing, and the conservative United Presbyterian denomination was thoroughly aroused. With direct, traceable financial returns of 600 per cent. from the campaign, it was decided to form a publicity campaign as a part of the Church's method of raising money for missionary work.

Other denominations have taken up the subject, one interdenominational official group planning to spend \$50,000 within six months in newspaper advertising. A group of laymen, with Mr. Shane at the head, has decided to spend \$50,000 in a year's display advertising of missions in secular publications. They expect to arrest public attention and direct it especially to its humanitarian aspects.

The allied Home Mission Boards of the United States have already been in conference in New York over a definite plan for spending \$50,000 in a short-term publicity campaign this year. In connection with the Men and Religion Congress in New York recently, a Publicity Commission has made a scientific study of the whole subject of the churches and the newspapers. Among its members were experts in newspaper advertising, as well as publishers and editors, and questionnaires were sent out to all the newspapers in the land having more than 5,000 circulation, to a large number of clergymen, and to representative laymen all over the Continent,

An investigation into the status of the religious press was also made, and the matter of paid advertisements by churches was thoroughly studied. All the findings will be printed in the report of the Congress.

Thus we seem to be on the eve of a great magazine and newspaper advertising campaign for religion in general and for missions, both foreign and domestic, in particular. Let us not run the risk of forgetting. Matt. 9:38.

MISSIONARY TRAINING-SCHOOLS INCREASING

IT is announced that a school for missionary study will be opened in Lucknow, India, next autumn. Its specialty will be the study of Islam and the preparation of missionaries for work among Mohammedans.

In Cairo, Egypt a Training School is to be opened for missionaries to Moslems. Dr. Samuel M. Zwemer of Arabia is to be in charge there and at the same time will have general oversight of the work of the Nile Mission Press. He is to take up his work in Cairo in October.

The English Government has purchased a building in London in which it will soon open a School of Oriental Studies. It will be modeled after the German Oriental Seminary in Berlin, a government institution, and after the Colonial Institute in Hamburg, a city institution. Both German institutions have aided missionary work to a large extent by teaching missionaries the languages before going out to their fields and by investigating scientifically

the languages of the mission field, especially of the German colonies.

A language school is to be opened at Nanking, China. By joint action of missionaries representing more than a score of societies and boards at work in the Yangtze Valley, the University of Nanking has been requested to open such a school, and the trustees of the institution, both in China and the United States have voted to indorse the plan. Thus, this new department will be opened next autumn and missionary recruits for Central China, almost without difference of nationality or denomination, will spend the first year, at least, of their Chinese sojourn at Nanking in an effort to master as much of the Chinese language in one year as average students used to make in two years under the old method of private instruction.

A MISSIONARY CLEARING-HOUSE

A DECISION has been reached that the Federal Council of the Churches of Christ in America shall act as a clearing-house for the following organizations: Laymen's Missionary Movement, Missionary Education Movement, Sunday-school Council of the Evangelical Denominations, The International Committee of the Young Men's Christian Associations of North America, The International Sunday-school Association, The Denominational Brotherhoods, The Young People's Societies, and The Gideons. A conference of the executive secretaries, superintendents, and other representatives of these organizations is called, to plan future work.

AFRICANER, A TWICE-BORN BLACK MAN

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



HUNDRED years ago Africaner, the Hottentot chief, was the scourge of South Africa. Outlawed by the colony, £100 sterling was offered for his head. He had not always been such a monster. The injustice and cruelty of a Dutch farmer had made him what he was.

Years before, under his father, the old chief Africaner, his people had roamed, free and unrestricted, over the hills and dales within a hundred miles of Cape Town. But the Dutch settlers had driven them back. Forced to move farther inland, again and again, to make room for newcomers, they at length settled down and became subject to a Boer named Piet Piemaar. Not long after the old chief resigned in favor of his eldest son, Jager, a shrewd and capable young fellow, renowned for his deeds of prowess.

As herdsmen of Piemaar's cattle the young chief, Jager (the Africaner of our story), and his brothers, Titus, David and Jacobus, proved of great value. As there was constant danger from Bushmen pirates who raided the cattle, they were trained in the use of firearms, and kept supplied with guns and ammunition.

At first they were instructed to act on the defensive only. But presently, finding how expert they were in recapturing stolen cattle, Piemaar began to play the same game as the Bushmen, and sent them off on plundering expeditions against defenseless natives farther inland. For this training in predatory warfare the whole region soon paid very dear.

In return for all this, Africaner and

his people received no compensation but cruel oppression. They were practically slaves; their women and children were overworked and ill-treated, and even the chiefs forced to subsist on the coarsest and scantiest fare. Worst of all, there were well-grounded suspicions in the minds of the men



AFRICANER, THE HOTTENTOT CHIEF

that in their absence all was not right between Piemaar and their women.

Incensed by these wrongs, they presently asked that they might receive some compensation for their heavy toil, and be permitted to remove to some spot where they might live in peace and quietness. But both these requests were refused.

Matters soon came to a crisis. Being a sort of justice of peace for the district, Piemaar one day received information that the Bushmen had stolen some cattle from a neighboring farm, and ordered his men to go and restore them. But, having received information that the whole thing was a ruse to get them away, they refused to obey.

Order after order was sent down to their huts during the day, but all

to no purpose. At nightfall, greatly enraged, Piemaar ordered them to appear at his doorstep. With a vague fear in their hearts they obeyed. Titus, the second brother, not knowing what might happen, took his gun with him, concealing it behind his back in the darkness.

At the house, when Jager began mounting the steps, Piemaar, who stood at the top, struck him a heavy blow, and threw him down headlong. At this, Titus took his gun from concealment and aiming it at the farmer, shot and killed him. Entering the house, where Mrs. Piemaar was shrieking and pleading for mercy, they told her not to be afraid—all they wanted was guns and ammunition. When these were given them they went away and made no further trouble. But in the night two of Piemaar's children, overcome with terror, left the house and were killed by two Bushmen who had long been seeking an opportunity for revenge.

The colonial government, aided by the farmers, at once took steps to avenge the murders. Rewards were offered, and search parties were sent out. But Jager, rallying the remnants of his people, fled across the Orange River to Great Namaqualand, beyond the confines of the colony. Here, settling on territory ceded to him by a Namaqua chief, he dared his enemies to come and molest him.

Foiled in their purpose, the Boers now bribed Berend Berend, chief of a tribe of Bastard Hottentots living in the vicinity, to assist them. The result was a series of bitter conflicts between Berend and the Africaners which lasted for a number of years and caused no little bloodshed.

At first Jager could not understand

why Berend so persistently molested him. When he discovered that it was done at the instigation of the Boers and for the purpose of selling him into the hands of his enemies, his rage knew no bounds. Marching to the borders of the colony, he murdered a Bastard Hottentot and a Boer named Engelbrecht, and raided the farm of the latter.

From now on he was the terror of the entire region. "For fear of his approach," said a Namaqua chief to Robert Moffat long after, "I have fled with my people, our wives, and our babes, to a mountain glen or the wilderness, and spent nights among beasts of prey rather than fall into his hands." A single instance will suffice to show his cruelty. Having robbed some natives, they sent to him asking if he would not restore a few of their cows, as their children were starving. He agreed to do so if they would come and get them. But when they arrived he ordered some of them shot, and tying others to trees, had their tongues cut out and their limbs hacked and mutilated.

His bitterest foe was Berend Berend, and the strife between the two chiefs and their people was almost continuous. A striking incident which occurred during a desperate struggle between Titus Africaner and Berend's brother, Nicholas, shows how deadly it was. The two young men had been engaged for hours in taking and retaking a herd of cattle, neither being able to score a decisive victory. Aided by the bushes and the cattle, they had kept out of one another's sight until a sudden break in the herd brought them at last face to face. Each instantly raised his rifle and pulled the trigger; but just at that instant, a

cow darting in, received both balls in the center of her body and fell over dead! This peculiar deliverance deeply imprest both the young men. In after years Moffat heard the story, and whenever he referred to it Titus always said: "Mynheer knows how to use the only hammer which makes my hard heart feel."

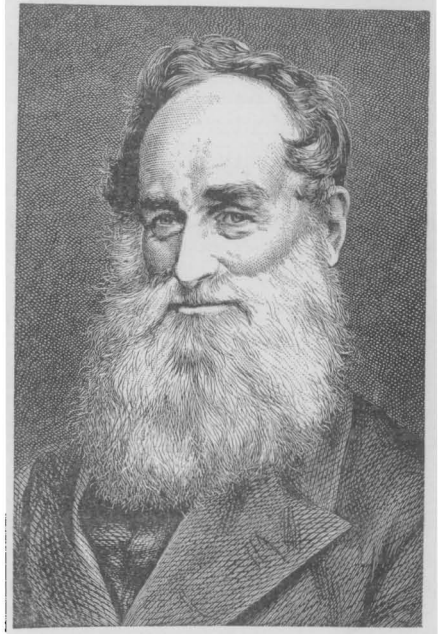
In January, 1806, a little band of pioneers sent by the London Missionary Society under the leadership of the heroic brothers, Christian and Abraham Albrecht, crossed the Orange River to plant the Gospel in Namaqualand.

On the way up from Cape Town they had suffered incredible hardships, nearly dying from hunger and thirst, and now a new danger threatened them. Halting for a brief period while in search of a permanent location, they found themselves in close proximity to Africaner, who soon paid them a visit. But from Africaner, at this time, they had nothing to fear. "As you are sent by the English, I welcome you to the country," he said. "Tho I hate the Dutch, who opprest me, I love the English. I have always heard that they are the friends of the poor black man."

So deeply was he imprest with the sincerity of the Albrechts that he sent his children to be taught, and hearing that they were seeking a permanent site, urged them to stay where they were. But this did not seem best to them. The region was wild and desolate and poorly supplied with water, and they presently removed to Warm Bath, a hundred miles to the west, where they established their station.

Here, to their great surprize, Af-

ricaner came occasionally to listen to their teachings. And, at his request, they went, several times, to preach at his kraal. But his visits soon ceased. Moved either by fear or by



ROBERT MOFFAT

jealousy, the natives at Warm Bath objected to his coming, and the missionaries, to their great sorrow, saw him no more. But the seed sown in his heart was not lost. He had gained some conception of the truth, tho it was vague and uncertain. He spoke of it afterward as a time when he "saw men as trees walking."

Not long after, through no fault of theirs, his kindly feeling for the missionaries was changed to bitter hatred.

Being in need of a new wagon, he had commissioned Hans Drayer, a Hottentot, to go to Cape Town and purchase it for him. Being an outlaw, he dared not go himself. Hans

was entrusted with three span, or 30 oxen, 20 to pay for the wagon, and 10 to draw it home. But on the way a farmer, to whom he was in debt, seized the whole drove!

Much crestfallen, Hans returned home. On hearing what had happened, Africaner went to settle with him. Finding him exceedingly insolent and not at all sorry for what had happened, he struck him with his rawhide whip. At this Hans seized a gun and leveled it at Africaner—a rash act which instantly cost him his life.

The friends of the murdered man now sought revenge, and called on the people of Warm Bath to help them. This, with a false report that they had stolen some of his cattle, and were aided and abetted by the missionaries, greatly enraged Africaner and he vowed vengeance on all concerned in it.

The situation of the missionaries now became alarming. Warm Bath lay in a sandy plain, under the burning rays of a tropical sun, and there was neither cave nor glen to hide in. For a month they lived in constant expectation of being attacked, their only refuge being square pits, six feet deep, which they dug in the sand and covered with the tilt-sails of their wagons. In these they stayed for nearly a week, literally buried alive and suffering intensely from the great heat and lack of fresh air.

At length, burying most of their possessions in the dry, sandy soil, they went northward to the base of the Karas Mountains. But finding it impossible to settle there, they withdrew to the colony to seek help and counsel.

Meanwhile Africaner, leaving a

trail of death and destruction in his wake, proceeded to Warm Bath. Finding the place deserted, his men began to search for any articles that might have been buried.

While engaged in this work an incident occurred which was both sad and amusing. One of the men, going into the burying-ground, leapt upon what he supposed to be a new-made grave. Instantly strains of soft music came up from below. What could it be? The missionaries had said the dead would rise—was this about to take place? Terror-stricken, he stood rooted to the spot, undecided whether to run away or stay and see the awful sight. The music quickly died away. Thinking that perhaps his ears had deceived him, he summoned all his courage and again leapt upon the mound. Instantly the same soft sounds came up from below! Panic stricken, he fled from the spot, without turning back to see if the ghost were pursuing.

Africaner, fearless alike of living or dead, ordered his men to the spot. One after another leapt on the mound, and at each leap the same soft sounds came up from below. An order to dig and discover soon brought the mysterious musician to view. It was Mrs. Albrecht's London piano!

Africaner now took his departure; but one of his men, remaining behind, set fire to the natives' huts and the missionaries' houses, and the place was soon reduced to dust and ashes.

Notwithstanding all they had suffered, the missionaries soon returned and began work at a place they called Pella, south of the Orange River. About 500 Namaquas from Warm Bath joined them, but they were a timid people, and even here, across

the river, lived in constant dread of Africaner. A cloud of dust in the distance always occasioned the greatest alarm—they were sure it was Africaner coming to attack them.

In October, 1812, when the Rev. John Campbell, of the London Missionary Society, who had come to inspect the various stations, journeyed from the Cape to Namaqualand, he found the same fear in every village, and afterward confest that "he and his retinue were never so afraid in their lives."

While at Pella, Mr. Campbell sent presents to Africaner, and a conciliatory letter. A favorable reply being received, Christian Albrecht went to see him, remaining four days preaching and teaching. As a result, Africaner asked for a missionary, and Mr. Ebner, a coworker at Pella, was sent to begin work at the kraal.

In a short time, to the surprise of every one, Africaner and two of his brothers, David and Jacobus, profest conversion, and were baptized. But Mr. Ebner was not very wise and soon lost the good will of the people.

Such was the state of affairs when young Robert Moffat appeared on the scene. He had come to assist Mr. Ebner, and as the Boers put little faith in Africaner's reported conversion, there had been dire predictions of the fate that awaited him all the way up from the Cape. "One said that he would set me up for a mark for his boys to shoot at," says Moffat; "another, that he would strip off my skin and make a drum of it to dance to; another, that he would make a drinking cup of my skull. One kind, motherly lady, wiping the tears from her eyes, bade me farewell, saying, 'Had you been an old

man it would have been nothing, for you would soon have died, whether or no; but you are young, and going to become a prey to that monster.'"

On January 26, 1818, when Moffat reached the kraal, the Ebners were there to greet him, but it was more than an hour before Africaner put in his appearance. "Are you the missionary sent by the London Missionary Society?" was his first question. "Yes," was Moffat's reply. This seemed to satisfy him, and he said, "You are young; I hope you will live long with me and my people." Calling his women, he ordered them to build him a house. In half an hour they had it all ready! It was a frail structure, in shape like a bee-hive, with a single opening large enough to crawl in, yet Moffat lived in it nearly six months.

It did not take him long to discover the lack of harmony between the missionary and the people. Not long after his arrival, Titus Africaner, who still hated missionaries, came to the door of Mr. Ebner's hut and began heaping abuse upon him. A bitter quarrel ensued, the result of which was that the Ebners withdrew from the work.

Poor young Moffat! alone and inexperienced, in the midst of such a desperate people, his courage well nigh failed. Yet he bravely took up the work and ere long was cheered by many tokens of God's favor. Gentle, affectionate and deeply spiritual, he exerted a peculiar charm over Africaner, and the two soon became warm personal friends. Nor was it Africaner only that he won. Even Titus, tho he long withstood the Gospel, soon came to love him, as did all the rest.

Africaner took great interest in the work and became a faithful and regular attendant at the little school Moffat opened. The New Testament was his constant companion, and the great change in him was apparent to all. His interest in the things of God was great and absorbing. Moffat tells of seeing him sitting for days at a time, in the shadow of a great rock, pouring over the Scriptures. And many a night the two sat on a stone at the door of Moffat's hut, talking until another day dawned, of creation, redemption, and the glories of the heavenly kingdom.

The reality of his conversion could not be doubted. The lion had become a lamb. He who had laughed at human wo now sought in every way to alleviate suffering. He who had once been a firebrand, spreading strife and discord, now became a peacemaker, counting no sacrifice too great to prevent war and bloodshed.

To Moffat it seemed like a miracle. Once, when they were sitting together, Africaner noticed that the missionary's eyes were fixt on his face, and inquired the cause. "I was trying," said Moffat, "to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human wo." At this Africaner made no reply, but burst into tears.

In 1819 Moffat found it necessary to go to the Cape for supplies. Realizing what a barrier to progress it was for Africaner to be an outlaw, and knowing that the Governor had long desired to make peace with him, he asked the chief to go with him.

At first he made no reply, but stood gazing at the missionary as if to make sure he was in his right

mind. "I thought you loved me," he said at last, with deep emotion, "and do you advise me to go to the government to be hung?" Then he added, putting his hand to his head, "Do you not know that I am an outlaw, and that a thousand rix-dollars have been offered for this poor head?"

For three days the matter was publicly discussed at the kraal. One after another came to Moffat, gravely asking if it were true that he had advised Africaner to go to the Cape. But at last Africaner decided to go. When they started, nearly the whole village went with them to the Orange River, half a day's journey, and the parting was very affecting.

To get Africaner safely through the territory of the Boers it was arranged for him to travel in disguise, and whenever necessary, assume the rôle of Moffat's servant. "Of two substantial shirts left, I gave him one," says Moffat; "he had a pair of leather trousers, a duffel jacket, much the worse for wear, and an old hat, neither black nor white. My own garb was scarcely more refined. Ludicrous as the picture may appear, the subject was a grave one, and often did I lift my heart to God that His Presence might go with us."

On the way, Africaner had abundant opportunity to hear what the Boers thought of him. Water being scarce, it was frequently necessary to stop at the farms, and everywhere Moffat met with a kindly reception. A report having been spread far and wide that he had been murdered by Africaner, some would scarcely credit his identity. At one house, where the farmer, a truly good man, had shown him much kindness on his way

up, a novel scene occurred, which Moffat relates as follows:

"The farmer, seeing a stranger, came slowly down from the house to meet me. When within a few yards I stretched out my hand. He put his hand behind him and asked me, rather wildly, who I was. I replied that I was Moffat, and express my wonder that he had forgotten me. 'Moffat!' he rejoined, in a faltering voice, 'it is *your ghost!*' and moved some steps backward. 'Don't come near me! You have been long murdered by Africaner.' 'But I am no ghost,' I said, feeling my hands to reassure him. But his alarm only increased. 'Everybody says you were murdered; a man told me he had seen your bones'; and he continued to gaze at me, to the astonishment of his wife and children, who stood at the door, and also of my people.

"At length he extended his trembling hand, saying, 'When did you rise from the dead?' As he feared my presence might alarm his wife, we moved toward the wagon, and I told him of the change in Africaner, saying, 'He is now a truly good man.' To this he replied, 'I can believe almost anything you say, but *that* I can not credit; there are seven wonders in the world, that would be the eighth.' By this time we were standing with Africaner at our feet. The farmer then said, 'If it is true, I have only one wish, and that is to see him before I die; and when you return, as sure as the sun is over us, I will go with you to see him, tho he killed my own uncle.'

"I was not aware of this fact, and hesitated whether to disclose to him the object of his wonder; but knowing his sincerity, I said, 'This, then,

is Africaner!' He started back, looking at him intently. 'Are you Africaner?' he asked. The chief arose, doffed his old hat, and making a polite bow, answered, 'I am.' The farmer seemed thunder-struck. When he had assured himself, by a few questions, that the former bugbear of the border stood before him, meek and lamblike, he lifted up his eyes and exclaimed, 'O, God, what a miracle of Thy power! what can not Thy grace accomplish!'

At Cape Town Africaner's arrival created a sensation. Many found it hard to believe that this meek and docile black man, whose Christlike character was apparent to all, was really the cruel and bloodthirsty chief of whose exploits they had heard for more than twenty years. His knowledge of the Scripture amazed every one, and his New Testament, worn and thumbled by constant use, was an object of very great interest.

Everywhere he was accorded the kindest of treatment. The Governor not only fully pardoned him and gave him a passport to insure his safe return home, but expended the £100 that had been set on his head, in purchasing a wagon and other gifts for himself and his people.

On the way home an incident occurred that shows how completely he had changed. At Tulbach, a woman, unable to forget the past, followed him along the public street, heaping abuse upon him and screaming at the top of her voice. In the old days he would have struck her down dead, but now he bore her torrent of abuse without a word of protest. A large crowd, attracted by the noise, followed him to his wagon, but his only word was, "This is hard to bear; but

it is part of my cross and I must take it up."

As Mr. Campbell, who had recently arrived from England with Dr. Philip, for a second tour of inspection, insisted on Moffat's accompanying them, he could not return with Africaner as he had planned. Nor did he ever again work at his kraal, being assigned to another station where it was hoped Africaner would join him.

Less than a year later, when the deputation was at Lattakoo (afterward Moffat's station), Africaner came, bringing some books and articles of furniture Moffat had bought at the Cape and given into his care. He had been very faithful to his trust, and Moffat was rejoiced to see his old friend.

As Mr. Campbell was about to return to England, Africaner accompanied the party as far as Daniel's Kuil. Here he met his old foe, Berend Berend, now like himself, a faithful follower of Christ. All animosity

was over between them, and they joined in a service of praise and prayer, kneeling at the same stool to offer their petitions.

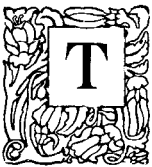
When Moffat took leave of Africaner it was with the hope of soon seeing him again. But it proved to be a last farewell. Less than two years after, in March, 1823, God called the chief home.

To the last he remained true to his Master. When the end was approaching he called his people together and gave them wise words of counsel. "My former life is stained with blood," he said in closing, "but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have frequently led you; seek God and He will be found of you to direct you."

Thus ended the career of this notorious outlaw. Surely, he was a twice-born man. Nothing less than a rebirth by the Spirit of God could have so changed him.

THE SINEWS OF WAR

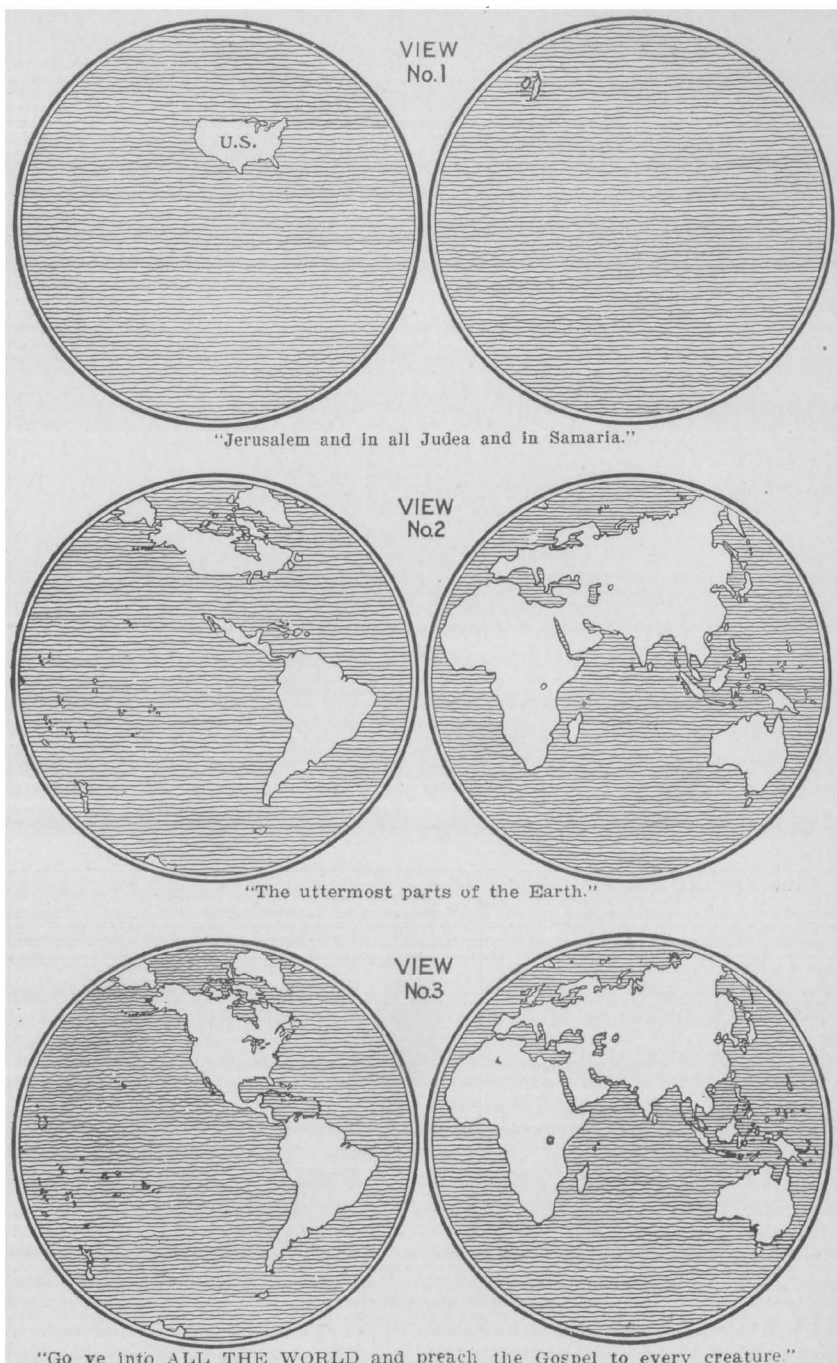
BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.



HERE is no doubt that the great work of missions to which Christ calls His Church is a great Christian warfare. Some have objected that this figure of speech which depicts the "Christian hosts as an army with banners making an onslaught upon the besieged fortress of heathenism" is out of harmony with the life of Him whom the angels heralded as the Prince of Peace. There is no doubt that the Apostle

Paul was right when he said: "The weapons of our warfare are not carnal," but, nevertheless, it is a Christian warfare. The very terms we use in speaking of missions prove it. The Forward Movement, an aggressive campaign, recruits, reinforcements, the force in the field, the strategic centers of activity—what do these words mean if they do not mean warfare, and these words were not an invention, but a revelation. The first promise to the human race was a promise of war: "I will set enmity

THREE VIEWS OF MISSIONS. WHICH IS YOURS?



From *The Missionary Survey*.

between the seed of the woman and thy seed," and this warfare between the powers of darkness and the powers of light has been going on ever since. We wrestle not against flesh and blood, but against the principalities and powers of this world-darkness, against spiritual wickedness. We are told to fight the good fight of faith, to put on the whole armor of God, and Jesus Christ Himself assured us that for this purpose was the Son of God manifested—that He might destroy the works of the devil. "I come not to send peace on the earth, but a sword." Charles Kingsley felt it when he wrote:

God! fight we not within a cursed world,
Whose very air teems thick with leagued
fiends?

Each word we speak has infinite effects;
Each soul we pass must go to heaven or
hell—

And this our one chance through eternity
To drop and die like dead leaves in the
brake!

Be earnest, earnest, earnest; *mad* if thou
wilt.

Do what thou dost as if the stake were
heaven

And this thy last deed ere the judgment
day.

The very hymns we sing, unless they stand for mere sentiment, are a proof that missions is a warfare: "Onward, Christian Soldiers," "Fight the good Fight," "Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross," "Am I a Soldier of the Cross?" and all the other hymns of the Church militant as sung in the battle of the ages.

Missions is a warfare because of present conditions on the foreign field. The non-Christian religions are drawn up in battle array for the Armageddon of God; Hinduism is no longer stag-

nant, but rampant; Buddhism and Islam are aggressive and the non-Christian faiths are doing their utmost to fight Christianity with its own weapons. Compromise has never yet won the day; but where the banner of the Cross has been displayed, there have been unconditional surrenders and glorious victories. The work of missions is a Christian warfare. We know it from the vision of victory which John the Apostle saw on Patmos: "And I saw the heavens opened; and beheld a white horse, and he that sat thereon, called Faithful and True, and in righteousness he doth judge and make war: And his eyes are a flame of fire and upon his head are many diadems, and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood, and his name is called the Word of God. And the armies which are in heaven followed him upon white horses." It was Bishop Heber who interpreted that great vision in the greatest of our missionary hymns—"The Son of God Goes Forth to War."

If missions is a great warfare, and a warfare to the finish, then this great work to which Christ calls His church is a work of MEN. The only woman killed in the battle of Gettysburg was Jennie Wade. In a little brick house, on the last day of the battle, while preparing to bake bread, she was struck by a sharpshooter's bullet. Warfare is a man's work. Even among pagans and Moslems the brunt of the battle has always been borne by men and not by women. The Mohammedan religion was spread over three continents within a single century by the energy and enterprise of Mohammedan warriors and preachers.

There were no women's missionary societies among the Moslems. Shame on us, Christian brethren, if in this warfare for Christ we put the burden of the conflict and the bulk of the budget on the women of our churches. Yet, has it not been true in many places that the women's boards and the women's societies and the women missionaries have outnumbered the men and their work? Is there not some truth in the parody of the poet:

In the world's broad field of battle, in
the bivouac of life,
You will find the Christian soldier represented by his wife.

The women have been moving forward for the last five decades. They have organized their forces and are now waiting for the laymen to bring up the reserves. There have been men who, through faith and zeal and consecration, have done great things for the Kingdom, but they have been conspicuous because of their fewness. One-tenth of the men in the Church have been doing nine-tenths of the work. We need a forward movement along the whole line. Mission work is a man's work, a Christian man's work, and every Christian man has a definite right to his share of the "white man's burden." There has been much talk about a forward movement in many of the churches, yet in very few places has this forward movement been so rapid as to be in danger of arrest on the highway of God for exceeding the speed limit. The fact is, we have not begun to use the high gear or to mobilize all our forces. The reserves at our disposal, of men and money, of faith and prayer and sacrifice, remain practically untouched.

The greatest obstacles to the evangelization of the world are not in Asia and Africa, but they are at home. The present crisis of opportunity in every Eastern land is a challenge to our liberality and a trumpet call to sacrifice and service. "The Son of God goes forth to war, who follows in His train?" It is the same clear note that rang out on Olivet: "Go ye unto all the world and preach the gospel." That word was spoken to a company of MEN. It was a call to manly heroism, to manly determination, to manly enterprise and consecration by the Son of Man Himself, who said: "Even as the Father has sent me, so do I send you."

The forward movement in the early Church was a forward movement of men. James and John, Peter and Andrew, Paul and Silas, Barnabas and Mark, Epaphroditus and Titus, were the leaders of the Laymen's Missionary Movement. When John the Apostle was too old to mingle in the conflict, he said: "I have written unto you, young men, because ye are strong."

Joses Barnabas lived at Cyprus, forty-five miles from the base of operations, when the forward movement for foreign missions first began to go away from Jerusalem. He owned land, and was probably wealthy, altho a Levite. There was no law or social regulation enjoining communism, but in the excess of his goodness he cared not for precedent. He had faith in the enterprise and, being a landowner, knew values. Being full of the Holy Ghost he knew enthusiasm as well. So he sold his land and brought his money and laid it at the apostle's feet. (Afterward he became his own missionary and had a parish in Asia.)

. . . Barnabas stuck to the forward movement all his days. In 1 Cor. 9:6, Paul mentions him and implies that he was still at work, unmarried, and toiling with his own hands. But he could not have missed his farm much, for tradition relates that "he became Bishop of Milan, preached in Rome, converted Clement, and died a martyr in Cyprus." He was a man who esteemed the interests of the cause greater than his personal interests. Who follows in his train?

The problem of missions to-day is not a problem of generalship or strategic position, but of the sinews of war. We need to recall the words of that old warrior, David: "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff. They shall part alike." We expect from our missionaries obedience, sacrifice, vigilance, and absolute faithfulness to their task. Every criticism of missions which we hear is an indirect tribute to the high ideals we have formed of the missionary's task. If we expect so much from them, have they not a right to expect the same from us—equal obedience to the command of our great Captain—something of the same spirit of sacrifice and up-to-date knowledge of the facts of missions, to prove our real interest and a wrestling for victory, as those who have given their whole lives to the work?

"Are you allured by peace and velvet
ease

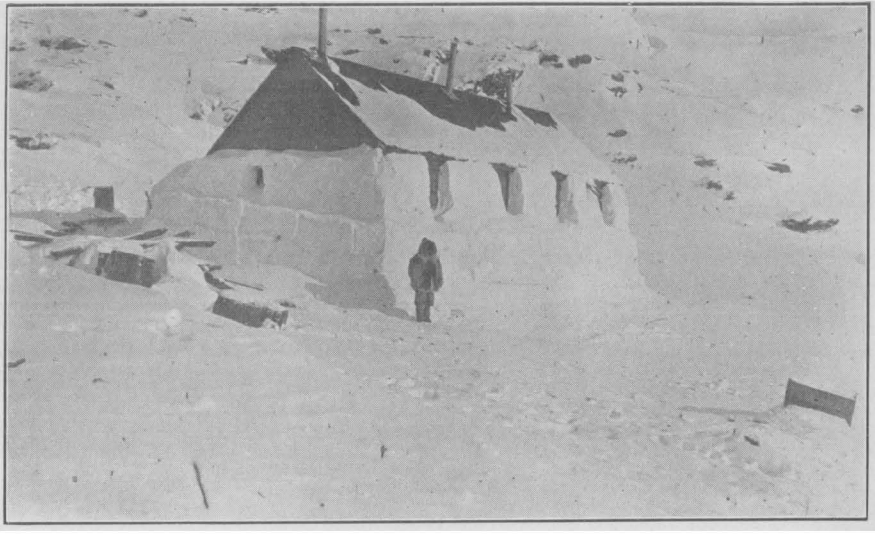
The chance is yours to seek them
should you please.

They tempt me not while these my
brother men,

Crawl up the stairs of pain on bleed-
knees.

If once the laymen in our churches

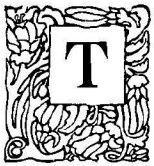
feel a sense of personal responsibility to fulfil the last command of Christ there will be no lack of the sinews of war. Forty years ago Dr. Chambers preached a missionary sermon in one of the New York churches on a rainy Sabbath, when there was only one man in the audience. He made an appeal for the payment of the deficit of the Dutch Reformed Board. That deficit amounted to \$55,000, and \$11,000 were needed immediately to meet the crisis. The smallness of the audience did not hinder God's Spirit from working through the preacher. Before he went to bed that night there was a ring at the door, and Mr. Warren Ackerman announced himself as the only man who had heard the sermon on personal responsibility that morning. He drew out his check-book and began to write. Dr. Chambers watched him with much anxiety as he wrote. You can imagine his delight when Warren Ackerman filled it in for \$11,000. "I could not sleep that night," said Dr. Chambers, "for very joy, but early in the morning there was a ring at the door, and there stood Mr. Ackerman, asking me to return the check which he had given me the previous night. Sitting down, he took his check-book and put the figures 5 and a second 5." "Now," said Dr. Chambers, "I know he is coming back because he feels he has given too much and is giving one-half of the total amount needed." But when the check was filled in the amount was \$55,000, the largest single gift ever received by our Board. In such fashion does a sense of personal responsibility enable men to do exceeding abundantly above all that they are able to ask or think for the Kingdom of God.



A MISSION HOUSE AT LAKE HARBOR, BAFFIN'S LAND

ITINERATING IN THE ARCTICS

BY ARCHIBALD L. FLEMING, LAKE HARBOR, BAFFIN'S LAND



HE Eskimo had left the Mission station and scattered themselves in little hamlets along the northern shores of Hudson's Strait, so on

January 21st we started on our first missionary journey.

Many imagine that traveling by sled and dog-team is as easy and pleasant as to go for a drive at home, and that all one requires is to mount on a comfortable seat, well wrapt in furs, crack a long whip, while the dogs dash over snow and ice at the speed of ten miles an hour. In Baffin Land however, or wherever the sea or great stretches of uninhabited country have to be crossed, the process is very different.

Whenever the snow is unusually soft or where a drift or ground ice has to be passed over, one must not only get off the sled, but push hard behind to help the team, and then

consider himself fortunate if he does not have to harness himself to the sled and do some continuous hauling.

If there has been a heavy fall of snow during the night, one man must walk ahead of the team and "break trail" by tramping down the snow. This is hard and hot work, even with the thermometer registering sixty to eighty degrees of frost. When a keen Arctic wind has to be faced the reader can perhaps imagine what it is like.

We rose at 6 A.M., while the land still lay shrouded in darkness, loaded the kumotik (sled), and lasht on the boxes with strong thongs to keep them in place. The dogs were harnessed to the traces, and after a few preliminary cracks of the whip, 25 to 27 feet in length, and shouting to the team, we started off down the hill.

At the ground ice all hands had to push and shove to get the sled over the rough, jagged ridges, some of

which were several feet high and perpendicular.

At last we gained the level ice on the sea, and were soon traveling along at a fair speed. The team was small, but the ice was in splendid condition.

The wind was blowing slightly from the north and driving the snow before it. As we traveled along our solitary way there was not a single sign of life except once when a large raven, with his hoarse croak, passed us in his black, mourninglike coat, which only tended to deepen the feeling with which even the air seemed to be laden—Desolation. There was something indescribably impressive in the scene before us. The whole land was sheeted in purity, but ever and anon the scene was changed.

Sometimes we traveled near to the shore, at other times when crossing bays we were far from land. Now we would pass close to some large iceberg raising its high pinacles majestically above the frozen sea, or again, we would skirt some island completely enveloped in its blanket of snow and its frills of ice. We journeyed on our way with only the peculiar rustling of the snow or the occasional bark or snarl from one or other of our team to break the deathlike silence of these Arctic wilds.

Suddenly, as we rounded a point of land projecting out from the rest, we noticed on top of a small hill a tall stone, standing upright, and knew that our journey was nearly at an end. At each encampment such a stone or pile of stones is erected as a guide to travelers.

In a short time we reached the summit of the small range of hills forming the coast line, where we had

a splendid view of the encampment called Aulatsevik.

It was our first glimpse of an Eskimo winter village, and one which we shall not soon forget. As we approached the nearest igloo (snow-house), we were met by a pack of dogs, who gave us a noisy welcome. Soon the people came running out eager to shake hands. It was a slow process getting round them all, but by the time we had done so the kumotik was unloaded.

Our igloo had been built for us, but had not yet been heated to get a coating of ice on the walls inside, so that meant a cold night for us. Three women sewed together some old sacks, and these were pegged up under the roof in the hope that they would help to keep off the dripping snow.

Some straw which we had brought with us from an old packing case, was laid out, and on top of that we had one deerskin and our sleeping-bag. A koodlil (stone lamp) was lighted, and when our impedimenta had been brought in our mansion was ready. We surveyed the place with a mixture of feeling. Certainly many horses at home are better housed than we were but that was only the beginning. Worse was to follow.

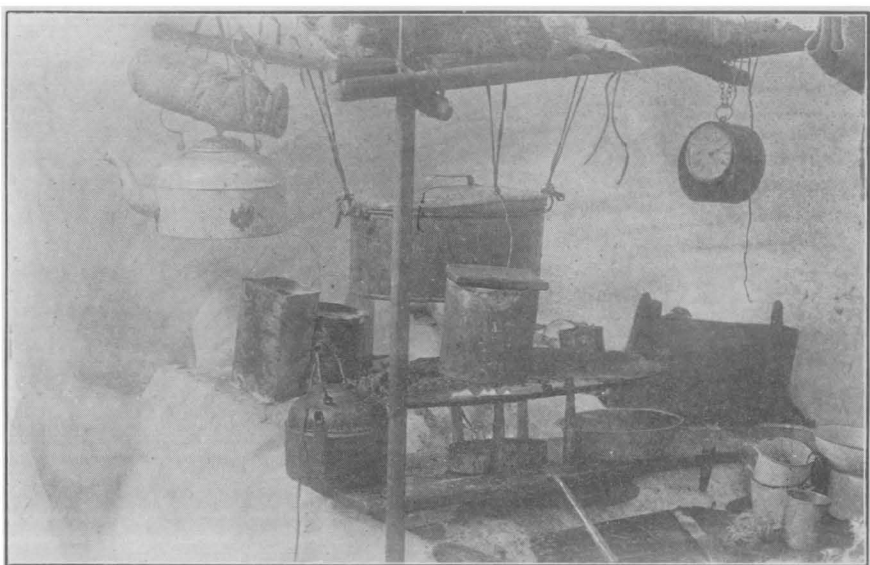
Our first food at Aulatsevik was seal meat stewed in a dirty, old, greasy can by one of the Eskimo. But we were very hungry after the long journey, and doubtless that helped it to go down, for as an old highland shepherd in Scotland once told me, "Hunger's guid kitchen."

After this frugal meal we visited some of our old friends, who were delighted to see us and thanked us for coming.

On our return we watched the men and boys playing their games. It was a queer sight to see them in the pale moonlight. The boys, like the men, drest in their thick double reindeer suits, looked like balls of fur as they ran and tumbled about in the snow.

The night was advancing, so we

which must have been built with this object in view. When the service began the igloo was crowded. It held some 50 adults, not to mention a dozen or more babies in their mothers' hoods. Besides those in the igloo proper, a number had packed themselves into the sookso (porch).



INTERIOR OF AN ESKIMO HOUSE IN WHICH THE MISSIONARIES LIVED

reluctantly withdrew, and on our way back passed several young women sitting huddled together in the snow singing hymns from their one hymn-book. They were learning the words from the book by the light of the moon.

Owing to the cold and damp we found it almost impossible to sleep, but managed a few broken hours between times.

On the following morning (Sunday) breakfast was served "table d'hôte" and consisted of a cup of coffee and biscuit. Dinner was better, since we had stewed venison (reindeer) and a plateful of corn flour.

Service was held in the largest igloo,

A snowhouse is not intended for this sort of thing, and the presence of so many raised the temperature very considerably, while the atmosphere became oppressive and the walls dript badly. All joined heartily in the singing tho not always following the same tune or key. The attention to the sermon left nothing to be desired.

In the evening we were treated to a heavy snowstorm, with a cutting wind, so that no service could be held.

One interesting feature of the work at Aulatsevik was the school work among the children. It was a real joy to hear them sing simple hymns such as "Jesus Loves Me," and repeat texts

from Scripture in their own tongue. Before we left most of the children could sing from memory a number of hymns, repeat not a few texts, and knew the syllabic characters and also the numerals. A few of the older ones could even read and write a little, but this was due to the hearty cooperation of their parents, who were themselves only learning. The Eskimo children are delightfully natural, yet in spite of having been brought up on practically nothing else but raw flesh, we found that "a strippet bá" has as much attraction for them as for any gutter bairn in one of our large cities at home.

While at Aulatsevik we were greatly impressed with the phenomena to be seen in these northern skies, and the words of the Psalmist came home with new power. "The heavens declare the glory of God; and the firmament showeth His handiwork." As we gazed in wrapt amazement into the star-spangled heavens above and watched the glorious and ever-changing Aurora Borealis, we could not but feel within our soul the deepest sense of awe. Nor was this lessened, but rather intensified, when we remembered that Arrhenius had declared that the phenomena of a Crookes Tube and of the Aurora Borealis are in reality the same.

We returned to the station from Aulatsevik on February 21st to get new supplies before setting out on a trip down the Strait in order to visit the outlying encampments to the east of Aulatsevik.

On March 10th we left for Kingnakjuak, which was the nearest encampment beyond Aulatsevik, and arrived there safely after a very cold journey. At this place we had to live a most primitive life in these extemporized

dwellings as paying guests of the Eskimos for over two months, since, owing to the poor condition of the dogs, we could not get a team sufficient to take us farther. Owing to the scarcity of food, and consequently of blubber, we could not expect to get sufficient blubber for an additional lamp; as it was, the lamps were only lighted when cooking had to be done or snow melted for water. Ruskin said that he feared nothing "except only draughts and ugly people," but had he lived with the Eskimo he would have required to get used to both, and in addition might have found his friends decidedly odoriferous.

We shall not attempt to describe an igloo in which an Eskimo family live, save to say that one meets with dirt and grease galore. The sights and sounds are excruciating, while the fœtid smells most surely outrival those of traditional Cologne. Even such a famous Arctic explorer as Commodore Peary, when speaking of these dwellings, says: "A night in one of these igloos, with a family at home, is an offense to every civilized sense." He is right, but we wonder how our hero of the North Pole would enjoy over two months under these conditions instead of one night.

We can not say what we would have done had our coal supply been adequate to our needs, but as it was, we were simply driven from the station owing to lack of fuel, as we found it quite impossible to live in rooms where the temperature was sometimes as low as 15.5 degrees below zero.

The greatest strain was brought upon us at Kinguckjuak—not because the people were dirty and degraded so much as because they were practically starving from time to time while we

were with them. Consider what a missionary's feelings are when numbers of starving natives follow him everywhere and perpetually beg for food. He sickens with the feeling of utter helplessness which seizes him and which he finds hard to shake off. Combine with this the fact that he is

sophisticated sort of individual. If a plate must be cleaned he considers his tongue as good an instrument for the work as any southern invention. Indeed, he thinks it was made for that very purpose, and a few licks does the work.

Our cooking had to be done over a



PART OF A MISSIONARY'S ESKIMO AUDIENCE

living in perhaps the most uncongenial and austere environment possible and you will realize something of our need. Most gladly and willingly would we have helped them more than we did had that been possible. Our stores were all too scanty, and we have the coming winter to face and no supplies will reach us until next summer. The dogs died from starvation in great numbers, while the people sometimes had only one meal in two days. It was a hard time for both man and beast.

By living with the Eskimo we had to put up with much that was not pleasant. The Eskimo is a charmingly un-

koodlil in which seal or walrus blubber takes the place of oil, and dried moss from the hills acts as wick. We lived on the one course system generally, and biscuit and coffee formed our staple diet. We obtained such luxuries from time to time as seal, walrus, wolf, polar bear, white whale, reindeer, etc., and even a plate of ground rice or corn flour occasionally. Commodore Peary states that "walrus and seal meat . . . are valuable for dog food, but a white man does not usually care to eat any of these—unless he is nearly starving."

We had seal more than any other meat, but whatever it was, it was *al-*

ways stewed, as there seemed no other way of cooking it over a primitive stone lamp. Our stew pot was a worthy invention. It was an old boiled beef can with a piece of wire for a handle and a piece of wood for a lid. This idea worked splendidly, only we did feel selfish at times and longed for something other than stew or coffee and biscuit; quite often we were glad to have even that.

In spite of all this the two months spent at Kinguckjuak were most beneficial to us in some ways. By living with the Eskimos for such a period we were able to understand him as he really is, and in a way which we think would be quite impossible without such an experience.

We began to see things through Eskimo eyes, and with that came a deepening of the intolerable craving to win them to the Savior. There is an inscrutable, venerable mystery in even the meanest and most degraded of these people, and one gets to really love them.

As we studied the Eskimos under easy, natural conditions, we seemed to see as Carlyle would say, "A small light shining and shaping in a vortex of Eskimo darkness." Yet the darkness itself is alive. It is the eager, inarticulate, uninstructed mind of these people longing to become articulate, to go on articulating ever after. The saving of the first good seed, and the careful uprooting of the weeds are essential, and tho little result may as yet be seen, it is not lost.

We had many exciting times at Kin-

guckjuak. On several occasions we went seal and walrus hunting with the men in the hope of getting some photographs. The igloo was raided by the dogs during the "sma' 'oors o' the mornin'," and when at last darkness gave place to light there was hardly a scrap of meat or blubber to be found. Even the blubber in the koodlil had been licked up. This little escapade cost one dog its life, and the poor brute's dying moans did not help us to sleep after the excitement of fighting the animals out of the dwelling.

Again, one morning after a blizzard we awoke to find the whole encampment completely buried in snow. We dug ourselves out and enjoyed the luxury of stairs from our igloo *up* to the outer world. At the igloo in which we were staying the snow lay some two feet above the top of the roof, but some of the other igloos had several feet of snow overhead.

On another occasion a thaw set in, and without warning the roof collapsed. Again, a number of Eskimo from further down the Straits arrived weary and hungry, having been adrift in the Straits for several days on a large pan of ice. After over two months we returned to the station.

In closing this short account of the work which is being done for God and His Christ in the Arctic, may we plead as did Saint Paul of old, "Brethren, pray for us."

"Lo! through ice and snow we pass
One poor soul for Christ to gain.
Gladly we bear want or distress
To set forth the Lamb once slain."



THE PRESBYTERIAN ACADEMY AT PYENG YANG, KOREA

STIRRING LETTERS FROM KOREA THE JAPANESE ARREST OF KOREAN CHRISTIANS

EDITORIAL



It may or may not have been to the advantage of Korea that she was swallowed up by Japan. The little peninsula was in an unenviable position—too weak to defend herself and maintain her independence, and certain to be confiscated by either Russia or Japan. Without doubt, it was to the advantage of Korea's material and spiritual progress that the progressive Japanese rather than the medieval Russians should be in control. Koreans have, however, suffered much in the transfer. Her princes have been deposed, her property appropriated, her people ill-treated, and her national rights and customs disregarded.

The advent of Japanese rule has, at the same time, brought advantages. The laws have been systematized, order maintained, courts of justice established, schools developed, railways built, and material conditions improved in many other ways. The chief

disadvantages have come from the continuance of military occupation and government. Ever since the lamentable assassination of Marquis Ito, the Japanese have been suspicious of every Korean native organization. It is not surprising that the Koreans do not love their conquerors, but the Japanese have not taken steps to win their love or gain their confidence and cooperation. The Koreans are naturally a peace-loving people, and might with patience and tact be brought into friendly relations with the Japanese, but they are not cowardly or spiritless, and harsh measures are calculated to strengthen their antagonism.

The missionaries have been in a delicate position. Their position as ambassadors of Christ has kept them out of local politics, and as American and British citizens they have refused to meddle in the Korean-Japanese imbroglio. But thousands of Koreans are in their Christian schools and churches, and the ties of affection are very

strong. It is difficult for missionaries to see pupils, wards, friends ill-treated and misunderstood, without making any effort to help them. What shall a man do *as a man* when he sees a helpless woman insulted by a soldier, or a Korean man assaulted by a Japanese in the street? Such cases were frequent in the early days of occupation. They are less frequent now.

The Japanese are apparently nervous and suspicious, and often take steps to put down imaginary sedition in a way that makes them a laughing stock before the enlightened public. Some time ago a poster announced a meeting in the Seoul Y. M. C. A., under the title:

Love Your Enemies

The Japanese smelled sedition and demanded that the offensive notices be withdrawn. Korean copies of the Gospel of St. Mark were printed and distributed all over the land. Word went out among the Japanese that thousands of seditious pamphlets were being sent out by the Korean Christians. It is suggested, and not without reason, that the Japanese military authorities desire to remain in control in Korea, and in order to do this, must show that there is still cause for keeping a strong hand on the country. Therefore, if there is not good evidence of Korean unrest and sedition, they must manufacture some. This will perhaps account, in part, for the strange actions of the government recently in causing the arrest, imprisonment, and we fear, torture, of Christians and others in the effort to discover a plot to assassinate the Governor-General.

Many letters have been received from American and British subjects in Korea, which leave no room for

doubt as to the unreasonably harsh methods employed by Japanese authorities. There is no evidence that they have desired to persecute the Christians as such, but are naturally suspicious of the more intelligent, independent classes of which these Christians are composed. They also look with critical eyes on the schools and churches under missionary control, and, without cause, consider them hot-beds of treason. We quote from recent letters which give a graphic view of the unhappy situation and reveal the indignities to which foreigners are subjected, and the sufferings of Koreans.

Arrests at Syen Chun

The Christians have been very happy over the academy in Syen Chun and the splendid work it was doing, but last October, to the great surprise of the missionaries, four boys were arrested. A little later the academy teachers, several teachers of the lower schools for boys, and about a dozen more academy students were arrested. At first the missionaries did not know the cause for these arrests. Then they heard that the Japanese suspected a plot to kill the Governor-General as he passed through Syen Chun on his way to open the new bridge at Sin Eui Ju. The missionaries, however, were so certain that the men and boys arrested were innocent of any serious offense that they expected them back soon. After six months they are still in prison. The missionaries struggled along trying to keep the school going after the teachers were taken, and even upper class academy boys were set to teaching in the lower schools. One foreign pastor at a time was taken from the country

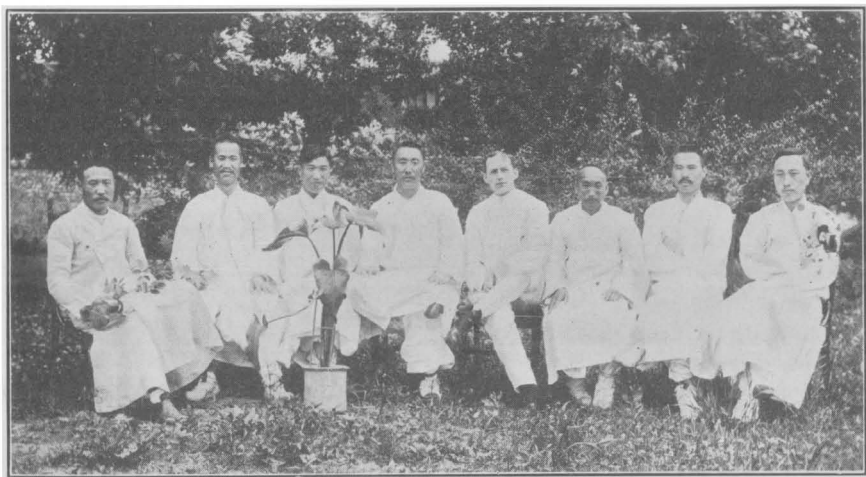
work to do Bible teaching, and several worked themselves ill. Instead of prisoners being released, there have been more arrests and the school has been closed.

Most of the arrests made in North Korea have been of Christians—leading men—those who are educated and have ability. The Koreans began to say, "It seems to be a sign of respectability to be put in prison!" Among those arrested in Syen Chun are the Korean pastor of the North

ber, but they worried her into saying perhaps that he was at such and such a place, and when they asked him and he gave a different answer, back they came to her.

The Charges

There seem to be three charges against the Christian men and boys: (1) That there was a plot to kill the Governor-General as he passed through Syen Chun on the train; (2)



REV. G. S. McCune and Korean teachers of Syen Chun, some of whom were arrested by the Japanese

Church—an elder, and another church officer from the same church. These three, with a fine young graduate of the academy were arrested about two weeks before Christmas. A deacon of the South Church was taken two days after Christmas. There have also been arrests made from country churches. These include many church officers and two ordained pastors. The police kept coming to the wife of Pastor Chai, who was arrested, and saying, "where was your husband on such and such a date?" She did not remem-

ber, but they worried her into saying perhaps that he was at such and such a place, and when they asked him and he gave a different answer, back they came to her. money was being raised and plans were made to send a man over into Manchuria to teach something; (3) the only orphan asylum in Korea is in Syen Chun, and, under the name of this asylum, money was being raised from questionable sources and for bad work. The missionaries know of no plot against the Governor-General, but the Japanese believe that there was, and were frightened into foolishness. The day the Governor-General came through to Seoul, all the mission-school boys were ordered to go and

make their bow to him at the station. When they reached there the police searched their pockets and took their knives away. When the tiny primary boys arrived and tumbled into line, all out of breath, even their little pockets were searched and *their* little knives were taken away. What would be the psychological effect of such a performance on the young mind?

2. As to charge number two, some money was raised to send a missionary to the Koreans in Manchuria. There are men over there who would, no doubt, be glad to fight for the independence of Korea—and the Japanese look with suspicion even upon any movement to send them the Gospel.

3. As to the orphan asylum, Dr. Moffett explained to the Japanese authorities that he himself brought the first money for it from some Christian Koreans who had seen such asylums in America, and thought it would be a good thing to start one in Korea. Syen Chun was chosen as a location because it is such a quiet, country place. Yang Moksa, the pastor of the North Church, was in charge of this asylum. He had also been getting a passport to go to Vladivostock to look after the mission church work there, and return. He was arrested for "complicity in a certain affair."

The Japanese complain that the school boys have been known to pray that Korea might some day be free again. Two Korean boys entered the academy as students. They were dismissed because they were not desirable boys for the school. From the rakish cap worn on freakishly-cut hair, the dainty little dancing girls' slippers that flap-flapped from the feet, there was not one straight, honest, manly

thing about them. They turned out to be spies, and the Japanese assumed that they were dismissed *because* they were spies.

The Christian teachers have lain in prison for over six months, while the police are trying to discover some plot. And lying in prison is not all. There are many explicit tales of torture which the Japanese are using to force "confessions" from prisoners. Missionaries are forced to believe that these stories are true. Not only has the preliminary examination, which the law requires shall take place within four days, even for a Korean, been postponed for months, but the word has come that some of the men have suffered much. One teacher, a regular old wrestler in prayer—a man so filled with the Holy Spirit that he is a power for good wherever he is—was examined and released in one week, but another good man was confined for several weeks without examination. The son of Pastor Keel, the blind pastor of the great Pyeng Yang Church, was one of the teachers arrested. He is a fine, handsome fellow, but not strong, and would not be able to stand long confinement or torture. A deacon of the church in Pyeng Yang died in prison. Another man was taken from the prison to the mission hospital, where he died of heart failure. It is suspected that the torture he had undergone and the hardships suffered caused his death.

Evidence of Torture

There is good reason to believe that torture is used. One man—not a Christian—told one of the missionaries that he escaped with his life when he made up his mind he could not

stand any more torture. One morning when he saw them getting ready to torture him again, he said, "Stop; you do not need to do that, for I have decided to say whatever you want me to. I can not give you another bit of true witness, for every bit that I know I have already told you. Anything more that comes from my lips now will be lies—but you want lies, so I will tell them. I can not die again—seven times you have killed me dead, and seven times I have come to life again, and I can not stand any more." (Koreans speak of fainting as dying.) They began to question him and he would answer: "I did—that is lie number one. I did—and that is lie number two. I did—and that is lie number three." They soon stopt. Later he was sent before the procurator, who said, "What about all these things you have testified to?" "Oh," said he, "those are all lies. I told the officers at the time they were lies—but they had killed me seven times." The procurator sent him back and they began to bat him around and get ready for the torture again. "As soon as he could get their attention he called out, "Stop! you do not need to do that. I will do anything you tell me to; I will say anything you want me to. Of course, it will all be lies, just as before, but I can tell lies." They decided they could do nothing with him—left him in prison a few days and then told him to clear out, which he promptly did. Other cases could be cited to show that torture is used.

One missionary met a young boy of about seventeen who had just come out of the prison in Seoul and had run into an inn near to warm himself. It was winter and he had been in prison four and a half months, and

come out in the summer clothes he wore when arrested. He told the missionary that he was the son of a Christian who has been a helper to a missionary of another mission. His father has been banished from the country and the boy said he did not know what he had been in prison for. But he told the missionary about a man, a relative, who after his examination was brought into the same prison where he was. He said this man's hands were so scarred and sore from burning that he could not use them, and had to be fed for two weeks.

The Missionaries' Statement

At first the missionaries would not believe the things they heard, but so many instances were related from reliable sources that they could no longer refuse to believe. Several missionaries went to Seoul and sent in to the Governor-General a carefully prepared statement of the case and a request for a hearing. We waited long, but the Governor-General evidently did not wish to discuss the matter. The American consul refuses to "give credence to every rumor." The Koreans say that it is noticeable that where they arrest heathen it is the better and more influential of the heathen even that are taken. One good Christian man remarked: "If it only were outright persecution because of our religion it would be easier to stand." It is hard to see such good men taken, but after all, they are the ones best able to endure—the ones whose faith is firm and strong and will not fail. Mr. McCune, while in Seoul, obtained a pass which admitted him to all the prisons except the one where the examinations are made. He found Pastor Yang and Elder An in a brick prison which is warmed so that they were

comfortable, their examinations not having begun. Pastor Yang asked for an Old Testament which he was allowed to have, and said he was going to use this leisure in getting out sermons. He also found opportunities to witness as the heathen Koreans around that prison gather about him to listen to Bible stories. Pastor Chai also bore good witness—with his two hands chained so close together that he has to lift both to his face when he eats.

The wives and mothers of the men are bearing this trouble like real Christians. When Pastor Yang and the three other men were taken to Seoul their wives were not allowed to go near or speak to them. The poor pastor's face was puffy with cold, and he looked as tho he had shivered sleepless through the two nights he had been in the local prison. But the brave, undaunted spirit of the man stood up in his eyes as he said: "I have no anxiety." The wives, mothers, and sisters were weeping as tho their dear ones had been carried away dead, but they said: "We trust God. How could we stand it otherwise?" The father of one boy, however, held up his hand in a meeting of Koreans and vowed that if anything happened to his boy he would kill Mr. McCune.

Not long ago the magistrate of Syen Chun made a visit to the Governor of the province, and on his return told a group of men, two Christians being among them, that the Governor asked him how things are in Syen Chun and he had replied, "Ask the missionaries. The magistrate in Syen Chun has very little power. All the people are Christians." A policeman complained that the Church has too much power and that it must be curtailed.

Last summer, on the first anniversary of the annexation of the country the Japanese made a holiday and called all the school boys out to celebrate the happy event, and made them yell "Banzai!" If they would leave them alone the boys might gradually learn to love and trust their new rulers. The Japanese attempt to keep the people ignorant of Korean history, and forbid the use of certain books in the schools. For instance, one is forbidden because of its suggestive, according to the Japanese, story about the ants, who, tho a little people, can do great things because they unite. They also suppress that hymn, "I Am an Ambassador for the King." Missionaries receive magazines from America with articles clipped out, and there are other evidences that letters are tampered with.

Pray for the Korean Christians and for the missionaries and their many problems. The lower boys' schools in Syen Chun could not be opened because there were no teachers.

Another letter reads as follows:

After December 27th there was a period of quiet until January 13th, when a party, including the man before whom the men will finally be tried, went to Syen Chun and caused a little uneasiness by their presence in town. Monday morning, after breakfast, gendarmes were stationed in front of each of the missionary houses to prevent them passing from house to house for two hours and a half. During that time the officers searched the McCune house and made a slight search in the Roberts house. They, of course, found nothing, and went up on the hill and looked it over carefully. The next morning they came again and spent half a day, digging here and there over the hill and in the orchards

and gardens of the Sharrocks, Roberts' compounds. They did not say what they were seeking. One of the officers apologized for having made the missionaries ashamed. A Seoul newspaper about that time published a foolish story that 80 academy boys had a meeting on the hill, at which they drew up a paper pledging themselves to kill the Governor-General. After signing this paper, the article said, the boys buried it with ceremony. Perhaps the police were digging for that paper and hunting for the revolver with which the deed was to be done.

The Japanese Answer

The Governor-General prepared a paper which was read to the missionaries to the effect that there was a conspiracy, or if not an actual conspiracy, the spirit of one, and that the Christian teachers had not been teaching the boys to be obedient citizens. He denies that torture is used, but more and more evidence comes out to prove that there is evidence enough to convince any candid person. Many Koreans have suffered at one time or another, so that these things can not be hushed up any longer. It was reported that several Syen Chun Academy boys had been found innocent, but they have not been released, neither have the teachers who were taken three months ago. It seems that the torture is such as to produce the maximum of pain and fright without leaving marks upon the body. They order the men to never tell what happened.

The time has come when those who know can keep quiet no longer. If only Japan understood the Koreans better! If she were content with their obeying the laws and would let their poor feelings alone, instead of trying

to prod them into patriotic demonstrations. If Korean Christians have not been law-abiding, it has been only in the matter of such required patriotic demonstrations. One year from the annexation of Korea, Japan wanted the Koreans to join them in a celebration of the event. Pastor Yang, who is now in Seoul in prison, was asked to help in getting the people to join in this. He replied that he would give fifty cents toward the feast, but till he died he would not participate. They have wine and drink, and Mr. McCune hurried the school-boys home from the Emperor's birthday celebration—to get them away from the solicitations of bad women they met coming away. Did Pastor Yang do wrong? He would have had a hard time leading his people into the celebration.

Another thing that was hard for the Christians was that in celebrating the Emperor's birthday they are ordered to bow before a picture of the Emperor, or at least toward the east, where he resides. The Koreans said this savored of idolatry and wished to refuse. Some did refuse; some were compelled to do it, and in one place they solved the problem by sending a heathen to represent them and bow.

Another correspondent writes:

The Korean Church is going through deep waters, especially up at Syen Chun, where 90 per cent. of the people are Christians. The Japanese have arrested, without any formal charge, put 70 Christians in prison, including three ordained Presbyterian pastors. One of these is known to the heathen as "bone of Jesus Christ." They say he is only Jesus, he has no body, it is all Jesus, for if any Korean comes to him on any business whatever, he preaches Jesus to them

and tells them his body only lasts such a short time in comparison to eternity. Pastor Chai has been put in prison because he would not tell his people to bow down to the picture of the Emperor on November 3rd.

Unreasonable Suspicion

Another Korean, called praying Hamg, a student, was in the prayer meeting and spoke, saying God had been speaking to him, telling him he did not love the Japanese as he should, so he asked the people to pray, and he bowed himself down to the ground, and in great agony he prayed with tears and sobs. After a great while he got the victory and arose rejoicing, saying God had put His love in his heart for the Japanese. The next day this man was arrested and is now in prison for not loving the Japanese. A spy must have been in the meeting.

One of the pastors who was preaching about the Kingdom of God was arrested and put in prison because he did not preach about the Kingdom of Japan. The Japanese officials in the country districts are so ignorant that they make many mistakes and deal very unjustly with these people. These prisoners are being examined by torture, and one has died; another was sent out to die, because they did not want him to die in prison.

Pray for these men and for the Japanese also, that God may touch their hearts, and that they may learn better things and may know that the Gospel of Jesus Christ is a message of peace and good-will to men.

Here is another testimony:

"It is a good time to pray for Korea. Over 100 Presbyterian native Chris-

tians have been arrested, brought to Seoul, and imprisoned. No reason has been assigned for this action save the general allegation that a widespread conspiracy is on foot against the life of the Governor-General of Korea and other prominent officials.

Japanese and the Korean Church

The actual cause of this persecution may be the desire of the Japanese Government to gain control of the Korean Church. Last summer an attempt was made to compass this object—the Japanese Y. M. C. A. invited many Korean native pastors to visit Japan and its churches—many were reluctant and were constrained to accede by the police, and while in that country the proposal was made for them to place the Korean Church under the Christian Church of Japan, withdrawing it from the American Church. Their answer was, "The Church of Korea is under no church, but is self-supporting, and why should it be placed under any church?" The government is said to have been back of the Y. M. C. A. invitation, and to have paid all expenses. The real trouble doubtless is that the practical deification of the Emperor of Japan, and the deity of Jesus Christ are not compatible, and there must be conflict. The only real help in this time of trouble can come from God, through prayer. Pray earnestly that God will glorify Himself in Korea, by giving all His people here grace to truly know, and fully to do His blest will."

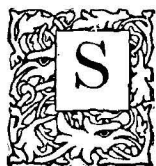
The sooner Japanese military rule is replaced by civil government in Korea the better it will be for Korea and for Japan.



A WESTERN LUMBER-JACK AT WORK

THE CALL OF THE LUMBER-JACK

BY REV. CHAS. A. BOWEN, A.M., PH.D., OLYMPIA, WASHINGTON



SCENE ONE.—Night in early January. Preaching and singing on the street corner. Speaker's subject, "The End of a Logger." Fifty or more lumber-jacks listening. Gospel talk ended and a song sung. Fifty copies of the Gospel of John eagerly taken. Note written in crude hand passed to "the pilot": "Pray for Billy. He goes back to camp to-morrow."

SCENE TWO.—Saturday morning, middle of July. Telephone:

"Could the preacher come over to the 'dead house' and talk to the boys a while at ten o'clock this morning, 'cause Billy is dead."

Ten o'clock at the undertaker's parlors. Twenty Swedish lumber-jacks

about. Billy had got sick. Taken to the hospital thirty miles in from camp. Waited too long. Operation fatal. In Finland was Billy's mother, who had been left a widow with four sons, of whom Billy was the eldest but one. "Billy was a good boy. His mother would like a prayer said and a song sung." In the coffin a fair-haired son of the Northmen, a boy of twenty years, manly looking, fine featured and strong; his high forehead crowned with golden locks looking as if mother had just combed them. The prayer, the song, the heart word, the grave, then, "Would the preacher write Billy's mother in Finland?" The letter left that day on its ocean way.

Gigantic, towering trees are not the only thing slaughtered in our great

forests of the Northwest. How about the straight, tall, sturdy, splendid manhood that goes crashing down? Thirty thousand lumber-jacks are actually in the forests of western Washington alone, and Oregon and Idaho have their proportionate number. Statesmen, materialistic statesmen, have stirred the nation by their appeals for conservation of forests. Is it not about time that some "voice in the wilderness" should stir the Northwest, yea, and the nation, by an appeal for conservation of this splendid manhood for which practically nothing is being done?

Who Are They?

Mother's sons, every one of them, but all sorts and conditions of men. They must be men of vigorous bodies and abounding energy. They may range in age from the "whistling-punk" of ten years to the man of fifty, "strong, but all stove in." The "lure of the wild" brings them from every walk of life. Thousands from the sturdy middle class of our own land and foreign shores—industrious, contented, patient and care-free. Sons of the parsonage are there. College graduates, with brilliant minds, are there amid the pines—men who, were they to stand full height in their keen intellect, would tower like the lofty cedars and firs. Men of culture are there—men who can sing and write and speak in five languages. There are many with "a history." Many becoming disgusted with the veneer of modern life have fled "back to nature." Other thousands who chafe under restraint and want to go to hell quick. Those are there who would like to see return the good old times of our Anglo-Saxon ancestry, when man used human skulls for individual drinking-

cups—men whose red blood loves fight and whose steel-like sinews would grapple with giant men as with giants of the forests. But now they are just plain lumber-jacks — "swampers," "choppers," "trimmers," "teamers," "road-monkeys," "cooks," "cookees," "bull-cooks," "punk-hunters," "wood-butchers," "pushers," "river-pigs," and what-nots. All there together on a common level. Yes, men who have been religious, many of them, in days ago, and who again would crowd up to the Christ if He were seen and heard again through a great, strong, chivalrous soul. "Go to them," says one of their number on his death-bed, preach to them, tell them of Jesus Christ and His love. You think perhaps that they are hard to reach, but they have great hearts, and as soon as they learn to know you they will trust you."

What's There?

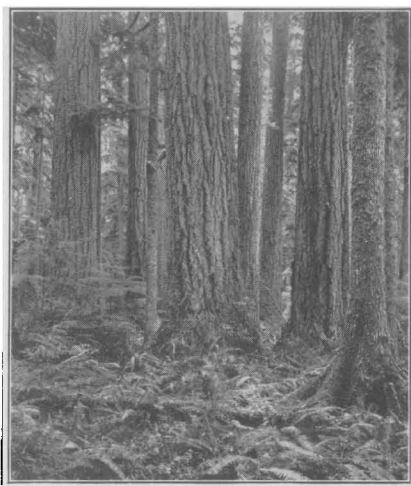
There are the great forests breathing out health. No venomous creatures crawl or fly among the trees. No noxious exhalations fill the air, but resinous odors charge the atmosphere with health-giving properties. Dangers are thick enough to teach alertness, and common needs are many enough to train men in sympathy and fellowship. The strenuous, simple life of heavy toil conduces to purity of life, physical and mental.

The bunk-house is there, with its long, narrow room, the big stove in the center, the damp, steaming clothing hanging about, the dim, loud-smelling lantern, the long rows of bunks, two or three high, filled with hay or fir boughs, covered with rough blankets and almost always "inhabited," tired men trying to while away the long evenings with stale

jokes and musty stories, "turning in" early and arising to "cat by candle light" and then off to the timber by starlight.

The saloon is usually there, or near, where thousands of lumber-jacks go shouting to their own ruin, because they have nothing else to do when they are not at work. Probably no place—not even the mining camp—sees such gigantic debauchery as the lumber-camp saloon at the paying-off times. It is done with such abounding laughter and good-fellowship and abandon as to be almost overpowering. The lumber-jack saloon must have its "snake room." This is as necessary as the bar itself. "A logger once counted 150 men drunk in a single hotel of a town of 1,200 inhabitants, where fourteen other bar-rooms heartily flourished. They overflowed the snake-rooms, they lay snoring on the bar-room floor, they littered the office, they were doubled up on the stair-landings and stretched out in the corridors. Drunken men stumbled over drunken men and fell helpless beside them; and still, in the bar-room, said he, beyond the men who slept or writhed on the floor and had been kicked out of the way, the lumber-jacks were clamoring three deep at the bar for whisky. Hence the snake-room. One may not eject drunken men into bitter weather and leave them to freeze. Bartenders and their helpers carry them off to the snake-room when they drop; others stagger in of their own notion and fall upon their reeking fellows. There is no arrangement of bodies, but a squirming heap of them, from which legs and arms protrude, wherein open-mouthed, bearded faces appear in a tangle of contorted limbs. Men moan and laugh and sob and

snore; and some cough with early pneumonia, some curse, some sing, some horribly grunt; and some, delirious, pick at spiders in the air and talk to monkeys and scream out to be saved from dogs and snakes. Men reel in yelling groups from the bar to watch the spectacle of which they



THE FOREST PRIMEVAL

themselves will presently be a part."

The human blood-suckers are there—the saloon, the gambler, the dealer in lust. They all lie in wait for the lumber-jack, with his "roll" after payday. And that "roll" is not small. The cashier of one of the banks in this city, in answer to a question as to how much money the loggers bring into town, said, "In this one bank we have cashed loggers' pay checks amounting to over \$40,000, and it is not near all in yet." "What will become of that money?" was asked. "It will nearly all go into the saloons of this town," was the ready reply. "Boy," said a friend, "where's your money?" The young lumber-jack said the saloon-keeper had it for safe-keeping. "How



THE OLD WAY OF DRAWING LOGS TO THE LUMBER-CAMPS

much have you got left?" "Oh, I got lots left yet," was the happy reply. Soon the boy went away for a few moments and then reeled back again, his friend saying to him: "Near all in?" "I came here yesterday morning with \$123," said the boy, very drunkenly, "and I gave it to the bartender to keep for me, and he tells me I have two-thirty left."

Often near the camp is the dance. Saturday evening the lumber-jack dresses in his "glad rags" and, with such women as he knows, dances all night. The fiddler is a high personage. Next to him is the "caller off," whose happy voice may be easily heard:

"Come to de center and meet your Jo,
With a do, si, do, and a change you know."

Or,

"First an' third couples divide,
Swing in de middle and meet on de side."

Practise and rehearsals of the different steps at the bunkhouse is no small part of the fun.

Who's Needed?

Certainly something or some one is needed when tens of thousands of sturdy, red-blooded, kind-hearted men in life's prime are living by hundreds in camps almost wholly neglected. The first need is a real man. Nothing short of a real man will do any good. He must be a man who believes that Jesus Christ can save any man, in any condition, right on the spot. He must be able to work without any church; be glad to sleep in a bunkhouse, over a saloon, out under the trees, in a stable, or anywhere he can roll up in a blanket. He must be strong of body, of heart, and of faith. He must sing at his task just as the logger swears at his. The smell of the woods must be sweet to him, just as it is to the lumber-jack. He must be willing to meet the devil often in human form, and at close range without flinching. He must "spit cant from his mouth in disgust" and ever talk in the vernacular of the forest. Reverence he must have for holy things and for men, and *must never lose it, or he is lost*. He must

yearn for these loggers as a mother yearns for her child. Such must be the pastor for this "parish of the pines."

What Can He Do?

Given such a man and he can do all that is needed. He can pull men out of hell. Here is what a lumber-jack said when in hell: "Every year for nine years I've tried to get out of the woods with my stake, and haven't done it. Every year I've been kicked out of a saloon dead broke. It isn't because I want to; it's because I have to. It's always back to the tall timber for me."

Here is how such an one was saved from his hell by a real man:

"Pilot," said Ol' Man Johnson, "take this here stuff away from me." The Pilot understood, as the old man, half crazed by his first few drams of the spree, came into his room and began to empty out of his pockets onto the

Pilot's bed several hundred dollars in gold, his earnings of many months. "Keep it away from me, Pilot," said Ol' Johnson, with a gesture of terror. "For Christ's sake, Pilot, keep it away from me. If you don't it'll kill me!" The Pilot understood, and shortly after Ol' Man Johnson reached home from camp he received a draft for his money.

The worker distributes magazines to the camps. Some years in the logging camps of Minnesota over five tons of such reading matter is distributed free. "Those who can not read have others read to them; some look at the pictures. Many men have learned to read in the camp." Such a real man can teach a poor, ignorant fearing soul how to die.

Pat was uneasy as his soul was about to leave his degraded body. "Pilot," whispered the dying lumber-jack, "I want yez to fix it for me."



THE NEW WAY OF DRAWING LOGS IN LUMBER-CAMPS

"To fix it, Pat?" "Shure, you know phat I mane, Pilot. I want ye to fix it for me." "Pat," answered the Pilot, "I *can't* fix it for you." "Then," said the dying man, in amazement, "phat the hell did you come here for?" "To show you how *you* can fix it." "Me fix it?" Then slowly, simply, the age-old story of repentance and belief in Christ was told as only the Pilot

The Call

Brother Christians of the Northwest and of the nation, the call of the lumber-jack of these great forest States has come to us. We must not turn him down nor "pass him up." He is at the back door of all our churches in those States. The responsibility of sending messengers to him is upon us. God will require it at our hands. It



A RAILROAD TRAIN OF LOGGING-CAMPS

could tell it to that eager, listening man, nodding his head at intervals. "Um—huh," muttered Pat, when the Pilot had finished, as one would say, "I see." No other word—just "Um—huh." And while breath came shorter, peace settled down deeper and deeper. And when death at last would claim his prey, Pat, still holding tight the Pilot's fingers and still murmuring "Um—huh, Um—huh," slipped into the presence of the living Christ.

ought to be met at once. Why not pray the Lord of the harvest that He will send some reapers into this great harvest ripening in the forests' shadows? If in humble faith we shall lay this on the heart of God in earnest prayer, rest assured that he will soon lay his forming hand upon men somewhere fitted for this needy field.

Such a messenger will be thrice welcome. The owners of the camps will welcome him. They know that the

more sober, contented and cheery men are the more work they will do. But we dare not put the owners' interest on a mere dollars and cents basis. The vast majority of them would rather see the lumber-jack save both his money and his manhood.

The loggers always welcome the true "sky pilot." His coming breaks the dreaded monotony of camp life. Nowhere does the Gospel come more fittingly than in "God's first temples." The sound of the Gospel is the only note needed to make complete for the lumber-jack the harmony of nature all about him.

The fathers, mothers, sweethearts and wives whose prayers ever go up to the God of the forests, and whose longing is ever toward the depths of

the woods, will welcome warmly the news that a Pilot has gone to their loved ones.

With an itinerary over a chain of camps, spending a week or more at each one, an immeasurable amount of good could be done. General Booth, when once asked, "Where will you get your workers?" instantly replied, "From among those who are converted." So workers in these great forest fields could confidently expect helpers right out of the camps themselves.

These men in the camps, noted for their generosity, would never let their Pilot be in need, but would support him generously. May this call of the lumber-jack he heard and heeded by the Christians in our churches.

THE MISSIONARY'S WIFE

BY MISS KATE G. LAMSON



HE is a most desirable person to number among your acquaintances, whether you meet her in the homeland, where the good things of life abound, or in any other quarter of the globe; but you will not go far in a foreign mission field without deciding that the more you can have of her the better for you. She is a wife, which means that she has her husband's interests in which to share, and her household over which to preside. A woman's time can be well filled with such cares as these and leave no apparent leisure for anything more, but herein lies only the beginning of the demands upon the wife on the foreign field. Hotels are infrequent in the Orient,

and usually far from comfortable for occidental guests, while the number of those who travel in eastern lands increase steadily. For love of travel, for exploration, for research, for the sake of reaching mission fields, the restless moving mass of wanderers surges more and more through countries formerly considered so remote as to be inaccessible except under pressure of necessity. Where shall these travelers find lodging? The grace of hospitality, so sadly on the wane in latter-day American life, shines with an undiminished, almost with a unique luster upon the foreign field. Here the latch-string is always out, and constantly it is pulled by the visitors who pass in an unending stream through the missionary home. Very frequently the "an-



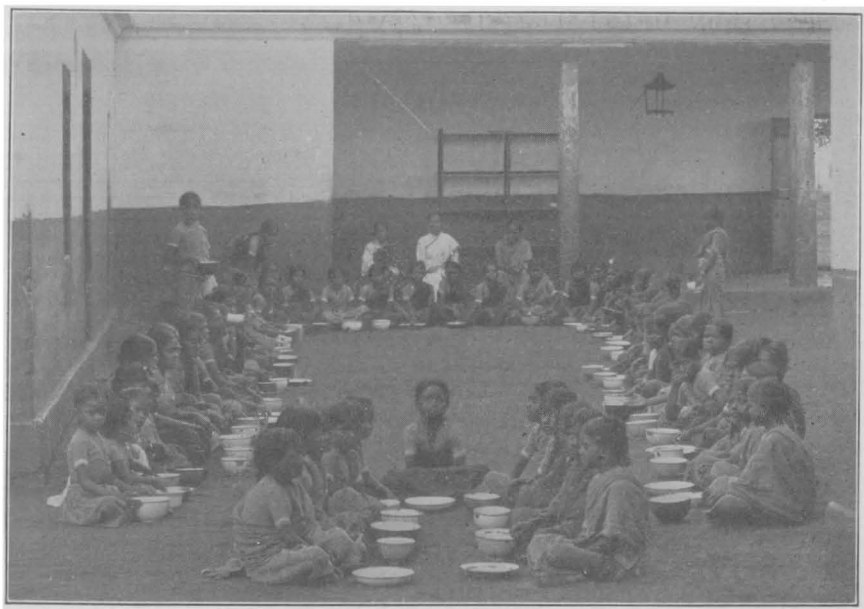
BOYS' BOARDING SCHOOL IN INDIA--IN CHARGE OF A MISSIONARY'S WIFE

gels unawares" are perfect strangers; still more often they are only known by name to the hostess, who, the embodiment of courteous hospitality, smilingly bids them welcome. Invariably these guests have needs to be met. Spent with long journeying, they must be given quiet and rest, or even nursing. They have a certain bent to pursue, for which they must have guidance and probably companionship. Letters of introduction must be written, conveyance must be secured, the points of greatest interest must be thought out and a working plan arranged. The missionary wife is full of resources, and seems to have no care beyond the consideration of her guests' interests. Out of sight of that guest a watchful eye must always rest upon the native servants. Often quite efficient after long training, and warmly attached to the missionary family with whom they are associated, they never are wholly free from the dominating habits of thought and action resulting from centuries of

superstition and "all manner of uncleanness." Eternal vigilance is the price the missionary housekeeper pays for a well-ordered home. Yet scarcely one wife on the mission field who has come under the writer's observation limits her activities to the absorbing cares of her own home. If her husband is employed in educational work for boys and young men, she makes it her business to become personally acquainted with his pupils. She opens her house to them, striving to make them feel sure of a cordial welcome there. When they are sick, she visits them in their homes or in hospitals, and sends suitable food to them from her own table. But not only is she her husband's able second in all his activities, her special talents of whatever nature they may be are called into full requisition. She is very often found presiding at the organ at the services of the native church, and training a choir to lead in the singing. The women turn to her for guidance in every

perplexity, from the proper treatment for a sick child to the finding of a means of support for the fatherless family or the convert whose kindred have cast her out with scorn and abuse. A tone of irritation or weariness puzzles and alienates the heart just turning to the light. The reflected light from dwelling in the presence of God is closely watched on the face of His servant by the followers of other religions who throng about one on the mission field. No cloud must be allowed to dim that radiance, whatever the provocation or however unreasonable and incessant the demands may be. "A heart at leisure from itself, to sooth and sympathize" is a valued asset of the missionary wife, claimed by the people among whom her lot is cast, and by the lonely unmarried worker who has lately come to the field, and seldom does this claim meet with disappointment.

The education of her own children is a pleasant task, tho not an easy one, which devolves upon the missionary mother. Until her children are old enough to go away to school she must be their teacher. In spite of this constant draught upon her time, she often superintends much work of education for native children. During three months' observation in Ceylon and India the writer of this article found eight wives and mothers in charge of boarding-schools for boys and girls, numbering from 60 to 150 pupils. The mental, moral and physical welfare of the students was entirely under the care of these ladies. Clothing must be carefully supervised and even provided in cases where it was impossible to secure the cooperation of the parents. Food supplies must be weighed and measured out daily. Sick children must be watched and nursed. Other ladies were found taking certain classes in these schools



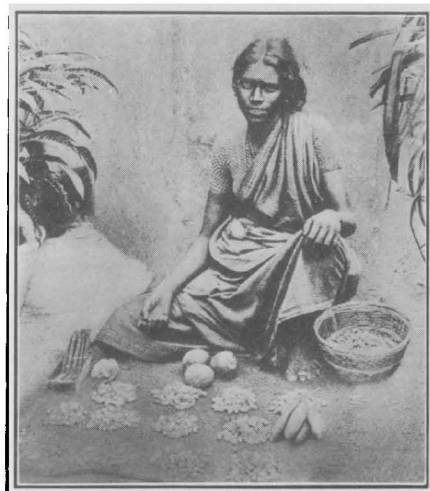
GIRLS' BOARDING SCHOOL, ARUPPUKOTTAI, INDIA, UNDER THE CARE OF THE MISSIONARY'S WIFE

or were aiding by advice and in the keeping of accounts. The care of the day-schools of a station was often found to devolve upon some married lady. These schools are established in different parts of a city or district, and must be visited regularly in order that teachers and pupils may realize that the sympathetic eye of the missionary is upon them and may be helped by that and by suggestions to maintain high standards. Generally these schools resolve themselves into Sunday-schools as well, and to one or more of them the lady in charge must go every Sunday, hearing recitations, giving out the much-prized picture-cards, and showing a general friendly interest.

An important line of work frequently found under the care of married ladies is that of the Bible women. These women are the result of Christian training and influence. By the nature of the work they are to do in dealing with individuals and in the homes of the people they must be mature. No superficial knowledge of Bible truth will fit them for this task. They must be carefully drilled. A lesson must be taught them which they can at once take out and teach again to their pupils, reports of the visits made and the character of the work done must be required regularly, and such reports must be examined and kindly and wisely criticized. Especially important is it that the spiritual life of each woman who thus "bears the vessels of the Lord" should be nourished and developed. Regular meetings for prayer are held with these humble workers in connection with their study of the Word. The missionary lady in charge also gathers them before they start on their daily

visits, and together they seek help for a task which calls for the greatest wisdom, tact and forbearance.

Missionary wives whose children are grown sufficiently to be sent away to school, and who are thereby free from the demands of little people in the home, often extend their labors



A WOMAN VENDER, MADRAS

beyond the bounds of the mission station. By train, by tonga, by bullock bandy they go, traveling many miles to reach the out-posts of their district. They supervise village schools, direct the work of Bible women in these country places, hold meetings with the women, visit from house to house. These expeditions sometimes cover long periods. Bedding and all supplies must be carried. Nights will be spent sleeping in a tent, on the floor of the little church, in the bullock bandy, or possibly in some native house. Meals must be cooked as needed. The home and station can not be left without carefully laid plans for frequent reports to be received. In case of the

breaking out of epidemic sickness, or if some emergency arises, the touring missionary must hasten back to aid the people who depend upon her as children on their parents. To those of us who are accustomed to travel in swift trains, assured of regular hours for arrival and departure, and of comfortable lodging with good food at the end of the journey, an inside knowledge of what is involved

light under a bushel after assuming home cares. If no regular medical work is possible for them, they do not fail to have a special hold upon the women of the native community who come to them eagerly for advice in matters physical, and readily receive help in things spiritual from the same source. In this way women are reached who without that influence would never attend religious



A TYPICAL MISSIONARY BUNGALOW IN INDIA

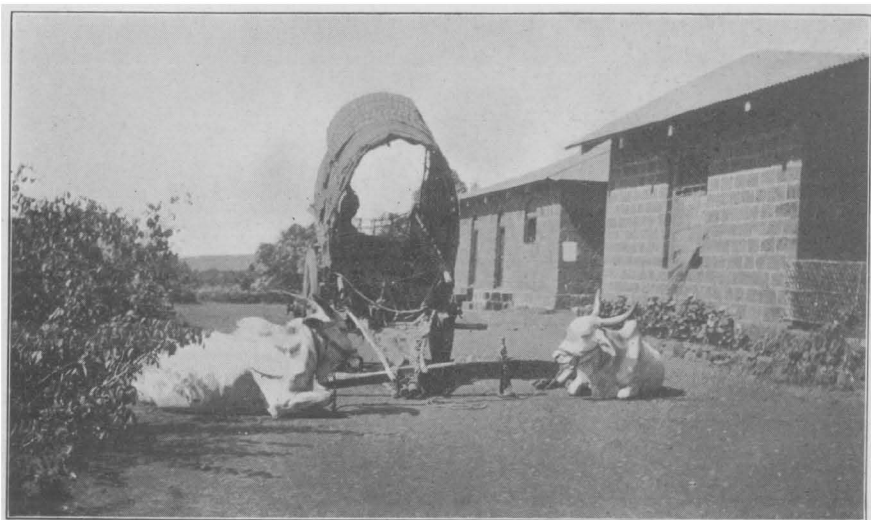
in missionary touring makes it seem a synonym for enduring hardship. Yet the devoted people to whom this is a part of the year's work hail it with enthusiasm and proclaim it their chief delight since with it comes such richness of opportunity and privilege.

Quite a different line of activity from any of those mentioned is pursued by a limited number of missionary wives who have the unusual qualifications essential to it, namely full medical work. Those who before marriage were graduate physicians or nurses do not hide their

services or send their children to Christian schools. Some of the missionary wives so qualified are able to do much more than this. Classes for the training of nurses have been established by them, and supervision of wards and the care of the sick in the station hospital has yielded most helpful results to the overtaxed physician in charge. Attention to detail is a point in which the people of India are notably deficient. The opportunity of the trained medical woman along this line is great. Two marked instances of work being done by mar-

ried women trained for the medical profession may be cited. One acts in close cooperation with her husband, who, like herself, is a physician. They have chosen a field with reference to the peculiar difficulties which it presents. A center of Brahmanism, entrenched in superstition and idolatry, it has been well-nigh inaccessible to Christianity while exercising a stultifying influence far beyond its own

sent, was brought in. Dreading the pain of the treatment, he clung, screaming, to his father, and burying his face in his garment refused to look at the doctor, whose gentle, soothing voice coaxing him not to fear the "mem-sahib," gradually quieted his struggles. Women with infected sores followed. A father and mother who had walked miles to bring a very sick child within



THE INDIAN EXPRESS—A BULLOCK BANDY

borders. A dispensary has been opened in a native house, with mud floors. One part is for men, the other for women and children. The husband and wife preside daily over these two departments. A morning spent in the women's dispensary must leave an indelible impression. The cases of opthalmia so prevalent in the East are never lacking here, and were present in number on the morning when the writer visited the dispensary. A child with trouble in the ear demanding a mastoid operation, to which the parents would not con-

reach of the doctor's treatment listened anxiously to her words as she sternly, yet not unkindly, told them how futile would be all her efforts if the daily portion of opium should continue to be given the child. A child with a loathsome disease was tenderly examined; one part was found to be healing, but an angry swelling elsewhere must be opened. Gentleness, firmness, skill were everywhere apparent as the doctor handled her patients, and at a little distance in the same room a group of waiting women about her, sat a sweet-

faced Bible woman giving an earnest, simple Gospel message. The doctor and her husband have money for a new hospital, which is in process of erection, but added to the cares of their busy lives is the problem that keeps forcing itself upon them—from what source are funds to come for the maintenance of this enlarged

own city, conducting two dispensaries, visiting patients in their homes, directing the work of a Bible woman, and aiding her husband in evangelistic services for young men. Funds for a hospital building in a neglected and densely populous part of the city are the great need to complete her equipment for usefulness.



A CEYLON MISSIONARY WIFE'S SATURDAY BIBLE CLASS

work? Nothing can so break down Brahman pride and caste prejudice, and prepare the way for direct Gospel teaching as does this ministry to suffering humankind. The second instance is that of an Indian woman. Determined to fit herself for largest usefulness, she spent some years with her husband in the United States taking a full course in medicine, while he pursued his theological studies. She is now a mighty force in her

The "labors more abundant" of the wives upon the missionary field have been but superficially sketched here, and many details, or even lines of work, might be added if the picture were to be made complete. Subject to interruptions from which the unmarried ladies are exempt, they yet give of their time and strength to the limit of their ability, not grudgingly or of necessity, but with a full heart of love and pity. All honor to them!

A NEW TYPE OF FILIPINO

BY REV. HENRY WESTON MUNGER, ILOILO, PHILIPPINE ISLANDS
Missionary of the American Baptist Missionary Union



ROTESTANTISM has made remarkable strides in the Philippines in the last few years, and large numbers have come into the

fold of the Protestant Church. Are these nominal converts "rice Christians," or are they growing in Christian graces? The soil in all heathen countries is hard, but in a country which has had a form of Christianity without its power, the soil itself has to be created. One looks almost in vain among the Filipinos for real spiritual aspiration, for a hunger and thirst for the Truth, for that feeling after God, if haply they may find Him. So cold, so unresponsive, so indifferent is the average Filipino to the things of the Spirit that we often wonder if there are those with a real heart hunger for the Truth. No wonder the American says the Filipino has no character. But even among this people—superstitious, bigoted, idolatrous, immoral as they are—there are men and women who are groping after the light, "like children crying in the night, with no language but a cry."

One man—and there are many others—lives in a village on the island of Panay. Three years ago when we first knew this Filipino, he used intoxicants, gambled, worshiped images and kept his concubines, like the majority of "upper class" Filipinos. Today the cards, the wine, the images, the concubines are no more. He has given up all the grosser sins in which he formerly indulged, and he is growing in Christian graces. Formerly he and his family were gambling from morning to night; now he spends as much

time with his Bible and Spanish Commentary as he did with his cards. But even when his life was as immoral as the average Filipino, he showed a real desire for better things. Whenever I stopt at his house he would question me concerning the teaching of Holy Scripture, and would frequently call in his friends and servants that I might speak to them. Last spring he was baptized—being the first one in that village to join the Protestant Christian Church. Now, instead of worshipping images, he asks God's blessing at meals, and has family prayers.

A few weeks ago when on a visit to his home I observed two large images in his room. I did not believe he ever bowed to them, but nevertheless, I was somewhat disturbed over their presence. Before I had made up my mind how I could best approach the subject he referred to them himself. He said he would have destroyed them long before, but they had belonged to his parents, and the associations made him reluctant to destroy them. I called his attention to the Scriptural injunction that we avoid all appearance of evil, and the subject was dropt. On my next visit almost the first thing he said to me was that he had burned the images.

He has a large farm, but spends most of his spare time in visiting neighboring villages and preaching to all who will listen, of course, without any remuneration. This man belongs to the class of society that is considered the hardest to reach—a class that is so immoral and corrupt that the missionary is often tempted to say, "Ephraim is joined to his idols; let him alone."

THE CONVERSION OF LOH OF CHINA

BY A. Y. NAPIER, YANGCHOW, CHINA



E VANGELIST FAN is sixty-five years of age. He lives in Ching Nan, a town a day's journey overland northwest of Yangchow, and belongs to the literary class. He was one of Mr. Pierce's first converts and helpers.

Not long ago I was at Ching Nan, and, with Evangelist Soo, took my first trip to Tsa-gien, another town thirty miles northwest of Ching Nan. There I heard an interesting story. About twelve miles from Tsa-gien there is another town called "Ma-jar-gieh" (meaning the Horse-family-town), in which lives a merchant named Mr Loh, who belongs to the teacher class, and is considered well-to-do. At Tsa-gien he has a sister whose husband died, and left her without a child. In order to comfort his sister, Mr. Loh gave her his first-born son. Just across the street from their home an inquirer converted a little shop into a preaching hall, in which Mr. Pierce and Evangelist Fan have frequently preached the gospel.

One day, some three or four years ago, big fat Mr. Fan took a large wheelbarrow and went out there to preach. The young adopted son, who lived across the street, came over to hear the "foreign doctrine." He heard and believed, and soon afterward went to Ching-Nan to study the Scriptures.

Mr. Fan sent him to Yangchow to Mr. Pierce. And he staid some days with Teacher Dzang at the boys' school. When the father, Mr. Loh,

heard that the son whom he had given to his widowed sister had believed in the foreign religion, and had gone to the "foreign devil" to study, he forthwith went to Yangchow and brought his son back. But when the son persisted in holding on to the foreign faith, his aunt would have nothing to do with her adopted son, and drove him from her home.

Mr. Loh is a prominent man in Ma-jar-gieh and he had acquired the habit, which only good liveries can afford, of



EVANGELIST FAN OF CHINA

smoking opium. We are familiar with the whisky fiend, but opium is a worse master. Mr. Loh was a slave, tho he belongs to the literary class, has read the Chinese classics, and was a disciple of Confucius. He thought that he could take his boy home and restore him to his rightful mind, and take him back to his widowed sister. But he saw such a change in his boy, for which he could not account, that he secured a copy of the Bible and began to read. As he read the Holy Spirit took the things of Christ and

revealed them unto him. Without the help of medicine he gave up opium, and, against the wishes of his wife and family, he joined his son as a disciple of the despised Nazarene.

When Evangelist Soo and I spent two days at Tsa-gien, we sent a messenger out on Saturday to invite Mr. Loh in to the Sunday services. He was away from home and the messenger returned telling us that Mrs. Loh had cursed him for bringing such a message. Mr. Loh received the word, and on Sunday morning mounted a donkey and came over to the services. When he went to the preaching-place his widowed sister saw him, for she still lives across the street from the little chapel, and began to curse him. She did not stop until Mr. Soo went over and politely requested her to wait till after the services were over. "Being reviled he reviled not again." At the close of the service in the afternoon he led in prayer, and wept over the condition of his people.

Later Evangelist Fan and I took a two days' trip overland to Mr. Loh's native town. On the evening of the first day and the morning of the second some snow fell. Mr. Loh gave us a warm welcome, but explained that it would be more pleasant for us to go to an inn which was only a covered walled-in building against the street. At one end there was a Chinese cooking-stove, and along the walls were plank-bottomed single beds on which we could spread our own bedding, and sit till we were ready to retire. A few tables and benches

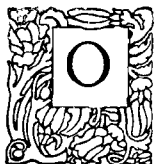
were in the center of the long building. The inn was crowded that night. Some ten or twelve men slept in that building twenty by thirty feet. The wheelbarrow coolies and other men slept on straw spread on the ground, covered with one or two quilts. It was a damp, cold December night, and we changed our wet shoes and made ourselves as comfortable as possible. After supper Evangelist Fan, Mr. Loh, and I sat on our beds at one end of the inn to read the Bible. At the other end the landlord was gambling with some of his guests. The coolies made themselves comfortable on the dirt floor, and we read the Beatitudes. Mr. Fan is a good quiz master, and asked Mr. Loh many questions. Mr. Loh's replies showed great insight into the Scriptures. His reference Bible was worn and showed signs of much use. As we talked of religious subjects Mr. Loh referred to well-known Old Testament characters, and found with ease passages he wished to read in the New Testament. No man had taught him. I sat there held in wonder and thanksgiving. Here was a man taught of the Holy Spirit through God's own Book! Every word he spoke demonstrated the fact that the Bible had revealed to him his Savior, and that the Holy Spirit had been his teacher. He knew no man theory of inspiration, but accepted the Book as God's word, and His transformation and life and words were proof of its inspiration.

How thankful we ought to be for such first fruits of the Gospel, and what a privilege to have part in such a glorious work!

BEFORE THE MISSIONARIES CAME *

A SCIENTIST'S DESCRIPTION OF THE OLD TIME HEATHENISM OF THE SOUTH SEAS

BY REV. WILBUR F. CRAFTS, PH.D., WASHINGTON, D. C.



OUR steamer having just left the Fiji Islands on the way from Australia to Canada, a lady of wealth and refinement remarked to her husband that she had been reliably informed that the people of Fiji were so honest that doors and windows were not fastened generally, even at night, and asked him why so unusual a condition existed. Being a man of the world, he replied, ingeniously, "It must be their beautiful scenery and climate." A Christian woman within ear-shot could not forbear to suggest that the same scenery and climate were there when the people were fierce cannibals, and that the missionary efforts since those days might have something to do with the marvelous social changes.

The gentleman cited is but a sample of the ignorance of missions that is the rule rather than the exception on ocean liners, and is found not only in business men, quick to believe the falsehoods circulated by traders, but also among university men and even among some church-members.

It is perhaps not sufficiently realized by missionary writers that a whole generation has come up since the days when the grosser forms of heathenism were seen and reported by missionaries. It is desirable, in order to produce intense missionary conviction among the doubters in the main aisles of our churches especially, that testimony should be given by other than missionary witnesses of the awful past, that it may be set in effective contrast to the present improved though not ideal conditions in missionary fields.

Old-time Conditions

In a scientific monograph prepared by Mr. Charles Hedley for the Australian Museum, Sydney, of which institution he was conchologist (Memoir

III, Part I, published December 6, 1896), on the zoology, botany, ethnology, and structure of Funafuti, selected as a representative of the coral islands of the South Seas, we find the following carefully certified statements made by him as a scientist for scientists as to the original heathen customs representative of the South Seas, many of them displaced by missionary and other civilizing influences.

Worship.—"The first objects to which worship was address seem to have been thunder and lightning. A spirit was worshiped in the form of a sea-bird. To this succeeded ancestor-worship. Any distinguished tribesman was on his death added to the Funafuti pantheon. Then a god was made of red stone and kept in a sort of hen-coop. When any one fell sick, this idol was taken out by the "devil-master" and besought to heal the sufferer.

"In order to secure abundance of fish, the idol was borne thrice around its temple by a procession of naked men and women, stript for that sacred service. The priests or sorcerers required the first-fruits of every catch to be presented to the god, and all rare articles washed up by the sea or procured from ships. To enforce this, the people were taught that the god knew everything and would send death to any one who withheld any treasure.

"Sometimes a sorcerer would declare a certain person was about to be sick. The victim must then reside in the temple and be treated with enchantments twice a day. He was placed in the smoke of a fire so that the demon's eyes might be blinded and he escape. One means of divination was spinning a cocoanut, success depending on how it lay when it came to rest.

"The priest or 'devil-master' must always fix the propitious date for canoes to start on voyages to other islands, and accompany the expedition.

*From *The Christian Endeavor World*

If a canoe missed its destination, the starving crew killed and ate the false prophet.

"Each priest lived apart in idleness, except as he was occasionally occupied with incantations. He secured an abundance of free lunches by the promise of divine favor or punishment. When he would have the people think he was receiving a message from the gods, he acted as one 'possessed,' glaring in wild frenzy, foaming, and raving.

"In one representative pantheon, that of Niutao, a series of oval and flat stones were each considered the abode of a particular god. The people standing near worshiped all those gods at once. In one idol-house the god was the central side post, larger and crookeder than the other posts, but wholly destitute of carving. To this crooked, eyeless, handless god were offered three green cocoanuts and a sacred leaflet twice a day. Another cocoanut leaf was fastened to the worshippers' arm as a badge of fidelity to his idol. In one temple a smooth pebble on a swinging tray was worshiped as an idol. Many natives worshiped the devil under the symbols of cocoanut leaves, skip-jacks, and wooden posts.

"In the same island Niutao every heathen family had a small devil-hut in which a grass hammock was swung for the evil spirit to sleep in, where offerings of fresh nuts were brought every morning. These offerings at the many shrines were usually eaten by the priests.

"In Nanomana the skulls of departed chiefs were laid on the altars, under which were suspended offerings of pearl shell and other valuables. One god was represented by an unchiseled block of stone six feet high, resembling a gravestone. These savages worshiped shooting-stars and rain-bows, but the principal objects of worship were skulls and jaw-bones of the dead.

"On the arrival of a company of Europeans in those pagan days, crowds of men ran to the beach to meet them, besmeared with ashes mixed with oil,

each wearing the sacred leaflet on his left arm, with necklaces of flowers. In this costume they had been dancing and performing wild incantations to the gods all night. In response, their oracle, speaking through the idol priest, had declared no foreign god or missionary teacher should be allowed to land.

"In 1873, when these conditions existed, it was also the custom when a great chief or much-loved head of a family died to disinter the corpse on the third day, cut off the head, from which the 'sacred men' would gnaw the dead flesh and eat it, and then the skull was placed on a tray in the temple beside other skulls to be thenceforward an object of worship. Periodically these sacred skulls were taken down to be oiled, while women wept and beat their eyes until they were so swollen that they must keep the house for days.

"On the arrival of a ship or canoe from any other island or country, disagreeable incantations were performed for half a day in a burning sun to deprecate the wrath of the gods in regard to the new arrival. They prayed also that no disease might be brought by the ship, or if brought, it might be 'taken to Fiji.'

"Closely related to ancestor-worship is the fear that the ghosts of dead relatives would return to injure the living, to prevent which the dead were in the pagan days buried face downwards, chin and knees meeting, and the limbs tied securely with strong cord. Articles of value and utility were buried with the dead, partly to placate their ghosts, no doubt, and partly to provide for their future subsistence.

"In the native huts no fires were kindled at night lest it should prevent the gods coming in a shadowy form with a message. Half a century ago, in some of the more isolated islands, where the natives were ignorant of any land but the spot they inhabited, drift-logs that came to the shore were deemed direct gifts from a propitiated deity. A native boy, on hearing thun-

der, told a traveler it was their god shooting pigeons."

Social Customs.—"As usual among the Polynesians, sexual morality on Funafuti was of the laxest before the introduction of Christianity, and chastity was unknown. A wife belonged to her husband in so far as she shared his home. He supported her, and was entitled to the produce of her labor; but he did not claim the exclusive right to her person. If a man desired the society of another man's wife, he might throw a pebble into the hut as he walked by. The complaisant husband, accepting the signal, would then leave and allow the visitor to enter unmolested." So in Nanomana, "women, tho married, were common, but the children belonged to the legal husband."

"The usual sequence of such unrestricted intercourse, infanticide, was generally practised upon Funafuti. Indeed, it was once obligatory to destroy each alternate child. Mothers were expected to enter the lagoon before an expected birth, that the child might be immediately drowned. On Niutao and Nukufetau the ancient rule was to rear only two children in each family. In some islands it was the custom for the men only to eat porpoises, for it was a superstition that if women ate them their children would have porpoise faces. Two or more married couples often lived together in a hut of about twelve feet by twenty.

"It was a common custom before the introduction of Christianity to cut off a joint of a finger on the death of a member of a family."

War.—"The Ellice Islands were long ago invaded by Tongans who came in several gigantic war-canoes, each holding a hundred men. They were accustomed to make the circuit of the entire archipelago, landing at each island and massacring the people. Their object was not head-hunting or to procure the means of a cannibal feast, but merely slaughter to indulge their lust for bloodshed. On their re-

turn they habitually carried with them a boy captive to Tonga, to serve, when he grew to manhood, as a reminder that the northern islands were ripe for another foray.

"One of the Tongan chiefs who remained in possession of Funafuti after such a foray practised cannibalism to such an extent that after a short while there were only women and children left. Clubs and great double-edged wooden swords, fifteen feet long and edged with sharks' teeth, were kept in the larger temples for display on festive occasions in honor of the gods."

The Entrance of Light

The foregoing are facts laboriously verified by a scientist by examination of many witnesses, native and foreign. These cruel customs and the more cruel fears that filled the people's hearts with daily terrors have mostly disappeared in such islands as have for half a century been under missionary influence before the "light that maketh all things new." The heathen temples have been torn down. The "devil-masters" have disappeared.

Hawaii, for example, once blighted with such darkness as we have described, is to-day the embodiment of Christian brotherhood. All races mingle in school and business, church and society, in absolute equality of privilege. These native converts are by no means faultless. Many of them are but children in mental and moral strength. They feel the unfavorable influence of tropical heat and a life where the means of subsistence are easily procured, but the transformation wrought by missions in Pacific islands in three-quarters of a century is a miracle that should win the support, not only of the Christians, but of all intelligent humanitarians.

Whatever God might do for the heathen in the future if we did not evangelize them, we are bound to save them—and there are many yet in such cases as we have described—from their present hell of cruelty and fear.

THE CONNECTING LINK *

A STORY FROM INDIA

BY MISS ANSTICE ABBOTT



NARAYANRAO came out of the bungalow with a glow of purpose on his face. His finely chiseled features quivered slightly, but in his eyes was a steadfast light. His head erect, he threw his long, white scarf gracefully with a quick gesture over his left shoulder and walked through the gate into the street with a firm step.

He had come to a crisis in his life. What was beyond, who could tell? But now, come what would, his purpose was unchanging. There must be no more delay. To-night the matter must be settled, and she—ah!—

It was growing late dusk, but his wife's face came up clear before him. He recoiled a moment, almost stopt, and then, with a little gasp, went slowly on with his head bent. He seemed to study the face before him. Her hair, how neat it was and shining in its blackness, the smooth, full forehead, the proud little nose, the sweet mouth, the beautiful brown eyes, limpid and tender. He could even see the pretty earrings he had just given her twinkling in her dainty ears. Such a bright, happy face altogether! Could he ever bear to see that loved face blanched with horror, and even repulsion? Repulsion toward him? He shut his eyes and set his teeth with a groan. Then coming to himself, he drew up sharply and looked about to see if any one had noticed him.

Whatever the trouble, he no longer brooded over it or its result, but hastened to his home. Yes, there was the dear face just as he had seen it, a little in the shadow of the door, but with a smile of greeting. Crossing the court, he stepped into the house and, taking his wife's chin into his hand caressingly, he looked with tender anxiety into her loving eyes. Her eyelids dropt and she moved back quickly into the shadow that he might not see a swelling tear roll down her cheek.

She waited for his usual cheery word, but when she saw him turn away in silence to put by his coat and turban, her heart gave a throb of anxiety.

Usually when he returned at evening, the children were in the court, with joyous welcome and ready for a glad play. His wife always at the door, expecting a passing caress and a "Dinner late as usual?" or "Rice burned up, I suppose!" or something which, accompanied by a comic frown, meant, translated, "The best dinner in the town is ready for me, I know." At any rate, the pretty housekeeper always took care that it should be so, and she knew that her lord and master fully appreciated the comforts of his tidy home. But to-night the hour was unusually late, and the children had gone to bed on their mat in the next room. The mother, recalling the anxiety in the father's eyes, and feeling the silence, made ready the meal with an unwonted dread in her heart.

Her husband, removing his upper garment as was his wont, sat down on the floor before the well-filled board, and his wife waited upon him. Not knowing what to make of his preoccupied face, not sad, but strangely grave, she studied his every want. When, however, in returning with fresh water to refill his brass cup, she saw his hand resting on the rice, with a mouthful held listlessly in his fingers, she could bear the anxiety no longer, but, going behind him, she said in a low and troubled voice: "Will not my lord tell his Yamuna what weighs upon him? Is he ill?"

Looking up quickly and with his usual smile, he answered: "No, not ill. I must have been thinking."

"Is it of trouble? Of some calamity?"

"No, no calamity." Then, as if to himself: "But what the result will be, God only knows."

As he fell to eating again, Yamunabai did not dare to question him further. She waited upon him with

*From "The Stolen Bridegroom and other East Indian Idyls." Fleming H. Revell Co., N. Y.

even more care than usual. Then, after he had finished his meal she cleansed the brass dishes, taking a mouthful here and there from what her husband had left on his plate, for she had no heart to sit down and eat the food she had laid aside for herself.

While she was so occupied, Narayanrao was restlessly moving about the little room. He put his upper garment on again as if to sit on the little veranda, as was his custom, ready to chat with any neighbor who might come in, or, as if going himself to a neighbor's; but he did not go out. He took a book from a shelf and put it back again; sat down to a table and arranged his writing materials, then pushed them aside; at last, he slyly took a book out of his coat pocket and began to read in it. As soon as it was quiet in the room, the father heard his little son singing very softly and sweetly, "Jesus loves me, this I know." A baby voice tried to join him as he went on in the hymn, whereupon there were whisperings and smothered little giggles. Then a repetition. The chorus went better, for the baby sister could lisp, "Jesus loves me, Jesus loves me." The man listened intently, and when his wife seemed to have finished her work, he called her to him and said: "What are the children singing? Where did they learn that?" In an instant the little voices were hushed. The children had thought their father had gone outside as usual, for their mother had told them not to sing when their father could hear them, as it would disturb him. Her true fear was of angering him. So, in a low voice and with dread in her heart, she answered: "Vishnu learned it at the mission school. You remember, you told me I might send him there, as the government school is too far away." "Do they teach their religion to the children?"

"They teach them hymns and verses from their Scriptures."

"Who is this Jesus they are singing about!"

The wife looked up in quick surprise. Surely her husband must have

heard of Him somewhere; then, drooping her head, she answered gravely, "The Son of God," and trembled at her audacity.

"Where did you learn that?" he said.

As she did not answer at once, he went on: "The Bible-women, as they call them, was it not? Those whom I forbade the house? Have they been here?"

"Oh, no, they have not been here; I have never disobeyed you in that." She could say no more, but bowed her head under the expected wrath of her husband.

Narayanrao awoke at once to the realization of his own cowardice. He was making his trembling little wife confess, while he was gaining time to strengthen his courage. So bravely, but with an unsteady voice, he said: "Yamuna, what would you say if you knew that your husband believed in and loved this same Jesus?"

She started and came nearer to her husband. What did he mean? Was he in this cruel way drawing out of her a confession that he might denounce her? What had he heard? In the rapidity of these thoughts, she forgot that he was awaiting an answer, and he, guessing her thoughts, said gently: "Do not be afraid, my beloved Yamuna, but speak and tell me, for it is true."

For answer, she sank down at his feet and began to weep bitterly. The husband was greatly perplexed. While he had all the time feared his wife's sorrow and anger when she should learn that he had become a Christian, yet at the same time he had felt that something had changed her of late. It was long since he had heard her sharp little tongue in torrent of scornful abuse of a neighbor or a cheating trader, but it was only the day before that a neighbor had told him that the Bible-women were going regularly to neighbor Radhabai's, and that it would be well for him to look after his wife, as she was often there to hear the preaching. So, while it never entered his mind that his wife cared for those

things, he had hoped that she would not be heartbroken at the news he had to bring her. He bent down and touched her forehead gently: "Tell me, Yamuna, why you weep; are you grieved because I have become a Christian?"

She controlled herself with a great effort and looked up into his face. Seeing tears in her husband's eyes, but a smile on his face, she clasped her hands together, and, looking up beyond him, she ejaculated, "Jesus, I thank Thee" and then followed another burst of tears.

After a long silence, they began to explain to each other how this had come about. As for Narayanrao, a tract put into his hands in the street had called his attention to Christ; then he had occasionally stopt to hear the street preaching of missionaries and native helpers. Then he had bought a New Testament and read it. One day in his office work, he had to take a government paper to a missionary. This gentleman's bearing and uprightness so attracted him that this chance meeting led to many more, until the friendship ripened into Christian brotherhood. He would have confessed Christ long before, had it not been for fear of estranging his much-loved wife. The whisper, the day before, that Yamunabai was listening to the Bible-women, awakened in him the purpose to tell his wife of the new faith he had accepted. So this evening he had come to his house later than usual, having spent an hour with his friend, the missionary, in asking counsel and prayer, and in receiving strength and encouragement.

As for Yamunabai, when she saw that her husband's "early hours, etc." had made him neglect the worship of their gods, she had been more assiduous than ever in all the religious duties of the day, as a loyal Brahman wife should be. When the Bible-women began to come into their little street, she heard them with curiosity until her husband had forbidden her to ask them into their court. Then she tossed her little head in fine scorn of

the doings in Radhabai's house. But little Vishnu had to go to school, and the government school was far away: what was to be done? A Christian school was near and many little Brahman boys attended it. "They learned well," it was said, "and really their manners were improved." So, after a deal of hesitation, Yamunabai had asked the father what had better be done? He, in his indifference, had said: "Send him to the mission school. It will do him no harm while he is so young." Vishnu went. He was only six years old, but a bright little boy.

He soon conquered that long Marathi alphabet singly and in all its combinations, and his mother was proud of him. Then he began to hum about the house, and his little voice was very sweet. The mother paid no attention to the words he sang, until he began to teach them to his baby sister. The word Jesus seemed to occur very often in the hymns and the baby learned to lisp the name in her attempts to join her dearly loved brother. "Jesus!" He was the one the Bible-women were always telling about. "Jesus" and "love" seemed always to go together in the children's singing. She would slip around to Radhabai's the next time the Bible-women came there. Radhabai had been very brave and independent in welcoming these women, and she did not seem to be any the worse for it. Surely anything about love could not be very bad! So thinking, Yamunabai at first stood at Radhabai's door. She would not go in. The next time she did "just step in." But "the old, old story" was so very sweet, it had in time conquered her, and the proud little Brahman widow sat with other Brahman women, at the feet of those whom before they had reviled and called "the defiled women." Sitting there, they heard of the love of Christ; how He suffered and died, that they, the women of India, might be saved.

The husband and wife took no note of time as they related their heart's history to each other. And Yamuna-

bai, after she had finished her story, asked her husband when it was that he had first begun to think of these things.

"Nearly two years ago," he answered. "The day our Nana, our first-born, died. Coming back from the burning-ground a man on the street put a tract in my hand. I should have indignantly pushed it away only that the large heading caught my eye: 'He shall live again!' I took the tract, read it, and re-read it many times. That was the beginning. For a year I have been almost persuaded to become a Christian; the fear of breaking up our happy home has prevented me, and I do not know when I should have had the courage to make the decision and tell you of it, if Mahadarao had not cautioned me to look after you. But I thought if my wife listens to the Bible-women she will not be very angry with me, and I could not help a little hope that possibly she might sympathize with me."

"Ah, yes," said Yamunabai, "if I had not listened to the Bible-women how very different things would have been to-night. I should have been so horrified, so very angry with you, and

I should have been heartbroken also to think that our happy home had ceased to be. The missionaries are wise to send women to teach us women about the Savior, otherwise there would be nothing but quarrels and partings. The men would be saved, but we poor wives, how could we know of the love of Christ? But now the same Christ who meets you in the streets, and comes to our children in the schools, finds us in our own homes. Blest be His name! The Bible-women are such good, kind women, too. Oh, how happy I am to-night."

Narayanrao's face also shone with joy, as reverently bending over the table with his hand on his wife's shoulder, he thanked the Lord for His wonderful salvation and asked Him to bless the Bible-women who had been the means of bringing them together at the feet of Christ.

Thus the little Brahman home had its first consecration by family prayer to "the King eternal, immortal, invisible, the only wise God," the God who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

WHAT GOD THINKS OF MISSIONS *

BY C. F. REID



SOME months since I was attending a district conference in a wealthy rural section where nature seemed to have poured out her gifts with lavish abandon. The reports the preachers were giving of their work were not very encouraging. Finally one young man arose and said, "My people don't think much of foreign missions," and said it in a way that indicated that he rather sympathized with them.

My nerves had become somewhat unstrung by the reports I had listened

to, and this proved a little too much. I arose and said: "Neither does the devil think much of foreign missions, nor did the church-members in Christ's day. The important question, my brother, is not what the devil or the Pharisees or your people think about foreign missions, but what God thinks on the subject."

Still pondering over the incident, I returned to my room and picked up my Bible. I found that God's first promise to fallen man was a missionary promise. I found that God said to Abram: "Get thee out of thy country and from thy kindred and from

*From *The Missionary Voice*

thy father's house, unto a land that I will show thee . . . and in thee shall all the families of the earth be blessed." Abram was evidently a foreign missionary.

I found that Joseph was a missionary to Egypt, Jonah a missionary to Nineveh, and Daniel a missionary to Babylon. God did not always have a Board of Missions to work through or a great ocean liner by which to transport his missionaries, but he saw to it that transportation was provided and that his sent men arrived. I found that David was a great missionary hymnologist.

Isaiah was the missionary prophet. What a ring of missionary triumph there is in the sixtieth chapter! In another moment of spiritual exaltation he is able to project his prophetic vision through twenty-seven centuries and see China (the Land of Sinim) coming to Christ and to declare that "the nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted."

As I glanced through it seemed to me that the Old Testament was simply a record of God's missionary transactions, making and unmaking nations and, by providences and providential men, preparing for the great missionary campaign of his peerless Missionary, Jesus Christ, His Son.

On the night Jesus was born God sent his angel choir with glory and power to proclaim again his unswerving missionary program: "I bring you good tidings of great joy which shall be to *all* people." When the days of preparation were past and he stood on the threshold of his ministry, the same great policy was announced by his forerunner: "Behold the Lamb of God that taketh away the sin of"—Judea? Nay, verily!—"the sin of the *world*."

In speaking of his mission, he declares: "My meat is to do the will of him that *sent* me." What is a missionary but one who is *sent*? The Jews wanted to limit the sphere of his ministry, even as many do to-day, and so they called him "Son of David." That

would make him a Jew. He would have none of it and named himself the "Son of Man"—the great, universal man. When he speaks of the scope of his mission, he cries, "I am the light of the *world*," and when he indicates that of his disciples, he declares: "Ye are the salt of the *earth*."

When Jesus taught his disciples to pray, he taught them to pray in world terms. In his own wondrous prayer in the seventeenth chapter of John the word "world" occurs thirteen times, and the words "Judea" and "Jerusalem" not at all.

When Jesus promised, he promised in world terms: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and *lo, I am with you always, even unto the end of the world*. Amen." Many people would like to have the promise without the condition. That is not God's way. He who would have the companionship of the Master must walk where he walks, and he walks most where he is most needed.

Some one said to John Foster, formerly Secretary of State: "Mr. Foster, why are you so interested in sending the Gospel to China? The Chinese have their own religion, and they don't want yours." Mr. Foster replied: "Why did God send Jesus Christ to Judea? They had their own religious beliefs and did not want his, and as soon as they understood his mission they began to persecute him and finally nailed him to the cross, a missionary martyr."

So as I read and pondered I thought again of my preacher friend who reported "My people don't think much of missions," and I thought to myself: "Well, your people and the devil don't think much of missions, but God thinks much of missions, and I prefer to throw my lot in with Him until from Jerusalem to Timbuctoo the Son of God and Son of the universal man shall have found the universal lost he came to seek and to save."

EDITORIALS

COMPARATIVE RELIGION

CHRISTIANITY as presented by our Lord Jesus Christ and by His apostles will stand the test of the most rigid investigation. Its ideals and doctrines need not fear comparison with the best that all the other religions of the world can offer. Confucianism and early Chinese theism teach a lofty code of morals and a high idea of God. Buddhism has much beauty and truth in its doctrines of self-abnegation and in the example of its founder. Shinto has high ideals of character and loyalty. Hinduism and Zoroastrianism are not without a large amount of moral and philosophical beauty and strength. Islam makes a powerful presentation of monotheism and devotion to God. Even the pagan religions have elements of truth, and in their deepest truths and highest interpretations of their religion may be credited with some good influence in keeping men and women from utter indifference to God.

But these religions are all so unauthoritative in their teachings and so powerless to lead men to God and to set them free from the bondage of sin, that we come from a study of comparative religion with the conviction that Christianity presents the *only* true interpretation of God and the *only* revealed way of salvation for man.

Some students of comparative religion are becoming apologists for heathenism, and even take issue with Christ as to the character and influence of idolatry. They hold that these religions are "stages of spiritual development in a humanity seeking after God." Some even go so far as to say that "no missionary to-day would tell pagans that he feared Mussulmans and Hindus would be lost."

There are unique instances in which pagans or other non-Christians have come very near to God, but there are *no instances* in which any pagan or non-Christian people have been led to know God and follow him truly with-

out the revelation given through Christ and the Bible. History proves that there is "no other Name under heaven given among men, whereby we must be saved" than the name of Jesus Christ. He came to a *lost* world—lost, away from God, not knowing the way to God and unable to find the way Home. Those who worship idols do *not* worship God. Idolatry and the non-Christian religions form, not stepping-stones, but stumbling blocks to those seeking God. Idolatry has ever been a heinous sin and has been connected with gross abominations.

Any one who holds that missionaries should not teach non-Christians they are *lost* without Christ, would make Him to have lived and died in vain, and take issue with Him who said, "The Son of Man came to seek and to save that which was lost."

A MISSIONARY PRESS BUREAU

THIS is an age for publicity. The gathering and scattering of news is both an art and a business of tremendous proportions. The work of Christian missions is the greatest business in the world. It has the greatest field, the greatest commodity, the greatest list of backers and patrons, the greatest force of agents, the greatest benefits conferred on the recipients, the greatest Power behind it, and the greatest assurance of success.

Surely, if ever a business deserved proper advertising or exploitation it is the missionary business. It would pay the missionary boards and societies to secure the services of the best Christian newspaper agents obtainable, and to entrust to them the work of gathering news from all the world and of scattering it through the religious and secular press and among representatives of Christian churches.

Nothing of this kind has ever been undertaken on an adequate scale. It would need to be sufficiently financed and to be manned by men and women of experience, but it might do untold

good in correcting false reports and disseminating stimulating, educational facts as to the progress of the Kingdom of God. Such a *news bureau* would become a clearing-house for missionary information that is not misinformation. Here is an opportunity for some *Christian* philanthropist to do an immense work for Christ and His Church.

A PECULIAR INVESTIGATION OF MISSIONS

WE do not believe in advertising what we have reason to consider a fraud, but at times attention should be called to frauds already widely advertised. "Pastor C. T. Russell" has been posing before the Christian people of the United States and other countries since 1886. His publications were issued at first under the somewhat ostentatious title "Millennial Dawn" from "Zion's Watch Tower," Pittsburgh, Pa. Then he removed to Brooklyn, N. Y., whence his publications now come forth under misleading titles like "People's Pulpit of Brooklyn," "Brooklyn Tabernacle," "International Bible Students' League," etc. The teachings of Mr. Russell have been shown to be "a mixture of Unitarianism, Universalism, Second Probation, and Restorationism."

Lately this much advertised speaker started upon an "investigation" of missions under the auspices of the "International Bible Students' Association." The report of this so-called investigation has been published in secular magazines and papers, but no friend of Christian missions should be misled by such an "investigation."

Dr. J. L. Dearing, of Japan, calls attention to the fact that the party arrived in Yokohama on December 30th. The next day Mr. Russell preached in Tokyo at the Y. M. C. A. Hall, which had been secured under misrepresentation by some advance agent. The audience was very small. On Monday, January 1st, the party started by an overland express journey to overtake its steamer at Kobé, whence its members sailed for China, presum-

ably to "investigate missions" there, and so on around the world.

It is positively stated that Mr. Russell did not meet a single missionary in Tokyo, while, if his purpose had been genuine, he could have stayed until January 3rd, when a hundred of the leading missionaries of Japan met in the annual conference of the Federated Missions of Japan. At that conference he could have learned something from the missionaries about their work and its outlook.

Advertising is an art, and the financial success of many a "fake" business enterprise is due to extensive and skillful use of printer's ink. Pastor Russell is a great advertiser, and has deceived many good people into thinking him a great teacher. His record in Pittsburgh has been exposed by the *Brooklyn Eagle*. His teachings are exposed in a recent pamphlet published by C. C. Cook, New York, and in *The Fundamentals*.

THE ARTHUR T. PIERSON MEMORIAL

A Year Ago—A Year Hence

ONE year ago, on June 3, 1911, Arthur T. Pierson, the Editor-in-chief of the *MISSIONARY REVIEW* for nearly a quarter of a century, "fell asleep" at his home in Brooklyn. He left a rich heritage in the volumes that had come from his pen, and in the personal influence that his life and words had exerted on thousands of other lives.

The last active work he did was in connection with a journey to the mission field, when he visited Japan and Korea and wrote concerning the results of his observation. The eagerness of the Koreans for the Word of God, their readiness to sacrifice time and money for an opportunity to study and teach it, and the apostolic character of the work in Korea greatly impressed him. No missionaries ever seemed to be more filled with the Holy Spirit or more true to the Bible and Christ than those in charge of the Korean missions.

It was, therefore, suggested by friends that funds be given for a Pier-

son Memorial Bible School in Korea, the cost to be determined by the amount of the contributions. There were some generous responses in sums ranging between \$5 and \$5,000 each. After much correspondence and conferences with missionaries of the Presbyterian and Methodist churches and the Y. M. C. A. in Korea, the committee have undertaken to cooperate with the Union Bible Institute in Seoul to establish the Memorial Bible School in the Capital City. The amount needed is at least \$35,000, as follows:

1. Main building, containing classrooms, auditorium, administration offices, library and social rooms, \$16,000.

2. Men's dormitory, for about 70 men, three in a room, \$7,000.

3. Women's dormitory, for about 70 women, three in a room, \$7,000.

Land must also be purchased and equipment must be provided, so that \$35,000 is a small sum with which to provide for 150 Korean Christians each year, that they may be trained in a knowledge of the Bible and for Christian work.

We venture to say that no similar amount could be invested at home or elsewhere that could mean as much for the advancement of the cause of Jesus Christ. To-day is the critical time in Korea, and presents opportunities for converting a nation and for molding a church that may never be presented again.

The committee have already received in cash and pledges about \$17,000, and it is hoped that other friends of Dr. Pierson and of his Master, Jesus Christ, will be glad to take a share in this great work. There have been no direct appeals for funds, as the committee believe that givers should be moved by the Spirit of God. The purpose is not to perpetuate a name, but to carry on a work for God—a work that is greatly needed and that has already marked signs of His blessing.

The committee proposes to place the \$17,000 already contributed, and whatever other sums may be given for the same purpose, into the hands of the

trustees in Seoul, when they have been duly organized and incorporated. The following conditions are made by the New York Committee:

1. The school shall be union or interdenominational and shall be called "The Arthur T. Pierson Memorial Bible School."

2. It shall be located in Seoul, Korea, on a site selected by the trustees and approved by the New York Committee.

3. The purpose of the school shall be to teach the Bible, as the "only infallible rule of faith and practise" and to train Korean Christians for Christian work. Its teachings shall include the deity of Jesus Christ and salvation only through his atoning work.

4. The Board of Trustees shall be composed of representatives of missions working in Seoul, including the Presbyterian Mission (North) and the Methodist Episcopal Missions (North and South). Members shall be elected annually to serve three years, shall be nominated by the board and elected by the missions which they represent.

5. The financial support of the Bible School shall be guaranteed by the various missions represented on the board, in amounts proportionate to their representation.

6. The final plans for buildings, organization and management of the Bible School shall be submitted to the New York Committee for approval before adoption. After the final approval of these, the New York Committee shall be discontinued.

Any friends who are led to desire to contribute toward this work, may send their gifts to the office of the *MISSIONARY REVIEW*, checks and money orders being made payable to order of D. W. McWilliams, treas.

A year hence—who can prophecy what awaits us? What will be the results of our stewardship? Will that which we have, still be in our hands to give, or will we have been called to give an account to God? A year hence we hope that the Memorial Bible School will be a reality and a power for God in Korea.

THE CHURCH AND THE IMMIGRANTS

IN the article by Mr. Leroy Hodges (MISSIONARY REVIEW, March, 1912, page 167), attention is called to the fact that, generally speaking, "the churches in America are not doing their full duty" toward the immigrants. This is, unfortunately, true, but at the same time there are many churches and some whole communities which are carefully and systematically studying the subject of their duty to the foreigners at their doors, and they are trying to meet their obligations. A good example of this we have found in New Britain, Conn., a manufacturing city where the population is 80 per cent. foreign, and largely very recently foreign.

In New Britain the City Mission works through the churches, and, since it has no separate hall or building where to hold services, in the churches. Different churches open their doors to different sets of foreigners, who, as far as possible, are ministered to in their own language, until they can understand English and be drawn into the Sunday-school and regular services. The City Mission's superintendent, Mrs. B. W. Labaree (formerly a missionary in Persia), and her assistants are available at any time for starting and carrying on such work in the different churches, the plan being to start as rapidly as seems wise and profitable, different lines of City Mission work in the different churches, and to direct such work only so long as is necessary until the church can take control of it.

The two large Congregational churches of New Britain have had work for distinct nationalities for a number of years, not, in any sense, under the direction of the City Mission, tho in close cooperation with it. They are employing three missionaries.

But while New Britain is making an effort to reach the foreigners and the lapsed masses in the city, there is much room for improvement. This is clear

from the statement of the superintendent of the City Mission that she and her two women assistants can use nine languages, while the three missionaries in the Congregational churches can use six more, but that these fifteen languages are only about one-half of those needed for work in the cosmopolitan city.

The problem of the Church and the immigrant is a most complex and difficult one, and it can not be handled until we have missionaries for each nationality who are familiar with the specific language. In an early number of the REVIEW we are to give our readers the story of "What New Britain Churches Are Doing for the Immigrants."

"THE CATHOLIC WORLD"—A CORRECTION

IN the April number of the REVIEW a paragraph appeared, credited to the *Catholic World*, which stated that Roman Catholics were to wield their votes to gain the ascendancy in America. This paragraph and sentiment is repudiated by the editor of the *Catholic World*, who says that it never appeared in those pages.

It seems to have originated in some other paper and was copied by the MISSIONARY REVIEW. By mistake the name of the paper from which it was copied was omitted. We regret this error and are thankful that the paragraph is repudiated by the *Catholic World*.

CREDIT GIVEN

THE very clever and striking illustrations that appeared in our May and June numbers, "The True Christian Eye-glasses," and "The Lord's Prayer Revised," should have been credited to the United Presbyterian Year Book, from which they were copied.

The wheel showing the Bible as the hub for the "Evangelization of the World," in our June number, should have been credited to the International Sunday-school Association.

WORLD-WIDE MISSIONARY NEWS

THE OCEAN WORLD

Church Union in Australia

THE Episcopalians and Presbyterians in Australia have agreed upon a basis of cooperation and union in which there is a statement concerning orders, each apparently retaining its own formula of faith. The resolution reported it as follows: "That a union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated, by a joint solemn act under the authority and sanction of both churches, in which each church shall confer upon the presbyters of the other all the rights and privileges necessary for the exercise of their office in the united church, so that from the moment of such union all the presbyters of each church shall have equal status in the united church."

Famous Philippine School Burned

THE Jaro Industrial School, one of the most progressive of all schools in the Philippines, has just burned. It was located quite near to Iloilo, upon Panay Island, and was established by the American Baptist Foreign Missionary Society. It was accommodating 349 boys and had a large staff of native teachers, with Rev. W. O. Valentine as principal.

It is the intention to rebuild the school as soon as money can be secured for the purpose, because it is greatly needed for the training of self-supporting young men of the middle-class, to whom it offers academic, industrial, and religious training.

New Zealand Almost for Prohibition

NEW ZEALAND, in a recent referendum, very narrowly missed the honor of becoming the first solidly prohibition nation of the world. The

dominion legislature submitted to the vote of the people a proposal that the manufacture, sale and importation of intoxicating liquors into the islands should be forever prohibited. The result of the voting was a very substantial majority adverse to the saloons—255,000 votes for prohibition as opposed to 202,000 against it. But the affirmative majority in this case figures out only 55 per cent. of the total poll, and the constitution of the dominion provides that a referendum of this sort shall not be considered to have carried unless the affirmative amounts to 60 per cent. of the total. Had this extra 5 per cent. been won over to prohibition, the liquor traffic would have had four years to wind up its affairs, and 1916 would have been the first prohibition year in New Zealand.

A Samoan Note—Marvel in Samoa!

IN the South Seas! The Samoan Christians contributed \$23,000 last year toward general missionary work, four times as much as in 1901. Volunteer Polynesian missionaries are going from Samoa, Rarotonga, and the Gilbert Islands to carry the Gospel to the Papuans of New Guinea. The Samoans have brought a pastor from China to care for the Chinese coolies emigrating to Samoa.

The Successor of Father Damien

BROTHER DUTTON, successor of Father Damien and last survivor of the first leper nurses of Molokai, Hawaii, is now facing the death which made Father Damien's name known throughout the civilized world. Brother Dutton, or Captain Ira Barnes Dutton, as he was known before entering the missionary field, is a civil war veteran. Enlisting as a member of the Janesville City (Vt.) Zouave Cadets, he rose to the rank of captain. After the war he entered

the services of the Louisville and Nashville railroad, subsequently joining the Dominican Fathers at Memphis. He was living in a Trappist monastery when the story of Father Damien's heroic work at Molokai reached him. When Father Damien died in 1889 Brother Dutton succeeded him.

Samoa and India Send Gifts

THE astonishing and growing liberality of some of the Polynesian missions of the London Missionary Society gives a challenge to the home churches. The churches, in particular, of the Samoan Islands of the South Pacific have this year sent home to the parent society gifts of £5,073. This sum comes from churches which have in all less than 9,000 members. It forms an increase of nearly a thousand pounds on the sum sent last year and is more than double the sum sent four years ago, which was £2,403. The figure becomes more impressive when we remember that the Samoan churches of the London Missionary Society, quite apart from these sums sent home, support 192 ordained native pastors and 260 native preachers.—*L. M. S. Chronicle*.

AMERICA

The Chapels of the Tongues

EVERY day some sign is given us of the cosmopolitan character of our great cities. At a recent confirmation service in St. Bartholomew's Church in New York, 5 different languages were employed—English, Swedish, German, Armenian and Chinese. Rev. Hugo Holmgren presented 14 Swedes to Bishop Greer; Rev. A. Yohannan, 8 Armenians; Rev. Max Pinkert, 32 Germans; and Rev. R. S. W. Wood, 2 Chinamen. Members of several other nationalities were present to witness the scene. The Episcopal Cathedral of St. John the Divine in New York has 7 chapels projecting as spokes from a hub around the great altar in the chancel. In these chapels services in 7 different languages will be going on simul-

taneously. They are called the Chapels of the tongues, and each one named after its benefactor.

The New Water Street Mission

THE famous Jerry McAuley Mission, where so many "down-and-outs" have been regenerated and have been brought "up-and-into" the Church of Christ, has opened its new building at 316 Water Street, New York. May the blessing of God rest upon Mr. and Mrs. Wyburn and Mrs. Lamont as they continue in their labors of love for the rescue of these human relicts who have made shipwreck of life by dishonesty and drink. Five thousand dollars would pay the last indebtedness on the building.

The New Methodist Secretaries

AT the recent Methodist General Conference in Minneapolis, Dr. A. B. Leonard resigned as Secretary of the Foreign Board, Dr. Homer C. Stuntz was made a bishop, and in their places three new secretaries were elected: Rev. Frank Mason North, D.D.; Mr. S. Earle Taylor, of the Methodist Laymen's Movement, and Bishop W. F. Oldham, formerly missionary to India and Malaysia. They will make strong, aggressive missionary directors. The former secretaries have been enabled to build up a great work. Our expectations for wise and steady advance grows strong with the new officers.

Works of Methodist Women

EVERY four years, at the convening of the General Conference, the Woman's Foreign Missionary Society of the Methodist Episcopal Church presents a summarized report of its work to the General Conference. At its recent session held in Minneapolis the Society reported 387 missionaries on the foreign field, native workers 1,948, Bible women 2,000, schools 919 with 26,310 pupils, and 18 hospitals. This work is maintained in the homeland by 5,877 societies in churches that have a membership of

186,114, and by young peoples' and children's societies that are composed of 100,136 members. In the four years the society expended for foreign work \$2,711,548.32.

The women in German Methodist churches in the United States have societies that number 7,997 members, and their collections for the four years past totaled \$91,434.08.

The American Baptists

THE American Baptist Foreign Missionary Society is fortunate in retaining the services of Dr. F. P. Haggard as Home Secretary. They have also elected as Foreign Secretary in the place of Dr. T. S. Barbour, who resigned, an able Missionary advocate Rev. James H. Franklin, D.D., of Colorado Springs. He has already entered upon his duties and will doubtless develop into an able missionary statesman. Dr. Franklin is a Virginian by birth, about forty years of age and has had experience of District Home Missionary Secretary and as a member of the Commission sent to investigate conditions in the Kongo Free State. He has been a member of the Northern Baptist Convention Executive Committee and a member of the Board of Managers of The Foreign Missionary Society. Thus he comes to the work with knowledge from study and practical experience.

Free Baptist and Baptists

THE report chronicles the merging of the Free Baptist missionary interests, which brought to the Foreign Society the Bengal Mission with funds and securities amounting to \$65,811.55. The transfer meeting of October 5 was "an epoch-marking occasion," a practical accomplishment of union. Dr. A. W. Anthony, who was elected Joint Secretary of the three General Societies, has been serving since October last and the results of his work have fully demonstrated the wisdom of his appointment.

Merchants and Missions

NOT long ago the San Francisco Associated Chamber of Commerce sent a party of representative business men to China in order to increase acquaintance and develop commercial relations. They had not expected to come into any especial contact with missions or to consider them at all. But since the missionaries have preceded the merchants in China they were forced to learn something about mission work. At first they were divided in their opinions—one-third favoring, one-third opposed and one-third indifferent. But at the last meeting before their return, held in Hong Kong, the matter was put to vote and the twenty-five commissioners voted unanimously in favor of missions. These men were not merely from San Francisco but were picked citizens selected from Spokane to San Diego. In their official report they say, "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

Some Missionary Offerings in New York

THE Protestant Episcopal Diocese of New York has a committee called "The Cooperating Committee in the Laymen's Missionary Movement." This committee reports some very encouraging indications of activity and success, among which are the following of special interest:

The Church of the Incarnation increased its offerings from \$11,000 to \$17,700 last year. Ten churches gave between \$1,000 and \$2,000 each; one church gave \$2,500; four churches gave between \$3,300 and \$3,800 each; one church gave \$4,200; another, \$5,045; another, \$12,770; another, \$12,884; another, \$13,350; another, \$17,785. It is expected that one-half of the churches in the diocese will use the duplex envelope system before the year is ended, which would mean

probably a doubling of financial returns and other advantages besides. Last year the committee worked for money, but this year it works for men, and the money is easily taken care of.

"Fruits of the Women's Jubilee"

AT the Triennial Conference of the Women's Boards of Foreign Missions held in Philadelphia, some very interesting figures were presented by Mrs. Henry W. Peabody in her address on the Fruits of the Jubilee. Pittsburgh led the van in the Post Jubilee work so far as results can be actually tabulated. In that city there are 6,500 new members of missionary societies, 2,300 subscriptions to missionary magazines and 103 new organizations. The Jubilee gifts in money from Pittsburgh totaled \$100,925, at the date of this report. Among other cities receiving honorable mention were Dayton, O., Evanston, Ill., Philadelphia, and Beverly, Mass.

A Rest Home for Missionaries

MANY a missionary comes home on his furlough tired and worn, perhaps weakened by bad climate, or just recovering from illness. He needs a place where he can rest and recuperate, but his salary, small at its best, is frequently reduced when at home. Many of the Missionary societies of Germany have provided free Rest Homes for their missionaries on furlough and their families. The United States do not yet have such institutions.

We are glad to know, therefore, that there has been established, under the auspices of the International Medical Missionary Society, a place, Mountain Rest, at Lithia, Mass., where missionaries and their families can rest. The charges for board are so small that the poorest missionary is able to pay them, the management is Christian, and the surroundings of the place, which is located in the Berkshire Hills, are beautiful and healthful. Mrs. L. W. Cleaveland, Lithia, Mass., is in charge.

Activity of Canadian Laymen

THE Laymen's Missionary Movement in Canada has recently conducted a remarkable series of 11 missionary conventions. The entire Dominion, from west to east, has been touched and thoroughly aroused. These conventions mark another distinct step in the life of the Canadian churches. The Canadian council of the Laymen's Missionary Movement reports the following increase in contributions from the respective denominations during the three years since its inauguration: Anglican, from \$252,910 to \$354,128; Baptist, from \$207,679 to \$296,569; Congregational, from \$29,948 to \$41,500; Disciples, from \$9,057 to \$9,675; Evangelical Association, from \$7,606 to \$11,142; Lutheran, from \$9,633 to \$15,462; Methodist, from \$509,409 to \$749,677; Presbyterian, from \$466,418 to \$738,297.

The Fruit of Persecution in Brazil

AN unlettered negro woman was converted in a village in São Paulo, Brazil, and proceeded to buy a Bible. Unable to read it herself, she would call together her neighbors, sing a few hymns, give her testimony, and then hand the book to a school boy who read to the assembled company. For this offense she and her friends were arrested at the instigation of a priest, beaten and set to work on the roads. When they were released they were so bitterly persecuted that they were forced to leave their homes. Now in 14 different villages evangelization work is proceeding as a result of the religious activities of these refugees. Mr. Terrell, the Methodist pastor at Uruguayana, has the oversight of these centers.—*Records of Christian Work.*

The Presbyterian Jubilee in Brazil

FIFTY-THREE years ago, August 12, 1859, Rev. Ashbel Simonton landed in Rio de Janeiro. Two years later, on January 12, 1862, two Brazilians confest Christ and founded

the first Presbyterian church. This year their lineal descendants united in a jubilee celebration. The present building has 1,200 sittings, but is too small. The total gifts of the church amount to \$10,000 a year, and 46 new members were received during jubilee week. Five other churches in the city have grown out of this church, which is the strongest in South America.

Moravian Mission in Surinam

"FOREIGN and home mission work should ever go hand in hand, all the world over," says the *Moravian Missions*, published by the English Moravian Society, which has extensive work in East Central Africa, and especially in the great Surinam district, "and it is interesting to see that our *foreign* mission in Surinam has considerable *home* activities. There are prayer and Bible reading unions in several congregations, as well as societies of Christian Endeavor for youths and girls and children." Paramaribo has its "Bible and Tract Society." Two Christian papers are published there—the *Sonntagsblad*, in Dutch, and the *Makzien*, in Negro-English—and each is taken by about 500 subscribers.

The figures of the educational activities of Surinam Mission show 33 day-schools, with 3,183 scholars, and 15 Sunday-schools, with 1,642 Sunday-scholars.

The Surinam Mission has a membership of 27,141. Six churches in Paramaribo, the capital of Surinam, have 13,689 members. Some of the churches there have a membership of over 3,000. There are colony stations where churches have a total membership of 11,973. Of these, 2,127 belong to Bushland congregations far up five of the great rivers of Surinam—the Marowijne, the Cottica, the Surinam, the Saramacca, and the Coppename.

South America's Indians

NEARLY four hundred years ago the Jesuits and other Roman Catholic orders entered South Amer-

ica, and many of the native Indians have been baptized by them. In many parts of the vast continent they held sway over the natives and have built fine churches. These churches have fallen to ruins, and the great mass of the baptized Indians and of their children have reverted to their pagan faith. Many of these converts continued, in their ignorance, to mingle pagan and Roman Catholic customs. Thus, soon after the departure of the priests, many of the baptized pagans returned entirely to the religion and practises of their ancestors. But few of the inhabitants of the great interior forests of South America have been reached by any missionaries, and thus it comes that to-day there are hundreds of Indian tribes in South America which are utterly uncivilized and have never heard the Gospel. In Peru alone there are 69 such tribes. The difficulties of their evangelization are tremendous, partly on account of their mode of living and their scattered condition, partly on account of their prejudice against the white man, from whose ancestors their fathers suffered atrocities, the like of which have only been excelled, if excelled at all, on the Kongo. But are difficulties a valid excuse for leaving the preaching of the Gospel undone? These Indians need the Gospel of the Lord Jesus Christ. They should have it.

EUROPE—GREAT BRITAIN

A Year of the Greatest Bible Society

THE 108th anniversary meeting of the British and Foreign Bible Society was held recently. The report for the year, presented by Rev. J. H. Ritson, showed a record circulation, a record income, and a record expenditure. The total issues amounted to 7,394,523 copies, in 440 languages, including those of eight new versions. These include Dabida, a dialect of the Taita tongue, spoken in British East Africa; Beta, the speech of a tribe of Land Dyaks, in Borneo; Kiwai, for a people living on the Fly River, New Guinea; Limba, a language current

among the negroes of Sierra Leone; Lakher, to be used by a border tribe in the Lushai Hills, between Burma and Assam; and Chinook Jargon, which is a patois used by several Indian tribes scattered along the American coast, from Oregon to Alaska. Then come two gipsy dialects—Eastern Romyany, spoken in Bulgaria; and South German Romyany.

A Year of the Oldest Missionary Society

THE Society for the Propagation of the Gospel dates from 1701. According to the last annual report recently given, there are in all 1,254 missionaries on the society's list. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and about 71,500 children in the mission schools in Asia and Africa.

A Great Work for Children

THE forty-sixth annual report of Dr. Barnardo's Homes Associations showed that, to December 31st last, 75,462 children had passed through the rescue doors; 2,211 being admitted in 1911. Two-thirds came from the provinces and one-third from the metropolis. Nine thousand and forty-nine boys and girls of all ages were under the care of the association at the close of the year. Included in this number were 300 boys in training for the navy and mercantile marine at the Watts Naval Training School in Norfolk, and on the training-ship *George L. Munro*, stationed at Yarmouth. One thousand and eight young emigrants were sent out during the year (1,002 to Canada and 6 to Australia), making a total of 23,622 emigrated. Ninety-eight per cent. are successful.

THE CONTINENT

German Women in Volunteer Parish Work

THE Women's Evangelical Auxiliary Unions (*Frauen-Hilfe Vereine*) were founded 21 years ago by the present German Empress. They now number 1,800 local unions, and at their last general meeting in Ber-

lin more than a thousand delegates were present, among them the Empress herself. These leagues are pledged to help in all possible ways in parish work, by invitation to services, by visiting the sick and afflicted, collecting children into Sunday-schools, helping families at times of birth, of death, of sickness or of need. The leagues of the Rhineland reported 19,679 cases provided with volunteer nursing, 3,381 of these being of night-watching by the sick. The Berlin unions carry on an extensive employment bureau activity, especially for women who take work to their homes. They have also raised 113,300 marks in the past year, hiring 113 trained nurses to work among the sick poor of the capital.

New Director of Paris Missionary Society

PASTOR JEAN BIANQUIS has been appointed the successor of the late A. Boegner as director of the Paris Missionary Society. He has been its general secretary 15 years and is thoroughly acquainted with the work of the society in Madagascar, Rhodesia, Basutoland, French Kongo, Senegal, Tahiti, Loyalty Islands, and New Caledonia. He spent almost three years, 1901 to 1904, in Madagascar while the state of affairs there was quite critical, and he visited Basutoland in 1908, when the Basuto Mission celebrated its 75th anniversary on October 20th and 21st (see *MISSIONARY REVIEW*, 1909, page 229).

Pastor Daniel Couve has been appointed general secretary of the society. He has served faithfully and successfully as missionary in the French Kongo, and has been assistant to the late Mr. Boegner for five years.

Spanish Religious Tract and Book Society

THE present religious state of Spain is not encouraging. Fanaticism on the one hand, and infidelity on the other, stifle the spiritual sentiments of the people. Rome's baneful influence and the erroneous guidance of Spain's

political leaders unite in strengthening the opposition of the masses to Protestant missionaries and doctrines. Religious liberty in Spain is only nominal, at best, and Spain of to-day has less freedom for religion and the press. The free distribution of the Word of God is the most effectual, economical and rapid way of dispelling Romish darkness, and the Spanish Religious Tract and Book Society has done this work now 30 years. It is under the management of Rev. Lopez Rodriguez, the director of the Figueras Evangelistic Mission (see *MISSIONARY REVIEW*, March, 1912, page 226), and its headquarters is Figuera, the busy city in the province of Gerona, close to the French frontier. The society rejoices in many voluntary workers (missionaries of all denominations, evangelists, school teachers, and many of those who having been converted through the instrumentality of the society gladly and freely give their services in aid of the blest work). Many of its volumes are sent out through the mail, the interior postage in Spain being very cheap. Lately a vigorous campaign against the extensive free circulation of infidel literature has been started through the medium of an interesting magazine, entitled *The Bible*. Various books for the young have also been published, and international lesson leaflets, well illustrated, are printed for 21 Sabbath-schools in different parts of Spain. During 1911 the Spanish Religious Tract Society distributed 48,970 Spanish Gospels and 252,027 Spanish tracts in Spain itself and among Spanish-speaking inhabitants of England, France, Switzerland, Portugal, Italy, Holland, Madeira, Canary Islands, Philippines, and North and South America.

An Encouraging Report

THE Rhenish Missionary Society announces its statistical figures, preliminary to the publication of its report for 1911. It is employing 184 European male and 21 female missionaries, which are assisted by a force of

1,083 native paid helpers (28 ordained ministers, 68 evangelists, and 987 teachers). The number of native voluntary helpers is 2,136 elders and 214 others. There were baptized 15,492 adult heathen, the largest number ever attained in the history of the society, and larger by almost 5,000 than the previous highest number, and 21,478 inquirers were being prepared for baptism when the new year commenced. The number of Christian natives under the care of the missionaries has increased to 176,844, and the 752 missionary schools contain 42,512 pupils. The increase in baptisms is most remarkable upon Sumatra, where 12,055 heathen were baptized in 1911 and 7,421 in 1910, and where the total increase of church members was 14,058 in 1910.

The Rhenish Missionary Society was founded in 1828, and its fields are South and Southwest Africa, New Guinea, the Dutch East Indies, and China. Its work is very encouraging, as the figures for 1911 abundantly prove.

The Power of Prayer

FROM Germany comes the news of the death of Eberhard von Rothkirch. He was an old officer of the German army and had been in the war of 1870-71, but his later life was devoted to purity work among young men, especially in connection with the Y. M. C. A. of Berlin. He was a praying man, and daily he remembered his numerous friends and others by name, rising at six in the morning every day and spending two and one-half hours in earnest prayer and meditation. In all parts of Germany men bore testimony to the fact that God answered the prayers of von Rothkirch, for they were won to Christ by him. His little room at the St. Michael Hospiz was called "the most blest confessional in Germany," and hundreds look back to that place as the place of their spiritual birth. Among them most prominent perhaps is Pastor Le Seuer, the famous city missionary of Berlin. When a young student, he

met von Rothkirch, who propounded to him at once the question, "Have you a living Savior?" The answer was "I hope so," but von Rothkirch quickly said, "If I should ask if you have a bride would you answer thus? When one stands in living relation to the Savior, it is a matter of deepest certainty." To this certainty the young student came through the instrumentality of von Rothkirch, the man of prayer.

ASIA—MOSLEM LANDS

"The Port of Jerusalem"

AN American consular report states that measures are again being taken by the Turkish government to have a safe harbor constructed at Jaffa, the Port of Jerusalem. "The danger of making a landing at Jaffa," it is stated, "has not only deterred many people from visiting Jerusalem, but there are periods of sometimes more than a week when landing in small boats is absolutely impossible. Steamers which call at Jaffa anchor about 1,000 yards from the shore." Vice-consul Lewis Heck (Jerusalem) estimates the cost of the undertaking at not less than £800,000. Those who have followed the developments of the last fifty years, in the light of the many prophetic intimations regarding the land and the people of Israel, can not but view with profound interest the project to which attention is thus called.

The "Gideons" Invading the Orient

ON last Christmas Day some Armenians of Harpoot copied the Gideons in their chosen work of putting Bibles in hotels. Harpoot does not yet copy the West in the matter of hotels, but it welcomes travelers to *hans*, whose guests eat what food they themselves can cook and sleep on the floor wherever they find space to spread their own bedding. The work of the American "Gideons" of Harpoot was to furnish the bare and cheerless rooms of the *hans* with Bibles. The books were in Armenian or Turkish, according to the language most used in each *han*. All the *han*-

keepers cordially accepted the new idea, but those of them who were Mohammedans insisted on having the Bible hung up on the wall, because it is holy. They felt that letting it lie on the old stools, which are the only furniture, would be to treat a holy book with disrespect.

Growth of the Western Turkey Mission

THE Western Turkey Mission of the American Board has developed remarkably during the last fifty years. In 1860 it had 11 stations, 22 outstations, 60 missionaries, 76 native workers, 544 church members, and 1,931 adherents. On December 31, 1911, it had 6 stations, 97 outstations, 76 missionaries, 450 native workers, 4,384 church members, and 16,131 adherents. In 1860 the proportion of foreign to native workers was 1 to 1¼; to-day it is 1 to 6, foreign workers having increased 26 2-3 per cent. and native workers 492 per cent. Membership in the churches has grown nearly tenfold, while the missionary schools have grown from 27 in 1860 to 157 in 1912, and the total number of pupils from 754 to 9,056. In 1860 the money given by the American Board for the maintenance of the work was \$83,314, or 152 times as much as that given by the people; in 1910 it was \$108,992, or only 1 1-3 as much as that given by the people.

The Power of Christian Kindness

AFTER the bombardment of Beirut by the Italian men-of-war, the Greek Orthodox Bishop of the city invited Moslem women and children to take refuge in the homes, convents, and churches of Lebanon, as guests of the Christians. Mohammedan writers in Egypt and Turkey took immediate notice of the proclamation and praised the bishop with glowing words, and it became quickly apparent that this act of kindness had made a wonderful impression upon the Mohammedans.

A few days after his proclamation the bishop drove in his carriage through the Moslem quarter of the

city. A great crowd soon surrounded him and the driver was forced to stop. The bishop was thoroughly alarmed lest some of the bloody threats against Christians, made by Moslem fanatics, should be executed. But he was quickly reassured by such cries as, "What can we do for you? Where may we take you? Let us unharness your horses and draw your carriage ourselves."

It is not reported if these Moham-medans really took the place of the bishop's horses, but the whole incident shows the tremendous influence which the bishop's act of Christian kindness had upon these prejudiced people.

INDIA

Selling Bibles in India

THE Bible colporteur gets a varied reception in Madras. From an article in the latest issue of the *Bible in the World* we take the following: "Begone!" cried a woman of the village headman's family at Pittada; "some of our relatives have become Christians through reading the Bible. Your book casts a spell, and we are afraid of it. Take it away!" A Brahman official, recognizing colporteur Benjamin at Paramatti, remarked: "I have read with much pleasure the little book I bought from you last time. Let me now have a copy of the whole Bible." Elsewhere a village magistrate ordered a well-bound Bible; and, when the colporteur delivered it, he took it with delight, and prest the book against his forehead as a mark of deep reverence.

The First Native Indian Bishop

AN innovation in religious circles in India is that a native Indian clergyman has been raised to the episcopate in the Anglican Church. Rev. Vedanayakan Azariah has been appointed Suffragan Bishop of Madras. Besides his own tongue, Mr. Azariah is a fluent and impressive speaker in English, as many can testify who have heard his addresses—notably at the World Missionary Conference held in Edinburgh. He is a young man, of fine spirit and

ability, who has taken a leading part in the work of the National Missionary Society of India. For some time he has been head of the Dornakal Mission in South India. It is thought that this appointment indicates another step toward the development of a truly Indian church. The *Dnyanodaya* says: "Following the recent decision to organize a synod in the Bombay presidency, this appointment of an Indian to be a bishop is another notable advance toward liberal progress in the Anglican Church and toward the momentous goal of making Christianity an indigenous religion in India."

Church Union in India

CLERGYMEN of the Church of England usually stand aloof of all sections of the Protestant Church and the farthest away from any kind of church union. It is, therefore, especially significant that the Bishop of Bombay, Dr. Palmer, made some remarkable statements at the Diocesan Conference recently held in Bombay. Speaking of the Indian Church, he is reported to have said, "What can we, as children of the Church of England, wish to found in India? Surely not the Church of England. There would be no meaning in this. Indians will never be Englishmen. India will never be England. The Church of India is what needs to be founded and to grow up. Not a Church, but *the* Church, the Catholic Church of Christ." It is said that the Bishop completely carried his clergy with him in his efforts to secure some kind of self-government for the branch of the Church of England in India.

The Telugu Mission Diamond Jubilee

THE Telugus, members of a non-Aryan or Dravidian race, inhabit the east coast of the peninsula of Hindustan, India, north of the city of Madras and south of the Godavari River, and their country extends nearly 200 miles westward

from the coast of the Bay of Bengal. In 1836, Rev. S. S. Day, of the American Baptist Foreign Missionary Society, commenced the work from which the Telugu Mission has grown. Thus the Diamond Jubilee of the mission could be celebrated a short time ago, with suitable ceremonies and in the presence of a notable company of clergymen and missionaries, and several representatives of the American Baptist Foreign Missionary Society, who had come from the United States to India. Special attention was paid, throughout the Jubilee, to Christian education, and the subject of church federation was also given a prominent place in the deliberations. The great events were the laying of the cornerstone of the Cole-Ackerman Memorial High School at Nellore, and the announcement that the British and Foreign Bible Society has made it possible for the Baptists to unite with it in a union version of the Bible in Telugu, which will be satisfactory to all the churches.

The Telugu Baptist Mission is one of the most flourishing on the foreign field. During the seventy-five years of the work there have been approximately 100,000 conversions. The mission supports about 650 schools, with more than 16,000 students. It included 140 churches and reported 1,554 baptisms in 1910, one young missionary alone having baptized 133 high-caste converts. The fact that many of the recent converts have been from the higher castes is one of the most encouraging features of the work.

Christian Education for India

MUCH interest has been aroused by the declaration made at the Delhi Durbar that education was to be spread, beyond higher education in the form of primary education for the masses of India. Here again, is exactly the same opportunity and responsibility. They need the religious influence in their teaching. If Christians undertake a large proportion of

that teaching, it will make all the difference to the future of the country. It is only in the present type of mission and college that the Indian Christian who is to be a leader of his Church can obtain an education keeping him in contact with all affairs and the people of his nation, and, at the same time, receive special Christian instruction. In mission colleges, Mohammedans, Hindus, Christians, living together on terms of social equality and friendship, educated together in the same courses, provided both a forecast of the future, of a unified India, and an opportunity for the most suitable and best education of the Indian Christian.—*C. H. C. Sharp, of Delhi, in Australian Men and Missions.*

A Summer School for India

SIX weeks ago Christian workers in some parts of India fell in line with some of the later occidental missionary schemes, and had a summer school for Christian workers that continued for two weeks. The school was held in Ahmednagar, and there were three sessions daily, besides evening meetings. The day sessions were in the nature of classes, and the evenings were devoted to informing talks on the Christian life. The Marathi language was used exclusively. There were a large number of speakers, among them a dozen or more widely known missionaries and native ministers.

Among the Women of Siam

MRS. J. A. EAKIN, missionary of the Presbyterian Board has been engaged in touring among the women of Siam the past five years. She writes that this work brings her face to face with the lowest type of heathenism among these women, and the results of centuries of servitude and cruel treatment and superstition are appalling. The women are almost naked, their heads are shaved, their mouths are overflowing betel, and their minds are saturated with superstition and with obscene thoughts that

no American would harbor for a moment. Yet the Gospel and earnest Christian love conquer even these degraded beings. Mrs. Eakin tells of the mother of the headman of one village who had visited the missionaries and been taught the Gospel, and after her return to her village she brought eleven others to accept Christ. In a Laos village the service had to be given up, because the acetylene gas outfit was not in working order, but the disappointed women clung to the missionary and made her promise that she and her helpers would come again. In another village are several inquirers and one old woman of seventy who was taught of Christ many years ago, but surrendered only last year. She is now a happy woman and is learning more and more of the love of Christ. In another village, a man who was said to be one hundred years of age and his aged wife came out, against the opposition of all their relatives in the village, and were baptized. The testimony of a blind woman who had learned of Jesus in the Mission Hospital, was influencing her neighbors in the same village greatly. Thus everywhere the Gospel is conquering the women among whom the faithful missionary is laboring amid difficulties and disappointments and perils from robbers and thieves and evil men.

CHINA

China and Opium

ACCORDING to recent news, an agreement has been practically reached between the Chinese Foreign Office and Great Britain. The main points of the agreement are: (1) That the importation of Indian opium shall cease as soon as the cultivation of opium ceases in China. (2) That in the meanwhile the duty on imported opium may be increased three-fold. (3) That the accumulated stocks of Indian opium, amounting to about 20,000 chests, may be sold without a time limit, but that the Indian imports shall

be correspondingly decreased. China in the last three years has reduced her cultivation of opium by about 70 per cent. It is therefore almost certain that within the next two years, or even less, the poppy will no longer be grown in China, and that consequently, in accordance with the projected treaty, the lucrative traffic from India will automatically be brought to an end.

A Summary of Radical Reforms

A MOST striking and impressive picture of the transformation taking place in China is afforded by this grouping of facts found in an article by a physician writing from Chung King: The queue, which was imposed upon them over 200 years ago by their Manchu conquerors, and which almost to a man they had grown to think was a part of themselves, is gone to stay. The new government has come out strong against the custom of foot binding, absolutely forbidding the same. The reform against opium smoking is equally enforced. They have changed from the lunar month to that of the sun, and dating from this year their year will be the same as the foreign. The better classes have almost to a man adopted the foreign hat, and those who can afford it are wearing the foreign shoes. Foreign tailoring establishments are springing up all over the city. I am even told that as soon as the government is properly established, all business shall cease on the Sabbath day. This last does not mean that they are keeping the Sabbath from a Christian standpoint, but because they recognize the importance of one day of rest.

Remarkable Chinamen

A HIGH Chinese official, recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people. He offers a small settlement on his estate in Manchuria free of charge to all Christians who may apply. An-

other case is that of Dr. Ming, who has a hospital in Hangchow, where 50,000 patients are treated each year. His work is so widely known in many provinces that if one is being imposed upon one has but to say that one will report the matter to Dr. Ming, and it is usually settled without more difficulty. Principal Chang Po Ling, of Tientsin, is an educator who is also a social reformer, fighting foot-binding, early marriages and other abuses. He led his own brother to Christ, and has the satisfaction of hearing that he is the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. As director of the Y. M. C. A., Mr. Chang had the principal part in securing a gift of \$13,000 from H. E. Ou Yang for the new building site at Tientsin.

Chinese Students Accepting Christ

J. W. CLINE writes in *Regions Beyond*: We have been holding special services with students for a few days in spite of the very real difficulties in the way. Last night seven young men manifested very clearly their determination to lead the Christian life and submitted themselves to Jesus Christ. Twelve young men publicly declared their intention to spend their lives in preaching the gospel. They seemed very much in earnest and formed a volunteer band. During the same series of meetings 6 young women of the Laura Haygood school (just across the street from us) set themselves apart for definite Christian work. Our hearts are encouraged.

Some North China Native Christians

FROM a letter written by the Rev. George W. Verity, in the course of a three weeks' country itinerating trip in August among the villages around Taianfu, is taken the following:

You at home have no idea what it is to be in a heathen land and what a hard time these poor people have who try to break away from heathenism.

There are two out appointments on this circuit, thirteen and twenty miles distant. One of the workers, with body convulsed with emotion and eyes streaming with tears, told yesterday of the state of the Church where he is: "Every member is in trouble," said he. "To be reviled and cursed is considered light—most of them have been maltreated and beaten. . . . The load is more than I can carry and I feel utterly broken and cast down." The preacher here is a grandson of "old lady Wang," of wheelbarrow fame. He is just out of college a couple of years. He's a jewel. Wish we had twenty more like him. He kneels in prayer and in a quiet, pleading tone, prays for God's blessing on the people and within two minutes the whole congregation in audible, but subdued tones are also pleading for mercy.

Prayer Asked for a Chinese Governor

AT the meeting of the Methodist Fuchau annual conference a remarkable occurrence took place. General Sung, the governor of the province, visited the conference as a guest, and by request of one of his aides, prayer was offered for him and his associates, Bishop Bashford praying, and General Sung reverently bowing his head. Then a week later General Sung invited the missionaries to his residence, entertaining them and uttering the most friendly sort of a welcome to China of the heralds of Christianity. "I am glad the Church is here to save the souls of the Chinese people." "We should thank you for all the good you have done." "I ask of you that you join with us for the uplift of this great empire." Responses were made by Bishops Bashford and Oldham, by Drs. Gamewell and Hobart, and Mr. Hobart. Several of the men of the province taking a distinct lead in the insurrection are native members of our Church.

A Christian Printing Establishment

THE Commercial Press, Limited, of Shanghai, has twenty branches in various Chinese cities, and a capi-

tal of \$1,000,000, one-third held by Japanese and two-thirds by Chinese. More than 1,000 are employed. Its managers are Christian, as also are 60 per cent. of those in responsible positions.

The Bible in Great Demand

THE American Bible Society has reports from its agent in China, showing that, in spite of the interruption of its work caused by the revolution, its colporteurs have still been able to distribute the Scriptures with unexpected success. In Western Szechuan the Rev. Mr. Torrance, at Chengtu, reports for the quarter ending November 30th, a total distribution of nearly 11,000 copies. When the new republic was proclaimed Mr. Torrance sent copies of the Bible and the Testament to the President of the new government and the leader of the Provincial Assembly, which were appreciatively received. The official proclamation issued by the new authorities laid special stress on the obligation not to molest churches or foreigners. In Canton district there is an unprecedented demand for Scriptures; also in Peking and the vicinity. The Rev. Mr. Hirst, at Hanyang, distributed 400 portions to the soldiers, who were glad to get them.

The Physician Who Overthrew the Manchus

A WRITER in the London *Westminster Gazette*, who knows Dr. Sun Yat Sen well, pays him the great compliment of calling him unselfish, patriotic, courageous and able. He also asserts that the fugitive physician who did so much to found the Chinese Republic is a sincere and humble-minded Christian, who translates into action the teachings of the Sermon on the Mount. He says: "Jesus of Nazareth is to Sun Yat Sen a source of joy and comfort. All through the pages of history, the heroes, saints and martyrs have been speaking to us of the brotherhood of God, the brotherhood of man, the need to

help the weak, to champion the cause of the poor and lowly."

Dr. Sun never attacks Confucius or Buddha. He always appeals directly and fervently, and he wins over young and old. To a meeting of students he said, "My brothers, applied practical Christianity is our true need. Away with commentaries and doubts. God asks your obedience, not your patronage. He demands your service, not your criticism."

It is rather significant that, at Dr. Sun's request, Rev. Eugen Sien, pastor of the Chinese Christian Union in Chicago since 1903, and a prominent missionary among the Chinese in that great city, left for China in February. Rev. Sien and Dr. Sun were playmates in Honolulu years ago, and when the fugitive, who was destined to overthrow the Manchu dynasty, came to Chicago last October, to further his plans for the revolution, he went into seclusion at the home of his boyhood friend. In his prosperity Dr. Sun remembers his Christian friends, and it augurs well for the new Chinese Republic that the new leaders do not hesitate to call Chinese Christians to their aid in the difficult task before them, and place them in positions of high authority and great power.

JAPAN—KOREA

A Japanese Methodist Bishop

THE Rev. Yoshiasu Hiraiwa, D.D., who was consecrated as the second bishop of the Japan Methodist Church, April 7th, succeeding the late Bishop Yoitsu Honda, is by birth a member of the old warlike Samurai clan which gave his predecessor to Japan Methodism. Like the sainted Bishop Honda, he is an energetic, even tireless worker and has been prominent in the evangelistic and educational work of Japan Methodism for more than twenty years. In young manhood he was graduated from a Canadian mission school in Tokyo, after which he came to North America and studied in the Victoria Uni-

versity, Toronto. Upon his return to Japan he served various pastorates in the Canadian Methodist Church, one of which is especially noteworthy, namely the Central Tabernacle in Tokyo, of which he was pastor until 1910, when he became the official head of the Kwansei Gakuin of Kobé, which, in July of that year, became a union institution conducted by the M. E. Church, South, and the Canadian Methodist Church, having previous to that time been conducted by the former denomination.

A Christian Memorial in Japan

THE *Christian Intelligencer* of Japan (*Fukuin Shimpō*) recently told about a woman in Chiba whose husband died ten years ago and is now commemorating him by paying all the expenses of a special series of evangelistic meetings. One has no difficulty in believing that a husband so commemorated must have been during his life intensely interested in Christian things. It is an old Japanese custom to commemorate the anniversary of the death of near relatives and this adaptation of it to Christian customs is most significant.

The Fruit of Fidelity

A BIBLE Society agent in Korea tells the story of a young man named Chun, the first in his village to accept the "Jesus Doctrine," and whose faithful testimony was blest to his father, who died in the faith of Christ. Thereupon the storm burst upon the young man, because he refused to allow his parent to be buried according to heathen rites. "With the help of the colporteur and some Christians from another place he carried his aged father's body away for reverent Christian burial. 'My father,' he said, 'shall not be buried as if he were dead forever, but as one who believed in everlasting life.' His relatives now turned him out of the village, and he suffered the loss of home, fields, and livelihood. Still he remained faithful to Christ. Finally the time came

when, by his loving influence, he won 60 of his relatives to join the Christian Church. A year ago he experienced the joy of seeing the last home in his village turn Christian!"

Self-sacrifice Among Koreans

DR. GEORGE HEBER JONES, of Korea, states that 85 per cent. of the work carried on in Korea is self-supporting. The Koreans know how to give—men mortgage their own houses to lift the mortgage from the church. As a rule the Korean people are poor, and it is only the wealthier class among them that can afford tile roofs to their houses; all others have straw thatches. In one village the people had succeeded in building a church, but because of lack of money had to put a straw thatch on it. It so happened that one of the members possess a tile roof, and seeing that the Lord's house was faring worse than his own, removed the roof and placed it on the church, taking the straw thatch for his own house.

Presbyterian Union in Korea

THE Korean Presbyterian General Assembly will meet in September. This assembly will be representative of the entire Presbyterian work in Korea, in which four Presbyterian bodies cooperate—the Northern Presbyterians, the Southern Presbyterians, the Australian Presbyterians, and the Canadian Presbyterians. The organization of this assembly will be a notable event in the history of missionary work. The rapidity with which the Korean Church has grown is traceable largely to the evangelistic zeal of the natives and the fact that large responsibility was placed upon the native converts in the beginning for the spread of the Gospel in their own land.

His Word Gives Light in Japan

A YOUNG man, living in a small village on Lake Suwa, in the province of Shinano, Japan, one day came to the home of an old man living in a village across the lake, and found him, sitting by the charcoal brazier

("hibachi"), reading an old book. It was the Bible, of which the young man had heard and which he had longed to read. So he asked the old man to lend to him the precious book, but the old man shook his head and said, "I can not part with it a day. It is my constant companion and guide. But I have here a portion of John's Gospel, which I will give to you." He took the book and hurried home to his sick sister. They read it together, again and again. The truth dawned upon them. They believed, they threw away their idols, they prayed, and they were graciously converted. Then the young man began to search for a copy of the whole Bible, but could not find it in the villages around his home. So he set out on foot for Tokyo, 70 miles away, where he expected to be able to buy a Bible from Rev. Uyemura, whose name he had found on some tract. He walked over the hills and through the tunnels, until he reached the great city, where he purchased a Bible from Rev. Uyemura at once. Hearing of the Bible-school under the care of that minister, he wanted to enter it at once, but was persuaded to return to his village and witness to its people for one year. Thus, he went back to his home, and during the next twelve months he taught the children of the village and the adults about Jesus, held street meetings, and distributed tracts. Then he entered the Bible school in Kashiwagi for training, finished its course, and became a worker in the villages of Chiba, where he has already brought many souls into the light of the Gospel.

Bishop Lambuth Among Cannibals

IN the heart of Africa, the Methodist Episcopal Church (South), carries on work among dwarf and cannibal tribes, and Bishop Lambuth, in the *Missionary Voice*, gives briefly a description of a trip through a deep forest which he had just made. "The Batwa," he writes, "is a tribe of dwarfs near here, but poisoned arrow-heads in the path, hidden among the leaves or stuck in the ground and al-

ways pointing in the direction from which the intruder is expected to come. This is to protect the recesses of the forest, the hiding-place arranged for the women and children in case of a raid by some other tribe, or upon the part of the Belgian Government, which they cordially hate.

"Dr. Morrison tells me that they are very deadly, the poison coming from the dead body of a person who has been buried for some time. The slightest scratch causes blood-poisoning. The curious part of it is that they will wound a monkey or parrot with one of those arrows. The animal or bird goes off and dies; and when they have found it, they will eat it and feel no inconvenience. It is hard to realize that anything can be made of such people, but the Gospel is truly the power of God unto salvation. I have already been among several tribes which are either cannibals or have been. I have been treated with all kindness, because some one has become a Christian, or perhaps because the entire tribe has given up its heathen practises and has become humane on account of Christianity.

"On our journey overland, our mainstay will be a man who is the most reliable elder in the Presbyterian Church, and yet that man came from a cannibal tribe, and when a boy attended their orgies. There is no demonstration greater than this, of the wonderful, powerful grace of God and power of His Spirit."

SOUTH AFRICA

Union of Effort in South Africa

FROM Natal comes the important news that the Berlin Missionary Society, the Norwegian Missionary Society, and the Swedish Church Mission have united in the training of native missionary helpers, teachers, and pastors for that field. Each society will have charge of one training institution, in which one class of workers will be educated for all three societies. Thus, the training-school of the Berlin Society at Emmaus will be used for

the training of evangelists only, the training-school of the Norwegian Society at Umpumulo will be used for the training of teachers only, and a training-school (seminary) for native preachers will be founded in Oscarsberg and conducted by the Swedish Church Mission. Since the three societies are strictly Lutheran, no doctrinal differences stood in the way of this most desirable cooperation.

MISCELLANEOUS

The Indian Census Figures

A CORRECTION

IN our June number a misleading statement appeared in reference to the growth of Christianity in India. It was there stated: "The census of 1911 shows over 100 per cent. advance among Christians in the last decade, as compared with less than 8 per cent. increase in the native population." The advance has been large, even phenomenal, but not as large as these figures would indicate. The figures were misprinted and should have read "30 per cent. advance among Christians." The increase of Protestants has been much larger—a 67 per cent. increase—and among some denominations much greater still. The Congregationalists in South India and the Presbyterians show a 300 per cent. increase in membership, and the Methodists 140 per cent. growth in the past ten years.

The total number of Christians, according to the India "Blue Book," is 2,923,241 in 1901 and 3,876,203 in 1911—an increase of 952,692. The other figures quoted in the June number of the REVIEW are correct. Roman Catholics claim 1,394,000 adherents in 1911, as compared with 1,122,000 in 1901—an increase of 272,000, or 24 per cent. Syrian Christians number about 740,000 and the remaining 1,442,000 are native Christian Protestants. European and American residents in India number about 200,000.

OBITUARY

John McLaurin, D.D.

THERE died in Toronto on March 28, 1912, a faithful Baptist missionary, John McLaurin. Born in 1839 in Osgoode, Glengarry, he was born again at the age of fifteen and early heard the Master's call to the ministry. When still a student he became the pastor of the church in Stratford but the call to the foreign field seemed to him of greater importance than the service at home. In the autumn of 1869, Mr. and Mrs. McLaurin sailed for India as missionaries of the American Missionary Union and settled at Ramapatan in the spring of 1870. Then he was transferred to the Ongole field, where he baptized 1,100 converts during his two years' stay.

In 1873 the Canadian Baptists decided to found an Independent Mission at Coconada and the McLaurins were chosen for the field, where they arrived on March 12, 1874. In that field John McLaurin labored faithfully and successfully, until his health gave out and he, more dead than alive, set sail for Canada in 1887. A year later, partly recovered, he was appointed Secretary of the Board and did splendid work for the next three years. But he was not content, and being physically unable to rejoin the Canadian forces on the plains of India, he accepted the appointment of the Missionary Board to carry on literary work at Bangalore in 1891. In it he continued until 1908, when failing health drove him to Toronto.

John McLaurin was a genuine Christian, a warm-hearted, whole-souled missionary, whose one plea was for the evangelization of the world. The Canadian Baptist Mission in India which he founded, is acknowledged as one of the best-managed and most successful missions in the world. He himself baptized over 2,500 converts.

BOOKS ON MISSIONS AND MISSION LANDS

AMONG THE ESKIMOS OF LABRADOR. By Dr. S. K. Hutton. Illustrated. 8vo, 340 pp. 16s., net. Seeley, Service & Co., London, 1912.

This well printed and well illustrated book contains a sketch map of the Atlantic Coast, and an excellent map of the whole Labrador peninsula.

The author is a missionary and a traveler who has made the Eskimos his "friends." He narrates some incidents of heroic self-sacrifice for others, and of grateful devotion to the missionary, partly from his own arduous and often perilous sledge or boat journeys.

Dr. Samuel King Hutton, medical missionary in charge of the Moravian Mission Hospital at Okak in Northern Labrador, writes as one who knows the *Innuits*, "the people," as the Eskimos are wont to call themselves with a degree of proper pride.

The Eskimos as portrayed by Dr. Hutton are a lovable people, for the grace of God is manifest in them. His early chapters wisely tell of the natives in their more primitive state, as one finds them in their tents or their snowhuts at Killinek, the northernmost outpost of the Labrador mission. But, "at the other stations with their weather beaten wooden huts and their trim, white-painted mission houses, life gives a true picture of a native Christian community."

At the same time Dr. Hutton emphasizes the fact that they are the true Eskimos still and he repeatedly praises the wisdom of the generations of missionaries, who have all along been at pains to maintain the Eskimo national character and customs. The Gospel brought to Labrador by the first Moravian missionaries in the middle of the 18th century has made the Eskimo a better Eskimo. And to-day the coast of Labrador is no more inhabited by heathen savages, but by a simple, good-humored and kindly

Christian folk, who read the Bible in their own tongue and obey its precepts in their national as well as their individual life. They love the neat little church which is the center of each Christian village, and even when away at their hunting and fishing places they keep the Sabbath and gather together for worship.

All this and much more Dr. Hutton has brought out with a wealth of detail, which is delightful reading.

THE CHINESE REVOLUTION. By Arthur J. Brown. 8vo, 217 pp. \$1.00. Student Volunteer Movement, New York, 1912.

"If it be true that the proper study of Mankind is man, the study of China is the most proper study of the world to-day" says Dr. Arthur Judson Brown. "The Chinese Revolution," is a popular history of recent events, adapted both for general reading and for mission study circles. The greatness of the theme is set forth as follows: "An important element in the significance of the Revolution lies in the magnitude of the nation which it affects. Even a small country may influence the world, as the history of Greece, Palestine, and the Netherlands reminds us. Bulk does not always mean proportionate power, as Africa illustrates. But when huge size and potential equality are combined, and when the whole mighty mass begins to move and to come into direct contact with other and smaller or weaker peoples, and all other peoples are smaller or weaker than the Chinese, the possibilities of the situation are almost overwhelming."

Thrilling is the sketch of Yuan Shih Kai, and the account of Sun Yat Sen's rise from obscurity to second highest place in the new Republic. The marvellous development of the country in the last three years, is described in striking terms and bits of miscellaneous information are packed into the pages illustrating the density

of China's population, the author says the province of Shantung has 38,247,900 inhabitants, and its area is about that of Missouri. Of the wealth of natural resources, is revealed in one province of Shen-si which it is thought, could supply the entire world with anthracite coal for a thousand years. The work of missionaries has not only brought about moral reforms but has opened the way for products of western genius and manufacture. America's merchandise and food products are imported and pressure of foreign commerce has brought about economic transformations of stupendous proportions.

"No longer is the ambitious Asiatic content with the classics of Confucius," writes Dr. Brown, "he is studying the very things that Americans are studying. Ambitious young men of China will get a modern education, and they will get it either from a Christian or non-Christian. Mission schools were, for a long time, the only institutions in the entire country which gave their pupils a modern education. But now there are Government schools of all grades, and the intention is to provide one elementary school for every 400 families in the empire within five years and school accommodations for 45,000,000 children within ten years."

An index of the modernization of China is the fact noted that there is now a woman's daily paper in Peking, and that in the new Republic there is to be woman suffrage.

Dr. Brown has given us a clear and convincing presentation of the progress of New China and the importance of winning the land to Christ.

SOUTH AMERICAN PROBLEMS. By Robert E. Speer. 12mo, 265 pp. 75 cents. Student Volunteer Movement, New York, 1912.

The visit of Dr. Speer to South America and his outspoken addresses on the spiritual claims of the Southern Continent on the Christians of the North, made a stir in both Roman Catholic and in Protestant circles. This is the first volume the honored

author has written on the subject and he throws a flood of light on the conditions in Latin America—good and evil. Read the chapter on "Present Religious Conditions." Educational and religious problems are especially emphasized but the book can not fail to appeal to men who have interest in the continent or in the Kingdom of God.

Three chapters deal with the founding, extension and present status of the Roman Catholic Church in South America. Facts are given regarding social immorality, ignorance, the prohibition of the Bible to the people, and the character of the priesthood, which will make unpleasant reading for some—but all statements are backed by convincing testimony from within the established church.

With telling effect four direct questions are asked and answered in the concluding pages of the book, viz.:

Are Protestant missions in South America warranted?

Can such missions avoid Roman opposition? If not, should they be continued?

How may they secure adequate recognition and support?

SOUTH AMERICA TO-DAY. By George Clemenceau. Illustrated. 8vo, 434 pp. G. P. Putnam's Sons, New York, 1911.

Where Dr. Speer's book on South America is strong, this "study" by the former Prime Minister of France is exceptionally weak. We are forced to conclude that he was either ignorant of South America or that he feared to speak out. He writes in complimentary language of all that he sees, without criticism or insight. For any real information as to moral and spiritual conditions in South America the book is valueless. Its description of scenes and scenery are good.

THE LAND OF GOOD HOPE. By Rev. Herbert Moore, M.A. Map. Illustrated. 12mo, 172 pp. S. P. G., London, 1911.

Mr. Moore's Mission Study Circle book gives a remarkably readable, clear and concise description of South Africa and its missions. The photographic illustrations are also illumi-

nating and there is a good bibliography and index. After an account of the land and the people, the author tells of their religious observances and beliefs. He then records with remarkable fulness and accuracy the various kinds of missionary work done among the Europeans and natives. There is an Anglican flavor to the book especially where it deals with Ethiopianism and overlapping, but it is on the whole broad minded and judicious.

THE ADVANCE GUARD OF MISSIONS. By Clifford G. Howell. 12mo, 347 pp. \$1.50, postpaid. Pacific Press Publishing Co., Mountain View, Cal., 1912.

The most interesting way to study history is through biography. Men and women are the center of movements. Glimpses at various pioneer periods in home and foreign missions are given in these sketches of such men as Marcus Whitman, John Eliot, Hans Egede, Henry Martyn, Dr. Judson, Gordon Hall, Guido Verbeck and twenty others. The stories are well told but poorly published.

THE GIRL THAT GOES WRONG. By Reginald W. Kauffman. 12mo, 226 pp. \$1.25, net. Moffat, Yard & Co., New York, 1911.

This volume might almost be called "What a young girl ought to know" in fact but not by experience. By a series of biographical sketches the author shows the causes, forces and social conditions which lead to the degradation of young women in America. He handles a difficult and painful subject with delicacy and discretion; a frank and yet reticent realism which loses nothing of its power to convince and move because so much must be left unsaid. It is a book that every parent and teacher should read.

Mr. Kauffman obtained his material at first-hand, and the true stories of these ruined lives, need no coloring to make them impressive and tragic.

There was need this book should be written to open the eyes of men and women who are ignorant of the causes through which the legion of the lost is recruited. An evil which affects

the moral fiber of the social fabric can not be ignored from prudery or false delicacy. Every home in the land is more or less interested in solving one of the most pressing problems in life to-day.

The work of enslaving souls is carried on by powerful and cunning agents, who are plotting day and night the ruin of young womanhood and only the most aggressive warfare waged by the forces of Christianity can check the growth of this monstrous evil. The weakness of the book is that it offers no solution of the problem and no salvation for the ruined souls. When men and women are truly united to Jesus Christ there will be no such social problem.

THE RUSSIAN PEOPLE. By Maurice Baring. Maps. 8vo, 366 pp. \$3.50, net. George H. Doran Co., New York, 1912.

Russia is still in the dark ages. Her government is, if possible, worse than that of Turkey. She is working for material advancement and political power but not with moral, intellectual and spiritual welfare of the people. Mr. Maurice Baring, gives us a key to the situation in Russia. He describes the country, climate, people and history in an illuminating way and shows how the present conditions have resulted.

In the concluding chapter on "Religion in Russia," Mr. Baring notes the following facts:

(1) Outward religious observances are very noticeable in Russia.

(2) The Russians are deeply religious by nature.

(3) Religion in Russia is a part of patriotism. A man who is not Orthodox is considered not loyal.

(4) The educated classes are frankly atheistic.

(5) The Russian is realistic in religion and conservative in the retention of tradition, custom and ritual.

The author, who was formerly in the British Diplomatic Service, and is accepted as an authority on Russia, has no hope or expectation that church and state will ever be separated in Russia, or that they will ever be given

true religious liberty. We believe that the hope of Russia is the religious awakening among the student class.

THE MISSIONS OF OUR NATION. By James F. Love, D.D. 12mo, 240 pp. \$1.00, *net.* Revell, 1912.

Home Mission books are less popular than foreign missionary books because there is less of novelty in them. Here is one which, while not novel, is a strong missionary appeal for America for the sake of the world. This is the right view of home missions.

INDIA AND DAILY LIFE IN BENGAL. By Z. F. Griffin. Illustrated. 12mo, 214 pp. \$1.00, *net.* American Baptist P. S., Philadelphia, 1912.

This third edition of missionary life and work in one of India's provinces answers many questions in a clear and satisfactory way. The chapter on British Rule in India shows the many benefits which that rule has conferred in the administration of justice, the maintenance of peace, the development of education, and the improvement of social and sanitary conditions. Only a brief portion of the volume deals directly with Christian missions, but the two chapters on the subject show their history and methods.

NEW BOOKS

A HALF CENTURY AMONG THE SIAMESE AND THE LAO. An Autobiography by Daniel McGilvary, D.D. With an Appreciation by Arthur J. Brown, D.D. Illustrated, 8vo, 435 pp. \$2.00, *net.* Fleming H. Revell Co., New York, 1912.

THE SAINTS OF FORMOSA. Life and Worship in a Chinese Church. By Campbell N. Moody. Illustrated. 12mo, 251 pp. 3s. 6d., *net.* Oliphant, Anderson & Ferrier, Edinburgh, 1912.

CHINA'S NEW DAY. A Study of Events That Have Led to Its Coming. By Isaac Taylor Headland, D.D. Illustrated, 12mo, 263 pp. 50 cents. Central Committee on the United States Study of Missions, West Medford, Mass., 1912.

MEN AND MANNERS OF MODERN CHINA. By the Rev. J. Macgowan. Illustrated, 8vo, 12s. 6d., *net.* T. Fisher Unwin, London, 1912.

CHINA'S REVOLUTION, 1911-1912. A Historical and Political Record of the Civil War. By Edwin J. Dingle. Illustrated, 8vo. 15s., *net.* T. Fisher Unwin, London, 1912.

IN FORBIDDEN CHINA. An Account of the D'Ollone Mission, 1906-1909. By Viscount D'Ollone. Translated by Bernard Miall. Illustrated, 8vo. 15s., *net.* T. Fisher Unwin, London, 1912.

THE GOOLY FELLOWSHIP. By Rachel C. Schaffler. \$1.25. The Macmillan Co., New York, 1912.

THE LIFE OR LEGEND OF GAUDAMA. The Buddha of the Burmese. With Annotations. The Ways to Neibban, and Notice on the Phongyies or Burmese Monks. By the Right Rev. P. Bigandet. 2 vols., 8vo, 267-326 pp. \$7.00, *net.* E. P. Dutton & Co., New York, 1912.

THE ADVENTURE OF LIFE. By Wilfred T. Grenfell. 12mo, 155 pp. \$1.10, *net.* Houghton, Mifflin Co., Boston, 1912.

THE NYASA MISSION. By Bishop J. Taylor Hamilton, D.D. Illustrated. Moravian Missions, Bethlehem, Pa., 1912.

PERSIA TO-DAY. By W. Morgan Shuster. Illustrated. 8vo. 12s. 6d., *net.* T. Fisher Unwin, London, 1912.

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

CHILDREN OF BORNEO. By Edwin H. Gomes, M.A. Illustrated. 12mo, 93 pp. 1s. 6d., *net.* Oliphant, Anderson & Ferrier, Edinburgh and London, 1912.

FIVE MISSIONARY MINUTES. Brief Missionary Material for Platform Use in the Sunday-school for Fifty-two Sundays in the Year. By George H. Trull. 16mo, 122 pp. 50 cents. Presbyterian Board of Foreign Missions, New York, 1912.

THE GREAT DOCTRINES OF THE BIBLE. By Rev. William Evans, D.D. 8vo, 275 pp. \$1.50, *net.*, postage, 15 cents. Bible Institute Colportage Association, Chicago, 1912.

AN ANALYSIS OF CHRISTIAN SCIENCE BASED ON ITS OWN STATEMENTS. By I. M. Haldeman, D.D. Pamphlet, 37 pp. 10 cents. Charles C. Cook, New York, 1912.

THE MESSIAH OF THE TARGUMS, TALMUDS AND RABBINICAL WRITERS. By Joseph M. Tydings, M.D. Pamphlet. Joseph M. Tydings, M.D., Louisville, Ky., 1912.

RELIGION AND SLAVERY. A Vindication of the Southern Churches. By J. H. McNeilly, D.D. 88 pp. 35c., paper. Smith & Lamar, Nashville, 1912.

THE MAKING OF NORTHERN NIGERIA. By Capt. C. W. J. Orr. 8s. 6d., *net.* Macmillan & Co., London, 1911.

KHONT-HON-NOFER: THE LANDS OF ETHIOPIA. By H. K. Kumm, Ph.D. Illustrated, 6s., *net.* Marshall Bros. & Ltd., London, 1911.

MISSIONS AND ROMAN CATHOLIC EUROPE

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

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

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

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

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

ROMAN CATHOLIC MISSIONS TO THE NON-CHRISTIAN WORLD

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

contrast to 25,000 missionaries from Protestant societies.

The Roman Catholic missions in various countries are as follows:

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



SIGHTS AND SCENES IN GREAT BRITAIN AND EUROPE

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

The Missionary Review



of the World



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Old Series

AUGUST, 1912

VOL. XXXV. No. 8.
New Series

Signs of the Times

LIGHT AND SHADOW IN TURKEY

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

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

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

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

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

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

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

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

CHRISTIAN GOVERNMENTS AND ISLAM

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

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

THE DISTURBANCES AT FEZ

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

* MISSIONARY REVIEW, June, 1912, page 402.

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

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

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

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

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

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

With thanks to God, we believe

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

OBSERVATIONS IN EGYPT

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

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

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

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

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

INTEREST IN MISSIONS IN GERMAN UNIVERSITIES

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

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

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

MISSION STUDY IN GERMANY

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

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

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

ENCOURAGING PROGRESS IN SIAM

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

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

ANTI-CLERICAL REVOLT IN BELGIUM

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

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

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

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

THE GOSPEL IN GREECE

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

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

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

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

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

THE MIRACLE OF THE NEZ PERÇES

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

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



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

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

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

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

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

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

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

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

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

The First White Visitors

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

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

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

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

The Four in St. Louis

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

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

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

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

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

A Wedding Journey

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



HE-OH'KS-TE-KIN

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

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

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



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

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

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

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

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

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

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

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

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

The First Church and Printing Press

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

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

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

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

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

Saved From Massacre

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

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

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

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

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

The Great Revival

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

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

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

REV. HENRY HARMON SPALDING

BORN AT BATH, N. Y.

Nov. 26, 1803

COMMENCED THE NEZ PERÇES MISSION
in 1836

DIED AMONG HIS PEOPLE AT

LAPWAI, I. T.

August 3, 1874

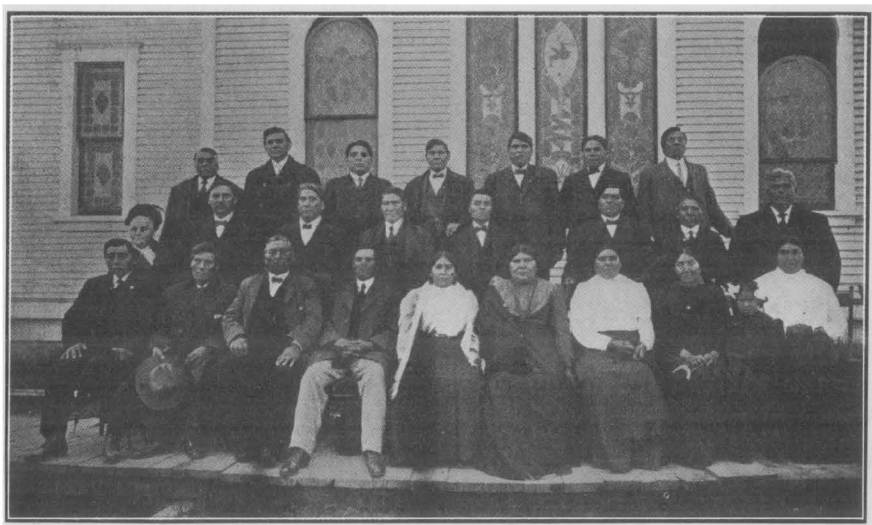
Aged 70 years, 8 months and 7 days

BLEST WITH MANY SOULS AS SEALS TO
HIS MEMORY

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

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

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



NEZ PERCE INDIAN MEMBERS OF THE PRESBYTERIAN CHURCH

Two Scotch Sisters

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

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

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

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

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

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

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

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

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

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

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

Visiting an Indian Church

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

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

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

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

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

The July Camp-meeting

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

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

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

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

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

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

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

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

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

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

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

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

The Story of Mu-tu

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

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

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

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

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

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

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

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

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

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

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

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

The Shoshone Romance

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

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

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

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

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

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

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

A Great Sacrifice

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

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

THE FRENCH COLONY OF TONKIN

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



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

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

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

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

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

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

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

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

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

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



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

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

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

that this was work for men only.

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



MEN FROM HAIPHONG

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

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

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

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

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

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

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

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

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

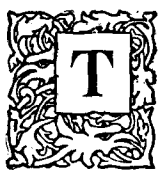


WOMEN AND HATS FROM TONKIN

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

HOW TO PRAY "THY KINGDOM COME" *

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



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

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

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

Pray as Seers

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

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

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

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

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

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

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

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

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

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

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

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

Pray as Laborers

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

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

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

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

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

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

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

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

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

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

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

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

This same thing was true of the master crusader ;

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

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

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

"Do you not feel sometimes very much imprisoned?"

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

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

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

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

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

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

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

"Thy Kingdom Come."

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

Pray as Watchmen

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

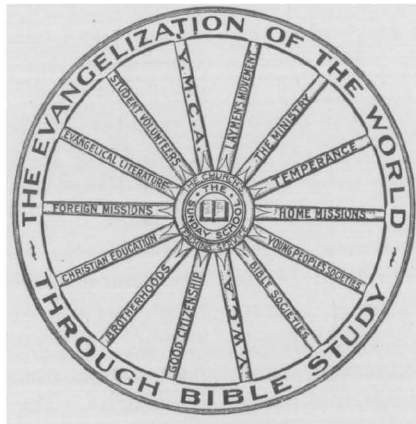
I think sometimes we say too much about the night, and too little about the morning. We say something about the fastnesses of darkness, but we say too little about the glowing splendors of the coming day. I wish we could have a society, whose work it should be to watch for the signs of dawn and record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

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

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

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

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



THE BIBLE AND WORLD-WIDE MISSIONS*

*Diagram prepared by the International Sunday-school Association.

DIVINE-HUMAN COOPERATION IN THE WORLD'S REDEMPTION

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Spanish colonies in the New World.

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

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

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

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

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

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

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

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

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

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

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

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



THE PROGRESS OF CHRISTIANITY IN KOREA

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MISSIONARY COMMISSARIAT

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CITY MISSIONS AND THEOLOGICAL STUDENTS

AN EXPERIMENT IN MINISTERIAL TRAINING

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

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



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

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

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

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

McCormick Theological Seminary,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

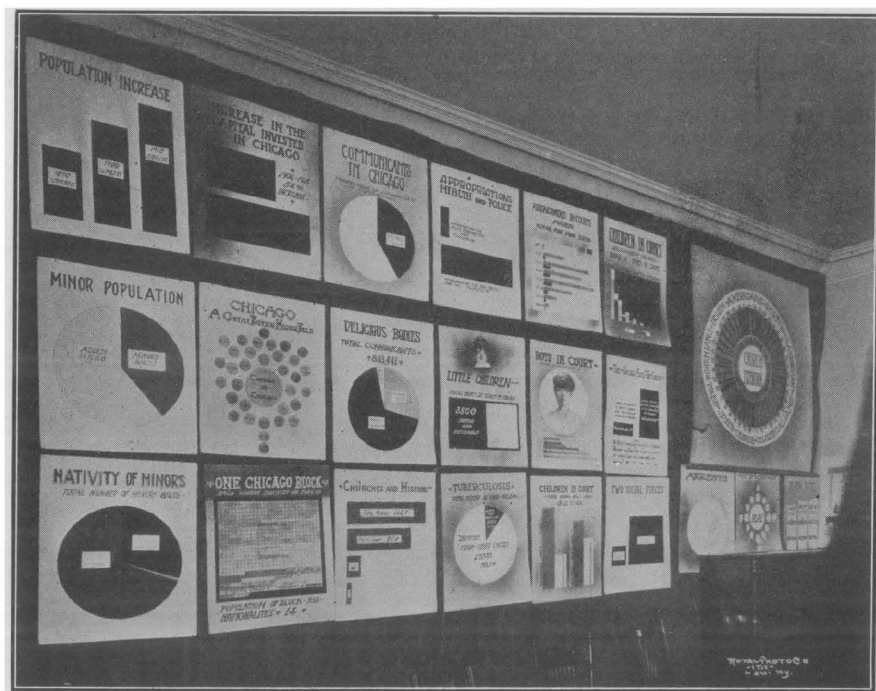
Such activities have produced a marked effect in the life of the Seminary. Preaching exercises have been vitalized. Prayer-meetings have been provided, topics to talk about and pray over. The temptation is not so strong to regard the ministry as a profession.

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

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

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

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



SOME RESULTS OF STUDENT INVESTIGATION IN CHICAGO

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

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

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

socialization and evangelization going hand in hand.

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

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



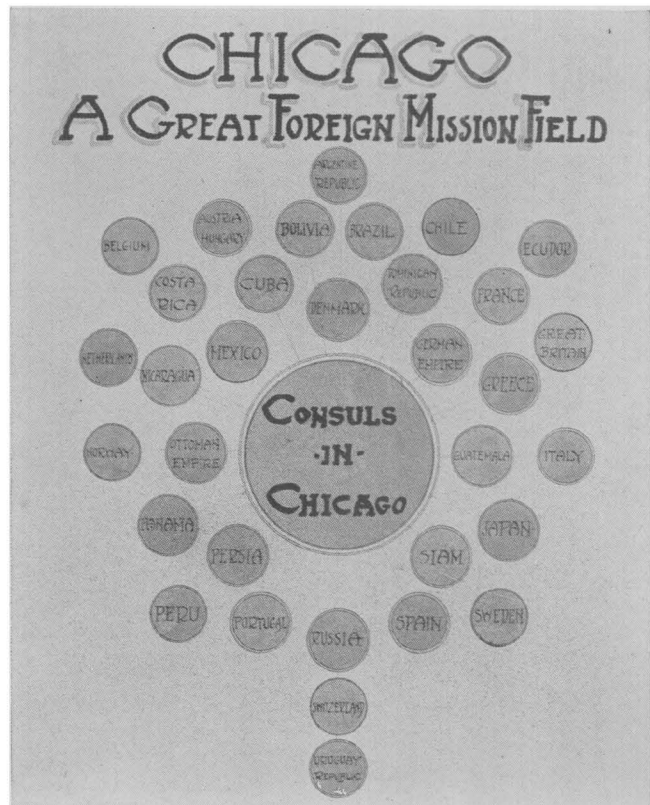
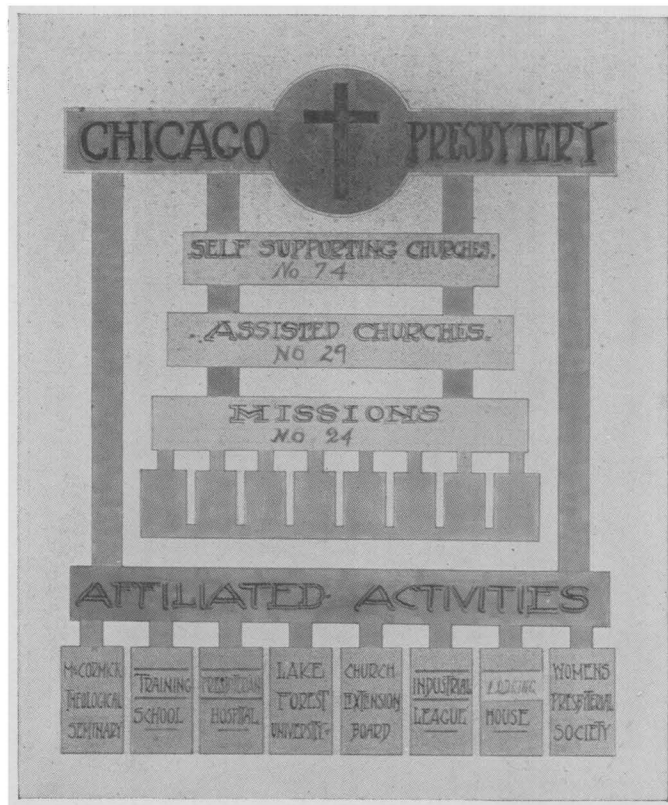
A BOHEMIAN CLASS CONDUCTED BY A MCCORMICK THEOLOGICAL SEMINARY STUDENT

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

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

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

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



CHARTS PREPARED BY STUDENTS OF THE MCCORMICK SEMINARY, CHICAGO

Used by courtesy of *The Continent*.

III THE SOCIAL EVIL AND THE CHURCH IV

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

\$4,000,000⁰⁰

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

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

TWO SOCIAL FORCES

CHURCHES & MISSIONS
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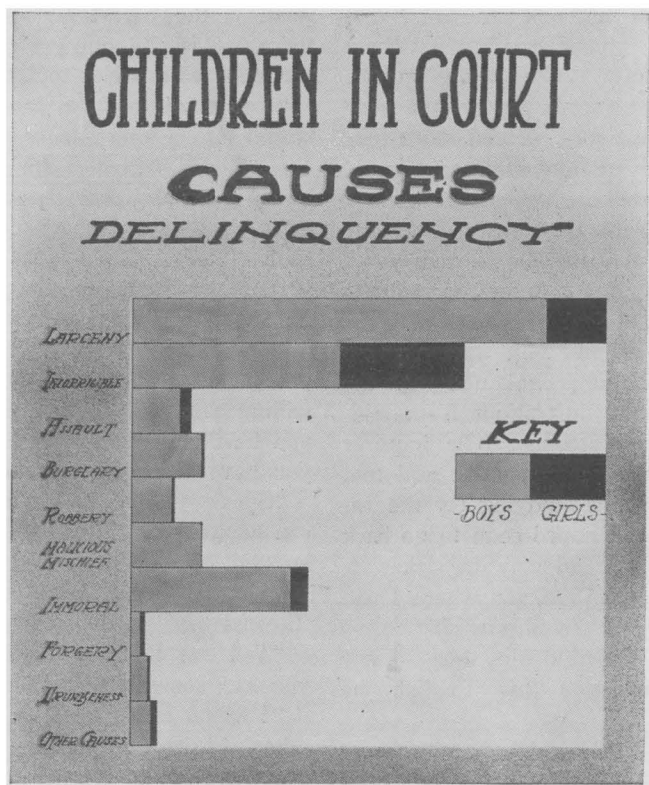
SALOONS
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CHARTS SHOWING THE SOCIAL AND RELIGIOUS CONDITIONS IN CHICAGO

Used by courtesy of The Continent.

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

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



A BRAHMAN INQUIRER

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VOICES FROM THE MISSION FIELDS*

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



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

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

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

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

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

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

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

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

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

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

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

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

5. One loves to see the purest pa-

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

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

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

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

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

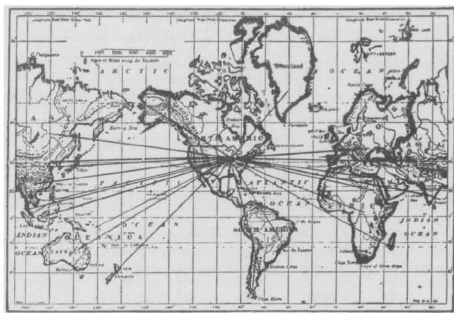
can not if we let the tide fail. Urgency, because of the corrupt influences of our so-called civilization which are eating like a gangrene into the less-organized races of the world, and even touching with their deadly power some of the strongest ones. We simply must undo with a Christian hand what we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

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

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

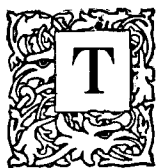
Let us forget our statistics, forget our strategy, and become occupied with the discovery of the hiding of our power and the releasing of that power within us and through us.

OUR GREAT COMMISSION.



THE RELIGIOUS NEEDS OF SPAIN*

BY ADOLFO ARAUJO



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

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

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

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

"The King and the Inquisition! Hush!"

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

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

"If one calls religion beating one's

*From the *Record of Christian Work*.

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

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

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

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

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

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

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

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

"If our ideals were negative we

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

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

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

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

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

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

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

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

A PICTURE OF KOREAN CHRISTIANITY*

BY F. H. L. PATON



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

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

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

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

lying principles that explained them.

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

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

*From *Australasian Men and Missions*.

EDITORIALS

MISSIONARY STRATEGY.

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

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

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

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

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

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

PAUL'S MISSIONARY PRINCIPLES—I

Go to the Unevangelized

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

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

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

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

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

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

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

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

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

HOW DO MEN JUDGE CHRISTIANITY?

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

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

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

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

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

MISSIONARIES NEEDED FOR JAPAN

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

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

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

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

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

the people of the empire, etc., etc."

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

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

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

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

THE BOERS AND MISSIONS

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

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

NINE POINTS FOR A MISSIONARY SERMON

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

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

WORLD-WIDE MISSIONARY NEWS

EUROPE

British Missionary Income

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

Centenary of Livingstone's Birth

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

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

A Livingstone Scholarship in Prospect

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

Schools for Christian Workers in Scotland

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

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

Islam Officially Recognized in Austria

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

A New Italian Bible Society

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

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

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

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

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

MOSLEM LANDS

Union of Syria's Missionary Educators

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

The Future of the Tabeetha Mission in Jaffa

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

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

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

Amid Savage Warfare in Persia

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

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

Missionary Work in Bagdad

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

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

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

INDIA

Work Among English-speaking Peoples

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

A Burmese Testimony

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

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

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

A Buddhist Lama Near the Kingdom

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

SIAM

Missionaries Hindered in Siam

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

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

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

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

CHINA

Some Results of the Revolution in China

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

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

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

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

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

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

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

But amid distress and suffering

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

Another Christian Governor in China

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

Christian Education and Chinese Leaders

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

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

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

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

China and Opium Again

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

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

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

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

The Proposed University for China

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

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

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

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

JAPAN—KOREA

Christian Growth in Japan

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

A Japanese Methodist Bishop

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

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

Converted in Prison by the Study of the Bible

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

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

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

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

A Young Japanese Giving to the Lord

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

Suicide Sanctioned by Law

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

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

Japanese Residents in Korea

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

The Y. M. C. A. in Seoul

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

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

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

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

First Conference of Missionaries in Formosa

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

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

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

AFRICA—NORTH

Dr. Zwemer to Go to Egypt

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

AFRICA—WEST

The German Baptists' Work in Kamerun

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

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

Selling Wives as Slaves

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

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

Missionary Literature on the Kongo

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

A Marvel Upon the Kongo

THERE is a Christian (Disciple) church upon the Kongo in which every member pays tithes upon his entire income, and in addition every tenth member gives his entire time to the proclamation of the Gospel, the other nine providing for his support. The first convert was baptized after three years, a man so lame as to be

able to move neither hands nor feet. At the end of another year 31 savages from 7 warring villages were added. The membership has since increased to more than 2,000. At the first communion service one of the natives arose and proposed that it be made the rule of the church that every member tithe his income, and the proposition was heartily and unanimously adopted. Then the same man proposed that in addition one out of every ten of their number give his entire time to proclamation of the Glad Tidings.

AFRICA—EAST

The Last of the Arab Slaves

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

A Notable Union Service

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

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

A Hopeful Outlook

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

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

The Present Uganda Church

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

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

The Latest Discovery

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

AFRICA—SOUTH

A Notable Conference in South Africa

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

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

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

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

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

The Latest From Madagascar

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

NORTH AMERICA

Protestant Episcopal Missionary Bishops

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

A Ship's Missionary Library

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

- "The Foreign Missionary," by Dr. A. J. Brown. Barton.
 - "The Missionary and His Critics," by Dr. J. L. Bryan.
 - "The Fruits of the Tree," by Hon. Wm. J. Bryan.
 - "The Vanguard," by James S. Calf.
 - "Joseph Hardy Neesima," by Rev. A. S. Hardy.
 - "Mission Problems and Mission Methods in South China," by Dr. J. Campbell Gibson.
 - "James Chalmers," edited by Richard Lovett.
 - "The Personal Life of David Livingstone," by W. Garden Blaikie.
 - "The Life of John Kenneth Mackenzie," by Mrs. Mary I. Bryson.
 - "John G. Paton," edited by his Brother.
 - "Pandita Ramabai: The Story of Her Life," by Helen S. Dyer.
 - "India's Problem, Krishna or Christ," by Dr. J. P. Jones.
 - "Twenty Years in Persia," by Dr. J. G. Wishard.
- These books were made up into 16 sets of 12 volumes each, and distributed as follows: 3 sets of 12 volumes to the Canadian Pacific S. S. Line, 1 set of 12 volumes to the Great Northern S. S. Company, 6 sets of 12 volumes to the Pacific Mail S. S. Company, 6 sets of 12 volumes to Nippon Yusen Kasha.
- Twenty sets of 3 titles each were forwarded to the P. & O. S. S. Company, and 13 sets of 6 titles each were forwarded to the Anchor Line, who willingly paid transportation from New York to Glasgow on these sets.

Serious Hindrances to Church Union

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

Evangelistic Campaign for Chinese

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

Aiming at a Million Dollars

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

vass, and all of these congregations were without pastors.

Home Mission Week

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

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

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

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

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

Wednesday, "The Immigrants."

Thursday, "The Rural Regions and the Cities."

Friday, "American Social Problems."

Saturday, "Prayer and Fellowship."

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

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

"Negroes and Indians."

"Spanish Americans."

"The Frontier."

"Immigrants."

"Country Life."

"City Problems."

"Women and Children in Industry."

"The Saloon and Temperance Reform."

"Social Conditions and Movements."

"The Church as a Religious Force."

"The Church as a Social Agency."

"The Churches in a Unified Program of Advance."

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

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

A Notable Campaign in Prospect

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

Dr. Scott's Golden Wedding

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

Mr. Mott's World Tour

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

Memorial Service for Dr. Gracey

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

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

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

OBITUARY NOTES

David Marshall Lang, of London

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

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

Pastor Ludwig Diestelkamp, of Germany

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

James E. Matheson, of London

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

BOOKS ON MISSIONS AND MISSION LANDS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

as having a wide influence in Turkey and Bulgaria.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dr. James S. Dennis has given us

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

RECENT PAMPHLETS, ETC.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BOOKS

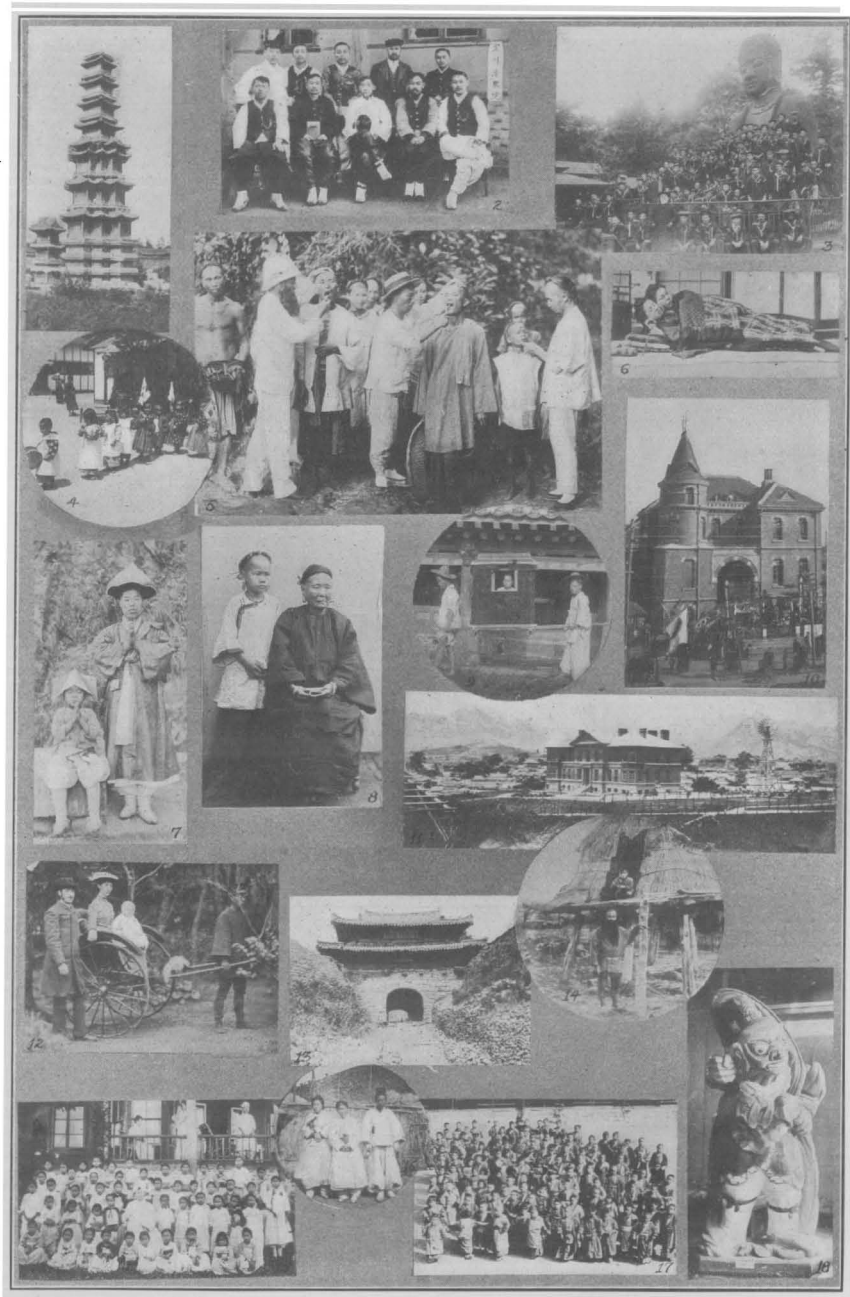
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MISSIONARY SCENES IN JAPAN, KOREA AND FORMOSA

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.

The Missionary Review



of the World



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Old Series

SEPTEMBER, 1912

VOL. XXV. No. 9.
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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.

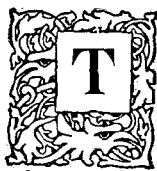
CONFERENCE OF MISSIONARY SOCIETIES OF GREAT BRITAIN AND IRELAND

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

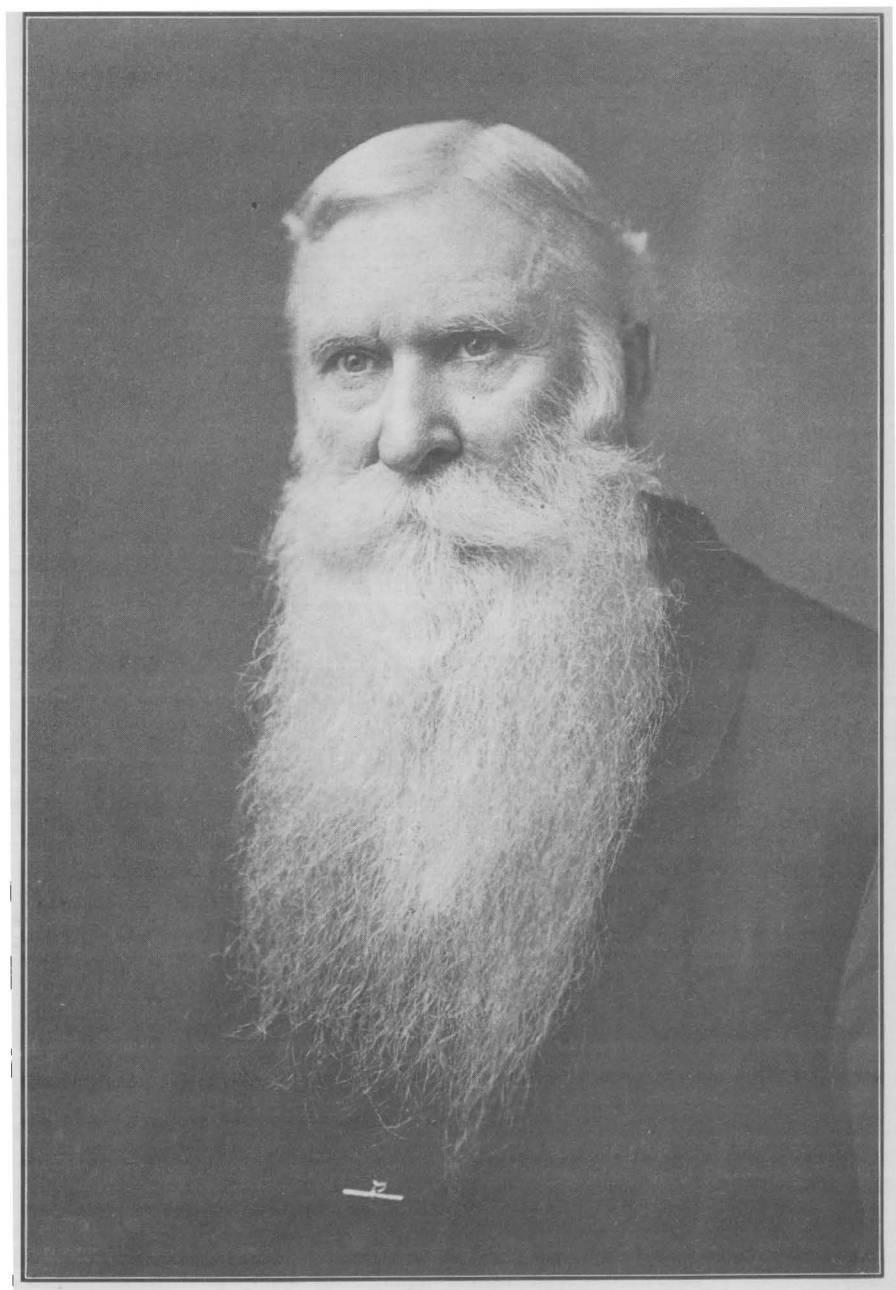
happy and useful life in the homeland to go off to China"! And yet the Christ's command to go and make disciples was 1,800 years old and Georgia was Christian! On the other hand, the China of 1868 was proud, unsocial and hermit. She acknowledged none of her children abroad. Once away,



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



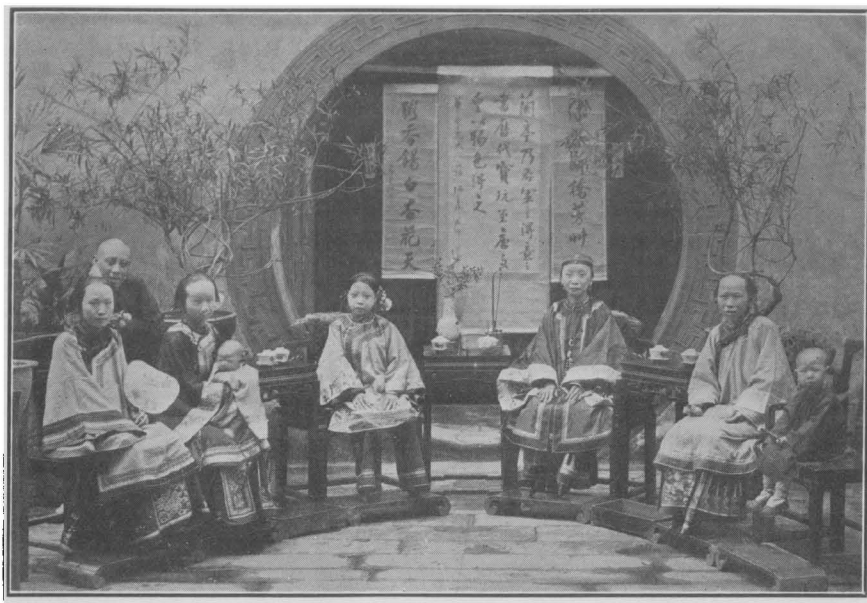
THE "PUSH-MAN CAR" IN CHINA—A MISSIONARY SUBSTITUTE FOR THE "PULLMAN"

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

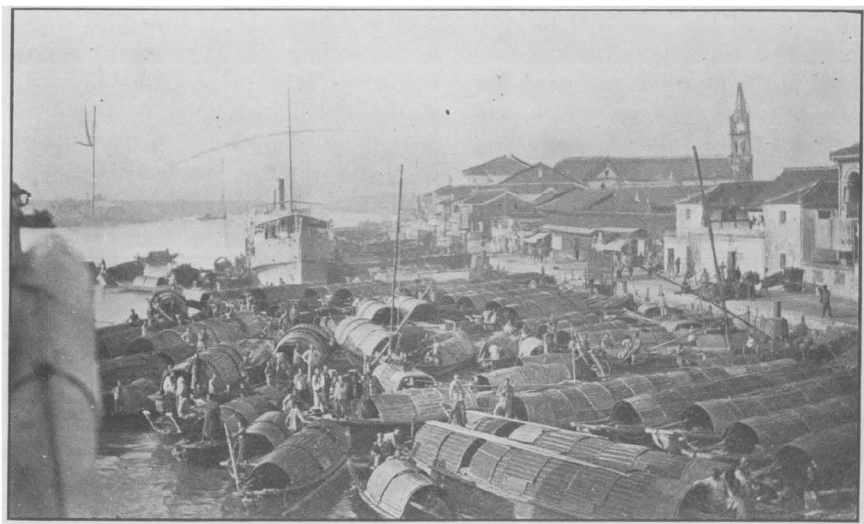
the newly founded or, rather revived, magazines, *The Review of the Times* and *The Missionary Review*, and with these went the preparation of books in every line of stimulus and information—in a word, the creation both of the literature of knowledge and the literature of power. The principal idea in 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

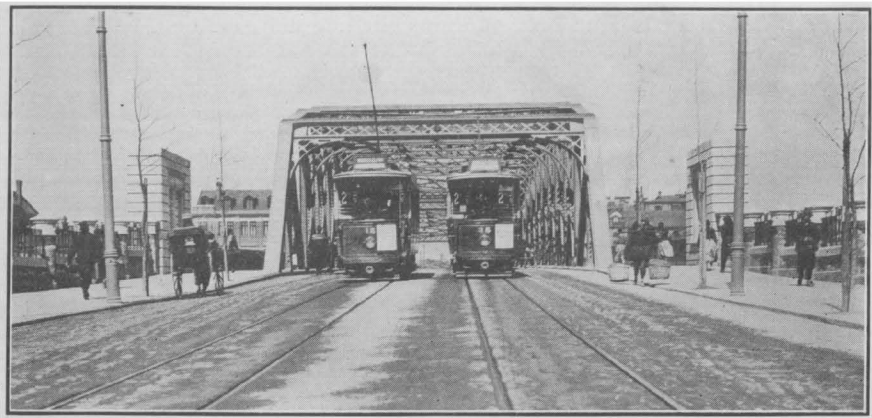
due shifting and selection, he became one of the best speakers as well as writers of the tongue both of the people and of the sages. It would require an article even to tell of his books, but that entitled "China and her Neighbors" perhaps had most to do with rousing official China, while his "Woman 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 reinforcements, 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 out-distanced 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.

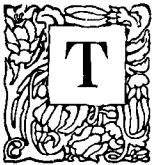
Let those at home appreciate the

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 hymnbook. 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

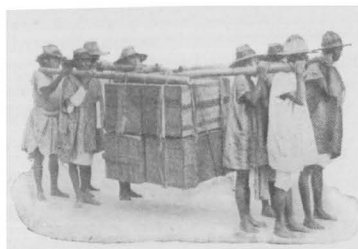
their effort the gain will be considerable.

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 imprest 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-

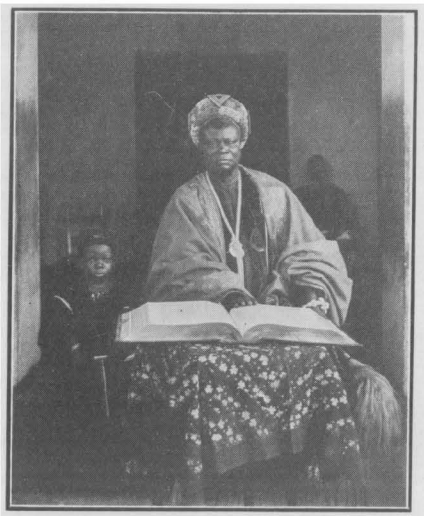
* Mr. and Mrs. Harris recently visited West Central Africa under the auspices of the Anti-Slavery Society, of England, to study labor and social conditions. At the same time they examined Christian missionary enterprise and here set forth the results of this investigation. The course of their inquiries 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

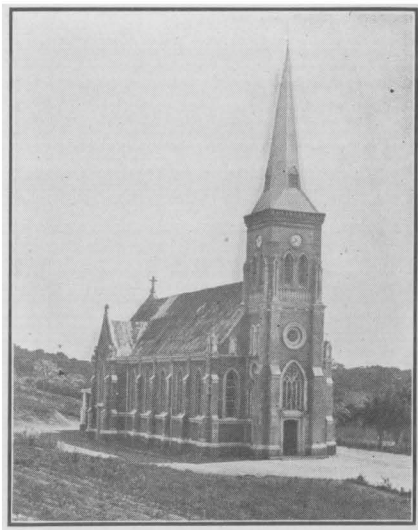


THE ALAKE OF ABEOKUTA, WITH HIS SON AND THE BIBLE PRESENTED BY KING EDWARD IN 1904

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

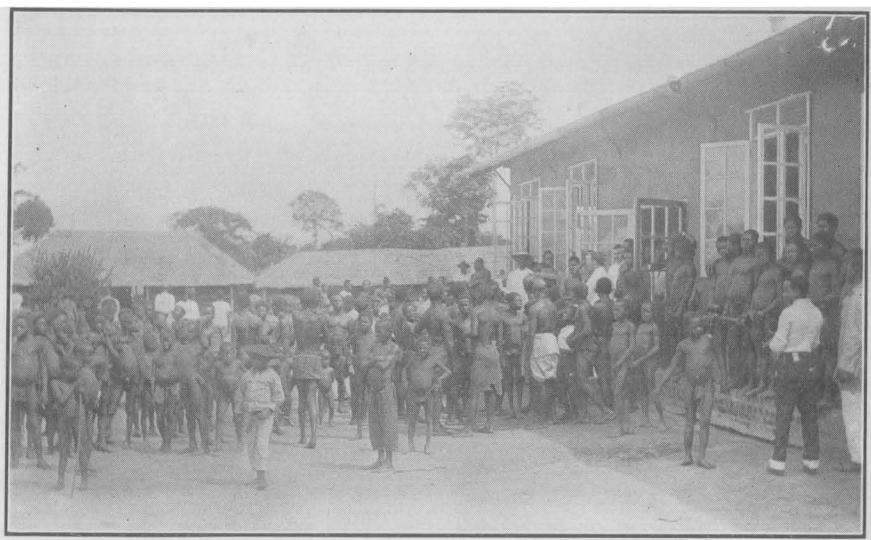
Leopold's undoing, for thence came to the ears of Europe that unbroken stream of reliable information upon the doings of the Royal rubber merchant which unmasked him and forever made his name a byword among the nations. On the spot, this blunder gave the natives their only gleam of hope, and everywhere 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

....

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 grievous 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.

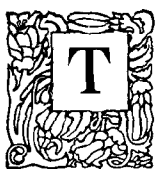
A grave danger of secession confronts Christian missionary propaganda in almost every colony in West Africa, due to polygamy. With the growth of knowledge and material prosperity, the natives are showing an increasing tendency to manage their own affairs in church matters, and particularly in regard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

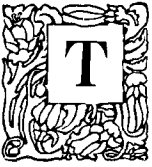
ficials to the world-wide influence and civic importance of missions.

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 today 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 re-inforcements 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 discusst 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 deprestd 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 lifeboat, "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.

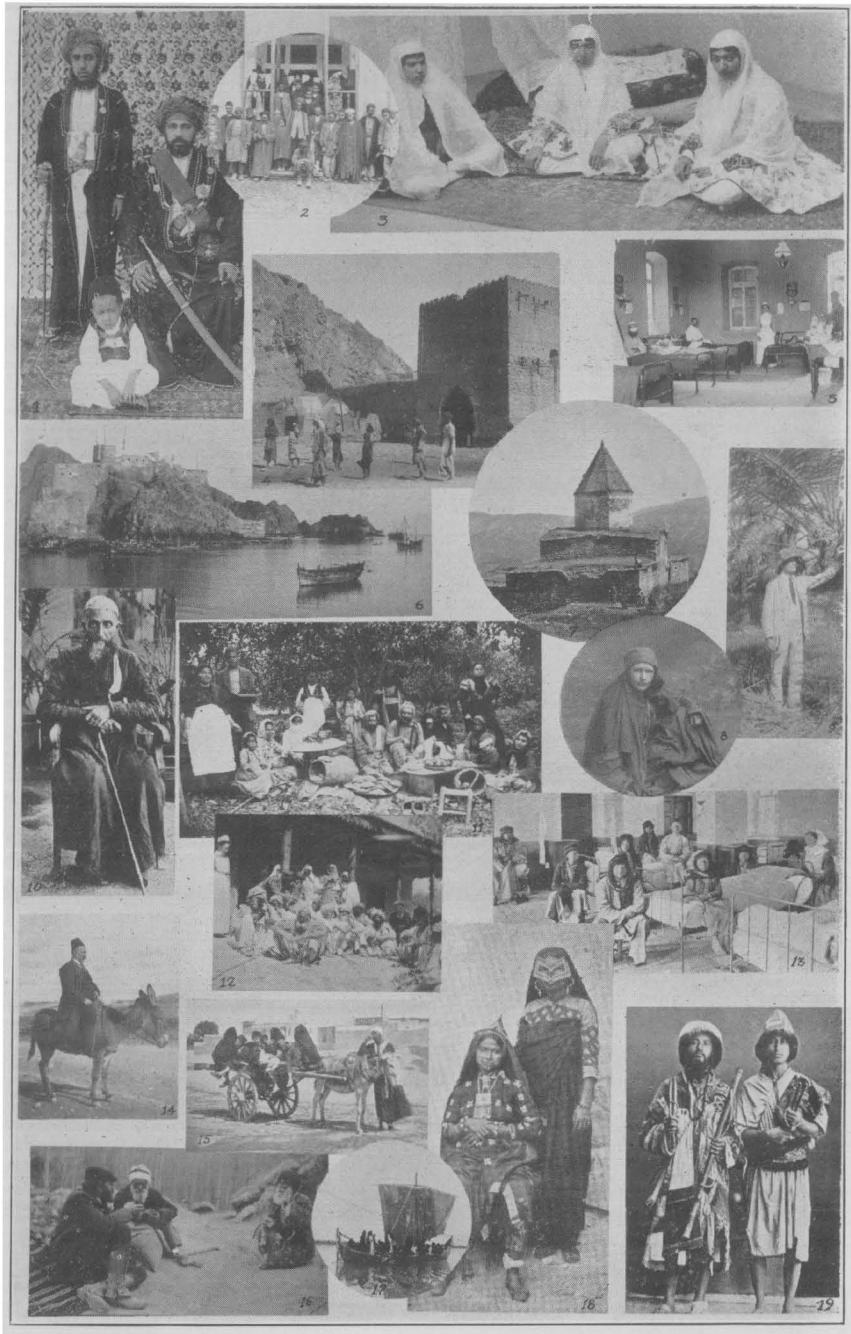
NEW BOOKS

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.



VARIED SCENES FROM MOHAMMEDAN LANDS.

1. The Sultan of Muscat, Arabia.
2. Group of Patients Coming to the Dispensary, Persia.
3. Persian Women in House Dress.
4. The Gateway of an Arab Town.
5. Men's Ward in Safed Hospital, Palestine.
6. A Harbor in Eastern Arabia.
7. An Old Armenian Church.
8. A Bedouin Woman's Costume.
9. Dr. Zwemer in a Date Garden.
10. A Dervish from Bokhara.
11. Dr. Mary Eddy's Patients, Syria.
12. Moslem Patients at the Bannu Hospital.
13. A Lepers' Dormitory in the Jerusalem Hospital.
14. An Armenian Protestant Professor, Antioch.
15. Moslem Women Taking a Drive in Egypt.
16. Visiting the Kurds at Home.
17. A Boat on the Euphrates.
18. Native Women of Oman, Arabia.
19. Indian Pilgrims at Mecca.

The Missionary Review



of the World



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Old Series

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VOL. XXV. No. 10.
New Series

Signs of the Times

PRAYER FOR THE MOSLEM WORLD

A CALL to Prayer for the Moslem world has been issued for Wednesday, October 16th, the centenary of the death of Henry Martyn, at Tocat. The call bears the signatures of Lord Kinnaird and Mr. H. M. Gooch; also of Dr. S. M. Zwemer and Dr. R. S. McClenahan, on behalf of the Lucknow Missionary Conference Continuation Committee.

"The urgency of the present situation is in itself a call to this Day of Prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem world as Henry Martyn knew it with its condition to-day! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan world, intellectual, political, and spiritual, adds to the urgency of this call. The Moslem problem now appeals to the heart of the Church as it never did before. On the one hand, the peril of Moslem aggression in Africa and in Malaysia calls for intercession; while on the other the large growth in the circulation of the

Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in His providence is allowing us to witness signs which indicate a coming crisis and victory. 'Father, the hour has come, glorify Thy Son.'

"As regards the method of observing this Day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God *individually*. The following topics for prayer are suggested:

- "(1) For Moslem governments and for Christian rulers in Moslem lands.
- (2) For the wider circulation of the Word of God and Christian literature among Moslems.
- (3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world.
- (4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts.
- (5) For the arrest of Mohammedan

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.—EDITORS.

progress in Africa; the success of missions on the border-marches of Islam; and that all Christian societies in these regions may realize the need of working also for Moslems."

PAN-ISLAM IN RUSSIA

COUNT VON PFEIL, a German authority on Russia, has a very striking article on the Pan-Islam movement in Russia in the *Taegliche Rundschau*, from which we take the following facts. The progress of Islam in Russia became apparent when the corner-stone of the first mosque in St. Petersburg was laid a little more than two years ago (see MISSIONARY REVIEW, June, 1910, page 472), in the presence of the highest Russian dignitaries, the Emir of Bokhara, and the Mufti Chadsti Mohammedial Sultanow of Orenburg, the wise head of all Mohammedan priests in the Russian Empire. Since the outbreak of the war between Italy and Turkey, a great Pan-Islamic agitation has ensued throughout Russia, caused, no doubt, by the friendly attitude of the Czar and his counselors toward Italy. Mohammedan agents are traveling in the districts on both sides of the Wolga, proclaiming to the Mohammedan Tartars that Russia is the greatest enemy of Islam and is bent upon the humiliation of Turkey. Other emissaries of Islam are traveling through the Crimea, the Caucasus, the Kirghiz Steppes, and Turkestan, and their inflammatory speeches cause much money to pour into the coffers of the Sultan for the continuation of the war with Italy. In Bokhara, which is the very center of the Pan-Islamic movement, Russia's power has been almost broken. It no longer

dares interfere in the administration of the internal affairs of the country, of which it is at least nominally suzerain; slavery which is forbidden by Russian law, is now being carried on openly, and all the revolting crimes and evils which accompany it are openly permitted, yea, encouraged by the cruel and voluptuous Emir. In Khiva, another vassal state of Russia, the youthful Emir is following the example of his dead father in his enmity against Russia, and has become the leader of the Pan-Islamic movement. Thus Pan-Islam in Russia is aggressive and threatening.

MOHAMMEDANS OF BORNEO

IN Kwala Kapuas, a station of the Rhenish Missionary Society upon Borneo, a former Mohammedan teacher, Sahabu, was converted and baptized in 1911. His conversion caused general excitement, and his wife was so bitterly opposed to his public baptism that she at first threatened to leave him. After his baptism she made three conditions for her remaining with him, *viz.*, that he should never attend church, that he should never eat pork (which is offensive to Mohammedans), and that he should give security to the amount of 2,000 florins for the keeping of these conditions by him. Sahabu answered her that he would attend church as often as possible, that he would not make any promise concerning the eating of pork, and that he would not give any security, because all his possessions belonged to his wife also. Then his wife left him and went to her Mohammedan friends in Mahabaran, a city of about 16,000 inhabitants. After a few weeks she wrote that she was ready

to return to her husband if he wanted her. She came and not only asked her husband's forgiveness for leaving him, but requested that they be married after the Christian manner. This was publicly done, and husband and wife lived happily together. Within a short time the woman, once so bitterly opposed to Christianity, commenced to attend church occasionally. Soon she began to show signs of deep conviction of sin. Christ had conquered.

About the same time messengers arrived from Mahabaran and invited Missionary Wiegand, in the name of the woman's Mohammedan friends, to visit the city and converse with its most prominent people. They had watched the marvelous change in Sahabu's wife and desired to know something of the religion which had wrought the change. Rev. Wiegand went to Mahabaran and spoke to the most influential people of the city for three hours concerning Christ and salvation by faith in His blood. They listened quietly and attentively, and when he left, an old Hadji (a man who has made a pilgrimage to Mecca) said to him, "Tuan, return soon and do not fail to fasten your boat to my landing stage. I am glad to let all people know that you are visiting me."

Only they who know the prejudice and the bitter opposition of Mohammedans to the Gospel and to the missionaries, can understand the significance of the invitation which came to Missionary Wiegand from the Mohammedan city, and of the invitation from the old Hadji to be his welcome guest. The Lord has opened the doors wide. We believe that an awakening among the Mohammedans

of Mahabaran upon Borneo is at hand.

CONDITIONS IN KOREA

RECENT letters from missionaries in Korea do not leave any doubt that hundreds of Koreans are already emigrating to Manchuria, and that conditions of life are becoming more and more intolerable. The Koreans, generally speaking, are poor and ignorant, and the Japanese are skilled and thrifty and unscrupulous. Thus, the former have little chance with the latter in the battle for existence.

To some observers it seems as if the plan of the Japanese invaders is the extermination of the Koreans. There is no evidence of a desire for amalgamation, or even for friendship of the races. The Korean is regarded as scum to be cleared away at once. Striking instances of such efforts at "clearing away" the Koreans are reported. For instance, the government quite recently "condemned" a large portion of land for "naval exigencies," *i. e.*, to make a naval station. Such action is justifiable in any country, tho it is hard on the people who are dispossessed without remuneration. But in this instance not all the land was used for the naval station. The unused portion was not returned to the Korean owners, but the government sold it at the nominal price of one cent per six square feet (the Japanese land measure) to Japanese colonists. There was a riot among the Koreans, who were perhaps not yet sufficiently Christianized to "take cheerfully the spoiling of their goods" (many were Christians and the confiscated village site contained a church). The Seoul Press, in reporting the riot,

stated that this was another instance of the "discontented spirit produced by Christianity," and the report sounded as if the Koreans should regard it as a favor when their overlords plunder them.

Little news is reported concerning the trials of those Christian Koreans accused of conspiracy and treason. The public examination is over and the prosecutor has turned to the examination of the evidence which has been secured—largely—by torture.

The situation continues grave, for all the questioning in the trial seemed to be for the purpose of proving that foreigners brought the Koreans into this trouble. It has been made very evident that the Japanese are still heathen, barbarians without any conception of Christians ideals or belief in faith between man and man or any real sense of justice.

PERUVIAN RUBBER ATROCITIES *

NOT since the disclosure of the Kongo atrocities has the world been so shocked as it was in July by the disclosure of similar atrocities in Peru perpetrated by a British rubber company in the upper reaches of the Amazon basin. The territory in question is the region of the upper Putumayo River, which is best reached from Lima, the capital of Peru, via Panama and the Amazon, and not by way of the almost impassable Andes. In the swamps of that equatorial district the rubber trees grow to a height of from 30 to 50 feet, with a straight trunk, and with nearly all the foliage at the top. Under the outer layers of the bark are found little milky streams of liquid rubber, which are collected in little tin cups after a

slight V-shaped cut has been made in the outer bark. The liquid is then coagulated. A company, technically British, but really owned by a South American who was able to get one or two Englishmen on the board, has received from the Peruvian Government the right to collect the rubber in the Putumayo region. No white men can do the work, or even supervise it directly, on account of the deadly climate of the swamps. Thus, Indians are employed under the supervision of Peruvian overseers and collectors. These Indians are said to be notoriously averse to labor, and very careless in gaining the rubber, starvation only driving them to the hated, dangerous work. Overseers think that work is to be obtained from them only by coercion, and thus the cruel methods of forcing the native laborers to gather rubber have arisen.

Sir Roger Casement, a British officer whose name became known when he acquainted the world with the atrocities perpetrated by the Belgians in the Kongo region, was sent to the Putumayo by the British Government as soon as it heard what was going on in the Peru rubber district, due to the cruelty and avarice of the section chiefs. His report tells an awful story. As many as 25 Indians have been murdered by one agent in one day, because they failed to bring in the rubber demanded. Many natives have been tied up to trees, shot at for a target, and killed for sport. An aged woman was hung head downward from a tree, dried leaves were piled under her, and she was roasted. One Peruvian agent admitted to flogging an Indian girl and later shooting her, because her back had putrified and become infested

* See MISSIONARY REVIEW, 1911, page 943.

with maggots. The Indians have been flogged, mutilated, beheaded, shot, burned, not only to stimulate the survivors to collect rubber, but for sport. They have been soaked in kerosene and turned adrift blazing. It is estimated that in the last twelve years 4,000 tons of rubber have come to England from the Putumayo, and that the price of them is 30,000 Indians, killed with atrocious tortures.

The United States Government has sent an agent, Captain Stuart Fuller, to investigate the matter, and the Peruvian Government has given assurances that it will take steps to stop the atrocities. Thus, there is little doubt that these Indians will be protected in the future.

MISSIONS TO THE PUTUMAYO INDIANS

The atrocities, however, have called the attention of Christians to the fact that no missionary work whatever is being carried on among these Indians. For four centuries the Roman Catholic Church has been supreme in Peru, where she is supreme to-day, and where she draws an annual subsidy from the government for mission work in the very region where the atrocities have been perpetrated. She has done nothing for the people. Now, however, she has appealed in the public press of England to Protestants as well as Roman Catholics for \$75,000 for work among the Indians of the Putumayo, for work neglected for centuries, for work paid for but left undone. She pleads speciously that Protestants would not be allowed to do the work, because Article IV forbids all but Roman Catholic missionaries entrance into Peru.

The Evangelical Union of South

America, in answer to that plea of Rome, states that Article IV is practically dead. The missionaries of the Union have labored in Peru for over 15 years, and have enjoyed all the liberty they wanted. The Peruvian Government has declared, in a test case, that Article IV can not be interpreted in any way to hinder liberty of speech or action. Thus, the way is open for Protestant work in Peru, and the Evangelical Union of South America is ready to enter the Putumayo region as soon as the necessary funds are forthcoming. The agents of the British and Foreign Bible Society have also entered Peru.

CONDITIONS IN ALBANIA

THE Albanians made great sacrifices and took an important part in winning the constitution for Turkey four years ago. With the adoption of the Constitution they expected religious liberty and national recognition like the Bulgarians, the Greeks, the Servians, the Rumanians and other races in the empire. Following the revolution, Albanian clubs were opened in many cities as centers of educational influence, and in a short time some 16 newspapers were being published in the Albanian language. Soon, however, it was discovered that the policy of the new Turkish Government was opposed to the liberal spirit of the Constitution, and the Albanian clubs, printing-presses and schools were actually closed by order of the government.

This explains the cause of the unrest on the part of the Albanians. The revolutionists, under Hassan Bey, of Prishtina, a former member of the Turkish Parliament, with others in the neighborhood of Avlona and Scu-

tari, number about 100,000. They demanded the fall of the cabinet and the dissolution of the Parliament, and since these have taken place it looks as tho a brighter day were dawning.

For missionaries the practical question is, "How can the present awakening be used to advance the Kingdom of God?" The missionaries are seek-

two main religious divisions of the population, Moslem and Christian, religion will probably be omitted from the courses of study. The people greeted the protestant missionaries with enthusiasm because of the interest taken in their written language and educational advancement. The missionaries have been seriously hin-



REV. AND MRS. PHINEAS KENNEDY AND AMERICAN MISSION SCHOOL FOR GIRLS, KORTCHA, ALBANIA

ing to reach this nation for Christ along the lines of Christian education. The people are natural leaders and are holding many important positions throughout the empire, more or less political and military. Therefore, whatever is done for them must be a *strong* work. It is nearly five years since the American Board began direct work in this field. Since then the situation is changed, and Albania will soon have its own institutions of learning in which, on account of the

dered in these directions, and some are beginning to grow discouraged. The vast majority of the population are Moslems, so that missionary work in Albania has a most important bearing upon the whole problem of winning the Moslem world for Christ. With these rapid changes in Albania, the work demands the upbuilding of Christian educational institutions, including a practical preparatory educational work for boys, and publication and evangelistic work.

DANIEL MCGILVARY: THE APOSTLE TO THE LAOS *

BY REV. JOHN T. FARIS, PHILADELPHIA, PA.

"Neither Carey nor Judson surpassed him in strength of faith and zeal of purpose; neither Paton nor Chalmers has outranked him in the wonders of their achievements, and not one of the other hundreds of missionaries ever has had more evidences of God's blessing upon their work."—Mrs. Curtis, author of "The Laos of North Siam."



It is one of the disadvantages of a worthy autobiography that it does not bring into bold relief the achievements of the too modest author. This is true in "A Half Century Among the Siamese and the Laos," where the reader must read between the lines and interpret the simple statements of fact by the words of those who have had intimate knowledge of the author's career.

Daniel McGilvary's Highland Scotch grandparents emigrated from the Isle of Skye to North Carolina in 1789. There he was born May 16, 1828, the youngest of seven children. His mother died a few months later, and his father passed away when the boy was thirteen years old. But these thirteen years were enough to impress on the lad his father's trust in God. Training at the family altar and in the Church, four miles away—to which every member of the family was expected to go every Sabbath—bore fruit when Daniel became a member of the old family Church at Bufalo.

After his father's death, Daniel—compelled to make his own living—went to Pittsboro with a distant relative to learn the tailor's trade. At intervals he attended the Pittsboro Academy, and so was prepared for the invitation that came to him when he was seventeen to attend the celebrated Bingham School in Pittsboro, now located at Asheville, North Carolina.

With gratitude he accepted the principal's proposal to wait for him to pay all bills till he should complete his career by teaching and earn the money required.

In accordance with the plans made for him, he began teaching immediately after his graduation in 1849. For one year he was in charge of a new preparatory school in Pittsboro, and for three years more he was principal of the academy in which he had been a pupil before entering the Bingham School. While teaching, he served as elder in the Pittsboro Church and superintendent of the Sunday-school.

During his three years at Princeton Theological Seminary—which immediately followed the years of teaching—he tried to persuade himself that his services were needed on the home mission field. In order to prove this to his own satisfaction, he spent the summer of 1855 in Texas as agent of the American Sunday-school Union, but he was disappointed in his quest of a field where Christ was not preached.

On returning to the seminary he listened to an appeal made by Dr. S. H. House in behalf of Siam, then recently opened to the Gospel by the action of King Maha Mongkut. "My hesitation was ended," he said. "Here was not merely a village or a parish, but a whole kingdom, just waking from its long, dark, hopeless sleep. Every sermon I preached there might be to those who had never heard that there is a God in Heaven who made

* Published by Fleming H. Revell Company, New York. Price, \$2.00, net. The illustrations in this article are used through the courtesy of the publishers.

them, or a Savior from sin." With a classmate, Jonathan Wilson, he promised Dr. House to give the claims of Siam most serious thought.

During the senior year another appointment was made to the Siam mission, and the young men thought they could listen to American calls, and Mr. McGilvary accepted an invitation to supply two churches near his old home. At the end of a year he was invited to become pastor. His old Presbytery had dismissed him and arrangements were soon to be made for his ordination and installation.

Then came news from Siam. The missionary who had gone out immediately after the visit of Dr. House to the seminary was soon to return, an invalid. The meager force on the field would be still further weakened by necessary changes.

Duty was clear. Mr. McGilvary asked for appointment to Siam. When he went to the old home of the Presbyterian Board of Foreign Missions at 23 Center Street, he encountered on the steps his old classmate, Jonathan Wilson, who announced that he, too, was on his way to Siam and Mrs. Wilson was going with him. The three sailed on the clipper ship *David Brown*, on March 11, 1858. On June 20, 1858, they landed at the mission compound in Bangkok.

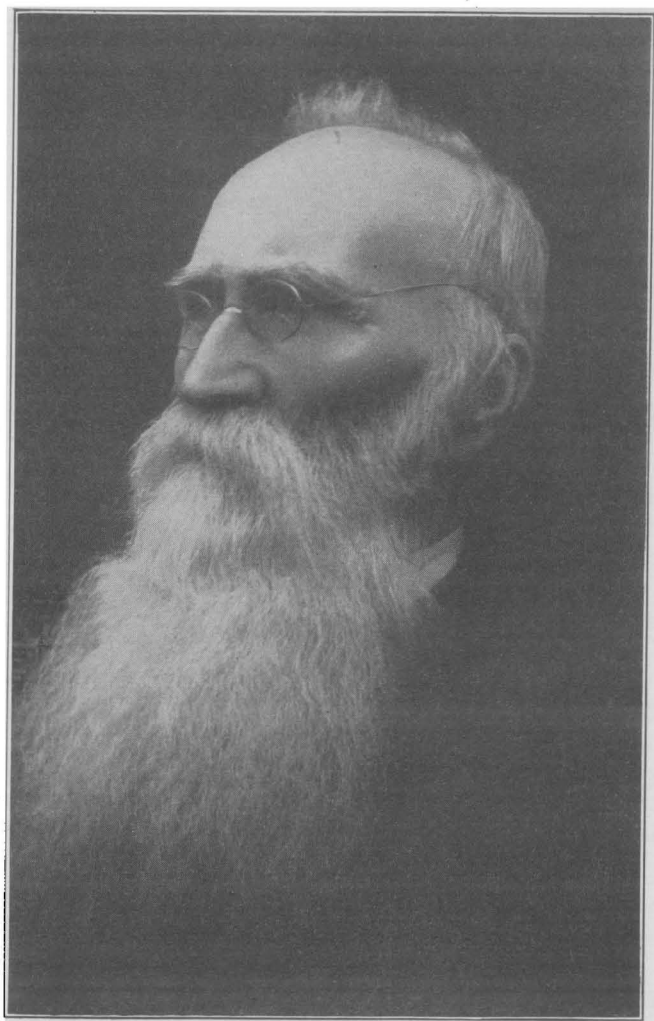
While studying the language Mr. McGilvary was given charge of a class in the mission school. There were five boys and one girl—Tuan, whose family became one of the most influential in the Church. Her two sons, the late Boon-Itt and Elder Boon Yee of the First Church in Chiangmai, have been among the very best fruits of the mission. The teacher insisted that his share in their training was of

the slightest; this was only a sample of his modesty.

During these preliminary years the young missionary began those exploring trips through the country for which he became famous. His most important tour was made in 1859 to Petchaburi. He was asked by the Pra Pralat, or governor, to move to that city, where he might teach as much Christianity as he pleased, if he would also teach his son English. It seemed that the opening thus made could not be rejected, and, after his return to Bangkok, he soon completed preparations for removal. But an epidemic of cholera in Bangkok compelled him to change his plans, and Petchaburi—destined to become an important mission station—was neglected for a time. But Mr. McGilvary—or Dr. McGilvary, as he soon became known—had pointed out the location, as he was later to point out the location for each of the present mission stations among the Laos, "long before committees formally sanctioned the wisdom of his choice."

Dr. and Mrs. House were later sent to Petchaburi, but a severe fall interfered with Dr. House's work, and it became necessary to send Dr. McGilvary in his place. In June, 1861, in company with another newly arrived missionary and his wife, he started for Petchaburi. But he was not to occupy the new home alone; with him was his wife, Sophie Royce Bradley, daughter of Dr. D. B. Bradley, whom he had married in Bangkok December 6, 1860. In all his future work Mrs. McGilvary was a most effective helper.

During his stay in Petchaburi, Dr. McGilvary became much interested in a colony of the Lao people in the city,



Daniel McGilvary

who were employed as slaves on government works. They came from the Lao States to the North, now a part of Siam, but then buffer States between Siam and Burma, nominally independent, but actually under the protection of the King of Siam. Work among them intensified the desire—

already aroused by the Prince of Chienmai, whom Dr. McGilvary met just after his marriage—to do pioneer work among these cousins of the Siamese.

More than two years after the beginning of residence in Petchaburi the way opened for a trip of exploration

to distant Chieng-mai. Bearing a passport and a letter from Bangkok, Dr. McGilvary—in company with Mr. Wilson — started. On the way they missed Prince Choa Kawilorot of Chiengmai by taking the canal while he took the river on his way to Bangkok. This was a fortunate occurrence, for the Prince would probably have discouraged their mission.

The journey, by boat and on elephant back, required forty-nine days. As the missionaries passed through the country they preached the Gospel. In Chiengmai they remained only ten days, "but one day would have been sufficient to convince us," Dr. McGilvary wrote enthusiastically. "I, at least, left it with the joyful hope of

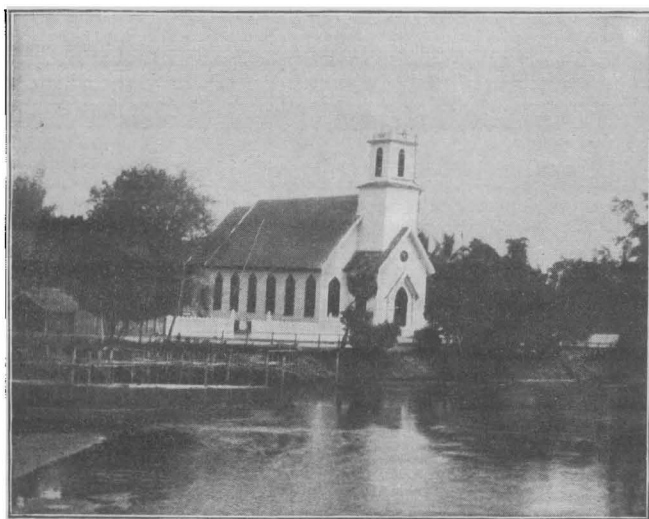
its becoming the field of my life work."

After the trip Mr. Wilson went at once to the United States, and tried to persuade another family to go to Siam with him for service in Chieng-mai. He failed, and on returning to Siam, declared that he could not go to the new station for another year. Dr. McGilvary felt that no further

time could be lost, so he sought the Prince of Chieng-mai—then on a visit to Bangkok—and succeeded in securing permission to enter his dominion. The Prince promised a site for buildings, and protection in the work. On January 3, 1867, the difficult journey was undertaken. A month was required to toil up the thirty-two



POLING UP THE MÊ PING RIVER



FIRST CHURCH IN CHIENGMAI

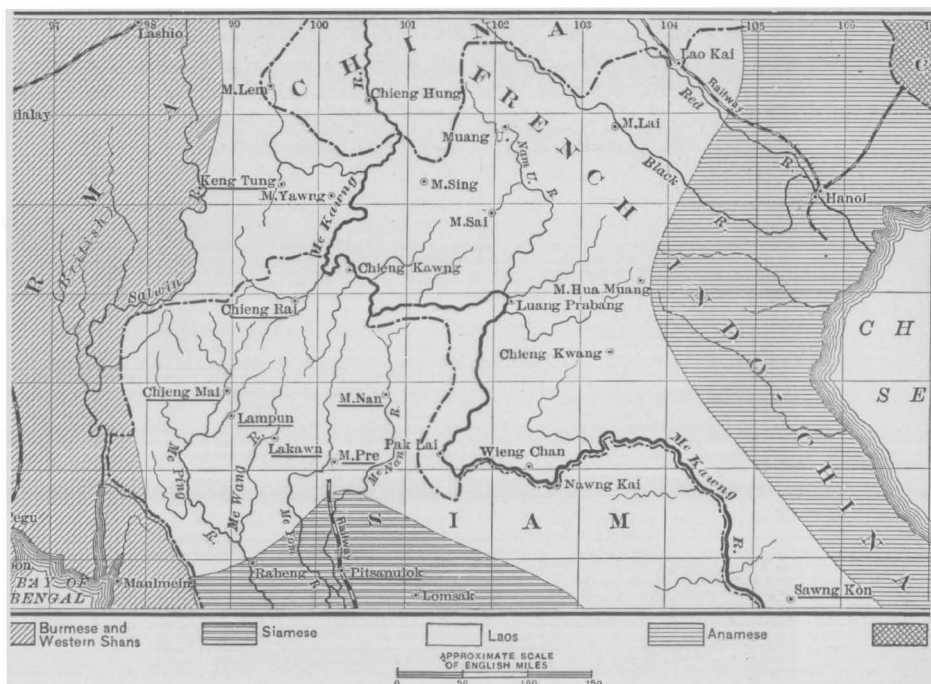
rapids beyond Reheng. Chiengmai was reached on April 3, 1867.

The Prince was absent and the missionary family was compelled to take up quarters in a public guest house outside the city. A family of six was to be cared for in a single room! Here they remained for a year.

Visitors trooped from the city to see the strange foreigners. These at-

and his reputation was increased by his success. It was 500 miles to the nearest physician, so he could not resist the pleas of the sufferers from goiter, then a very common malady there. A simple ointment proved to be most effective in the early stages of the disease.

A little later an epidemic of small-pox opened the way for the vaccina-



MAP OF NORTHERN SIAM, SHOWING MISSION STATIONS, UNDERLINED

tentions were not always pleasant, but the missionaries were eager to use their opportunity. They told their errand, and laid the foundations of future success as they presented the Gospel to their visitors. Possibly the very first convert heard the message from patient Mrs. McGilvary at one of those meetings.

Dr. McGilvary was not a physician, but he soon had opportunity to administer simple remedies to the people,

and his reputation was increased by his success. The treatment was so successful that the missionary was asked to vaccinate the grandson of the reigning Prince. Unfortunately, the lad died from dysentery soon afterward. The parents did not blame the missionaries, but—as appeared later—the Prince felt that they were responsible.

One by one men and women accepted Christ, among them being a native doctor and a Buddhist leader.



MAHA MONGKUT
King of Siam, 1851-1872

The Prince was displeased because of their defection from the old religion; he felt this was a prophesy that his power would soon wane. He took advantage of a failure in the rice crop to say that the missionaries were bringing disaster on the country. Then he plotted for the death of the native Christians. Pretending that they had ignored an order to bring in

—each man—a slab of hewn timber to repair the city stockade—he had four of them arrested, carried to the jungle and clubbed to death.

The first knowledge the missionaries had of the trouble was the desertion of their servants. When they learned the truth they began to fear that their own lives would be sacrificed. Dr. McGilvary wrote of this



CHULALONGKORN
King of Siam, 1872-1910

time of trial: "We actually began writing the history of those days on the margin of books in the library, so that if we were never heard from again, some of the precedent circumstances of our end might then, perhaps, come to light."

Finally word was sent to Bangkok, and on November 26, 1869, a Royal Commissioner arrived to inquire into

the Prince's conduct. At first the ruler declared he was within his rights, but when Dr. McGilvary boldly denounced his action, he owned that he had killed the men because they had become Christians, and he said he would kill everyone who did the same. The commissioner advised the missionaries to withdraw, and Dr. McDonald and Mr. Wilson—who had

come to Dr. McGilvary's assistance—desired to do so. But the pioneer felt that he must not abandon the field. So—the report was sent to America that the mission had been broken up—Dr. McGilvary still held the fort. The Prince gave permission for this till he went to Bangkok, and returned to his capital.

But the Prince never returned. He died on the journey home. A new ruler took his place who was more favorable to the missionaries. Their work was undisturbed. They were permitted to build new homes in place of the bamboo houses in which Mrs. Wilson and Mrs. McGilvary had suffered torture by reason of the dust from the borers in the bamboo which constantly filled the air and poisoned the lungs. In company with Dr. Vrooman—the mission's first physician—an extended tour of exploration was completed.

An important stage in the progress of the mission among the Lao was marked by the marriage—in 1878—of two Christians. According to custom, the tribal-head of the family demanded payment of the spirit-fee, designed to furnish a feast to the spirits. (The Laos were in bondage to their belief in spirits). The patriarch in this case was a bitter opponent of Christianity. The fee was refused, as a matter of Christian principle, and appeal was made to the commissioner of the King of Siam, who had recently been sent to the country. He advised an appeal to the Prince, and from him to the Uparat, a relative of the Prince, who had a good deal to say about the conduct of affairs. The appeal was in vain; the Uparat thought he could put a stop to the advance of Christianity by standing in the way

of the marriage of the Christians. The marriage was postponed, and an appeal was made to the King of Siam, by the kind offices of the United States Consul. As a result the King issued an edict of religious toleration, which marked the end of the mission's second period of struggle.

Then began the period of marvelous development and growth. Tours of exploration were made to all parts of the Lao State, and station after station was planted. Some of these tours were made in company with missionary colleagues, while native evangelists were the only companions at other times. One long tour—in 1890—was made with his daughter. Everywhere he went he preached the Gospel with eagerness. Men and women turned from their old ways by scores and by hundreds, until the Chiangmai Church became one of the strongest churches in mission lands, and a number of other stations had strong organization. Schools for girls were developed, and a Boys' School was started, which became the Prince Royal's College, where—in 1906—the Crown Prince of Siam laid the foundation stone of the new recitation hall.

So engrossed was Dr. McGilvary in his varied work that during fifty-three years of service in Siam and among the Lao he took but three furloughs. Through all the years Mrs. McGilvary was his right hand. When—on December 6, 1910—the veteran missionaries celebrated their golden wedding, the King of Siam sent a congratulatory message and they received a large silver tray, on which was engraved: "The Christian people of Chiangmai to Dr. and Mrs. McGilvary, in memory of your having

brought the Gospel of Jesus Christ to us forty-three years ago."

Even at the age of eighty-two Dr. McGilvary was not ready to lay down his work. He toiled to the very last and made his last itinerating journey only a short time before his death. Only a little while after his return he passed from earth to Heaven—on August 23, 1911.

large recognition of his achievements."

This summary of his life work is also in the words of Dr. Brown: "He laid the foundations of medical work, introducing quinine and vaccination among a people scourged by malaria and small-pox, a work which has now developed into five hospitals and a leper asylum. He began educational work, which is now represented by



PRESBYTERY, RETURNING FROM MEETING IN LAKAWN

"The Lao country had never seen such a funeral as that which marked the close of this memorable life." Dr. Arthur J. Brown writes: "Princes, Governors, and High Commissioners of State sorrowed with multitudes of common people. The business of Chiangmai was suspended, offices were closed and flags hung at half-mast as the silent form of the great missionary was borne to its last resting-place in the land to which he was the first bringer of enlightenment and whose history can never be written without

eight boarding-schools and twenty-two elementary schools, and is fast expanding into a college, a medical college, and a theological seminary. He was the evangelist who won its first converts, founded the first Church, and had a prominent part in founding twenty other churches, and in developing a Lao Christian Church of 4,205 communicants."

As the Church moves on to conquer this territory for Christ millions will thank God for Daniel McGilvary, "The Apostle to the Lao."

"THE BETTER HALF" IN EAST ARABIA

BY MRS. S. M. ZWEMER, OF ARABIA



BETWEEN Bagdad on the north and Muscat on the south, including the river country and the Arabian Coast, together with Hassa and Oman, there live no less than 3,000,000 Moslems. Over half of these are women and girls.

It is in regard to them that the Arabian proverbs speak as follows:

"Women are the whips of Satan."

"Trust neither a king, a horse nor a woman."

"A woman, a dog and a walnut tree—the more you beat them, the better they be!"

"Women are worthless creatures and soil men's reputations."

"The heart of a woman is given to folly."

This surely is not a good reputation for the "gentler sex"—"the better half." Not *all* the men believe these proverbs nor practise the advice given; a few married couples have mutual respect for each other's rights and virtues, and it can be truly said about the wife: "The heart of her husband doth safely trust her. She will do him good and not evil all the days of her life. Her children rise up and call her blessed, her husband also, and he *praiseth* her." But these few rays of light make the surrounding darkness more dense. Polygamy and divorce, twin-evils of Islam, generate jealousy, deceit, revenge and such social conditions as are indescribable. These evils have forced women in Moslem lands down an incline of increasing infamy, until she can get no lower. Men at last are beginning to see their mistake and a few, a very few, are

braving public opinion and are seeking enlightenment for their women and girls, even in "neglected Arabia." And others, while not taking any active measures to insure education and enlightenment for the girls, are not opposing the wishes of those who desire to learn, as they would have done a few years ago.

Our work is among both Sunni and Shiah women. The Sunni women wear much brighter clothing than Shiah women—and among a certain class they are rather free and easy in deportment. The upper class, however, are dignified, but also friendly, only they never seem to forget that they are Arabs of the Arabs. These women entertain beautifully and bountifully; they are not over-religious, they observe the stated prayer-times, but have no public gatherings, except at the end of the fast of Ramazan, when the lady of the house will gather all her attendants and others to listen to the reading of the Koran by a professional reader. This is a diversion for all concerned and everyone feels much better when the reading is over. They are altogether more worldly than their sisters of the Shiah persuasion. The slave women are African and Arab, and are a power in the household, free to go in and out gathering up news and gossip to retail it to their mistresses, who do not have such freedom. Many secrets, scandals and intrigues are thus passed through a community much quicker than through the "Associated Press."

The Shiah women on the Arabian side of the Gulf are somewhat different from those in Persia in characteristics and customs. They dress in

dark blue check, are closely veiled and are very mysterious in all their ways. They are more exclusive than the Arab women, and do not care to give a Christian any hospitality because the cups and plates must be smashed and not used by these pious ones after the infidels have handled them. These women are very religious. Not only do they observe the stated times of prayer but also have many saints days—almost every day in the year seems to belong to some saint or angel. It is quite a common sight to see groups of women making for the same point. It is interesting to stop one of these groups and inquire where they are going. You are told that they are going to the gathering, and, on further inquiry, are informed that it is the anniversary of Mohammed's birthday, or death, or of the death of his son-in-law or grandson or great-grandson. Sometimes it is Gabriel, or the death of the Virgin Mary—for they profess to know when and where she died and where she is buried. It is interesting to enter one of these gatherings, if allowed to do so. There is a reader or two, and the rest of the women sit around on the floor, the waterpipe is passed from one to another and a long pull is given by each recipient, the noise of the bubbling water mingling with the voice of the reader. At the proper pause all get ready to weep and beat their breasts, which is very impressive while it lasts; but when that part is over, the pipe goes on its way again, coffee is passed and remarks are freely made, until they are reminded that another wailing and weeping time is in order. This will continue for two hours in the morning, when most women are supposed

to be very busy. These women meet a couple of hundred strong, and are a marvel of patience as they sit and listen to a lot of reading and the repetition of certain virtues which their saints are supposed to possess, but of which no trace was found while they were living on this earth. But with all their religion, there is very little light to guide the weary feet into the way of peace.

Ignorance, superstition and sensuality abound even in the best families. The atmosphere is heavy with unseemly conversation and questions on forbidden topics; and there is no restraint in the presence of children of either sex.

The veil is worn by all who wish to be considered virtuous and seclusion is observed among the upper classes. The institution of the veil is well known and it has proved a curse and a blight to both women and men. Looking through the veil is typical of the mental, moral and spiritual vision, which is sadly defective or distorted. The power is paralyzed, the angle of vision is perverted, there is no conception of *purity*. There are legal purifications a-plenty, but "the pure in heart" are unknown. The veil hides the face, but often covers deceit, intrigue, "hatred, variance, wrath, emulation, strife, envyings, murders." It is said, "God will reward the Moslem who, having seen the beauties of a woman, shuts his eyes." Not many, I fear, ever claim this reward.

Music in the home or in religious life, with its soul-uplifting power and delight, was removed from these millions by one word from the prophet. Public opinion, however, is setting at naught this command. Twenty years

ago a Christian was forbidden to play a small organ, for the sounds disturbed the devotions of the true believers. Now, in that same place, several organs, pianos, gramophones and pianolas have found their way; even into the abodes of the supporters and followers of the prophet. It is a delight to hear the strains of

"My country, 'tis of thee,
Sweet land of *liberty*,"

being brought forth from a pianola by a Moslem girl who is just beginning to feel a wee bit of liberty, and because she is a Moslem and the wife of a Moslem may be thrust back into the dark any time he may choose. God grant that the time may never come when the sharp sword of marital indifference, followed by that of divorce, shall fall upon the head of this happy young woman!

From the beginning we have sought to reach the girls and women along three lines of work: by visiting their homes, in the day school, and by the medical work. In the beginning there was no one to introduce the first missionary, so she introduced herself and her subject, but not always her object. Books and picture cards are useful to interest and open up conversation, and the ever present cup of coffee was offered and partaken of, cementing in most cases, the beginning of mutual friendships. Sometimes we were sent for to visit the "shut-ins." Word of our fame—or of our peculiarity—had been carried to them by someone who had seen and heard us talk and they, too, desired the diversion of seeing a foreigner. So the circle of acquaintance grew until there were more doors open to the visiting

missionary than could be entered. The school was very simple. The children learned the power of soap and water and the advisability of general cleanliness, together with Bible lessons and hymns and a general knowledge of the three "R's." After years of seed-sowing, it is good to see the general idea of tidy and clean surroundings put into practise. Plain sewing neatly done was unknown; now several of the older girls are called upon to do sewing for European ladies, and they do it well.

The medical work is always more spectacular, and, in results, perhaps, somewhat more fruitful. The many open sores of the world have been relieved by medical missions; suffering humanity has come into contact with pitying, loving sympathy and the relief of throbbing pain has softened the fanatic heart and unstopt the closed ear. 'All three lines of work interact together. The visit often leads to a call for medical aid, or a visit to the dispensary. A call for help in times of sickness results in attendance at school. The evangelistic motive runs through all. The women are not, as a rule, quite as intelligent as the men, but they listen while the Gospel is read, and their former blank indifference is giving place to interest, they are beginning to think and, perhaps, to weigh what they hear. After the service the patients come, one by one, for treatment. Some are helped, some are cured, and others have come too late for any treatment to benefit them. But what a joy it is to see the almost hopeless cases responding to treatment and taking a new lease of life! And how sorry we are for the many little children who suffer so much through the ignorance and

superstition of their mothers and friends! And how glad and thankful we are when the little ones are relieved and a sweet smile of gratitude repays us for all the trouble—sometimes such a feeble, thin smile it is, too, that one wishes to gather all these little ones into sunshiny conditions and give them a chance to blossom out into the beautiful flowers God intended them to be. “And the lepers cleansed”—so runs the description of our Lord’s work. And we, too, cleanse the patient and the wounds, but can not cure. They are most grateful as far as I have had anything to do with them. It is a living death and merits our deepest sympathy, altho they are so unlovely to look at.

Sick women who call for us to visit and treat them in their homes, also open up to us avenues for the Gospel. There is usually a large number of women friends present and what we do and say is talked over and dilated upon, a good advertisement be-

ing given thereby to the worker and the work. Men are beginning to appreciate our work for their girls in all lines, some of them do truly appreciate it, altho they are loathe to express it in so many words, as did one Moslem in sending his daughter to school: “I want her husband to have a happier life than I have had.” This was the reason he gave for sending her. I am writing in behalf of a million and a half of girls and women in one little corner of the Moslem world, and plead for them that you will “Remember them that are in bonds, as bound with them.” Get under their burdens. Count their burdens as yours. See the vision of what they may become, by looking into the faces of your own bright, happy, pure-minded girls—and give these hopeless ones a chance to break their bonds of ignorance, superstition, suffering and sin. Christ loved them and gave Himself for them. Be loyal to Him, and let them know it!

RUSSIA AND THE GOSPEL

BY PASTOR WILHELM FETLER, ST. PETERSBURG, RUSSIA

Superintendent of the Russian Evangelization Society



At last, at last, the great Empire of the Czar has been opened for the Evangel. The spell of centuries has been broken, new light has begun to shine: the year 1905 ushered in some degree of religious toleration.

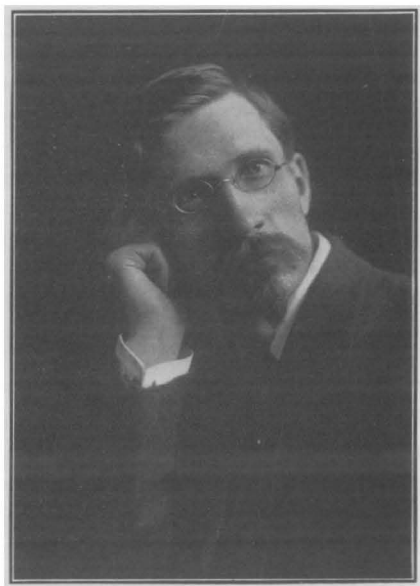
Two centuries ago, Peter the Great was the great forerunner of Nicholas the Second in proclaiming liberty of conscience. I have in my possession a copy of a remarkable manifesto of the founder of the northern capital.

There, unmolested freedom to every subject of the emperor in matters of religion is proclaimed; and both civilians and soldiers are included. Altho worded in the quaint ancient Russian style of writing, this document gleams with modern glory. Peter was not only a ship-builder, a warrior, a Czar, he was also a seer, and, because of that, a reformer.

He was very much alone, as prophets usually are. He was fully two centuries ahead of his times. But he saw our day—and seeing he rejoiced.

He lived up to his principles, and that has been the secret of his greatness. It was a hard thing, even for an iron-minded Peter. "Everybody is dragging down, I alone am pulling up-hill," he once exclaimed.

If he should to-day arise from the



PASTOR WILHELM FETLER

dead, he would find that, where once he stood alone, thousands now stand, and their numbers are growing with each new day.

It is not more than five decades since the simple Gospel began to be preached in Russia. It was a great crime, then. Those who preached, and those who accepted the preaching were placed in jail with murderers and thieves and traitors. The State and Church—these twain were one spirit. To believe otherwise than the Holy Orthodox Church, and to leave that Church, meant treason to the State. Would you know what this meant to those who chose to follow

the Lamb? Then ask the weary exiles, journeying thousands of miles from their homes—and the clank of their chains and shackles will answer you. Inquire of the frozen steppes of solitary Siberia, and they will tell you. Tarry awhile with the bitterly crying orphans, and widows—over the open graves of fathers and husbands, crushed under their exile burden—and you will have seen the end of the story.

And all these were your brothers.

When liberty was proclaimed in 1905, a number of the sufferers for the faith were permitted to return from their exile. I shall never forget my first meeting in the "holy" city of Kieff with these veterans four years ago. The place has become indeed, in a different way, holy-ground to me.

Brethren, let us not deceive ourselves by thinking that times have so changed, that now we can expect to wear a crown without thorns, and that the corn of wheat has no longer to encounter death before it bears fruit. The old theology is as true as it was before. The flower of joy still grows out of sorrow, and the day follows after the night.

That was, indeed, a long polar night in Russia. What changes have been brought about by the dawn?

First, by the Czar's manifesto of 1905, the largest nation of white people in the world has been made accessible to the Gospel. And, secondly, the Russian people are the most naturally religious of any people in Europe. They seem to be born that way. And if hundreds of thousands of them in the last few years, especially from the educated classes, have turned aside from belief in God, it has been because that form of faith, to which they had

been accustomed to adhere, was too shallow to satisfy the deeper longings of their souls; their very atheism is, in consequence, religious, and their materialism—spiritual!

This fact is especially noticeable when you come in contact with the student life of Russia. What a field full of hope and promise that is! In St. Petersburg and in Moscow alone there are over 100,000 students. When you reckon in the other university centers of Russia, the student force will appeal to you as a small nation by itself. Baron Nikolai started some time ago the organization of Christian Student Circles and Dr. John Mott address large gatherings in St. Petersburg and Moscow and elsewhere. When noticing the number of cases of suicides among the student circles, I also was deeply moved to do something definite for the men and women of our universities and colleges. Thus I began to hold special meetings for them each Thursday night in one of my halls in St. Petersburg. My first lecture was: "Is life worth living?" I was led to choose the subject because of the general feeling of emptiness of purpose, and consequent despair present with many of our young people. A case or two will clearly illustrate this.

A few months ago at St. Petersburg, on the Vassili Island, three lady students met in the house of one of them. They were educated, members of good and well-to-do families, and with bright prospects, as the world reckons it, for the future. It would seem that they should have been able to enjoy life. But when the door was broken open by the police, all three of them were found poisoned. A slip of paper—left on the table—

gave the mute message: "We have found no aim in life, therefore, we have chosen to die." A laconic epitaph, characteristic of the larger part of our students!

Since I began my lectures for students, my joy has been to have numbers of them come to hear the story of Him who died for them. Among them was a student of one of the women colleges, called the "Bestusheffsky Institute." I have seldom seen a young woman so sad-looking. She had seen great sorrow in her life, and she had lost all interest in the affairs of the world. The only escape for her was poison, until she heard about the Cross. The Atonement dawned upon her as a new, glorious day—and altho, when she first came to our hall, she believed neither in God nor Christ, nor heaven, nor the Bible, to-day she can sing: "I know that my Redeemer liveth!" She has left the poison and grave and, behold, she liveth!

At my first lecture a student rose to oppose me. He seemed to be a gifted and energetic fellow, and his history was an interesting one. As a lad he had been a worshiper in the State Church; growing up he became an ardent disciple of Count Tolstoi. His next advance was on the path of socialism; soon he was in the ranks of the revolutionaries, and when he first attended our religious meeting, he was an avowed Nihilist. Three or four weeks later this very man stood in my student's meeting at my desk. The first sentence that he uttered, as he faced his former companions and sympathizers, was this: "Brethren, fellows, let us pray!" And at this he was the first to kneel, and offered a most passionate prayer, mingled with

praise to his new Master. Then he told, in simple but exceedingly impressive words, the story of his conversion. His very presence at our meeting, he said, was by a misunderstanding. He had come to hear a lecture, by Mr. Tshertkoff, the prominent Russian nobleman and disciple of Count Tolstoi, and he found a Gospel preacher instead. Then, as he rose to oppose this preacher, his intention was to speak until he should succeed in dragging the preacher down from his Gospel platform, and in making of him a Nihilist. Instead of that he himself had been pulled up to the Gospel platform. "And the two cords to draw me up, were," said he, "the texts, 'God is Love,' and, 'They Crucified Him'."

In order to give the utmost possible help, we are not satisfied with simply public lectures. At the close of each session we give an invitation to join our intimate student circle "Ebenezer." We do not ask them whether they believe in anything or not. Nor do we trouble them with questions whether they want to believe. We simply ask them to be polite and reasonable enough, not to judge nor to criticize the Bible before they have really studied it themselves. And all we ask of them on joining the "intimate Circle," is to gather once a week, each bringing his own Bible, that we may read it together. Questions then can be freely asked and answered, difficulties raised, and without difficulty removed.

These have been wonderful meetings. The Lord has been in our midst in a marked degree. At our first intimate circle meeting about a dozen came; in three months' time we had a half-hundred or more. I

scarcely knew how to open the first meeting, for I am accustomed to begin with prayer. But it was a gathering of atheists and materialists, spiritualists and nihilists, and there was scarcely anybody to join with me in prayer. At the last meeting, and even before that, they were almost all reverently on their knees, and a number of those present were praising God for what they had experienced.

I have been gladly surprized at the enthusiasm with which our converts take up the private study of the Word of God. If we should compare the Bible with bread, I would have to say—to give a true picture—that the converts do not eat it, but literally devour it. To illustrate this let me mention again both the cases I have already referred to. The pessimistic candidate for suicide, three months after her conversion, wrote an article on religion. You remember she was a perfect atheist, and she knew the Bible only by name. But if you should read her articles, you might well think them to have been written by a theologian of some importance and of many years' standing. They are full of the Gospel, and reveal an intimate knowledge of the Book. The other friend, the ex-Nihilist, has shown equal results. The Word of God so much imprest him, that he not only studied it day and night, but bought a number of portions of the New Testament, and went into the streets of St. Petersburg, giving them away to other students whom he met in the streets (the Russian students wear a uniform by which they are recognized). Then he went to the cheap lodging-houses and spent hours after midnight with these outcasts, reading to them

about Jesus, and praying with them and for them. Now he has gone to the Far East of Siberia, where his people live, and whom he had deserted, and is telling to them and to everybody of the love of God and of the Death of Christ.

Others of the converts are serving also their fellow-men as they can. On the whole, there is no work at the present moment, which appeals to me more strongly than this movement among the students—for they are the future Russia. Before many years are gone they will be known as the leading element of the nation. As lawyers, doctors, diplomats and judges they are bound to influence the people one way or another. The late Premier Stolypin was once a student of the University of St. Petersburg, as were also many of the highest officials of the State.

Here, then, is our opportunity; and by "our" I by no means understand the narrow and selfish introduction of sectarianism into a State church, or simply making people to be now known by a new name. No, here is a great nation awakening from the sleep of a thousand years. We are not seeking our own glory by adding to our proselytes, but are seeking the true welfare of their souls. Our business, as Christians, is not to get many sheep, but sheep well fed and without blemish. I am willing to tell my congregation at any time to go and graze in other men's pastures, and even to stay there, if they can thus increase their spirituality and real godliness. On the contrary, even a State church is only a sect, in the narrowest meaning of the term, if her whole concern is to gather many "members" whether they are alive or dead, whether they

feed or starve, are healthy or diseased.

A new day has come for the 150,000,000 of Russia. Christians of the world, see to it that this day does not become night. We have tried to prove even to the Russian Government, both by our preaching and practise, that we have come to Russia with the Gospel, not to become rich, but to enrich others; not to fatten ourselves, but to expend our lives for the feeding of the hungry multitudes. Nor is there any Jesuitism or revolutionarism hidden underneath our Gospel plan, as the enemies of the Cross have been saying in the Russian press. If others in our own denominations have been advocating all manner of "advanced" or "modern" ideas, and have started out with a new gospel of "christian socialism" and "social christianity," that does not oblige us to follow in their train. We in Russia have but one thing to preach, and that is the same as of old—Christ and Him Crucified. If some venture to tell us that that is the antiquated theology of a hundred years ago, we reply: that if by that old theology we can get hundreds of souls to Christ—as the case has been these years of our Russian ministry—then we will stand by this teaching, and we promise to accept any new belief or practise that is proved in the lives of the advocates to be more successful in the winning of souls—but never until then.

The Great Opportunities

Let me now indicate briefly the manifold opportunities and the crying needs of Russia at the present hour.

Here is a powerful call for evangelists and preachers. Among our number are but a very few who are free entirely from other occupations so

that they can give their whole time to the service of the Gospel. Most of our brethren can do it once a week—on Sunday—others occasionally on some week-nights. The whole of the great harvest field—a sixth of the area of the globe—is waiting for reapers.

Another, and almost equally pressing call is for mission and Gospel halls; there are still tens of thousands of villages and towns in Russia where the Gospel has not entered. We have to rent rooms or halls, and where a group of believers has been gathered, a cheap wooden or iron hall could be erected. For this purpose we need a building fund.

Great good could be achieved by the publishing of good Christian literature. The need for that is very much felt at the present time. Are there any among our readers who would be led by the Lord to assist in this object? During my visit to the United States it was my privilege to see several of the wonderfully established and developed schools for boys and girls. What salvation institutions indeed! But what as to Russia? I think I shall not be far from the truth if I say about 70-90 per cent. of all our school-teachers and professors of our colleges and universities have parted with their faith in God and Christ. Materialism and atheism are predominating, Tolstoiism—this short-sighted system of naked, freezing morality—is still rampant, and our young people are led as sheep to the slaughter. We have scarcely a single school with definite evangelical teaching. Our children, with sorrow I must state it, come in their tender and impressive age under the blighting influence of men without faith, and they

leave the school poorer than they entered, miserable to the utmost, without a God and without hope in the world. Can this be changed? Aye, are we going, by the grace of God, whom we know, and by the gifts He has given us, to help here and right now? If we can not get many schools at once, shall we not come together and begin at least with two—one for boys and another for girls? If someone happens to read of this cry of the "Macedonian" children, will you not respond readily?

Features of the Work

Lastly, may I be permitted to refer to several features of the work and opportunities, as the Lord has very graciously opened to us at both of the capitals of Russia, St. Petersburg and Moscow. We began at first with St. Petersburg. The first meeting under the auspices of the Pioneer Mission (now Russian Evangelization Society) for the Russian people was held in December, 1908. During these four years we have witnessed what we might call almost one continuous revival. From one hall we had to go to another, until now there are about a dozen mission halls in connection with this work in various parts of St. Petersburg and surroundings. But even now, we have touched but a fringe of the opportunities in this city. All of the halls where meetings are held are filled to overflowing. From thirty to forty brethren, converts themselves, are helping me to preach the Gospel, some of them superintending the work in the various halls respectively. On Monday nights the preachers come together, and we endeavor to instruct them, as well as possible in successful means and methods for the ministry. But we



LAYING THE CORNERSTONE OF THE FIRST BAPTIST TABERNACLE, ST. PETERSBURG



DELEGATES OF THE RUSSIAN BAPTIST UNION TO THE OPENING OF THE TABERNACLE, SEPT. 8, 1910



PASTOR FETLER PREACHING TO A USUAL SUNDAY-NIGHT AUDIENCE IN THE CONCERT HALL
OF PRINCE TENISHEFF, ST. PETERSBURG



PASTOR FETLER AND HIS ASSISTANT LAY PREACHERS AND SUPERINTENDENTS

chiefly occupy ourselves with examining our own spiritual state, and with intercessary prayer. We find that in spite of the virgin soil and prepared hearts, the powers of darkness are so eminently present that only by unceasing prayer to God can we make any headway. But we can praise God that He is faithful. We have reason to believe that not less than two thousand souls have been led to Christ during the four years, and perhaps many more; whereas many thousands throughout the Empire have been influenced through the work at St. Petersburg. And "Ye shall see greater things than these," the Lord hath said.

Our pressing need in connection with the abundant growing of the work was that of a large mission hall, as the central place for the preaching of the Gospel. With every week our halls holding from 200-800 people were becoming too small. Two years ago we hired the large hall of the City Duma, holding some 2,000 people, and even then hundreds were turned away. The largest permanent hall, the concert hall of Prince Tenisheff, was taken away from us this year, by the rent being raised to 12,000 roubles (\$6,000). Last year the Czar gave us permission to purchase a site for our Gospel Tabernacle. Our numbers were small, the believers themselves were very poor, most of them being factory workmen, but trusting in the Lord we went forward in the difficult work. The land alone cost \$22,500. The building to hold 2,000 people, will cost \$50,000 more. By the grace of God we have been enabled, tho with some intervals and stops, to go on. Dear Christian friends, in England, America, and

even Australia have been coming to our help. At this present time we still require about \$20,000 to accomplish it. We have told about it to the Lord. And we trust that He will not leave us, nor forsake us.*

To assist the Gospel that is preached, as well as to spread it among those who can not reach our meetings, the printed Word is used. We are publishing a monthly spiritual journal, called "*Gostj*" (*The Guest*), which already has been much blessed by the Lord. We desire to send free copies of this journal to every priest in the empire, as well as to all the national public schools, hospitals and prisons. Also we pray that we may be enabled to distribute many thousands of copies of the Gospel, and of sermons and pamphlets.

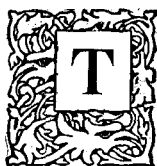
To save the outcast, midnight meetings have been started. Many of our fallen sisters have been willing to leave their life of sin and degradation, but we have been in trouble to help them, not having a home, where we could take them in, until they could find work.

A large mission hall is very much needed also in Moscow, where a great center of Christian activity is springing up. We have seen there many a meeting in the rented hall crowded to the utmost with eager people listening almost to suffocation. It would be difficult for us to begin soon a building there, seeing that all our energy and means have gone toward the St. Petersburg Gospel Tabernacle, but we know that our Lord is Almighty, and rich not only to save, but also to supply all our needs in Christ Jesus.

* The Tabernacle was opened on January 7, 1912, the Russian Christmas. See *MISSIONARY REVIEW*, May, 1912, page 324.

THE EVANGELIZATION OF THE MOHAMMEDAN WORLD IN THIS GENERATION

BY REV. S. M. ZWEMER, D.D., OF ARABIA



THE great task to which Christ calls the Church in this century is the evangelization of the Mohammedan world. In studying this colossal problem let us notice some of its practical features:

1. *The Vast Proportions of the Undertaking.* To belittle it would be to belie all knowledge of its character. Because of its geographical extent, its strength and its long neglect by the church, Islam has grown to gigantic proportions. Like a mighty Goliath it defies the armies of the living God and the progress of Christ's kingdom! In three continents it presents an almost unbroken front and is armed with a proud and aggressive spirit. At a very conservative estimate there are over 230,000,000 Mohammedans—one-seventh of the human race! Islam's dominion stretches from Sierra Leone in Africa to Canton in China, and from the steppes of Siberia to Zanzibar and Sumatra. In China there are 30,000,000 Moslems; in some places north of the Yangtse River one-third of the people belong to that faith. In India there are 62,000,000 Mohammedans, and the real problem to-day is not "Krishna or Christ" but Mohammed or the Messiah. One-seventh of the whole population of Asia is Moslem. Every third man, woman or child in Africa is a believer in Mohammed. The total Moslem population of Africa is over 58,000,000, while there are already 4,000,000 Moslems south of

the equator and the number is daily increasing.

Nor may we belittle the real strength of Islam. Violence and falsehood are never elements of strength in any religion, altho they may account for its rapid spread and apparent success. Among the elements of real strength in Islam are the following truths and methods. Islam is a religion without caste. It extinguishes all distinctions founded upon race, color, or nationality. All believers belong to the highest caste and all unbelievers are outcasts. The Hindu who turns Mohammedan loses his caste, but becomes a member of the great brotherhood of Islam. Slaves have held thrones and founded dynasties. The first one who led the call to prayer was Bilal, a negro of Medina.

Again, its creed contains much fundamental truth. This is very plain, if we repeat the Apostles' Creed, the universal symbol of Christendom, in such forms as a Moslem would accept: "I believe in God . . . Almighty, maker of heaven and earth, and in Jesus Christ . . . conceived (miraculously) and born of the Virgin Mary. . . . He ascended into heaven . . . and from thence He shall come. . . . I believe . . . in the forgiveness of sins, the resurrection of the body, and the life everlasting." Altho the heart of the creed is omitted, namely the Trinity and the Atonement, how much remains that is common to Christianity and Islam. What a contrast to heathen religions and even to Judaism.

Intolerance of error is also an element of strength. It is the Puritan spirit of Islam; and altho iconoclastic and often violent to the point of fanaticism, it is a praiseworthy trait in any religion. Islam has in it the stuff that martyrs and reformers are made of; its professors are "valiant for the truth" and have the spinal column of conviction and desire for conquest. Islam is one of the few missionary religions of the world. It began with the Saracen conquest and continued for thirteen centuries, until the Wahhabi revival and the Pan-Islamic movement of to-day. In the words of the Koran, the Moslem must "fight against infidels till strife be at an end and the religion is God's alone." All these elements of strength have become deep-rooted in life, literature, politics and art by the lapse of thirteen centuries. And throughout all these centuries Islam was neglected by the church. Between Raymund Lull and Henry Martyn, the two lonely pioneers who tried to arouse the Church, five centuries intervened without missions to Moslems. The church was ages behind time and lost splendid opportunities. In Persia 1,000 years, and in Arabia twelve centuries passed before missions challenged the supremacy of Mohammed! It is a stupendous problem, but its vast proportions do not take away our responsibility. We can not escape the task. Notice:

2. *The Necessity of this Undertaking.* The Mohammedan world must be evangelized at any cost, for Islam is inadequate to meet the needs of any land or of a single soul. The facts and the fruits of this religion prove it. Its distorted theology offers no worthy conception of God, and is,

on the authority of so unprejudiced a judge as James Freeman Clarke, the very worst form of monotheism. Altho acknowledging Christ as a prophet, Islam denies the Deity, the incarnation and the atoning death of Christ, and thus by its thoroughly anti-Christian character, betrays the Son of Man, like Judas, with a kiss. The degraded and degrading ethics of Islam are based on a low ideal of character fixt forever as the high-water mark of holiness. To be like Mohammed is to be perfect. The deep-rooted sensuality of the prophet has borne bitter fruit in all ages and all Moslem lands. The first chapter of Romans is a true picture of the conditions existing in many Moslem lands to-day; Baluchistan and Persia are examples. Among the entire Shiah sect, numbering 10,000,000, lying (under the name of Kitman-ud-din) has become a fine art, sanctified by their religion. Islam is spiritually bankrupt.

The *five pillars* of the Mohammedan faith are all broken reeds by the solemn test of age-long experience. The *creed* is only a half-truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin. The *prayers* are formal and vain repetitions, without demanding or producing holiness in the one that uses them. The *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place, the reaction which occurs at sunset of every night of Ramadan tends to produce reveling and dissipation of the lowest and most degrading type. The *almsgiving* stimu-

lates indolence, and has produced that acme of social parasites—the dervish or fakir. Finally, the *pilgrimages* to Mecca and Medina and Kerbela are a public scandal, even to Moslem morality, so that the “holy cities” are hotbeds of vice and plague-spots in the body politic.

It has often been asserted that Islam is the proper religion for Arabia. The Bedouin now say: “Mohammed’s religion can never have been intended for us; it demands ablution, but *we* have no water; fasting, but *we* always fast; almsgiving, but *we* have no money; pilgrimage, but Allah is everywhere.” And Palgrave’s prophecy still awaits fulfilment. “When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have more than any other cause long held him back.”

Mohammedan progress in Africa is progress up an *impasse*. It enables the pagans to advance a short distance and then checks their progress by an impassable wall of prejudice, ignorance and spiritual blindness. Islam can do for the Sudan no more than it did for Morocco.

The Mohammedan world is without Christ, and therefore without hope for the life to come. There is no hope in their death. Solfian el Thuri, a companion of Mohammed, cried out on his death-bed: “I am going on a way I know not of, to appear before the Lord whom I have never seen.” Omar ibn el Khattab, one of the greatest and best of the Caliphs, was greatly deprest in view of death, and said, “Whom are ye

trying to deceive? Had I the whole east and the west, gladly would I give up all to be delivered from this awful terror that is hanging over me! Would that I never had existed! Would that my mother never had borne me!”

These social, moral and spiritual conditions show the necessity of evangelizing the Moslem world. There is no hope for it save in Christianity. Jesus Christ is the missing link in their creed. He alone can purify their social life. He alone satisfy their spiritual hunger.

So vast, so long neglected and so necessary an undertaking as the evangelization of the Mohammedan world is not a Utopian scheme, but an entirely practical and possible enterprise. We emphasize:

3. *The Possibility of this Undertaking here and now.* “We can do it if we will,” because unprecedented opportunities are ours and indefinite resources are at our disposal.

The present political division of the Mohammedan world is a challenge of world-wide opportunity. How great has been the fall of Islam since the beginning of the past century! She has practically lost her temporal power and never again will the Crescent rule the world. The area of the present caliphate has dwindled to smaller proportions than it was at the time of Mohammed’s death. Suleiman, the Magnificent, would not recognize in the Ottoman provinces that which was once a world-kingdom. Only 18,000,000 out of 230,000,000 Moslems are under the political control of the Sultan. Much over one-half of the Moslem population of the world is under Christian rule.

A consideration of the languages spoken by Moslems to-day is a further proof of unprecedented opportunity. Once the Mohammedan world was Arabian; now it is polyglot. The Koran is an Arabic book and has never been translated by Moslems into other languages for religious use. It is an unintelligible book to three-fourths of its readers. What spiritual comfort have the 20,000,000 Chinese Moslems from the Arabic they repeat daily in their prayers? How little of the real meaning of Islam is plain to the 62,000,000 of India, nearly all ignorant of Arabic! But the Bible—sharper than any two-edged Saracen blade and *our* weapon of warfare—the Bible speaks all languages and is the best printed and cheapest selling book in the world. This universal, everlasting glorious Gospel is not handicapped as is the Koran, which by form and matter is wholly and hopelessly provincial. The Beirut Press has issued over a million volumes of the Arabic Scriptures since it was founded. The demand for the vernacular Bible in Arabia, Persia and the Turkish Empire is phenomenal. Not only has the Bible been translated into every Moslem tongue, but a large and important body of Christian literature, controversial and educational, is ready for Moslems. This is specially true of Arabic, Persian, Turkish Urdu and Bengali, the chief literary languages of Islam. Every Mohammedan objection to Christianity has been met in printed apologetics. The weapons are ready for the conflict.

The disintegration of Islam makes possible the speedy evangelization of Moslem lands. Not only have the literary weapons been forged and the

Sword of the Spirit prepared for the conquest, but the ranks of the enemy are breaking. Mighty and irresistible forces are at work in Islam itself to prepare the way for the coming of the King. Thousands of Moslems have grown dissatisfied with their old faith, and of tens of thousands one can scarcely assert that they are Moslems at all save in mere name.

The Wahabi movement in Arabia, the Shathaliyas in Syria, the widespread teaching of false Mahdis and Messiahs, the growth of mysticism and the undermining of the old orthodox Islam by the rationalistic New Islam—all these are signs of the coming dawn and are pregnant with opportunity. From every quarter comes the testimony that the attitude of Moslems toward Christianity has changed for the better in the past decade. In India, Islam has abandoned controversial positions which were once thought impregnable. Instead of denying the integrity of the Bible they now write commentaries on it! Fanaticism decreases with the march of civilization and commerce. The cradle of Islam is a mission field, and a railway has been built to Mecca, by the Sultan, for the King of Kings.

Every strategic center of population in the Mohammedan world is already occupied for Christ. This startling fact shows the guiding hand of God in preparation for the conflict. I took the World's almanac for 1906 and found the list of cities which have over 100,000 inhabitants. These are the places where work is now carried on for Moslems directly or indirectly: Calcutta, Constantinople, Bombay, Cairo, Hyderabad, Alexandria, Teheran, Lucknow, Ran-

goon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo and Beirut. This is not a mere coincidence, but a fact full of meaning and a challenge of God's providence to win and use these Gibaltars of population in the midst of the teeming millions of Islam as points of vantage for Jesus Christ and His kingdom.

In some Moslem lands, fifty years ago without a Protestant missionary, every key-position is now a mission station.

Results already achieved prove the possibility of evangelizing these millions. Less than a century ago there was not one Protestant worker in any Moslem land; at that time apostacy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism has decreased, and many converted Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists or teachers who are converts or the children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members who were formerly in the ranks of Islam. Thousands of Moslem youth are receiving a Christian education in Egypt, India, Java and Sumatra. In Java and Sumatra there are over 24,000 living converts from Islam. Some belong to self-supporting churches. And in Java alone there are from 300 to 400 converts annually. The results, however, are meager in comparison with the resources, both material and spiritual, which are at our disposal in answer to prayer and which have never been

used in this conflict. The Mohammedan world is a challenge to our faith—faith that can remove mountains. The Power of prevailing prayer has never yet been adequately applied by the church to this mighty problem. We need a consuming love and a willingness to suffer. With an army of missionaries like Henry Martyn or Bishop French what might not be accomplished in a single generation? Were the church awake to this great problem, and were our efforts at all commensurate with our opportunities, it would, I believe, be possible to carry the Gospel throughout every Moslem land in this generation. Not only *can* we do it, but we *must* do it. Consider finally:

4. *The Urgency of this Undertaking.* The whole horizon of the Mohammedan world is lurid with a storm that may burst upon us at any moment. Islam has always been, and is now aggressive. Its numbers are increasing to-day in India, Burma, the East Indies, West Africa, Uganda, the Kongo Basin, and all Abyssinia. In West Africa and Nigeria missionaries speak of a "Mohammedan peril." Dr. Miller testifies that the number of Moslems is increasing greatly in West Africa. "Islam and Christianity between them are spoiling heathenism, and will probably divide the pagan peoples in less than fifty years." Rev. A. D. Dixey says of Khelat, in Baluchistan, that the inhabitants are only nominal Mohammedans, and are bigoted: "They will listen now, but in a few years they will have become fanatical. Now is the chance to evangelize them." The Sudan United Mission calls the attention of Christendom to the crisis

in Hausaland. All the heathen populations of the Central Sudan will go over to Islam unless the Church awakes to its opportunity. It is now or never; it is Islam or Christ! The activity of the numerous dervish orders, especially of the Sanusiya dervishes, the unrest in Egypt and Arabia, the insolent threats against Christians in Sumatra, the Pan-Islamic movement with its dozen publications—all these are signs of the times, and call loudly to the church to arouse from her sleep and undertake the evangelization of this awakening Mohammedan world.

Dr. Hartmann, of Berlin, writing as a statesman, said recently: "The peoples of Europe should never forget that the spread of Mohammedanism is a great danger to Christian civilization and culture, and that co-operation among themselves against the extension of its influence and power is one of the crying needs of the hour."

Archibald R. Colquhoun, in a remarkable article in the *North American Review*, on Pan-Islam, has stated: "The outlook for those Christian European powers which have large African possessions and spheres of influence is increasingly grave. . . . Pan-Islamites must not be too sure that the spirit they are evoking in the Dark Continent is one that will remain under their control."

Sir Edward Grey, in an address in the House of Commons on the situation in Egypt, warned the members not to speak against the Liberal min-

istry above a whisper lest the avalanche of Moslem fanaticism should fall. In Sumatra we are told the Armenian massacres stimulated Moslem fanaticism so much as to produce insolent threats against Christians. The Japanese war aroused hopes that all Europeans will eventually be expelled from Asia. The visit of the German Emperor to the Sultan was regarded as an act of homage, and the present of horses which he brought, as a payment of tribute.

We must meet this Pan-Islamic challenge, but not on a political basis. The weapons of our warfare are not carnal, but mighty through God's spirit. The love of Jesus Christ incarnated in hospitals, in schools, in tactful preaching, in literature and in the lives of devoted missionaries will irresistibly win Moslems and disarm their fanaticism. We have nothing to fear save our own sloth and inactivity. The time is ripe for a world-wide *spiritual crusade* for the conquest of Islam. God wills it. "Father, the hour is come. Glorify Thy Son." His rightful glory has been given to Mohammed for many ages in these many lands. Glorify Thyself, O Christ, by the victory in this conflict. God wills it. The evangelization of the Mohammedan world in this generation! At the one battle of Pella, 70,000 Christians were slain trying to hold back the Arabian conquest of Syria. When we have even 700 missionaries of equal devotion to turn the tide of battle in the Mohammedan world, we shall win. God wills. We can do it, if we will.

A SKETCH OF THE LIFE OF JACOB KENOLY

A SELF-APPOINTED MISSIONARY TO LIBERIA, AFRICA

BY C. C. SMITH, CINCINNATI, OHIO

Secretary of Negro Missions in the United States, Christian Woman's Board of Missions



WONDERFUL life closed its earthly existence in June, 1911, in Liberia, West Africa. Jacob Kenoly, the subject of this sketch, was

a negro whose parents were formerly slaves in Alabama. When emancipation was proclaimed, they removed to Laclede County, Mo., and there Jacob was born in 1876.

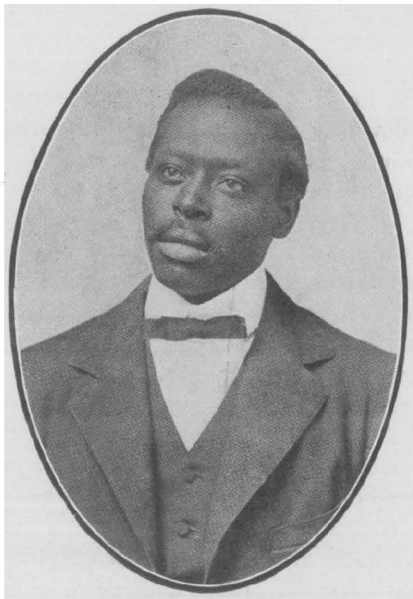
The following account of his early life he wrote at the request of a revered friend in the United States, after he went to Liberia:

"I was the oldest son of 13 children, and when I was eight years old my parents moved near Lebanon, Mo., where my sister and I attended the public school for a part of two terms. This was the only colored school in the county. My parents later secured a homestead which was located 12 miles west of Lebanon, and this brought our school-days to an end.

. . . We spent many hours at night studying, with no one to teach us. . . . We remained in this secluded place until I reached the age of 15 when my oldest sister and I succeeded in getting a position to work Saturdays and evenings and mornings for our board, with permission to attend school in Lebanon. . . . I continued in school until the close of the term, and then went to St. Louis and secured a temporary position as coachman at \$20 a month."

Jacob then tells of saving his money and attending a summer school and of being promoted in the Fall. After buying clothes and books, he had no money for car fare—the school was

many miles from the place where he was again working for his board. He tried to find another home nearer the school, but failed, and so decided to walk there and back each day. He says, "By start-

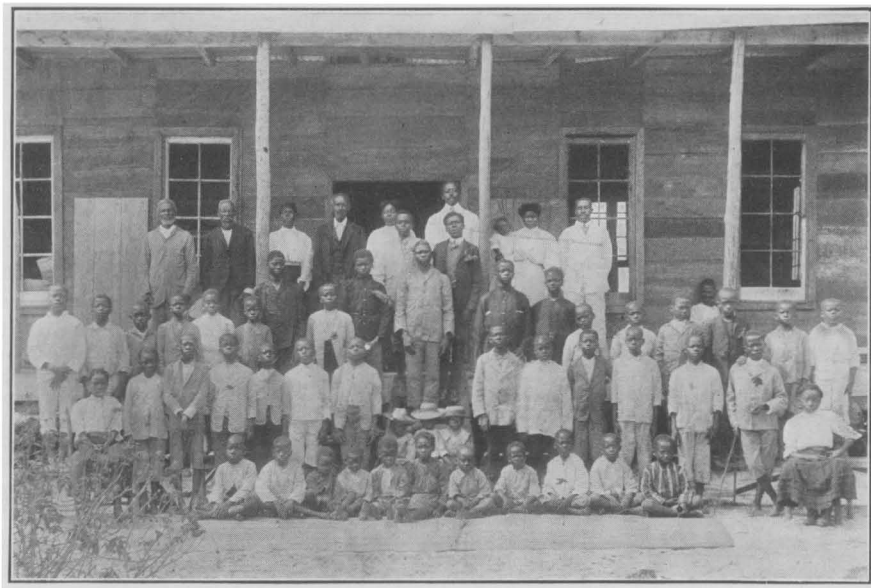


JACOB KENOLY

ing at three o'clock in the morning I could reach the school building in time for class. I remember how lame I was the first week from my long walk. I would sometimes ask myself, 'Will my education ever benefit me if I should be successful enough to obtain it?' I would sometimes say, 'I hope it will benefit some other unfortunate boys and girls, also.' It was during this time that I learned to sympathize with any one who was unfortunate. . . . One day the man with whom I was boarding offered to pay my car fare until school should close, and then I could repay

him. God only knows how much I appreciated this. I felt that now God was with me. I spent the rest of the term in faithful study and I soon repaid the good man and was ready to return to Lebanon. This time I stayed at home nearly two years on the farm. . . . One day I bought a paper in which I saw an account of Professor W. H. Councill's school at Normal,

in which he told many things about Africa, I was seized with a desire to prepare myself to help those suffering ones in Africa. Mr. Brindle told me of the Southern Christian Institute and the opportunity it afforded colored people. He wrote the first letter to President Lehman for me, and we soon had a reply which made me glad. This letter requested me to



JACOB KENOLY'S SCHOOL, NEAR SCHIEFFELIN, LIBERIA

Ala., where one might work for an education. I decided to go. I went to Springfield and worked with the Street Commissioner for a dollar and a half per day and saved enough to pay my fare to Alabama. . . . I stayed in this school three years, and at the expiration of this time, went to Georgia and secured a position as porter in a hotel. There I met Rev. D. A. Brindle, a (white) Christian Preacher who took a great interest in me. One day, after hearing Bishop Turner preach a missionary sermon

come at once, while there was yet room for work students. . . . At this institute I learned many valuable lessons, which have been helpful here in Africa. I became a Christian and felt anxious to make some sacrifice for the unfortunate ones of the earth."

The Southern Christian Institute is a Christian industrial training school for negroes. It is located near Edwards, Miss., and is maintained by the Woman's Board of Missions of the Christian Church. Jacob Kenoly

spoke to his teachers sometimes of his desire to take the Gospel Message to the benighted ones of Africa, and after his graduation in the Spring of 1902 he spent two years in Arkansas and Oklahoma, building churches and schoolhouses, preaching and teaching his people. During this time he frequently wrote to President Lehman, but did not mention his project of going to Africa as a missionary.

A letter written in 1905, after he had been in Africa a year and four months, gives the following account of his decision and departure: "It had long been my desire to do missionary work among my people in Africa. The last time I met our Christian Endeavor Society at the Southern Christian Institute, I told the endeavorers that I meant my greatest work to be in Africa, and on leaving school this was the goal ever before me. I taught school in Bentonville, Ark., and managed to save a little money. I then went to St. Louis to the World's Fair, meaning to go from there to Eureka, but I met several people from the Kongo, South Africa, who urged me to sail with them on a steamer which was leaving New York at an early date. I decided to do this, but after making the rounds to bid my relatives good-by, I reached New York City 24 hours late. My friends had sailed. I was greatly disappointed, but in New York I met some people who lived in Liberia. They told me how to go and I decided to start alone. In Liverpool I had to wait many days, and after paying my board, my money disappeared very rapidly, so that I had not enough to go further. The Liberian Consul kindly consented to help me get work to pay my passage.

He said: 'I feel sure you will be a great help to those people there, so you may come early to-morrow morning and I will see what I can do.' The next day he said: 'Get your baggage down to the stage at 11, as the next steamer leaves this morning, and you have been taken on as cook.' You can guess how I felt then. . . .

"I do not like to tell of my misfortunes, but you will want to know all. While coming from Liverpool to Liberia, there was a bogus preacher who took passage for the Madeira Islands. His bunk was next to mine and he spent much time every night in proving why every one should believe as he did. When he went on shore he took with him my large telescope with all of my recommendations, my diploma, my clothes and books—and even my marked and much loved Bible.

"This made me think perhaps I was doing wrong in going to Liberia, and I was very much discouraged. When I landed at Monrovia, Liberia, the 26th of July, 1905, all I possessed were the old clothes in which I had served as cook on the steamer."

Kenoly went to work in Monrovia at carpentry, for 75 cents a day, in order to earn money and replace his lost clothing, but he was stricken with the African fever and was brought near to death. After a little time he recovered sufficiently to travel into the interior. Of this experience he writes:

"I left Monrovia and went 50 miles east. The rains were very heavy. One traveling in Africa at this season has to wade the African swamps, which are sometimes four to five feet deep. I found it very difficult going and wanted to return to Monrovia till

the rainy season had passed, but the African fever took hold of me while on my way and I fell helpless by the roadside. When I came to myself I remembered where I was and thought that the lions and leopards would make a meal of me if I remained there, so placing my hands on the earth, I crawled to the center of the path, where some one might see me. As soon as I could command strength I made my way to the nearest hut."

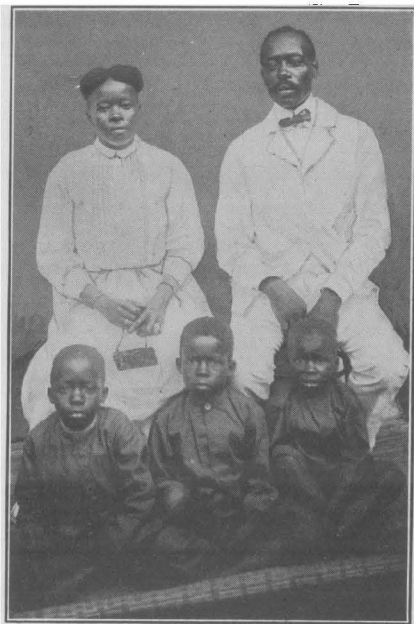
Near this place on the side of a hill, he built himself a house out of poles, his only tool being an ax. He continues: "We held school in it six months during the rainy season and when the dry season came we cleared the forest and made a farm. I started with five boys who could not speak a word of English. Now some are beginning to read and, as I write, 20 African boys are bending over their lessons."

Of the religion of the natives he says: "There is a large cave in the side of this mountain which roars like thunder and to which the native people go to worship. One of my boys told me that his people believe that God lives in that cave, and that he has a large family. He does not know all the names of those of his family, but one is Joseph, one Mary and one Jesus. He thinks he has seen Joseph, but is not sure. They carry clothes for the family, for he says they dress like American people. They also carry thither rice, tobacco and liquor. This boy is anxious to learn to read so that he can read the Bible to his people. The tribe where I am teaching is called the Bassa tribe."

The fever returned again and again, and at one time he lay helpless in his

water-soaked hut for ten weeks and only one boy came to minister to him. He wrote to President Lehman:

"I wished many times, when I had the African fever, that I was at the Southern Christian Institute, but I was far away where I could get neither



JACOB KENOLY, WIFE, AND MISSION CHILDREN

medicine nor proper food. So there have been weeks of dark days." . . .

"Oh, how lonesome is this place when the boys are all gone home."

"I often prayed with my face toward the United States." . . .

"I sometimes look at the sky in the direction of the United States and say 'that same sky is over my home land. Most of the people over there do not dream of what one comes in contact with over in these jungles.'"

"I know I can not live long this way, but it is best to die at the post of duty. . . . I came here to work among the heathen, teaching them, that they

may know the way of Salvation, and I expect to stay in Africa four or five years'."

In the midst of this lonely, almost hopeless, life an educated negro found him. By showing him that he would surely die soon if he stayed inland, and that there were plenty of people needing help nearer the coast, he finally induced him to leave his mountain hut and native people and come back where he could get the sea breezes.

He came to Schieffelin where there is a settlement of Americo-Liberians, descendants of those colonized from the United States in 1820. Here he opened a school in the best place he could find—the basement of an old, unused building. It was damp and very dark. He propped it up with timbers and fashioned some seats and desks, and here without blackboards or text-books of any kind, he planned to teach the native children.

He was boarding in the home of a well-to-do citizen and about the time he was ready to open his school he was again stricken with the African fever, and when it was thought that he would surely die the owner put him out in an old shed and no one cared for him. Another man of the settlement heard of it and carried him up the river to his own home and there nursed him back to comparative health.

After this Jacob took up his school work in the old basement, and soon in a room which could comfortably hold only 25, he met 45 pupils daily. He writes of teaching certain classes and then sending these home to make room for others. He says:

"My school opened in March, tho I proposed to open in February, but

on account of the rush in coffee picking, and because I was expecting some books from the United States, I deferred the time. The books have not yet come, so you see it makes the work more difficult. . . . I have great pleasure in working among my people, teaching and preaching, altho my health has not been very good, having to be exposed to the rains so often because of not having the necessary protection, and teaching in a dark, poorly situated room has had its effect upon me. I have tried to be faithful, in spite of adverse circumstances. . . . I did not think at the beginning I would live to see the school term close. I thought it well to be faithful the few days God did let me live. . . . The light in the building is so very poor. I feel the injury to my eyes. . . . When we have a clear day and the sun comes out, we move out under a large mango-plum-tree; but we do not have many such days at this season. I have a full school now. The number has increased to 45 day-pupils, and 6 night-school pupils."

Later he writes: "I do not get anything for my services as teacher. The greater number of the pupils are orphans who can not pay and some others are poor, so I give them this year's schooling. I support myself with these large African hands which helped to build 'Allison Hall' at the Southern Christian Institute. . . . I will be glad if I can continue my school until December, yet I fear lack of clothes and my many other necessities will cause me to stop sooner."

The Government School Commissioner offered him \$300 a year to go elsewhere to teach, and the Episcopal Mission wished to employ him farther

down the coast. These must have seemed tempting offers to Jacob Kenoly at this time, but he writes: "The people here say, 'We need the light as much as any other place and you must not leave us in the dark. We cared for you when you were going through the fever, so you can not go anywhere yet.'"

His heart's desire was ever to reach the native man back in the "Bush," and here in the old basement he laid plans for the future. He planned to build a house for himself where he could have a quiet place to study and temporary quarters for his school, and then to erect a school building and make a home for his wild native boys, and then to make a farm by the which he could support these needy children. He said, "The boys I taught back in the jungle would all come to me, only I must find a way to secure clothes for them."

He chose as the site for his future station a piece of rolling ground about two miles from the village of Schiefelin, having three springs of water. He at once entered into negotiations with the Government for the grant of this land. He asked for 100 acres, but when the grant came it was for 200 acres. About this time Jacob Kenoly and his work in Liberia came to the notice of the Woman's Board of Missions of the Christian Church, and they have since stood behind his enterprise and have sent him \$75 a quarter, and have helped him in other ways. He had the deed for this land made out to the Christian Woman's Board of Missions in whose possession it is to-day.

Jacob closed his school in the "old basement" in December, 1907, at the beginning of the dry season, when all

the pupils scatter to the coffee plantations. He had the site for his future mission station surveyed and then went into the jungle and split out the timbers for his dwelling-house and built it himself, his only tools being a saw and an ax. The only money outlay for this building was for the nails, as he secured the rest of the materials from the jungle, making even the shingles for the roof. It was a two-story house, 20 by 16 feet with a piazza 8 feet wide and 20 feet long. The second story of this he used for his own dwelling and the first story for his school-room. The people came from all the region around about to see this, the first boarded and shingled building in that section of the country.

As soon as this building was completed our missionary began to plan for the erection of a much larger and more durable one when funds should be sent him, by his Board, for this purpose. All of his letters tell of his yearning to reach the natives back in the jungle, and his plan was to erect a building large enough to shelter a number of these native boys and to gather them there and clothe, feed and teach them, that in turn they might carry to their brethren, back in the wilds, the good news of Salvation. His vision was larger than his own little work, and was of a redeemed Liberia. Of the jungle peoples he writes:

"The natives have cried to their gods whose ears are deaf to their cries and whose eyes are blind to their tears and who have shown no sympathy whatever, but they must and shall hear of a God who is full of love and sympathy. They stand in this African land by the millions with hands out-

stretched to us who should be instrumental in carrying to them a nobler and a sweeter life. What can we do for these cannibals, for these thousands of naked forms whose lives are tormented by the cruel native customs, for these thousands of infants who are thrown into the African streams? They plead for the knowledge of the true God. While I live in Africa, let me make every possible sacrifice to heal their broken hearts and bring light around their way, and if I must die in Africa let me die in active service for the cause; then I know I will be happy."

While teaching school in his little house during the next year he was erecting also the larger building, and by April, 1909, this was nearly enough finished to hold his school in it. This building was 25 by 40 feet and the outer walls were lined with zinc and the roof was of zinc, this being the material best adapted to withstand the climatic conditions of that country. Two hundred and fifty sheets of zinc and the window frames and glass were shipped from England to Monrovia and carried 30 miles to the mission station. It is gleaned from Jacob Kenoly's letters that this trip was made in the following way: "A five hours' "run" in my old dugout boat on the Monserrado river and a five mile walk across the "old fields" and then another "run" of four hours on the Junk river brought us and our heavy burdens to the mission." In one letter he tells how he and his boys took supplies to the station during the rainy season, when they had to wade across the "old fields" in some places waist deep, and carry the articles in their upraised arms, or on their heads.

As the work grew, Jacob Kenoly's cares and responsibilities and expenses greatly increased, so much so, that he was seldom able to write to friends in the United States as he had done formerly. He gathered the jungle boys to him and had clothing made for them. He ran a farm to help support them, and he went fishing to help supply food for them. He organized a church and temperance society and taught a day-school and a night-school and a singing-school and made trips to Monrovia for supplies. He had hoped to be able to keep perhaps 25 of the jungle boys with him after the larger building was completed, but before his death he had 51 who stayed with him and slept in the upper story of the building. The boys slept in rows on mats and in the rainy season the nights were chill and damp, and Jacob longed to buy blankets for them. Just a few weeks before his death, word reached him that the Christian Woman's Board of Missions had doubled his salary, and he thanked God "because He had thus put it in his power to secure blankets for his boys."

Jacob Kenoly ever had before him the vision of a redeemed Liberia. His wife, writing after his death, says: "I am glad to know Jacob never did quit the battlefield, but died fighting for a country seen through faith that was founded in Jesus Christ our Lord."

As far back as the time of his first locating in Schieffelin he planned to have some of his most promising boys sent to the Southern Christian Institute to be trained and return again with the Gospel message. Friends in his own church in the United States came to his help in this, and one of

his boys, James Rundles by name, is now at the Southern Christian Institute. In May, 1911, funds were sent to bring another boy to this school, but ere the money reached Liberia, Jacob Kenoly had been called to his eternal reward, and this second boy who was to have been sent is staying there to help Mrs. Kenoly conduct the work until such time as others can be found to go out from the United

has become so filled by sand at its mouth that at the close of the rainy season the waters were too deep for fishing and were overflowing the lake's boundaries. Jacob thought that this "mouth" must be opened so the waters would flow out again to the ocean. On the 9th of June, 1911, he, together with seven others, went out in the log "dugout" to do this work. They had succeeded in making the outlet, but



A KROO TRIBE OF WEST AFRICA—CALLING FOR A MISSIONARY

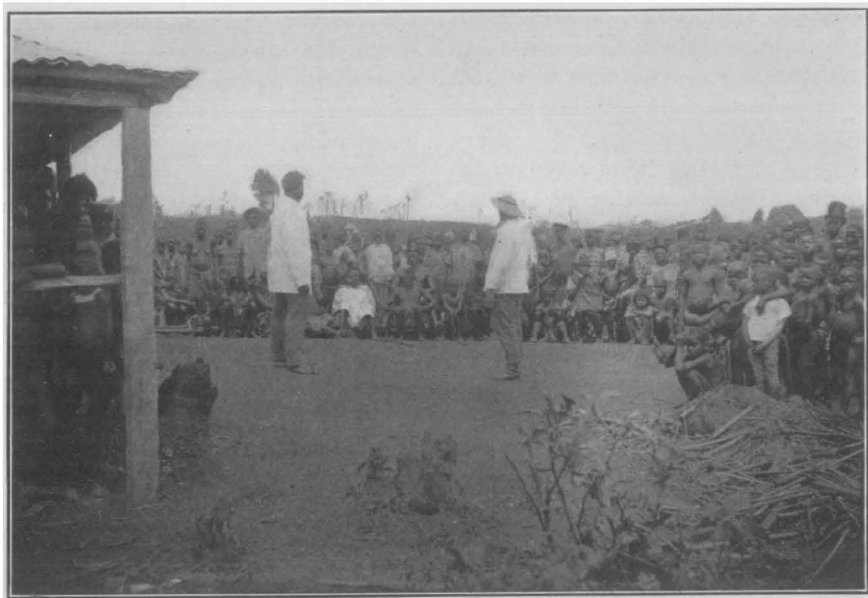
States to take up the work laid down by the noble-hearted missionary.

In April, 1910, Jacob Kenoly was married to one of the Americo-Liberian girls, and from that time until the close of his life they walked hand in hand in the work. She is now the mainstay and hope of the mission.

In order to help with the food supply of those he was supporting, Jacob often went fishing in a large lake or lagoon which ran back from the ocean along the side of his land. This lake

when through with their work, they found themselves on the farther shore of the lagoon, and in attempting to recross to the mission side were carried out to sea by the strong current, where their boat capsized. Only three of the eight were able to swim to safety, and two days later Jacob's body was washed ashore and was buried near his mission.

From our human viewpoint, we can not understand why this life, so much needed, should have thus early



REV. WALTER B. WILLIAMS PREACHING TO KROOS IN LIBERIA

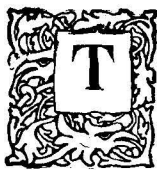
been called to its reward. We can only bow in submission, knowing that the Father doeth all things well, and wait patiently until His plan and pur-

pose shall be revealed. But this we know, that such a life can never really die, and that its influence eternity alone can reveal.

A WORK OF GRACE AMONG THE KROOS OF LIBERIA

BY WALTER B. WILLIAMS

Superintendent of the Grand Cess Mission, Cape Palmas, Liberia



THE Methodist Episcopal Church has a strong work among the Kroos, one of the heathen tribes of Liberia, the independent republic on the west coast of Africa. At the Grand Cess Station about 1,200 Kroo Christians have been gathered, more than one-quarter of the entire membership of the Liberia Annual Conference. In less than three years, about 700 have been baptized, and many more are waiting for Christian baptism, but efficient helpers to take

care of these are lacking, and also the funds. There is going on a wonderful work of grace and divine power. The Kroos cry most pitifully for the Gospel, but we must often deny them the "Bread of Life," because workers and funds are lacking. Many stations which we now occupy, are undermanned. There is a pressing demand for properly qualified teachers and experts in the English Bible. The people truly hunger and thirst for the Salvation of God—"Give us a missionary to open our eyes," is the cry that meets us everywhere. We are afraid

to visit a number of places, because they beg so much for the Gospel, and we are unable to supply even our present stations properly.

Witchcraft, devil doctors—stones, rocks, rivers, plates, trees—are their present gods. When in the time of their trouble they cry out, they receive the echo of their own wailing as the only response to their need and suffering. Under proper conditions, perhaps, 5,000 more of the Kroos tribes could be gathered into the kingdom of our Christ within a short period. These people used to be most difficult to reach, because of their many ancient and savage customs, but they are changing and following the call of the Gospel faster now than we can take care of them. They kill thousands by "sass wood," a deadly poison bark. This method is used to settle all disputes and witchcraft ordeals. While I was in one large town,

a soldier died and when his body was being carried away in a hammock, the two carriers knocked a corner of a house with the corpse. This was a sign that the corpse said that the unfortunate woman, who lived in the house, had killed him by witchcraft. They dragged her out of the house and broke her neck, legs and arms, and threw her body into the bush.

Under the Providence of God I have been the means of stopping 14 bloody tribal wars, and kept roads open for trade and for the safety of travelers, altho I myself have come near being murdered twice. These same tribes now are begging for the Gospel, but I am not able to give them their hearts' desires, because of my inability to furnish properly trained men as pastors for them. Sometimes a whole tribe will change in less than a year. Thus the work is being blest by God.

A PERSIAN COPY OF THE KORAN

SUPERSTITION AND IGNORANCE IN THE USE OF MOSLEM SCRIPTURES

BY J. DAVIDSON FRAME, M.D., RESHT, PERSIA



N marked contrast to the lavishness of money and thought which the Protestant Christian expends upon the translation and distribution

of the Holy Scriptures is the Moslem's effort to preserve the Koran in its original Arabic form and prevent its translation or its pollution in the hands of unbelievers. It must not be assumed, therefore, that in speaking of a Persian copy of the Koran we mean a translation corresponding to our English Bible. As will appear, we

mean rather a copy of the Arabic Koran dressed up for the use of Persian readers. It is doubtful whether, even so, the common people get any real information as to the meaning of the book.

The effort to keep the book undeveloped naturally prevents any free distribution outside Moslem circles, for even tho a Moslem may have outgrown the idea that a Christian *per se* is unclean, there is always the fear that the Christian may handle the book with hands which are ceremonially unclean. Some years ago, and in

many parts of Persia even to-day, it would have been very difficult for a foreigner to purchase a copy of the Koran in the bazaar, and it might have been dangerous for him to be known to have a copy in his house. This is gradually passing away, and even the mullahs now will sometimes loan an unbeliever a copy in exchange for the loan of a Bible.

This reverence for the external form of the book shows itself in other ways. The Persian himself will not read the book unless he is ceremonially clean and his hands have been washed. He does not allow the book to lie upon the ground, but holds it above the level of his waist, or when sitting upon the ground, rests it on a low stool in front of him. On taking it in his hands, and often upon finishing with it, he reverently kisses it and touches it to his forehead. This reverence for the form of religion is not confined to the Koran as the following incident will illustrate: A merchant, traveling, laid his account book and overcoat upon the seat and sat upon them, as many another man has done. In a few minutes, with something of a start, he drew the book from under him, kissed it reverently and touched it to his forehead. Being asked why he did this, he replied: "Some of my clients bear the sacred name of Mohammed, Ali, Hossein or Hassan, and it is, therefore, very improper for me to sit upon the book." It can be imagined, therefore, what his reverence for the Koran would be.

The bookseller and peddler, however, do not always show the same reverence. Their stock consists largely of various editions of the Koran. Some of these are extremely small, in order that they may be worn about

the body as charms, others are more elaborate, containing various notes and comments. Practically all the editions found in the bazaar are lithographed, but there are still a number of men who make a business of transcribing the Koran by hand. One of these, a Sayid, in Teheran, told the writer that it took him a full year to make such a copy, and that in the end it sold for about \$300. As we write, there lies before us a hand-written copy, made about 80 years ago. The cover, of varnish-paper board, is neatly decorated in colors with flowered diagrams and Arabic texts. The Arabic text is in black ink, while the interlinear Persian translation is in red ink. The paper, of fair quality, bears an European watermark. There are no notes or addenda.

The writer's own copy is one of the more elaborate lithographed editions. The pages are of foolscap size; the binding is blue plush with an embossed design on the cover; the paper is of poor quality and already yellowing, altho the book is of recent publication. The lithographing, altho the book is one of the best specimens we have seen in Persia, is often difficult to read, especially in the finely written notes and Persian text.

The introduction to the book begins with elaborate directions for the proper pronunciation of the Arabic text. Great stress is laid both in the reading of the Koran and in prayer upon the correct enunciation of the Arabic. As the Persian gives different values from the Arabic to several of the characters, and has no equivalent in his own tongue for a number of the Arabic sounds, he must expend a great deal of time and care to attain the correct pronunciation.

In fact, those who are especially "holy," sometimes spend several hours in reciting their prayers, practising upon each syllable a number of different intonations, that they may be sure of employing the correct one upon which depends the merit of the whole ceremony. This difficulty has given rise to the minute system of phonetics, involving the correct placing of the tongue, lips and throat, and the correct expulsion of the air, which forms the first section of the copy we are now describing. This is followed by various diagrammatical illustrations of the principles involved and of the relation of the letters to each other.

Following this section are directions for the use of various surahs (chapters) and verses. For instance: "For obtaining some necessary thing, let the Surah ol Ghar'eh be recited 180 times at one sitting; the needed thing will be provided." Or, again, concerning Takvir, "it is reported on the authority of Imam Ja'far Sadig that for release from trouble to recite this surah 21 times is of a great value." We have not space for further samples.

After these hints follow a number of prayers and charts to be used as talismans and charms. Of one of these, known as the "Seal of the Prophet," which is said to have been stamped at birth on the shoulder of Mohammed, it is written: "If a person looks at this seal at the time of morning prayers, the merit of the act is equivalent to 50 pilgrimages by Adam to Mecca; after noon-day prayers to 200 pilgrimages by Abraham; after the afternoon prayers to 500 pilgrimages by Moses; after evening prayers to 700 pilgrim-

ages by Jesus; after the night prayers to 1,000 pilgrimages by Mohammed, to freeing a thousand slaves, to feeding 1,000 hungry and clothing 1,000 naked." Of another symbol it is said that if a man looks at this symbol, 70 years of sin will be forgiven to him and his father.

After a numerically arranged index of the chapters of the Koran comes the text itself. The Arabic text is written in large, bold characters, while under each line is an interlinear Persian translation so finely written as to be almost illegible in many places. Like most interlinear translations, this fails to convey an accurate idea of the true meaning and is chiefly a help to those who may know a little Arabic. It has no value in controversy. In fact, Moslems speak of translations of the Koran as expositions, not as translations.

The text is divided into surahs (chapters) and the verses are numbered in the writer's copy, but this numbering of verses is not the usual custom among Moslems. The division, which they more commonly use, is found along the margins and divides the whole text into 30 parts for daily reading. These are further subdivided into quarters. Here and there along the margin are directions for obeisances or special readings.

At the top of each page are the words "good," "bad," "indifferent," "favorable," or "unfavorable." These are used in casting lots. A true Persian will do almost nothing without "cutting the Koran," or consulting the almanac, to see whether the hour is propitious. For the former a mulah is supposed to cleanse himself properly, offer a prayer, open the book at random, and decide the case accord-

ing to the significance of the certain line on the page. In the edition which the writer owns, he is saved the trouble by having the interpretations indicated by the words at the top of the page.

Along the margins of the text are further notes of which we give a few examples. Of the first surah it is written that this will cure all illness, except death. To do so it must be written on a clean vessel and washed off with rain water, and that water must be used for washing the patient's face. That will cure him. If the patient has palpitation of the heart, he should drink the water. Again, of the Surah of Shams, it is said that a man should bow down to the ground at sunrise and recite this surah three times. In the midst of it, at a designated place, he must stop and pray, for that which his heart desires. Let him do this for three days and his prayer will be immediately answered.

In regard to the verse: "He it is who produceth gardens, etc.," the directions are given: "Write this verse and inscribe it on a piece of olive wood and hang it from the gate of a fruit garden; the fruit of that garden will be plentiful, both good and blest; and if one writes it on a tanned skin and hangs it from the neck of a sheep, the flock will be fruitful and blest."

"Whosoever reads the Surah of Araf every month, is of those who need not fear in the day of resurrection, and he need not be troubled. If they read it every Friday, at the resurrection a reckoning will not be demanded of them, the surah itself will answer for them."

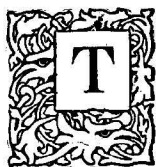
The question will be asked as to what extent the mullahs and those who prepare these notes believe in

them and how do they excuse the failure which must of necessity follow the effort to put these recommendations into operation. Doubtless, there are some who are truly sincere, but the majority know very well that these suggestions are worthless and merely add them to increase the sale of the books among the common people. When a man complains, he is told that the reason of his failure is his lack of faith or that he must have failed in some detail of the instructions given. A friend tells how he persuaded a mullah to give him an incantation to raise a jinn to his view. Upon the failure of the performance the mullah said: "I must have written the prayer with a pen or upon paper that was bought with 'tainted' money."

To the common people it is evident that the Koran, as they have it, is a closed book, encrusted with a mass of the grossest superstitions. This ignorance is recognized by many, and when they are brought face to face with the claims of Christianity, it forms a protection behind which they take refuge, saying: "How can we weigh the relative claims of the two books, when we do not know our own book?" It has sometimes occurred to us that one of the most effective means of turning Persia to Christ would be the circulation of a good Persian translation of the Koran, at a price which the people could afford, but this would awaken a storm of opposition compared with which the present opposition to the circulation of the Bible would be as nothing. We can only work and pray that in time the people themselves will come to realize upon what slender grounds they base the hope that is in them.

THE "FEAST OF THE COCOANUT" BABY

BY RICHARD BURGESS, JUBULPORE, C. P., INDIA



HE "Feast of the Coconut" is one of special importance in Western India. In one Maharatta Brahmin family at least, in 1834, it would be long remembered, for on that day a baby-boy was added to its number. Vishnu Bhaskar Karmarkar was the name given to that promising baby. The family to which Vishnu or Vishnu Pant belonged was one of influence and wealth. Owing to losses in a banking concern, the battle of life had been severe. Not discouraged, however, Vishnu Pant faced the situation, and in the long run the hard struggle of life, rather than ease of life, made him a stronger character.

The conversion of Vishnu Pant illustrates the converting power of God's Word. It was on this wise: In the streets of the city of Ahmednagar, Vishnu Pant met a Christian, who had been converted from the Mohammedan faith. A dialogue ensued.

"Have you read the Christian Scriptures?" asked the convert from Mohammedanism.

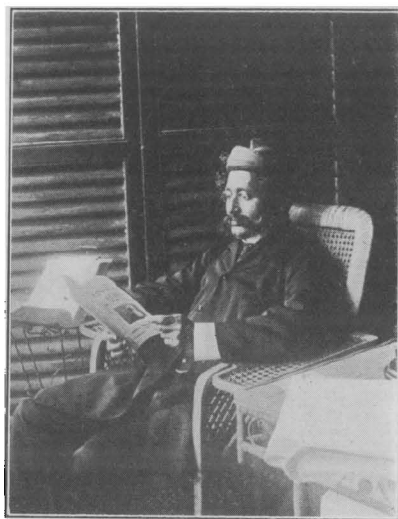
"No," was Vishnu Pant's reply. "I have never even seen the Christian Scriptures; why should I read them when I know them to be nothing but a chain of falsehood?"

The convert replied: "Don't pass judgment until you have read them carefully for yourself."

Pant procured a copy of the Bible, but unfortunately brought a prejudiced mind to bear on its pages. With a blue pencil he promptly and proudly underlined the very first words in the book of Genesis, and did the same

with a great number of other pages which he considered false.

While principal of a Government Girl's School, he invited some Chris-



REV. VISHNU BHASKAR KARMARKAR

tian missionary ladies to teach embroidery to his pupils. Strangely enough, he was warned against these missionaries by his relatives and friends. Their influence upon him was great, tho his Brahmin pride was hard to conquer. Very wisely they advised him to continue reading the Bible, and they prayed that he would soon be brought to a knowledge of the Truth.

"Is not my word like a hammer?" It was so in Vishnu Pant's case, for his stony heart was broken within the space of a year. He who was known to have had public arguments with Christian missionaries, thus seeking their overthrow, surprized the whole community by becoming an ally of

the Christian religion. An incident like this should give new zest to our enthusiasm for the Bible and all societies that promote its translation, circulation and use.

Acute was the opposition which raged when Vishnu Pant was baptized. His parents even journeyed from Poona to dissuade their son, if possible, from becoming a Christian, or at any rate to take him away from Ahmednagar by force. Vishnu Pant faced the persecution with singular fortitude. In the opinion of his kinsmen and acquaintances he had disgraced himself and them. Forthwith the school, over which he presided, was in ill repute, and no time was lost in deposing him. His own relatives were his fiercest foes. A furious mob tried to get him to recant and his friends were ready to receive him back into the cast privileges. Failing to do this, his father made an effigy of him and ceremoniously had it cremated, in order to disown his son. This was to indicate that they regarded him as dead to them and to the faith of their fathers. Such is the worst kind of degradation that can come to a Brahmin.

God takes care of his own jewels. "They shall pass through fire and shall not be burned." Another school was founded for him by the missionaries, but it was composed chiefly of the so-called low-caste children. How it must have chafed the very soul of this high-born Brahmin to occupy such a position.

Among the pupils in Vishnu Pant's new school were a few girls of a higher caste: one of them was Sarzabai, and with her Vishnu Pant fell in love. The attachment was eventually consummated in a happy mar-

riage. Children were born to them and they all walked in the ways of their parents.

After some theological training for a more spiritual work, Vishnu Pant was ordained minister of the American Mission Church in Ahmednagar. He and Sarzabai entered on their duties in the middle of 1860, and for eight years they faithfully shepherded the Christians by whom they were greatly beloved.

I have often thought that the place in which one lives for years enters somewhat into one's character. Vishnu Pant lived in Ahmednagar, which, down through the long years, had been a martial city. No doubt, Vishnu Pant knew the story of the "big gun," (probably the largest piece of brass ordnance in the world), which was captured from his city and carried away to Bijapur. No doubt, he was familiar with the tree in a suburb of Ahmednagar where Wellesley, afterward the Duke of Wellington, stood when the city surrendered to his assault. To this must be added the fact that Vishnu Pant belonged to the Maharatta race, one that had for centuries struck terror into the heart of every invader; and a race also that once carried the banner of victory to the very gates of Calcutta—and this in the days of British occupation. Vishnu Pant was by nature a spiritual fighter: therefore, he contended with the enemies of God and was sustained all the while by the ultimate hope of certain victory.

The enemies said that the Christians polluted their wells by simply using them for domestic purposes. Sarzabai went on one occasion to draw water. The Hindus were angered and ferocious; her life was in

danger, but the water was secured. Fury seized the mob even more. The next day she filled her pitcher at another well. Pollution was then systematically put into the wells so that none might draw from the wells which had been used by the Christians. The case went to the law courts and became a serious one. The Hindus sought protection for their wells. The Karmarkars were urged by the Judge to act wisely and not disturb the public peace. But they demanded equal rights with others irrespective of their religious beliefs. It was a case without precedent and went to the Governor of Bombay, then to the Viceroy, afterward to the Home Government, and finally to Queen Victoria; and it proved to be victory for the Karmarkars, and for every Christian since the year 1860.

When Vishnu Pant had been pastor in Ahmednagar about eight years, a very sad event took place. He was engaged in an evangelical tour and, unfortunately, drank water from a well that was not wholesome. Fever was the result, and so long and so severely did it continue, that drastic remedies were used. These brought out eruptions on the body, which, strange to say, were pronounced to be leprosy. Of all diseases this, in the East, is saddest. Vishnu Pant was crushed in spirit with the suddenness of the information. Let his son, the Rev. Sumant V. Karmarkar, tell the story of the night which followed the doctors' verdict: "The doctors, with one accord, pronounced the disease to be leprosy. This was a great blow to him. However, he spent the entire night in communion with God. When the day dawned, he was calm and happy. With a smile on his face, which

emanated from his soul, he came out among his friends. His face beamed with joy as he remembered that his sorrow was nothing to that of his beloved Master. That peculiar serenity with which he triumphed that night over sorrow, was granted by God's Spirit, as from the Angel of the Lord, and it abode with him through the remainder of his life, controlling his spirit ever after."

The way opened, undoubtedly providentially, for Vishnu Pant to have the care of the American Mission Church in Bombay, often called the "Gate of India." In that capacity he did surprisingly good work. His oratorical and poetical gifts, his love of vocal and instrumental music, his earnestness and fearlessness, not to speak of an imposing personal appearance, all gave him grace in the eyes of the people. On one occasion he had an opportunity to show the Maharaja Holkar the way of eternal life, and he made the best possible use of his opportunity. Faithful and fruitful work was done by Vishnu Pant in Bombay, for that city, to any faithful minister, presents an excellent sphere. His leprosy did not develop into a virulent or objectionable type; and he kept on bravely notwithstanding. A kind of by-product of his Bombay activities was the establishment of a printing press. Ink, type, and machines, were, like their owner, at the Master's service. In Bible and tract societies he was specially interested, and to the committees connected with these societies he gave much time and thought.

In 1881, about a dozen years after moving to Bombay, he had a premonition that he had not much longer to live. He frequently told

his family what his thoughts were, and they came true. In his last illness he was quite resigned and said to the saintly Rev. George Bowen, who called upon him: "I am so happy that I feel like laughing." When the venerable Vishnu Pant actually came to the end of life's journey, he called his children together and asked them to sing:

"Oh, happy day, that fixt my choice
On Thee, my Savior, and my God!
Well may this glowing heart rejoice,
And tell its rapture all abroad."

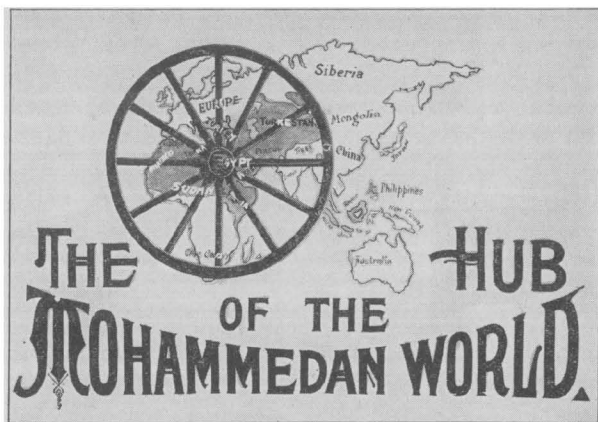
Afterward he said: "Open the door and let me fly abroad. I desire to enter a large place."

The clan of Karmarkars is well known in the Maharatta country to-day. It is woven into the history of Christian missions in all Western India and far beyond these boundaries. Vishnu Pant's three children, all born in Ahmednagar, have been worthy of their sire. The son I know best is the Rev. Sumant V. Karmarkar, and his able and devoted wife, Gurubai. They graduated from Yale University and the Medical College, Philadelphia, respectively. Men and women of this kind are the ambassadors for Christ, who are destined, in my judgment, to be chiefly instrumental in the evangelization of Southern Asia in this generation.

THE STRATEGIC CENTER OF ISLAM

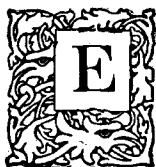
A chart and telegram from Dr. Charles R. Watson to the New York Committee of the Nile Mission Press, meeting in Twilight Park, New York, August 30, 1912:

"DOMINANT IMPRESSION OF MY RECENT VISIT TO LEVANT WAS THAT A NEW DAY OF UNPARALLELED OPENINGS FOR WORK AMONG MOSLEMS HAS DAWNED. WE MUST ATTEMPT GREAT THINGS, MEETING PRESENT OPPORTUNITY AND AROUSING WESTERN CHRISTENDOM TO NEGLECTED TASK. PRAYER HAS DISINTEGRATED STOLID INDIFFERENCE OF ISLAM. TIME HAS COME FOR AGGRESSIVE ACTION. NO AGENCY CAN PENETRATE ISLAM SO DEEPLY, ABIDE SO PERSISTENTLY, WITNESS SO DARINGLY, AND INFLUENCE SO IRRESISTIBLY, AS THE PRINTED PAGE. MAY WE SET UP NEW STANDARDS OF PRAYER, FAITH AND EFFORT FOR THE WINNING OF THE MOSLEM WORLD TO CHRIST."



THE UNIVERSITY OF EL-AZHAR *

BY SHEIKH BONLOS



EL-AZHAR is the largest religious school and the greatest Mohammedan University in the world. It was founded in the middle of the fourth century after the Hegira, i.e., towards the close of the tenth century A.D. It attracts students from all parts of the Moslem world, Syria, Turkey, Russia, Persia, Arabia, North and Central Africa, Abyssinia, and even a few from India and Java. Each nationality has a *riwâk* (corridor) to which its students belong, presided over by a sheikh (professor), selected for his learning and piety. The largest is that of the Egyptians: the richest is the Turkish, which is heavily endowed. Seventeen of the *riwâks* are for non-Egyptians.

The condition of entering El-Azhar for Egyptians is ability to recite the whole of the Koran by heart; and there is a preparatory department in which the Koran alone is taught. Non-Egyptians are only required to have an elementary knowledge of reading and writing, and, in particular, ability to read the Koran at sight. The minimum age of entrance is fifteen.

Two diplomas are awarded; the first can be obtained after some eight years and the second after four or six more. No sheikh is eligible for a lectureship unless he has spent a minimum of twelve complete years in El-Azhar, and has obtained the second diploma. Any who have gained the diploma after studying elsewhere in a foreign school of religion must confine themselves to other institutions if they wish to teach, as was the case with the famous philosopher Sheikh Gamâl-ed-din, who died about twenty-five years ago; despite his reputation in East and West, he was prohibited from teaching in El-Azhar, and, therefore, received students in his own house, where they came in large numbers for philosophical instruction. If any but a Moslem is discovered among the stu-

dents at El-Azhar, he is liable to severe punishment, it being considered a sacrilege for an unbeliever to be admitted.

No fees of any description are charged to the students. The institution is extremely wealthy, owing to large endowments in Egypt and elsewhere, which are supplemented by an annual subsidy from the Government. In fact, the students receive a daily dole of bread, varying from two to eight loaves, according to their standing; while lecturers receive from six to twenty, and the Chancellor of the University no less than one hundred daily. The origin of this dole dates back to the will of a wealthy man who bequeathed all his property to El-Azhar, stipulating that the revenue of his vast estate should be utilized in distributing bread among students and professors. In addition to this dole, the students have grants of money at intervals, and some of the *riwâks* allow as much as an Egyptian pound per month to each of their members.

The course of study embraces theology and canon law, which are taught in accordance with the tenets of the four main divisions of orthodox Islam, the Hanifites, the Shafites, the Malikites, and the Hanbalites. The principal subjects are Koranic commentaries, the traditions, dogmatic and scholastic theology, and such philosophical systems only as were approved by the orthodox theologians. But through it all the teaching is "by authority," individual speculation being prohibited. The syllabus also gives a prominent place to Arabic grammar, syntax, rhetoric, prosody, and to Moslem history. These latter subjects are studied in the greatest detail, and are considered as of the utmost importance in approaching the Commentaries and Traditions, so that no one is reckoned a competent expounder of the *Iman* who is not steeped in these preliminary sciences. As to sciences, such as geography, algebra, arithmetic, astronomy, chemis-

*From the *Student World*.

try, drawing, until recent years they were excluded entirely from El-Azhar. Then there appeared on the scene one who well deserves the name of reformer, Sheikh Mohammed Abdu. He was originally a pupil of Sheikh Gamâl-ed-din, and afterwards, when a teacher in El-Azhar, became associated with those who were dissatisfied with the old regime and sophistical methods. He set to work to demand reform—reform in the constitution of the University and in its curriculum. He claimed that the teacher of religion ought to be an adept in all the learning demanded by the age, in all that makes a man learned in the true sense of the word. He saw that the existing system led to no result that was genuinely beneficial to the students or that expanded their minds, because the teachers blindly followed what their books told them, and were slaves to the traditions of their predecessors. Therefore, he set himself to demand emancipation from tradition and authority; his ideas ran like lightning among the students; on the ruling sheikhs of El-Azhar they fell like a thunderbolt. From the latter he met with that vehement opposition which is the fate of every reformer who longs for an advance movement and can not be content with quiescence and retrogression. The opposition so increased that towards the end of his life he was forced to resign his position as Chancellor of El-Azhar and propagate his views in other mosques. But the seed which he sowed in El-Azhar grew and produced lasting benefit to the University and its students, for three years ago, i.e., four years after the death of Sheikh Mohammed Abdu, the Government decided on the very reforms which he had advocated, namely, that the elements of modern education should be added to the religious and linguistic curriculum. But now the students refused to accept the change, and rose in a body against the Government, demanding the retention of the old system without any change whatever. They claimed that El-Azhar was

founded for religious and Arabic studies only, and that the attention of the students must be directed to those alone so that they might be able to devote themselves to the service of religion after the completion of the course, for if they were diverted to other subjects which have no bearing on their primary studies, this would be a positive hindrance to the achievement of their aim. Some of the sheikhs, moreover, waxed eloquent in defense of their position, saying that the only intention of Sheikh Mohammed Abdu in introducing modern studies was to undermine the religion of Islam, so that he was no true Moslem, and that his doctrines and opinions could never be held by Moslems; it was incumbent, therefore, on the Government to reject his proposals, for any one who supported them would be an enemy to the faith. Notwithstanding this opposition, the Government persisted in making alterations in the rules and constitution of El-Azhar, and introduced reforms which were real, even if they were meager compared with the radical changes that El-Azhar requires.

But let it not be thought that Sheikh Mohammed Abdu received the inspiration for these reforms from his contact with Sheikh Gamâl-ed-din only. On the contrary, he owed it principally to Christians of the West; for he spent considerable time in Paris, where he must have mixed with leaders in the academic world and studied the constitutions of the Western Universities and schools, as, in fact, his master had done before him. In particular he is known to have studied the life of Luther, the influence of which is illustrated by his dying words: "I wished to reform the religion of Islam as Luther reformed Christianity; but I fear that the people of the turban (i.e., the sheikhs) will uproot the tree that I planted."

What is the subsequent career of the sheikhs after leaving El-Azhar? A great number of them become teachers, some few in El-Azhar itself, the majority in Government and other

schools. Some become advocates and judges in the Moslem courts. Another of the reforms due to Sheikh Mohammed Abdu was the establishment of a special school for legal training after the completion of the Azhar course. But the benefit of this has now largely been lost, as the school has practically become merely a branch of El-Azhar instead of a free and independent institution. Other sheikhs become clerks in the same courts or in courts of appeal. Many become preachers in mosques, each mosque having one or more sheikhs specially attached to it. The most ambitious aim at the coveted post of *mufti*, or legal referee, who expounds the Moslem law and has last decision before, for example, a capital sentence can be carried out on a Moslem. There is a *mufti* in every large town. The highest position of all is that of the Grand Sheikh of Islam for Egypt and Turkey.

Considerable prestige attaches to El-Azhar, so that a sheikh who has studied there for one year will carry more weight than one who has studied elsewhere for ten years, and this is the more so in countries other than Egypt.

There are about 150 professors in El-Azhar, and from 9000 to 10,000 students, of whom about 700 are foreigners, the rest Egyptians. If such numbers are scattered through Islamic

lands for the service of their religion, does it not behoove Christians in like manner to bestir themselves and spread the Christian religion in these lands? Consider, moreover, the position of Egypt in the Moslem world. Is it not the one source from which flow streams to all Islamic lands, making them green and flourishing? Is it not the one light which guides the ships of Moslem peoples that are floating on the waves of this world? If this is so, indeed, then let every Christian turn his attention to it and endeavor to carry to it the light of the Gospel.

Christian men and women, lift up your eyes and look on the harvest; pray for the missionaries in Egypt, for their task is hard and at times discouraging in that stronghold of Islam. Do not say that it is impossible to convert an Azhar sheikh and bring him to Christ, for with God all things are possible. Was I not a fanatical sheikh in El-Azhar, and was I not by God's grace converted? To-day I pray that my fellow sheikhs may be converted even as I was. Pray you, therefore, that the grace of God may not fail them, that they may all accept Christ as their Lord and Savior; and not that only, but that in obedience to His command they may go into all the world and preach the Gospel to all creatures.

A VISIT TO A WOMAN PILGRIM FROM MECCA *

BY JOSEPHINE E. SPAETH, BAHREIN, PERSIAN GULF



YOU are cordially invited to join me in a visit to an Arab lady who has just returned from a pilgrimage to Mecca, and a journey to the Holy Land. Our visit will be interesting, for she will tell of her trips, and we will hear what impress her most. She is now called a Hajjiah (a pilgrim) and it will be courteous to salaam her with that title joined to her name.

The house, being that of a wealthy man, has several divisions. At present three wives are occupying the same building, but each a different section. The rooms are large and well furnished. Our hostess meets us at the head of the staircase, inside the court. The silk garments of many bright colors, and her jewels glittering in the sunlight as she stands with outstretched hands to welcome us, make a picture one would like to paint.

After our formal salaams are over,

*From *Neglected Arabia*.

we follow her into a large, square room, cool and comfortable. The floor is spread with many costly Persian rugs and with a dozen or more pillows, the one prettier than the other. But we must not look around too much; we must listen to her, for she is eager to tell of her novel experiences.

"When we left Bahrein, we went to Bombay, where we remained about two weeks. Before we left Bombay, the quarantine doctor came, felt the wrist of every one, and stamped our arms with a seal. And then we went aboard the steamer which took us to Port Said. We were well treated on board ship. The food was good, and we met many women. At Port Said we left our boat and were taken into a house to stay a few days. They call that house a 'hutel.' There was a white woman, a Christian like you, in that house. Oh, but what a city! We saw many carriages with horses drawing them, and some that went, oh, so fast without any horse or donkey to pull them. I do not know what they call then; I forgot the name. And we saw so many people, so many women like you, going back and forth with hats on their heads and without veils. They took us to a place where all had to sit in the dark; then we saw on the wall, right in front of us, people moving and running after each other and falling from housetops, and some killing each other, but it was not real; they were pictures that were moving and looked like real, but did not speak. I got frightened and hastened to leave. Oh, but Bombay and Port Said are pretty places. From Port Said we went to Jaffa and from there to the Holy Land. We saw the church of Mary, daughter of Amran. Inside that church there is a picture of Mary as she is sitting, holding her child, the prophet Isa (Jesus), peace be upon him, in her arms. Many boys, all drest in white walked around, carrying lighted candles and lanterns in their hands, singing to music. The church was beautifully decorated with gold and silver

ornaments. We also saw the well of Jacob, about which you read to us, where the prophet Isa met the woman of Samaria. We saw so many pretty places, oh, so many. There are many Christians. Almost all of them are Christians. And there are, oh, so many different kinds of flowers and fruits: grapes are as big as nuts. The gardens were so beautiful that we felt that we were in a different world. Oh, how short the time seemed! I wish I could go and stay there for weeks and months and breathe clean air, all perfumed with grass and flowers. We also went to Beirut and Damascus, after which we went by train to Medina. Just think, the train made the distance in four days, which by camel takes two months. The train was as long as from here to your house. It went by steam like the boats, 'tschut' 'tschut' 'tschut,' oh, so fast, much faster than a horse or donkey could go.

"We arrived in Medina, the city where the prophet Mohammed, on him be peace, lies buried. After we had been bathing in a big place, we changed our clothes and drest in green, red and white. Twenty-seven days we spent in Medina, and we did nothing else but pray and go around seeing everything. You know there is, near our prophet's grave, another grave ready for your prophet Isa, peace be upon him; he will come again and be buried there, after which we shall all have the same religion.

"From Medina to Mecca we traveled on camels, 13 nights and 11 days. We traveled by day and during the night we put up a tent and lived in fear. We were all trembling for fear of the Bedouins. You know they are very bad and make it their business to steal and rob and kill. The scenery from Medina to Mecca is pretty. There are many date gardens, and we found enough to buy to eat, but we lived in terror and fear.

"As we arrived near Mecca, we changed our clothes and drest in white. Then we entered into the city

and went around the house of God. Then we had to go from one place to another, praying. Then we drank from the holy well, Zem-zem. On the ninth day we went to a place several miles distant and stayed over night. The next morning we went to the mountain Arafat and heard a sermon. I did not understand anything of it. Then we went to a place to hit the devil. We all had many pebbles with us and threw the stones at the devil seven times, twice a day for three days, all of us screaming: 'May the wrath of God, the Mighty, be upon you, Satan!' Some said more than that. But we did not see Satan, tho we saw some stones where he dwells. I was very tired by that time, for the journey from Medina to Mecca had been so hard on us all, and the place we were in at the stoning of the devil was very dirty. There was so much meat lying around from the animals that had been killed for sacrifice! The smell of it was so terrible that it made me sick, so that I could hardly eat a thing. Hundreds

and hundreds of people die of hunger and filth. Everything is so expensive that the poor people can not live. My heart just ached for them all. They die like sheep. So many sick people come to Mecca to die, because of the great reward! Oh, it was hard, very hard and difficult and expensive, but then just think of the great reward we are receiving, heavenly paradise."

Now we have heard her story of her trip, and we are ready to give her an appropriate lesson from the Word of God, the free gift of Salvation. We inquire into a few of her experiences and realize all the more the emptiness and superficiality of Islam. Of most of the ceremonies she went through, she does not know the meaning. All she knows is the promise of a great reward. Only one of the five pillars of Islam is supporting her and assuring her of salvation. Let us read to her I John, 5, join in prayer and return to our homes, bearing in our hearts the burden of Islam, and resolved to lift it from the hearts of our Moslem sisters.

THE MISSIONARY TRAGEDY AT SIANFU *

**THE ONE DARK BLOT OF MASSACRE IN WHICH A FOREIGN MISSIONARY'S
FAMILY FELL VICTIMS TO A CHINESE MOB DURING THE
RECENT REVOLUTION**



HE manner in which the missionaries have been protected in China during the perilous days of revolution is remarkable. The story has come of the most tragic incident in Sianfu, capital of the Province of Shensi in Northwest China, in which the wife of a missionary and seven others—a teacher and six children—were murdered. The English missionary, Rev. Mr. Beckman, who escaped with his little girl of four years, has written an account of his experiences, which we take from the *Christian Herald*:

After midnight W. T. Vatne, a teacher, aroused us by a sharp rap on the window. We made haste to get the children ready, and hurried downstairs. The gate to our compound was already set afire, so we rushed to the back yard, hoping to escape over the wall by means of a ladder. I heard gun firing even from that direction, and I feared we were already surrounded by the mob.

The ladder had been removed by our native helpers when they escaped, and in the dark it could not be found. Mr. Vatne and my wife went into the house to take along some things of necessity, while I managed to get a

*From *Missions*.

wheelbarrow, a piece of timber, and a rope to the wall, which was twelve feet high.

Mr. Vatne placed himself on the wall, and I began helping the children up. We had got Selma over, and Oscar was on the wall. Just then Selma gave a frightful scream, and Mr. Vatne jumped down to her. I heard two shots fired, and through fright at what these shots might have done I almost dropt little Ruth, whom I was lifting up. But I placed her on the wall, and we called on Mr. Vatne several times, but got no reply. Ruth screamed frightfully, and I took her down. Oscar also came down.

I did not dare to put any more of the children over the wall. I got hold of a pickax, and we took refuge in a shed close by, where I began working a hole through the wall; but it had soon to be given up, for the gate was burned down, and the mob entered. We heard them smash the windows of the house. They took what they wanted and set the house afire. The same was done in the schoolroom close by us. We kept as quiet as possible, so as not to draw their attention to where we were. With our youngest child in my arms, I sat praying. The children gathered around me. We gave ourselves over to the will of God. One of the looters entered a little shed close by us, but did not observe us.

(Mr. Beckman, his wife, and the children were praying when the mob broke down the door. As it fell they ran out. Carrying his child, Mr. Beckman was pursued, but managed to reach an orchard, where he hid in a ditch half filled with water. He could hear his pursuers searching for him.)

Mrs. Beckman and our little Ruth (age seven) and Hulda Bergstrom (age eleven) had fallen near the gate, and Hilda Nelson (aged fifteen) had reached a short distance westward and tried to escape among the grave mounds near by, where she was struck down.

I prayed the Lord to guide me. My pursuers called to some of the others to bring torches, but I was still too

tired to move. Soon the torches were there, and one man called out, "There he sits," and he threw his pole at me in such a way that it struck me on the arm and little Thyra on the legs. Then I rose up and walked out into the water. Large pieces of mud struck my head, but caused no injury. Luckily there were no stones there.

I crept down by a tree and sat down in the water, and the cold water made my swollen feet more comfortable. How I prayed God to help me! I tried again, and really got up. No one was after me, and I picked up my darling—all I had left on earth—and started off toward the North. I did not look back toward the burning houses—it was sad enough to know that my beloved wife and Ruth lay slain there, together with the other children. I thought of Mr. Vatne and Selma, wondering if they were alive, and where they could be. I continued walking unhindered and arrived at the back gate of the mission station in the West suburb.

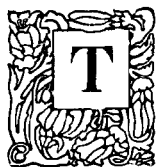
After coming here we heard various rumors regarding Mr. Vatne and my daughter Selma. Some reports said they were killed, others that Mr. Vatne was still alive, bound to a tree. The authorities did not permit any of us foreigners to go in search of them, but the native Christians did their best to locate them. We felt an awful anxiety for two days, until we learned that they had been murdered by the mob after having fled eight miles.

It is said that the revolutionary leader stamped in anger when he heard what had happened to us, saying: "Are our Chinese people really so foolish that they want to draw the revenge of foreign powers down upon us through such outrageous attacks?"

Three of the leaders who planned and instigated the attack on us have been punished by death, and their bodies hung up as a warning to others. Some of the officials say more of the culprits will yet be punished, and they try to comfort me as best they can; but there is no comfort save in the Lord and in submission to Him.

PRESENT OPPORTUNITIES IN THE WORLD FIELD *

BY BISHOP J. W. BASHFORD,



THE crisis confronting the Christian world to-day must be apparent to all thoughtful men.

First: Political barriers are down and the world is now open to the Gospel. Two-thirds of the population of the globe and three-fourths of its area are under the control of Christian nations. Of this thousand million people all save the Russians are now accessible to the Gospel, and Russia is served by the Greek Christian Church. Of people under non-Christian governments, the 460,000,000 Chinese, Japanese, and Koreans are as open to the Gospel as are peoples under Christian governments. Unhindered access to the pagan world never confronted the Christian Church before.

Spiritual Unrest of Paganism

But a second and more important element in the crisis is the fact that the hearts of pagan people are as never before open to the Gospel. It is not accurate to represent any considerable proportion of the pagan world as eager for the Gospel; how can men be eager for blessings of whose very existence they are ignorant? For the most part only those who have witnessed the transforming effects of Christ upon the lives of others are seeking him. Moreover, with such peoples the Gospel's summons to repentance and to the abandonment of sin often arouses opposition to-day, as in the days when the Master trod the earth. But while no considerable proportion of non-Christian peoples are eager for the Gospel, nevertheless the recent impact of Western civilization upon the Orient, of Christendom upon paganism, has turned the whole pagan world into a troubled sea. The unrest in India, China, Korea, Persia, Turkey, and the Mohammedan world is perhaps

the most striking development in twentieth century history.

Illustrations of the changed attitude toward the Gospel are found in every land. Mass movements toward Christianity among the 300,000,000 of India, revivals in Korea, China, and among the 500,000,000 of the Far East, the welcome accorded to missionaries wherever they have appeared among the 200,000,000 of Africa, the stirrings of civil and religious freedom among the peoples of South America, and the revolutions in Turkey and Persia, are facts with which every intelligent reader is familiar. No man whose mind is open to the truth and who is familiar with world movements, any more doubts the recent spiritual awakening and the present restlessness of the pagan world than he disputes the disappearance of the political barriers which kept the Church out of pagan lands for nineteen hundred years.

Pagan faiths are powerless to relieve this restlessness. Christ alone delivers from the guilt and power of sin; he alone brings peace to the human heart; he alone makes possible individual and national regeneration. The world-wide restlessness of paganism is a world-wide opportunity for Christ.

This world-wide and world-known disappearance of political barriers, and the craving of pagan hearts for more light and life, bring the whole Christian world and the whole pagan world into a life and death struggle for the first time in human history; it constitutes the greatest crisis which has confronted the Christian Church since the days of the Reformation.

How to Meet the Crisis

Turning to the needs created by the crisis, Protestantism now has in the field 15,000 missionaries. Accepting the standard of one missionary for each 25,000 of the unreached popula-

* This tract from the Methodist Episcopal Church Board of Missions is an illuminating and inspiring account of the world-wide call of God to men to-day.

tion, these, under God, may suffice for the evangelization of 375,000,000. The Christian Church needs 25,000 more missionaries for the evangelization of the 625,000,000 not yet provided for.

But it is as foolish to send missionaries to the field without tools to work with as it is to send men to the forest without axes to fell the trees. We must raise funds to provide homes for the missionaries, churches, school-houses, hospitals, and printing presses; we must help support native workers until we can develop a native constituency. These needs demand heavy expenditures outside the salaries of the men and women on the field; and the supplying of these needs is an imperative condition of success. Printing presses are essential for the wide dissemination of the Gospel and the development of an intelligent church-membership; one great cause for the success of missions is the fact that the missionaries are usually the most intelligent people in the pagan lands. Hospitals in all lands are demanded on the ground of mercy; and in many lands they are the John Baptists preparing the way for the Gospel. Schools and colleges are necessary, not only for an intelligent constituency, but for the training of ministers and teachers so that our churches may soon become self-propagating.

Failure to Reinforce

All missionary authorities are practically agreed that every hospital on a mission field should have at least two physicians, so as to provide for evangelistic tours in connection with the medical work for the treatment of people in their homes, for critical operations, for the inevitable illness and the necessary furloughs of the physicians. Out of twenty-one hospitals in China, only eleven have two physicians, and the hospitals in other fields are not so well equipped as those in China. On account of the illness or death of the physicians, hospitals treating thou-

sands of patients a year have been compelled to close their doors. Such action not only leaves a plant, with its heavy equipment, idle, and the needy dying for lack of care, but it seriously discredits the Church in the communities where such patent failures take place. To avoid a disaster one physician is transferred from the hospital where two physicians are located to the vacant hospital, wherever this can be arranged. Sometimes distance or differences in language make such relief impossible, and in all cases such a transfer throws a double burden upon the physician left in charge of the larger hospital. In one instance during the present year a transfer has left one physician to treat on an average a hundred cases a day, the cases in one single day in May, 1910, numbering 163. How long may the Church expect that physician to bear the strain before retiring with broken health?

On the other hand, physicians have been sent to mission fields without hospitals having been erected and left to establish such a medical plant as may be possible in a native mud house or to secure from people thousands of miles distant the funds with which to erect a hospital. Naturally, such physicians are transferred to vacant hospitals wherever practicable. But sometimes the transfer of a physician who has no hospital leaves one or more missionary families and a native school numbering two or three hundred students without any medical care. Cases can be given of missionary families with a school numbering more than a hundred students, three days' journey from the nearest physician. If an epidemic breaks out in the school, a messenger must be sent on a three days' journey for the physician and the epidemic has six days to run before the physician can arrive; and if he spends only a single day at the school his visit keeps him seven days from his own work. At other times the size and importance of a city and the success of the physician in gaining access to the city renders his transfer unwise, even tho he is

obliged to work there without a hospital.

The reason missionaries continue to enter cities without hospitals is that in many cases they are the only persons who can gain access to these cities. The reasons why they keep as many hospitals as possible open, instead of concentrating their efforts upon fewer centers, are: first of all, the crying needs of the multitudes who appeal to them for help; second, the fact that discounting of all our work before the eyes of the pagan communities inevitably follows the closing of a hospital; and, third, the sad but indisputable fact that such medical work, pitiable as it is, so infinitely excels native medical practise, that our hospitals are serving as models of healing and sanitation in every pagan land where they are established. But we submit that our people at home ought not to leave our physicians going to the field to struggle unaided against such fearful odds.

Crying Need for Teachers

What is said of hospitals applies with greater force to our schools and colleges, for the latter are more numerous and more essential to our final success than the former. All our day schools and many of our boarding-schools are manned by native Christians. In some cases this is due to the fact that we have developed native leaders competent for these heavy responsibilities; but in many cases the lack of supervision is due to the fact that the missionary in charge of a school has either died or has been sent home in broken health, and we have been compelled either to close the school or to put a native teacher in charge of it. Even more pitiable, because far more common, is the strain which we are putting upon missionaries through the rapid increase of pupils with no corresponding increase of missionary teachers. So eager are the young people for Christian learning that scores of cases may be cited in which students bring back to school additional students and beg the privi-

lege of putting up bunks on the side of a room seven by eight feet in dimensions, so that the room may accommodate four students instead of two for which it was intended. In other cases, students are sleeping on porches and in recitation rooms and in native houses with mud floors and walls and small paper windows—all for the privilege of entering the school of the foreign teacher. Under these circumstances few missionaries can persuade themselves to send back the students to their villages of pagan darkness.

The rapid increase of students in many cases results in breaking down the foreign teacher. In one case a missionary in a college taught ten classes a day giving each class a half hour's time in order that he might furnish instruction to the large number crowding the building; in addition he was required to serve as treasurer of a large mission, and, not having been trained as a bookkeeper, this work took a third of his time; because no other missionary could be spared for the service, this teacher was compelled to become the college pastor, preaching twice on Sunday and conducting a prayer meeting with an attendance of 600 persons; presently the district superintendent broke in health and this professor was compelled to take charge of the district and oversee the work of the native pastors, so far as he could do so; then the president of the college was called away and the professor was compelled to assume additional burdens in order to keep the college running. What wonder is it that this missionary broke in health and had to be sent home? In another case a missionary was in charge of a school of 300 boys, treasurer of the mission, pastor of a city church, and superintendent of thirty groups of native workers who went out each Sunday to preach Jesus to the native people, and, in addition, superintended the erection of new buildings. Another missionary who is superintendent of a district embracing 5,000,000 people

with a dozen pastors under him, is president, and the only foreign teacher of a theological school in which he is preparing some twenty men for the ministry, and has at the same time the presidency of a college with all its varied duties. In one more case a missionary is principal of a school in which he teaches sixteen hours a week, is pastor of the native church, is superintendent of six other schools within a range of forty-five miles from his home, and is district superintendent of a large district. In not all of our schools and colleges are the teachers so overloaded, but cases of undermanned institutions and overworked teachers can be multiplied until every school and college in the foreign field has been described.

Here again the question will be asked by men in the home field: Why overtask yourselves in this matter? Simply because there has been a great change in public sentiment in pagan lands within the last twenty years—within the last ten years—within the last five years—within the last year—and the people are crowding upon us for help; and you at home have not had time to realize these rapid advances on the field and to furnish us with the needed reinforcements. We prayed for these opportunities years and years and waited for them; at last the opportunities have come; and if we let them pass we are not sure that they will ever come again; nay, we are quite sure that many of them never will return. Above all, even with such scant means, and with our lack of workers, we are offering education far superior to the education which pagan governments can offer

and our schools are fixing the standard and moulding the higher education of empires. . . .

The Heaviest Load

In addition to these tremendous burdens, there is another responsibility which rests more heavily upon the hearts of missionaries than their daily tasks, namely, their responsibility for securing funds for the maintenance of their work and workers. In some mission fields last year, the Board of Foreign Missions was unable to appropriate a dollar for the support of schools or hospitals or native pastors; in not a single field was the appropriation sufficient to cover these absolute essentials. For the missionary who lives six thousand to twelve thousand miles from the friends at home—to whom his appeals for financial aid must be made—to be compelled to resort to the written page, to feel unable to place in writing any picture of the needs which confront him on the field, to know that not only the comforts but the necessities of those who are risking their lives for the sake of the Kingdom depend upon his efforts, and then to wait, week after week, and sometimes month after month, for a response to his letters, and at last to receive the blighting news: "We can not help you this year"—this heart-breaking experience brings more sleepless nights, and causes more gray hairs, and results in more breakdowns upon the field than any other single task committed to his care. From facts such as these may be gained some impression of the crisis on the mission field to-day.



A MUTE APPEAL.—GOLD OR GOD

WORLD-WIDE MISSIONARY NEWS

A New Advance in Cairo

CAIRO, the home of the great Azhar University, is the intellectual center of Islam. To Egypt Moslems come from all over the world to study the tenets of their religion, and from Egypt men and literature are scattered to disseminate the religion of the Crescent in every land of the Orient, and even in the Occident.

Dr. Samuel M. Zwemer, one of the founders of the Arabian Mission, and the man on whom has fallen the mantles of Raymund Lull and of Henry Martyn, has been called to Cairo to establish there a center for the training of Christian workers among Moslems, to work directly among Azhar students, and to help prepare and scatter Christian literature to all Moslems through the Nile Mission Press. The sum of \$15,000 has recently been given for the purchase of a site for this mission press, and at least \$50,000 more is needed to erect and equip a building—a small sum when we consider the power and influence that will be exerted from this center. Already the Nile Mission Press has proved its great efficiency to supply the needed literature for Arabic-speaking people. The tracts have been called for in some twenty or more countries, and they have found readers in Malaysia and in Central Asia and Africa, and in every province of China. Study the map on the cover, and then read the telegram prepared by the statesman, Dr. Charles R. Watson, secretary of the Board of Foreign Missions of the United Presbyterian Church. The telegram was sent to a meeting of the American committee of the Nile Mission Press, and voices in emphatic and condensed form the opportunity now presented to influence Islam from such a center as Cairo:

“Dominant impression of my recent visit to Levant was that a new day of

unparalleled openings for work among Moslems has dawned. We must attempt great things, meeting present opportunity and arousing Western Christendom to neglected task. Prayer has disintegrated stolid indifference of Islam. Time has come for aggressive action. No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the *printed page*. May your meeting set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ.”

Missionary Conference in Persia

PERSIA, small and lying off the beaten tracks, has not attracted as much attention in the missionary world as in the political; but the awakening which has gone on there during the last few years is no less real, and the opportunities and the need for a forward movement on the part of the Christian Church are no less important. Eighteen years ago the missionaries working in northern Persia met in conference, and it was hoped that a second conference would meet again soon, but that hope was long unrealized. This year, however, after several years of discussion and two years of definite planning, another intermission conference was held in Hamadan, Persia, July 15th-28th.

Persia presents the extremes, perhaps, of mission comity and the lack of it. In the Nestorian field around Urumia, in addition to the American Presbyterians who have been longest on the field and have the largest work, there are numerous small societies and committees at work, often with but one or two native workers, supported by independent committees in America or England. Throughout the rest of the field, especially in the work for Moslems, there is a definite division of the territory between the two missions of the American Presbyterian Church

and the Church Missionary Society, while the London Society for Promoting Christianity Among the Jews has stations in Ispahan and Teheran which work in harmony with the English and American missions respectively. The committee which planned the conference invited not only the missions of these three societies, but also the Arabian Mission in the Persian Gulf, the Church Missionary Society Mission in Bagdad, and the Western Turkish Mission of A. B. C. F. M., and representatives of the great interdenominational societies to take part. It was a great disappointment that the disturbed condition of the country and other unexpected occurrences prevented some who otherwise would have been present, especially the official delegates of the Church Missionary Society Mission, from attending. Nevertheless, 29 official delegates and two corresponding delegates, including six missionaries from the Western Persia and 19 from the Eastern Persia Mission of the Presbyterian Church, Rev. Marcellus Bowen, D.D. and Mrs. Bowen representing the American Bible Society and the Western Turkey Mission, Mr. G. D. Turner representing the Y. M. C. A. of India, and Rev. J. L. Garland, of the London Jews Society, in addition to an unofficial representative of the Church Missionary Society, were present.

The papers and discussions of the program included consideration of questions arising out of the presence of the old Christian communities in Persia, but the main emphasis was laid upon the work for Moslems and the opening doors which are before us in this field. Altho there is still no legal religious liberty, the day has passed when missions need hesitate to work openly for Moslems, and with the growth of a spirit of tolerance or indifference among the people themselves the dangers to Moslems who accept Christ are much reduced. The great surprise of the conference was the great amount of work already being done for Moslems, and the number of conversions reported from all

parts of the field. Even those missionaries who have had most opportunity for work among Moslems had failed to realize how wide-spread was the spirit of inquiry which recent events have stirred up among them, and all took courage from the reports received.

This new opportunity and the increased toleration has led to certain changes of policy. The Church Missionary Society Mission, which has hitherto laid great stress upon medical work as an opening wedge in work for Moslems, is now beginning to call for schools. The American missions, which have always depended more upon school work, are not only pushing forward into higher education in an attempt to establish a college in Teheran, but are also laying plans for a more aggressive campaign of direct evangelization, besides pushing out into the heretofore practically closed districts of northeastern Persia, along the Afghanistan and Turkestan frontiers.

Naturally, such a conference gives an opportunity for unification of plans and methods, and promotes a spirit of cooperation. During the sessions of the conference, a large committee, composed of those members engaged in educational work, was busy preparing standard curricula for all mission schools in Persia, and a committee is to be appointed to continue this work. At the same time, another committee preparing a statement of requirements for baptism which was approved by the conference and referred to the various missions for adoption in the hope that we may attain greater uniformity in this regard also. Finally, a continuation committee was appointed to consider the matter of developing a national church for Persia and cooperation in publication, especially in the publication of a Christian newspaper in Persian. In accordance with recommendations of the conference, this continuation committee has appointed a subcommittee to prepare uniform courses for training workers and the books needed for

such courses, and is urging upon some of the great literature societies the need for Christian literature in Persian and Turkish.

Not the least benefit of such a conference, especially in a country like Persia, where travel is difficult and Christian workers from home seldom visit the missionaries, is the spiritual uplift which it brings to the missionaries. It was, as far as the writer has been able to learn, fifteen years since any Christian workers, outside the missionaries of neighboring societies, have visited the Eastern Persia Mission, and the same is practically true of the other missions. It was doubly helpful, therefore, to have with us Rev. and Mrs. Bowen, from Constantinople, and Mr. Turner, from India. The latter, especially, coming as he did from the spiritual awakening in the Punjab, brought messages of especial helpfulness and inspiration. His addresses led to a deeper heart searching on the part of missionaries, and renewed consecration which, perhaps, will have more influence upon the evangelization of Persia than the specific resolutions which were passed.

J. DAVIDSON FRAME, M.D.

Resht, Persia.

MOSLEM LANDS

Troubles Increase for the Young Turks

THE rule of the committee on Union and Progress is increasingly distrusted and more openly attacked. Minister of War, Shekret Pasha, the news dispatches say, has resigned in disgust over the unreliability of the army. Desertions of soldiers and alienation of civilians spread. The last elections have not helped the committee, since they are commonly understood to have been accomplished by fraud and oppression. The deportation of Italians from Turkey both increases Italy's irritation and disturbs business in the empire. War taxes are excessive; it seems that peace must soon be obtained, for Turkey's finances are in desperate shape. The insurgent movement in Northern

Albania is spreading with great rapidity. On all sides soldiers are deserting the army and joining the revolutionists. Officers and men who have not deserted yet refuse to fight against their country. Southern Albania seems ready to make common cause with the North.

A Religious Paper for Turkish Christians

MR. AWATENARIAN, a Turkish Christian in Bulgaria, publishes a paper for Moslems entitled *Churschid*, sending 3,000 copies into Turkey, where he cannot himself go because of the murderous threats of Mohammedans. He also circulates another 3,000 among the Mohammedans of Bulgaria. Edhem Ruhi, a Turkish editor, is holding meetings of protest in the mosques of various Turkish cities, urging the government to forbid the paper to the mails. On the other hand many Mohammedans are reading the review with great interest. One writes: "The peasants come in crowds to the news-stalls to read *Churschid*, or to listen to its reading, and it is soon sold out." A Moslem university teacher has sent this message to Awatenarian: "It would be superfluous to write that your newspaper brings us what we most need at this time. With my whole heart I hasten to wish you joy," and another Moslem continues "I have accidentally read your paper in a *café*, and I pray God the Highest that it be spread everywhere and be unhindered in its course. I feel it my duty to subscribe."

Work for Jews in Palestine

DR. MOSSENSOHN has raised \$30,000 from American Jews for an expansion of the Hebrew Gymnasium or Academy at Jaffa. The Palestinian Music School at Jaffa is, except the recently organized branch school at Jerusalem, the only music conservatory in the Levant between Constantinople and Cairo. The teachers are from conservatories in Berlin, Vienna, Paris and St. Petersburg. Eighty pupils are now studying there, 50 of

them as pianists. Frau Dr. Ruppin is the indefatigable helper of this new Zionist enterprise. A new agricultural monthly in Hebrew has just been started in Jaffa. Mr. Nathan Strauss, of New York, who has recently been in Palestine, has established a Health Bureau in connection with the agricultural experiment station at Atlit. Its purpose is to systematically fight malaria and other endemic diseases of Palestine. He has also set apart 50,000 fr. yearly for three years to establish a people's kitchen in Jerusalem and has presented the Industrial Art School in Jerusalem with 50,000 fr.

Palestine a Strategic Mission Center

A SHORT time ago the Church Missionary Society sent a special deputation to Palestine that its two members might take counsel with the missionaries there and others and advise the society regarding its future educational policy. The deputation visited nearly all the stations and saw nearly all the missionaries and, on its return, reported that the work of the Church Missionary Society in Palestine needs strengthening. Palestine is not a little shut-off country with only sentimental claims to attention. It is an organic part of the Moslem lands which fringe the Eastern seaboard of the Mediterranean and whose capital is Constantinople. Anything affecting Palestine affects the larger unity of which it forms a part. To slacken or retrench there in missionary effort, is hailed as a retreat of the Cross before the Crescent and means injury to the cause of Christ and dishonor to Him in the whole region.

The deputation emphasized the fact that an idea seems to prevail that Palestine is teeming with evangelical societies. It is true that their list is long and seems more than adequate for the limited area, but their strength is comparatively small, so that the Church Missionary Society has a most important sphere of much needed service. Palestine grows more and more

important as a religious center for Moslems, Jews, and Christians. The old-established stations of the Church Society at Jerusalem, Gaza, Nablous, etc., afford strategic positions for reaching the Moslems and the Jews, who are settling in Jerusalem and its neighborhood.

Good News and Evil from the Holy Land

IN Palestine the relations between Mohammedans and Christians were strained in consequence of the Turco-Italian war; the government, however, did their best to prevent trouble. At Jaffa an anti-Christian mob was dispersed by soldiers in November. About the same time at Nablous, where news was circulated of a great victory over the Italians, thousands of people paraded the streets after prayers in the mosques. Happily the excitement was kept within bounds. There is keen persecution; converts are retained in prison on trumped-up charges, and redress can not be obtained. The society's chief educational institutions are the English college and Bishop Gobat school at Jerusalem, girls' boarding-schools at Bethlehem and Ramleh, a large day-school at Gaza, and an orphanage at Nazareth. Miss Nina Blyth, daughter of the Anglican Bishop in Jerusalem, has observed that "few as the actual conversions are, there is a tolerance of Christianity creeping in widely among the Moslems whose children go to mission schools, while the children themselves learn to read and appreciate the Bible." She adds that "in the girls' schools we find that the Protestant children are the most bright, then the other Christians, then the Moslems." *C. M. S. Gazette.*

A Boycott in Persia

MISS A. W. STOCKING writes from Teheran: "The month of December was an exciting time in Teheran. On December 1, Parliament rejected Russia's ultimatum, facing the horrible alternative of Russian occupation. The bazaar was utterly closed and a boycott placed on every-

thing Russian. As Russia is the chief source of supply for scores of articles in common use by the Persians, this boycott is a serious inconvenience to the people. It is very hard to go without overshoes in muddy, winter weather, and to a tea-drinking people like the Persians, coffee, with honey instead of sugar, is a mighty poor substitute. Russian collars have been in general use by Persian gentlemen, but if a man appeared in the streets with a Russian collar, it was snatched off by passers-by and burned on the spot. Riding in the tram-cars, tho the company is nominally Belgian, was for some time prohibited. A young boy who works for Mr. Douglas, in ignorance boarded one of these cars, but jumped off in a hurry when a gun was fired at him."

Scores of Girls Becoming Christians

FROM the same pen we learn: "One of our great blessings this year is that we have four Christian Persian women teaching the Bible in our school. These are all baptized women converts from Islam. One is a girl who has not yet graduated, two graduated last June, and the fourth is a woman from Ispahan, whose story is interesting. She became a Christian four years ago and was baptized by the English missionaries down there. Her niece, who has lived with her since infancy, also became a Christian, but unknown to her father, who is a very fanatical Moslem. Because the girl's father was planning to arrange a marriage for her with some Moslem the aunt fled with her to Teheran last fall. The girl has been baptized since she came here, is a bright, promising student, and we hope great things from her.

"The Armenian girls of the upper classes, over 20 in all, have formed a Junior Christian Endeavor Society, which meets every Wednesday afternoon in the reception room of the school, the small room of the chapel being in use at that hour. Miss Allen meets with them. We are very happy over their society and earnestly pray

that it may be the means of making these girls earnest, active Christians, with the burden of the Persian girls in their hearts. There are nine Moslem girls who profess belief in Jesus Christ as their Savior, and eight of them, at least, wish to be baptized if their parents' consent can be gained. Most of these were interested last year, and we are praying and expecting that there will be others this year. There are inquiries in the boys' school, also, and to me the work looks very encouraging."

Poor Little Mothers

MR. WILLIAM F. DOTY, who was formerly consul at Tabriz, Persia, says that one of the most pitiful sights which he beheld in that city were the little mothers, not more than 13 years old, with tiny babies in their arms, standing every few feet along the street. These little mothers had been thrown out of their homes by their husbands and were forced to ask alms of the passersby in order to get food for themselves and for their babies. The cruel laws of Persia make it possible for little children to suffer thus, and Mohammedanism has no regard for woman. The preaching of the Gospel will bring it about that these little girls of 13 years will be allowed to be children, instead of mothers, and to attend school, and to play like children. Much good work is already being done by our missionaries, but much more is needed.

INDIA

Centenary of American Missions

FEBRUARY 12, 1813, there arrived in Bombay the first American missionaries to India, Gordon Hall and Samuel Nott. They had been ordered out of Calcutta, whither they had first gone with three others, two of whom, Adoniram Judson and Luther Rice, turned aside to Burma, and began the great work of the American Baptist mission in that country, while the fifth, Samuel Newell, burying his wife and child on the Isle of

France, ultimately followed his comrades to Bombay. The coming of Hall and Nott to Bombay was, therefore, the beginning of American missions in India. They were the pioneers of the American Marathi mission and of the American Board, which later established also missions in Ceylon, in Madura, in Madras and in Arcot, the third of these having been closed after a few years and the last having been transferred to the American Dutch Reformed Church. Preparations are being made by the missionaries of the American Marathi mission to celebrate the hundredth anniversary of its founding.

What the Visit of the Empress Did

AN English exchange says: "No one can say what it means to the women of India, especially the Mohammedans, to see Queen Mary stand by the side of the king-emperor during the coronation festivities. To the down-trodden and much neglected women of India she must have been a living illustration of what Christianity does for man and woman. The public appearance of the empress of India should prove a help to the work of Christian missionaries among the women and girls of India."

A Missionary Mother

THE tragic story of the death of Dr. Theodore L. Pennell will not soon be forgotten (see *MISSIONARY REVIEW*, June, 1912, p. 475). The *British Medical Medical Journal* tells how his mother influenced his missionary career.

His father died when he was an infant, and his mother, a proficient linguist, devoted her whole life to the education and encouragement of her son. The work of a missionary was set before him from boyhood as the highest career which he could undertake. He was led on by her to study the lives of great missionaries and explorers, until his missionary enthusiasm was so deepened that he desired to go abroad at once. Then his prudent mother persuaded him to take

up the medical course first and to wait until he was well fitted for his task. In 1892 he went out to India as an honorary medical missionary under the Church Missionary Society, and in 1893 he was appointed to Bannu. There he opened up the grand work for the Master among the wild tribes of the Afghan frontier, to which he gave his life.

Mrs. Pennell accompanied her son to the mission-field, when he entered upon his great life-work. She devoted herself there, as she had previously done at home, to the support of the various works in which her son was engaged. Like him, she desired to identify herself with the country to which she had gone. At the Afghan frontier mother and son labored together with singular love and devotion for each other for nearly 16 years—not once returning home. There Mrs. Pennell died in 1908, the faithful, loving mother of a great son and missionary hero.

Religious Literature in India

THE peculiar aptitude of the people of India for theological and metaphysical speculation is truly remarkable. Therefore, one need not be surprised at the continuous growth of religious literature in that country. According to *The Young Men of India*, the publications on religion and religious philosophy in the Bombay Presidency increased from 383 to 403 during the last official year and are 25 per cent. of the total publications of the Presidency. In the United Provinces the number of religious books, prose and poetry combined, rose from 536 to 681, or by 40 per cent. In the Madras Presidency more than one-third of the total number of publications were concerned with religion, and in the Central Provinces, one of the most backward areas, where the total number of publications was only 144, 42 were religious works, as against 10 poetical, 34 educational, 5 geographical, and 23 philosophical.

How the Gospel Brings Light

AN interesting comparison of the literacy and illiteracy in various religious divisions of the city of Madras, is found in the *Christian Patriot*. The standard is the ability to read and write a letter in the native language. The proportions are as follows: Hindus, 40 per cent. of the male population and 9 per cent. of the female; Mohammedans, 38 per cent. of males and 7 per cent. of females; Christians, 60 per cent. of male and 50 per cent. of females. "Education, with all its defects in India, is the key to progress. Women form one-half of every community. Ninety-one per cent. of this Hindu half and 93 per cent. of the Mohammedan half still lack this key. The Christians with 50 per cent. of their women literate must forge ahead, whatever be the disadvantages with which they start."

Buddhism Waning in Ceylon

THE Singhalese are Buddhists, and the opposition offered by the priests of that religion to the evangelists has been very bitter and persistent for many years past, and is much encouraged by the support of certain Europeans who profess to admire Buddhism and to think it in some respects preferable to Christianity. Several Europeans have even gone so far as to embrace Buddhism, and a German last year was set apart as a Buddhist priest, the fourth of his nationality to take that step. Notwithstanding these encouragements to Buddhism, the missionaries report that the people's faith in it is waning, that there is a growing dissatisfaction with the priests, and that a spirit of inquiry, especially among the young men, is springing up. Copies of the Scriptures have a ready sale. A priest was numbered among the inquirers, and so was a teacher who had been employed in a school opened by the Buddhists as a rival of a mission English school.

CHINA

Tokens of Evil Appear

NO one need be surprized to hear that the new Republic is regarded as passing through a crisis by some of its friends. There are several important questions involved. Some disposition appears upon the part of the province of Canton to declare its independence, and to take as many of the provinces with it as possible. There seems never to have been a full and formal recognition of a stable government by the Powers. The president of the Republic also claims that peace has not been restored. Political parties have made their appearance, and there is danger of internal jealousy and discord, and so attention is being drawn from the great questions of national and international interest to petty partizan affairs. One of the outcomes of this condition is the resignation of the Prime Minister, Tang Shao-yi. He is at present severely criticized, whether justly or unjustly, remains to be seen. It is asserted that he has been very arbitrary, and in dealing with the great question of the loan, he has been uncertain and changeable.

Christian Men in High Places

IT is said that with two exceptions all officials in Canton under the new government are Christian men. Mr. Chung, head of the Canton Christian College, was in the United States during the revolution. Immediately upon his return to Canton he was sought as chairman of the Board of Education at a salary of \$4,000; the college was giving him \$900. At once he made this proposition to the college: "Allow me to retain my position and salary as head Chinese teacher in the college, but give me time to direct the Board of Education in this work, and I will take my salary of \$4,000 in that position and turn it over to the college."

The New Era in China

MISS E. C. DICKIE, in the *Assembly Herald*, tells of a Buddhist nun who came to a women's meeting in Ningpo to have the "doctrine" talked to her. Tho only 25 years of age, she had spent 18 years in a nunnery. Last January, on a small boat and going to the country, she met a Bible woman who talked with her of the true religion, and told her of the women's classes where she could learn to read the Bible for herself. At last she came to the women's meeting, eager to learn, and she gladly listened to the missionary and the Bible women. She had already decided to leave the nunnery and spent the night with the Bible women, going to church with them and apparently in earnest in her search after the truth. Then she went back to the nunnery for her clothes and bedding, and she intends to join the class for women at Yu-Yiao at once. She told of two other nuns eager to leave with her.

Everywhere, says Miss Dickie, it is apparent that interest in Christianity has been awakened, and men and women and children are eager to listen. The schools are full, and the women's meetings are more crowded than ever before.

Four Cheering Facts

1. The first president of the provisional republic of China, Dr. Sun Yat Sen, is a Christian. He is the product of a missionary school maintained by the Church of England in Honolulu. He is the chief organizer of the new republic and has worked for it steadily for 20 years.

2. The man who did the chief work in framing the tentative constitution for the new republic is a Christian, and the son of a Chinese clergyman of the Church of England mission. He is a graduate of Yale.

3. The secretary of the late board of foreign affairs at Peking, W. W. Yen, is a Christian and a churchman. He is the editor of the standard Chinese-English dictionary. He was sec-

retary of the Chinese Legation at Washington. He is a graduate of St. John's University, Shanghai.

4. The graduates of two great church universities in China, St. John's, Shanghai, and Boone, Wuchang, are centers of influence and leadership in the new movement.

Manchu Women Astir

AMONG the 400,000,000 inhabitants of China it is reckoned that there are 18,000,000 of Manchus, until the recent revolution the ruling race. They possess their own tribunals and every official document had to be translated into their language. Efforts have repeatedly been made by missionaries to reach them with the Gospel, but with very little success. Present conditions, it is hoped, may be more favorable, and Miss M. I. Bennett, working in the native city of Fuchau, writes: "Since our return to the city numbers of Manchu women are attending our church services. Under the old *régime* they were not allowed to attend church, or become Christians, under penalty of losing their allowance from the government, but now these restrictions are removed, they can come as much as they like. For the past few weeks, Miss Ramsay has been helping with visiting among the Manchu women, and at North St. church. We are very much handicapped for lack of more workers—it is almost impossible to keep in touch with all our people who come to us for teaching, much less to open up fresh work, and many districts have not been visited for nearly a year, as there is no one free to do any itinerating.—*C. M. S. Gazette*.

Chinese Moslems Astir

MR. HERBERT RHODES writes home that the Mohammedans in China are awakening to the need of strengthening and extending their faith. For this purpose they have started centers in from 10 to 13 provinces where mullahs are to be trained for Moslem propaganda. There are, as is well known, millions of Chinese

Moslems and that not only in West China. "Having personally visited some of these centers and seen the enthusiasm which is being shown for training the future leaders of Chinese Mohammedanism," says Mr. Rhodes, "I must earnestly warn the Lord's children not to neglect Islam in China longer."—*Record of Christian Work*.

Crowds Hearing the Message

"THE present opportunities for preaching the Gospel in Nanchang city and district," writes the Rev. Francis C. Gale, "are simply wonderful. Truly, as the Chinese express it, God has opened a large door for the spreading of His truth. All the chapels are crowded. If any church at home should be so crowded at each service as are our church buildings here, the official board would not hesitate one month in inaugurating plans for enlarging their present building. It isn't necessary to do that here if the building is fairly commodious. All we have to do is to dismiss the crowd and after a few minutes begin over again. Yesterday afternoon Central Church was filled at three o'clock service, and at the close we started for home, when at the door we met many who wished to enter. We reentered, began singing a hymn and conducted another preaching service to a different crowd. I used to wonder as I read the Gospel how the Lord could stand the crowd so much of the time. Well, in this preaching of His Gospel one feels bad if there isn't a crowd to listen to the message. I don't know how it is in America at present, but let me assure you Jesus is at least getting a hearing in China these days."—*World-Wide Missions*.

Tibetan Christians

A NEW hostel in connection with the Church Missionary Society's high-school at Srinagar, India, has just been opened. The first two boarders admitted were Tibetan Christians sent by the moravian Mission at Leh. One is the grandson and the other the

nephew of a Buddhist monk, who, years ago, invited the Moravian missionary to see him at his monastery when he was dying, and told him that he was a Christian at heart and wished his son to be brought up as a Christian. The son was sent to the Srinagar high-school, and now his son has entered it.

Tibet's Condition and Need

ALMOST all the missionaries in West China have found it necessary to leave the troubled districts for quieter parts, so that the workers of the China Inland Mission on the Tibetan frontier have retired with the exception of one young man, Robert Cunningham. He is now the only one left in an immense district, which he calls "Trao ti," (grass country), but which is called "Kwanwai," outside, i. e., outside China proper, by the officials. The district is as large as the States of Mississippi and Alabama together and comprises just five per cent. of the whole Tibetan plateau, where there is not one mission station. It has a scattered population of only 1,000,000, who, however, have as much need of the Gospel as others. It has never had more than two Protestant mission stations with eight workers, while there were four Catholic mission stations already in 1906 (now there are seven), which are developing as fast as they can during this period of uncertainty. Until 1906 this whole region was, speaking generally, closed to the missionary, who was permitted along one road only, with many restrictions. Gradually, however, the territory was opened, until now, after it has been put under 23 magistrates, the Chinese officials feel that they can properly protect the missionaries in almost any part of the country. In each one of these 23 districts many Tibetans are living. The villages are small and often far apart, but there are also nomads in every available place, feeding their flocks. Some districts contain many manufacturing, while others are almost entirely agricultural. It is true that each

one of the centers of these districts is about five days' journey from the center nearest to it, so that stations would be at least five days apart, a long distance, and traveling is very difficult. But is that a reason for leaving this large country, with but two districts out of 23 occupied, and one of the two now without a missionary, and the numerous Tibetans in the districts without the Gospel? Tibet proper can be reached at present only by bringing the Gospel to the Tibetans scattered outside its confines and sending it through them to their friends and brethren.

A Lama Baptized at Poo

ON Easter Sunday morning there was baptized at Poo, the Moravian station at the Himalayas, a young Tibetan Lama, Youtan. After a great struggle he had asked for instruction preparatory to baptism, and while he was under instruction, powerful influences were at work to keep the young man back from taking the decisive step. One rich farmer said to him: "Why should you become a Christian? You are a Buddhist Lama; stay with us, and you will be much better off than among the Christians." Others tried to induce him to join them in frivolity and sin, and pictured to him Simla as a land of delight and luxury, until he was almost persuaded to journey thither. But his Christian teachers heard of these temptations always in time to warn Youtan. They often and earnestly prayed for him, and in answer to their prayers Youtan grew in the knowledge and the wisdom of God. Like a child, he looked forward to his baptism, sometimes filled with fear, but always trusting and praying. Thus the day of his baptism arrived and he publicly attested his faith in Jesus Christ as his Savior and Redeemer. He received the new name of Trashy Tarnyed, i. e., "Blessed he who has found salvation," which he himself had chosen.

Youtan has learned the trade of a joiner, in order to be able to earn his living independently. He has now re-

turned to Kyelang, the neighborhood of his old home.

JAPAN—KOREA

The Strength of Non-Christian Religions

THE *Tokyo Christian* reports that there are 82,000 Shinto priests and 101,000 Buddhist priests in the empire; that 95 cities, each having a population of from 10,000 to 50,000, are without a missionary. According to this report, there is room for more missionaries, more native workers and better equipment. The missionary must be supported. This is only part of the necessary arrangement. He must be equipped with buildings, native helpers, funds for printing and distributing Christian literature, etc. A missionary without proper equipment is like a soldier without an armor, like a farmer without horses and farming implements, like a bird with its wings locked! We need some real, big-hearted Christians, who will give sums of money which will enable us to establish mission plants worthy of the cause of the Christ.

How Family Worship Is Conducted

THE *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her home lasts less than 15 minutes. The whole family assembles at 6:45 A. M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny.

Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the meeting at the breakfast table to worship God.

Are the Japanese Persecutors?

THERE is some confusion and conflict in the representations which have been made as to the spirit and conduct of the Japanese officials towards the Koreans in prison under charges of sedition. Bishop Harris, of the Methodist Episcopal Church, who has intimate acquaintance with the conditions in Korea, and whose sympathy with native Christians and missionaries can hardly be questioned, appears to think that there is danger of doing the Japanese injustice and of creating a prejudice against them which may have little to stand on. In a published letter he says: "I think the charge that the police forced the accused under torture has not been proved. The head of the police, General Akashi, denies flatly that torture has been used. So does the government general. I call attention to the charge that the Japanese authorities seek to weaken or oppose Christianity. The opposite is the truth. The government general of Chosen has for eight years past granted annually to the Korean Y. M. C. A. the sum of \$5,000 in aid of the work under its care. The missionaries have been protected in person and property and have pursued their work in all parts of Korea during the days of unrest and even war."

NORTH AFRICA

Methodist Progress in Algeria

THE development of Methodism has been rapid in Oran, Algeria, in the last year," writes the Rev. William E. Lowther. "We came to this city as strangers less than a year ago. To-day we have a mission hall, where services are held every week in Spanish and French. The attendance is so large that we must have more room and we are planning to open two branches in the city. A Spanish as-

sistant from Spain is to arrive soon to help in the development of the work. We have two Sunday-schools that are well attended and a night-school to help the newly arrived young Spanish immigrants to learn French. Our hands are full and to keep up with opportunity we need not only the Spanish assistant, but also a young man to begin work among the large Arabic population that have never come in contact with a missionary speaking their language. The future is bright for Methodism in Oran, and Oran is the gate to Morocco."

Massacres of Jews in Morocco

M. HERBERT JACQUES describes in the *Matin* of Paris, the plundering of the Mellah, or Jewish quarter, of the Moroccan city of Fez. Twelve thousand persons were rendered homeless. Not an article in any shop, not a remnant of furniture remained after the mob had finished their work. Everything which could not be carried off because of its size was simply broken to pieces on the spot. Two thousand soldiers took part in the plundering, which lasted three days. In whole streets the rubbish reached to the height of the first story. The most violent earthquake could not have produced a more terrible picture. When the first day's plundering was ended the mob threatened to return and finish the work by massacring the entire Jewish populace. Most of these, however, succeeded in escaping to the French camp at Dar Debibagh, where they have been encamped and are for the present supported by Jewish subscriptions from Europe.

A Moslem Call to Arms

DER ISLAM prints a translation of the proclamation issued by the Sheik of the Sinussi order—the great Moslem secret society of the African desert—in which the faithful are urged to oppose Italian advance in Tripoli. It is a curious document, which recalls the Saracen phraseology of the crusader novels of Walter

Scott. Death in the Holy War is declared to be "the deepest longing of a man of heart since it signifies true life and by God's grace the last step to the presence of God." Salvation and prayer are called down "on all who extend the dominion of the faith with the sword's sharpness," fulfilling the Koran's words, "Battle with unbelievers whom you find about you." "For Paradise lies under the shadow of swords; the martyr feels death only as a light pressure of the finger when he is filled with the hot desire for it. The breath of Paradise fans him and hours seek to draw his gaze on themselves when he lies wound-covered. Up then, worshipers of God! Free heart and honor from the unbeliever's hands! Wash the garment of your manhood from this stigma and pour wealth and blood into the fight. God has commanded the *Jihad* (Holy War). Let none rest till arms are laid down! Endurance! Endurance! God is near to help."

WEST AFRICA

A New Bible for the Blacks

ARCHDEACON DENNIS, of the Church Missionary Society, announces the completion of his translation of the Bible into the Ibo tongue which, with the exception of the Hausa and Mandingo languages, is the most widely spoken language of West Africa, being used by some 4,000,000 people. The New Testament, printed in 1909, has already been sold in a 5,000 edition and the Ibos are reading this—and reading it aloud—in their villages. One result has been a contribution to the British Bible Society of £20 from eight congregations, consisting mostly of unbaptized people. The Ibos have responded to the Gospel more quickly than any other people in Nigeria. Fifty years ago they were naked savages and often cannibals. Now large numbers of them are to be found scattered over Northern Nigeria, working as engineers, telegraphers, clerks, hospital attendants, etc. In almost every important town in Northern

Nigeria the postmaster, the government clerks and probably the sergeant of police (being the only men who can read and write), are native Christians. The Moslems are hopelessly outdistanced in this way.

Marvels of Progress

REV. W. R. KIRBY, an earnest missionary at Yalembe, in Belgian Kongo, a station which was occupied by the celebrated George Grenfell just before his death in 1906. At that time the language of the people had not been reduced to writing, yet it was soon found that the work of missionaries laboring in distant stations had begun to tell in benighted Yalembe. It seems that some men, 10 or 15 years previously, had been working on the mission-steamers, and had learned the rudiments of reading and writing. On returning home, these "boys" had begun to teach others all that they themselves had acquired. For instance, a man from Yakusu, who had been working about the mission-station, settled at Ilondo and gathered together groups of villagers for such instruction as he was able to impart. Consequently, when Mr. Kirby entered upon his work, he found a school already started; and, moreover, a "boy" who had been taught by the Yakusu workman had gone 50 miles up country and was preaching the Gospel in a region where the white man was entirely unknown! Now there are three flourishing schools in that district, the teachers being boys who had never attended the accustomed mission school. This place of work is an off-shoot of the wide-extending operations of the Baptist Missionary Society, started in Kongoland in 1878. Spreading itself over some 1,500 miles of river-way, the mission has a staff of 80 men and women.

EAST CENTRAL AFRICA

A Timid People

IN some impressions of the people of Toro, in Central Africa, given in *Mercy and Truth*, Dr. J. H. Cook speaks of timidity, want of spirit,

dirty habits, and affectionate disposition. The first characteristic is illustrated by a curious story: "Cycling along the road the other day, I saw a woman about 50 yards ahead with a load of vegetables and implements on her head. I came slowly so as not to scare her, and gave her timely warning with my bell; but she gave a shout of terror, flung her basket on the ground, so that all its contents rolled in different directions, and made a wild, head-long plunge into the jungle! It took some minutes to collect her scattered goods and chattels, and longer still to persuade her we were friends and only wanted to help and not to frighten her." It seems that, even when little is the matter with them, these people exclaim "ninkaba" (I'm dying) or "tinyina mani" (I've no strength). Hence, one of the most important missions in hospital is to try to bring sunshine into their lives, and, to use a schoolboy expression, to "buck them up."

From the Upper Kongo

REV. AND MRS. HENSEY of the Christian Missionary Society, made a trip to Monieka from the upper Kongo a short time ago. Hundreds of welcoming natives surrounded them, and many fought afterward for a peep into the doors and windows into which the white people had gone, because they had never seen a white woman. The great wooden drums were then sounded and soon a multitude had gathered under the spreading branches of a great palaver tree. Within its shade sat a great circle of red-painted natives. In the center of one side of the circle sat the chiefs and the old men, each in his own chair of state, with a curious broad-bladed knife in his right hand. To the left sat the young warriors, uneasy, and beyond them the boys, as fidgety as the boys of any land. To the right the women and the girls were huddled in a shapeless mass, giggling and gossiping. The other side of the circle, opposite the chiefs and the old men, was made up of in-

quirers, who were earnestly seeking the light. There were present 800 people altogether.

Then the Bolonge Evangelist, Tyckansomo, arose. When he came to the mission station, years before that time, he was a long, lanky, awkward boy. Now he arose, conscious of the importance of the moment; he seemed to grow a little taller and a little straighter, and then he reasoned of sin and of judgment to come. As he prest home the claims of the Lord Jesus Christ, the whispering and the fidgeting ceased, and in tense eagerness the crowd listened to the message.

The elders remained after the services. Then rose Lonjatka, the hereditary chief, who, in his own town, is as autocratic as the Czar. He has 210 wives, who live in 40 houses, and with a dignity befitting such a man, he said, "White man, the words of God which you have spoken to us feel very good in our stomachs. If our young people agree to them, it will be good for moniek." At Bolonge there are other missionaries. Why do you not come and stay with us? We will build you a house, and you shall teach us of your new 'witch-doctor,' whom you call Jesus, and, perhaps, even we old men will agree to Him."

The missionary explained to them the impossibility of founding a station there, but they agreed to build at once a large house in which to worship God. Overwhelmed by the largeness of the opportunity among this great population, the man of God was prayerfully wishing for a steamer, ever so small, that he might be able to travel frequently the distance of 200 miles between Bolonge and Monieka. He decided to send an appeal to friends in the United States. While that appeal was on its way, a missionary convention was held in Oregon, and a pledge of \$15,000 was made to build a steamer for this very work. Surely, surely, "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Islam Spreading in Nyassaland

WE regret to read in *Central Africa*, the organ of the Universities' Mission, further evidence of the spread of Islam among the Yaos at the south end of Lake Nyassa. Along the lake shore north and south of Malindi there is a teeming population of Yaos. They may be all described as Mohammedans; and tho many of them are so only nominally, yet they present a strong and united opposition to the spread of Christianity. The propagators of Islam are quite ignorant, many of them being unable to read the Koran, and their chief concern seems to be in organizing rites and ceremonies which appeal to the sensual appetites of the people, or witchcraft and other questionable practises. The old heathen tribal dances have been adopted as the method of initiation into Mohammedanism, while other dances of a most licentious character have been introduced. Fear, superstition, lust, and vice claim these people body and soul, as Islam is spreading.

The Philafrican Mission

IN 1897, the late Héli Chatelain, of Lausanne, founded the Philafrican Liberators' League, with headquarters in America, for the purpose of evangelizing Angola, the Portuguese colony in West Africa. The name of the society was later changed to Philafrican Mission and it has been conducted, since 1901, by an interdenominational committee in Lausanne, Switzerland. While the Philafrican Mission aims to promote the religious, moral, and intellectual welfare of the more than 3,000,000 heathen negroes of Angola, it has peculiarly emphasized the industrial and agricultural training of the negroes, following quite closely the example of Booker T. Washington among the negroes of the South of the United States. Its chief station is at Lincoln, about 150 miles southeast of Benguela, the coast city of Angola. Its workers are two married and one unmarried lay workers and its income is rather small, less

than \$2,000, which is the more regrettable since the opportunities are great and the success has been very good. The mission is not very widely known and it has languished somewhat since the death of its founder in 1908. Therefore, its friends approached the Synod of the National Church of the Canton Vaud, Switzerland, and urged that it undertake to aid in the support of the Mission Philafricaine in a similar manner as it is cooperating with the Basel Missionary Society, the Paris Missionary Society, and the Mission Romande. While the Synod, to its regret, had to decline the request, at least for the present, it decided to send two missionaries from other African fields to visit Angola, that they report on the state of the work and thus the whole question might be considered again after their return.

Thus, Mr. Francois Chapuis, a missionary of the Basel Society in Kamerun, and Mr. Bertrand Moreillon, a missionary of the Paris Society in Griqualand, Eastern South Africa, have started upon a visit to the work of the Philafrican Mission.

Heathenism "Hard Hit"

BISHOP PEEL visited the Uganda mission in the autumn of 1911, and he wrote that he was "amazed at the great progress made" since 1907-8. "Heathenism is hard hit in the whole field." Hostility has wholly vanished, and in every part is interest and readiness to be instructed. At a village in the Mvumi district the aged chief made this pathetic appeal to the Bishop: "I am old—many of us are old—we can not hope to learn to read the Book. But there are many young ones whom you can teach. They can learn to read. But we all want to know the Word; we all want to believe in the God you tell us about. We do believe the God you tell us about." In this district 29 sons and nephews of the chiefs are in the mission schools, and over 700 persons were admitted as inquirers and 33 as catechumens, while 21 adults were

baptized. In the Bugiri district 500 joined the ranks of inquirers; 5 chiefs, to whom teachers could not be sent, hired Christian men to go and live among their people, paying them at the rate of six rupees a month. It was in this district that a member of the royal stock which rules Ukaguru, an important chief who lives at the north end of the Nguru mountains, not content with voicing his plea, followed the Bishop over 50 miles to Berega, and sought the sympathy of the ruling men there, his connections. Eventually he prevailed, and his face lighted up with pleasure on getting the promise of a teacher.

The Evil Case of Madagascar

IT is difficult for members of a Christian Endeavor Society, meeting quietly in the church parlor or school-room at home, to imagine the possibility of being regarded as dangerous political firebrands and revolutionaries. But this is the fate that has befallen Christian Endeavor Societies in the great island of Madagascar. There, during the past year, the Christian Endeavor societies have been branded as politically dangerous by the governmental officials, with the result that it has been made an offense for them to meet, and the work has been severely hampered. The whole matter, together with the terribly repressive measures that have been taken against the day-schools of the London Missionary Society and other organizations, and the petty persecution which has even intervened and harried our Malagasy Christians when praying for friends who are sick, is the subject at the present moment of diplomatic negotiations between our governments. We wish to call all Christian Endeavorers, both as individuals and in their societies, to pray fervently and earnestly for strength to be given to the *Christian Endeavorers of Madagascar* in their hour of difficulty, and that the negotiations now proceeding may be brought to an issue which will mean freedom and liberty of worship to those people.

ISLANDS OF THE SEA

What One Society Has Achieved

THE Australasian Missionary Society has work in each one of these island groups, but mainly in the first one named: Fiji, Samoa, New Britain, Papua and Solomons. In Fiji 369 missionaries labor, with 93 native ministers, 32,854 church-members and 4,460 on trial; 1,042 schools with 16,951 scholars, and 84,406 attendants at worship. The population numbers about 120,000, of whom 80 per cent. are natives and 20 per cent. coolies brought in to work on the sugar plantations.

Bible Work in the Philippines

TRULY the curse of Babel rests heavily upon the Philippine Islands. With less than 8,000,000 of people there are upwards of 80 languages and dialects spoken in the Islands.

The American Bible Society, in co-operation with the British and Foreign Society, has been wrestling with this problem in the Philippines for a dozen years. In the beginning a tentative arrangement was made with the British and Foreign Society whereby it assumed responsibility for certain dialects and we for others. The British Society has completed the translation and has already published the Bible complete in the Tagalog language, and the New Testament in the Pangasinan and the Bicol languages, with the Gospel of St. Luke in the Igorrote. The American Bible Society has completed the Bible in two languages, the Ilocano and the Panayan-Visayan tongues, the New Testament in three others, the Ibanag, Pampangan, and the Cebuan-Visayan, with the Gospels in Samareño and the Pentateuch in Pampangan and Cebuan. Together then, this gives us the Bible in three languages, the Tagalog, Ilocano, and Panayan-Visayan; the New Testament in five other languages, the Ibanag, Pangasinan, Pampangan, Bicol, and Cebuan-Visayan; with the Gospels in Samareño and in Igorrote.—*Bible Society Record*.

Difficulties in the Philippine Islands

A WRITER in *Evangelical Christendom* points out the difficulties of missionary work among the Filipinos, who for many centuries have been instructed in Roman Catholicism. Harder problems than those which are met in heathen lands, present themselves. The soil for the Gospel has to be created. The loss of any idea of the union of religion with morality is complete, and great masses of the people have lapsed into aggressive unbelief. Superstition and idolatry hold sway, and spiritual darkness prevails.

Yet, the Gospel is making headway, the Bible is being circulated, and men and women are turning to Christ. The images are destroyed, and changed lives are being lived. Many are taking up their cross and are following Christ, thanks to the American Protestant missionaries who are working quietly among the people, who were kept in darkness by the Church of Rome throughout the years of Spain's sovereignty over the Islands.

Among the Students of Manila

THE new Methodist dormitory at Manila, accommodating 100 of the young Filipino students attending the government college at Manila, was opened January 16 and was immediately filled with students. The Rev. Ernest S. Lyons, of Manila, writes: "The statistics lately gathered show that there are 5,540 students in the intermediate, high and college departments of the government schools in Manila and an average of 78 per cent. of these are from the provinces; nearly 1,000 of these students are girls. The government has begun a university which will be complete in every department, and this with the normal and trade-school advantages, will double the attendance of these Manila institutions in the next three years. The crying need is for cheap and well-regulated homes for these provincial students; the next step will be to provide religious services for

them in English. We have made provision for 100 young men; the Presbyterians can care for half as many, and the Protestant Episcopal Church is providing for about 40 more. There is no girls' dormitory except one maintained by the government, which accommodates a few more than 100 girls.—*World-Wide Missions*.

The Gains of Twelve Years

UNDER Catholic Spain this field was absolutely closed to evangelical teaching, but in the 12 years of American possession more than 150 American evangelical missionaries, under several boards, have gathered over 50,000 Filipino converts, and more than that number of adherents, with hundreds of Filipino preachers and teachers. Bibles have been given to the people in their own dialect, and the evangelistic, educational and medical work is fairly well established.

Islam or Christianity? Which Shall It Be?

THE *Maandbericht van het Nederlandsche Zendelinggenootschap* calls attention to the present situation in the Dutch East Indies. There the old order is rapidly changing and an intellectual and social awakening is taking place. In New Guinea, the harvest seems to be on hand after 50 years of hard and seemingly fruitless labors, and the people are calling loudly for preachers and teachers. In Celebes, the awakening is marvelous and the natives themselves are building schools and are begging for teachers for their children. In Java, the higher classes are accessible as never before, and in Sumatra the fields are white unto the harvest. But the church is slow to send out reinforcements and does not seem to understand the importance of the present hour. Islam is ready to enter all the open doors among the animistic tribes in the Dutch East Indies. If the church fails to make use of the great opportunity, it practically means the handing over of these islands to Islam.

AMERICA

Missionary Education Conference

WITH one of the largest registrations in the history of the movement—a total of 562—the tenth annual conference of the Missionary Education Movement began its meetings July 12, at Silver Bay, N. Y. There was an increase in almost every case in the number of delegates from the different denominations. The Presbyterians led, with 112; Episcopalian, 105; Methodist, 82; Congregational, 81; Baptist, 66; Reformed, 7; Lutheran, 6; other denominations, 54.

In 1902, only one mission board in the United States and one in Canada were promoting organized mission study; in 1912, there are 47 boards using the text-books and other publications of the Movement. During the present year approximately 175,000 persons have enrolled in mission study classes. During its decade of history the Missionary Education Movement has published and distributed through the mission boards 1,129,297 volumes of missionary study text-books and other similar literature.

Meeting of the Continuation Committee

THE Continuation Committee of the World Missionary Conference will meet at Lake Mohonk, N. Y., from September 26 to October 1. It is expected that the majority of the European members of the committee will be present and that important subjects will be discussed.

A Bible for Spanish Americans

SO great is the number of Spanish-speaking people in the United States, and especially in the south and southwest, that the American Bible Society and some of the American mission boards are joining with the British and Foreign Bible Society to make a new translation of the Bible expressly for them. Dr. Charles W. Drees will represent us on the commission. The commission was to begin its sittings last summer, and in order to secure greater perfectness

in language, will hold its sessions in Spain itself. The home mission societies are forming departments of their work that they may use these Bibles when ready, and may reach, if possible, these Spanish-speaking people who are within the United States. A conference on religious work among these people has just been held. The expanding fields in the Philippines, in part in Spanish, in Cuba, in Porto Rico, South America and in Spain itself, are demanding this translation. There has long been a Bible in Spanish, of course, both Catholic and Protestant. The new one made by Protestants is not, however, so much a revision as it is a wholly new translation from Hebrew and Greek.

A Bible in Chinook Jargon

A FASCINATING article in the *Bible in the World* tells of a new translation of St. Mark's Gospel into "Chinook Jargon," giving the story of the strange lingua franca—"two-fifths Chinook, two-fifths other Indian tongues, the rest English and Canadian-French"—which sprung up through the contact of traders with remnants of scattered Indian tribes in British Columbia and the territory of Alaska. This language has no pretensions as to its past or future, but it provides the best means of giving the Word of God to some 50,000 Indians, many of them illiterate, but capable of understanding what is read to them in Chinook Jargon by their children.

Dr. Grenfell's Heaviest Burden Removed

DR. GRENFELL'S work in Labrador has assumed such an international character that there is now every prospect that the doctor will be liberated from the arduous double task of directing operations in Labrador, and also raising the necessary funds for its prosecution. The mission is to be put on an international basis, representing the United States, Canada, Newfoundland and England; and the whole of the personal re-

sponsibility will be taken off the missionary's own shoulders. This will set Dr. Grenfell free to devote the whole of his time to the Labrador work to which he has given 22 years of arduous toil. The opening of the Fishermen's Institute at St. John's, Newfoundland, has taken place, the Duke of Connaught performing the ceremony. Mr. F. W. A. Archibald has gone to Newfoundland as chairman of the mission council, to represent the Deep Sea mission and its supporters.

Giving on the Mission Field

THOSE who sometimes weary of the multiplicity of demands on Christian purses for world-wide missions, should draw fresh faith and encouragement from the fact that on the mission fields themselves new sources of supply are constantly opening up. The home money is like blasting powder which, in its operation, brings unsuspected springs to the surface. Illustrations of this fact can be found on all sides and ever tend to increase in number. Thus, for example, the budget of the Y. M. C. A. in Dairen (Manchuria) which amounts to 8,000 yen yearly, is all provided in the city. Further, quite a number of Y. M. C. A. classes are taught by secretaries in the offices of the Specie Bank of Dairen and of the South Manchurian Railway. And this self-support is the case with most of the Y. M. C. A. work in the East. . . . When the Tarn Taru (India) leper asylum was opened, a Mohammedan gentleman was led to give \$1,000 and a pledge of \$32 annually for clothing for the lepers. A local landowner gave a valuable horse to be sold for the asylum's benefit and the Sikhs of the Golden Temple at Amritsar actually sent \$166 by their leading priest.

Going Abroad to Study Home Missions

THREE young ministers of the Presbyterian Church (North) have gone to Hungary, where they will spend a year among the peasants of that country, studying their languages

and customs. On their return to America they are pledged to give three years to work among immigrants under the Presbyterian Home Mission Board. They are the first young men to avail themselves of fellowships which were created a few months ago by the immigration department of the board.

California's Flood of Foreigners

ACCORDING to the last census, in a total population of 416,000, San Francisco has 206,000 of foreign birth. Of these, 60,000 are Germans, 30,000 Italians, 30,000 Jews, 10,000 French, 10,000 Chinese, 10,000 Croatians, 8,000 Mexicans, etc. etc. In Northern California are found as many of foreign birth representing some 20 nationalities.

Lepers in South America

IN Paramaribo, the capital city of Dutch Guiana, there are 3,000 lepers—in other words, one-tenth of the population of 30,000 is afflicted with this awful disease. By way of isolating the sufferers—or rather, some of them—from the healthful inhabitants, a settlement has been established under the name of the Bethesda Leper Home, conducted by workers connected with the Dutch Reformed Lutheran, and Moravian churches. While the spiritual aim is ever to the front, endeavors are made to promote the comfort of the victims, by assisting them at such tasks as are in their power, i. e., the routine work of the home, shoemaking and repairing, making charcoal, etc., and to alleviate their sufferings from this most loathsome of diseases.

American Bible Society's Record

THE total issues of the American Bible Society during its 96 years of life reach the gigantic figure of 94,000,000 volumes. The total issues for 1911 amounted to nearly 3,700,000 volumes (most of these being portions, however, and not whole Bibles). The Bible has been published recently in several new languages or dialects. In the Philippines there is the Ibanag

New Testament, while the Old Testament is being brought out in the Pampangan dialect and the Pentateuch in Pampangan and Cebuan is ready for the printer. The Kurdish New Testament is well under way, and revisions are made in Tagalog, Portuguese, the Ewe, and Zulu. Truly, the society is doing a blest work in furnishing the Word of God to the heathen in their own languages.

Laymen in Church Work

WITH the opening of October, plans are to go into operation in New York which are looking toward the most comprehensive use of laymen in missionary and Sabbath-school and social service work. The Presbyterian, Episcopal, Baptist, Methodist, and other bodies are joint in these plans, whose primary part is educational. The institute plan, inaugurated by the Men and Religion Movement, is to be carried out by the Federation of Churches, and Brooklyn and Staten Island, as well as Manhattan and the Bronx, are to be included. The institutes will be held in central locations that mature men, especially elders and vestrymen, may unite in listening to the lectures on missions, evangelism, the Bible and social service.

Teachers to go afterward into the churches to give courses of instruction are to be trained in special classes. These teachers are expected to be paid by the churches who employ them later and the students enrolled in the classes to be organized will be asked to pay tuition, we are told.

In Brooklyn, and in Manhattan, as widely as possible, Bible classes are to be formed in churches and Bible teachers provided for them. This Bible work is in charge, not of the school to train teachers already mentioned, but of a committee on Bible study.

Behind this movement and helping it in person, are prominent laymen, among them J. P. Morgan, W. S. Bennett, W. J. Schieffelin, and R. F. Cutting.

Training Schools for Laymen

DENOMINATIONS are taking steps, through their official agencies, to establish training schools for laymen, while the laymen are making similar moves on their own account. Wenli and Mandarin in China, Siam—Thus, the General Assembly of the Southern Presbyterian Church named a committee to draw up courses of study and encourage synods to plan schools. The first summer school in the Southern Presbyterian Church has been held at Jackson, Miss., under the auspices and direction of the wide-awake Synod of Mississippi. It was most successful and proved a great blessing, giving at the same time much help for the holding of other schools which are intended to be made continuous throughout the year. The chief purpose of these schools is to make more effective the increased interest now held by laymen. While it is intended to pay in a few cases trained men who act as leaders, it is the governing idea that those who are trained in these schools shall be bank clerks, professional and other business men, who give their spare time, or some part of it, without salaries. The instruction given is to be along all lines, as missions, Bible study, boys' work, social service, and evangelism, and it is expected that these schools thus will do much to overcome the narrowness, which usually obtains when one line of work is fostered.

Evangelistic Conference in Chicago

THE Moody Bible Institute of Chicago has invited all the evangelists of the United States to be its guests at a conference planned for September 18th to 20th. Among the themes to be considered are such timely topics as "The Weakness of Present-Day Evangelism"; "How Far are Eccentric or Extraordinary Methods Beneficial in Promoting True Revivals?"; "What Truths Should be Emphasized in Day Meetings?"; "Evangelization of Cities"; "Rural Evangelism." "The thought

is to have the evangelists themselves do most of the talking and the criticizing, if any of the latter is required, altho a place is to be made on the program for a free expression of opinion on the part of sympathetic pastors," says the call for the conference.

Self-Help Creed for Black Men and Women

SOME very good advice is contained in a little leaflet put out by a denominational organization of colored Baptists, which is entitled "Ten Things the Negro Must Do for Himself." The enumeration is most wholesome in its happy mingling of high idealism and everyday shrewd sense. The list runs as follows:

"1. We must get right with God and make our religion practical. Less noise and feeling and more quiet, wholesome, everyday living.

"2. We must be honest, truthful and reliable.

"3. We must keep our bodies clean.

"4. We must keep our homes clean.

"5. We must keep our yards clean—back and front.

"6. We must stop hanging over the gate and out of the window.

"7. We must behave ourselves better on the streets and in public carriers, and stop talking so much and so loud.

"8. We must make the word 'negro' a synonym for honesty, cleanliness, intelligence, industry and righteousness by doing with our might what our hands find to do.

"9. We must be loyal and helpful to our race, by encouraging all worthy efforts put forth for its uplift.

"10. We must respect our women, educate our children, and stay out of the saloon and dives. Where we have the franchise we must vote for men who are opposed to the saloon."

Counsel like this well appropriated will build up in any race manhood and womanhood which the most fanatic prejudice could not refuse to respect. That it should be counsel

emanating from the colored race itself makes it a token of lively promise.

Indians in the United States

ACCORDING to the census of 1910, the total number of Indians in continental United States is 265,683, and in Alaska, 25,331. The largest number of Indians is found in Oklahoma, viz., 74,825, while Arizona has 29,201; New Mexico, 20,573; South Dakota, 19,137; California, 16,371; Washington, 10,997; Montana, 10,745; Wisconsin, 10,142, etc. Indians are found in every State and territory, but their number in Delaware, Vermont, New Hampshire and West Virginia is less than 50. In continental United States the number of Indians per 100 square miles is 8.9. It varies from 107.8 in Oklahoma to 0.1 in West Virginia. The number of Indians per 100,000 total population declined from 721 in 1870 to 288.9 in 1910.

The total number of Indians in continental United States was 278,000 in 1870, 244,000 in 1880, 248,253 in 1890, and 237,196 in 1900. Thus, their number decreased from 1870 to 1900, but it increased considerably (28,487) during the decade between 1900 and 1910. The number of Indians in Alaska is on the decrease, viz., from 32,996 in 1880 and 29,536 in 1900, to 25,331 in 1910.

The number of Indian tribes is large, but some have very few members, six tribes being represented by a single member each, and 30 with a membership under 10. The Cherokees have 31,489 members; the Navajo, 32,455; the Chippewa, 20,214; the Choctaw, 15,917; and the Teton Sioux, 14,284. Of the remaining continental United States tribes none has as many as 7,000 members, but there are 74 tribes represented by not less than 500 individuals. In Alaska the Kuswogniut have 1,480 members, and the Aleutt, 1,451, but none of the other tribes in the territory has as many as a thousand members.

THE CONTINENT

Annual Eruption of Slovaks

THE rush to the cities which is characteristic of Germany as of other European lands, has depleted the country of farm labor. This is now supplied by thousands of migratory farm hands who pass from Russia and Austria over the frontier, returning at the end of the harvesting season. These people are called *Sachsengaenger* ("men going to Saxony"). The colporteurs work among them but find them often unable to read the Scriptures. The Slovaks of the Laros region in Austria are typical. They wear sandals of bass, and dilapidated clothes. A glass of potato brandy precedes every meal and usually costs as much as the meal. They are Romanists, and priest-ridden ones. Every family spends 40 heller at Easter to have a bottle of *schnapps* (potato brandy) consecrated by the priest. At Kreuz, where thousands of harvesters from Galicia and Russia pass westward, the colporteur Czudnochowsky sells many Scriptures, but the Austrian harvesters say that they are frequently obliged, on returning home, to surrender them to the priests for burning. Instead of Scripture-reading these latter recommend pilgrimages to Kalwarya in Galicia, a sort of East European Lourdes. Here there is a huge monastery church with a wonder-working picture of the Virgin and 45 chapels, around which pilgrims circulate on their knees to obtain Papal indulgence.

OBITUARY NOTES

Mrs. S. A. Moffett, of Korea

THE hearts of those who know and understand the situation in Korea, and especially in Pyeng Yang, must have bled when the sad news came to them that Mrs. S. A. Moffett had been called to her eternal reward. She was born in Virginia City, Nev., in 1870, and studied medicine in Philadelphia and San Francisco. As Dr. Mary Alice Fish, she

was sent out to Korea by the Presbyterian Board, and she entered at once upon the greatly needed work among native women. At Pyeng Yang, where she had been stationed, she met Dr. Moffett. They were married in 1899, and together they have continued in faithful, marvelously blest service to the Master. The birth of two sons, who now have lost the loving mother in their early youth, increased Mrs. Moffett's duties, but she neglected none of them. Her husband had been the first Gospel preacher to enter Pyeng Yang, and, by the blessing of the Lord, a great circle of converts has gathered around him. They love him and they naturally look to him for counsel and for guidance in spiritual and other affairs. Mrs. Moffett stood faithfully at his side, loved by all, especially by the Korean women, to whom she ministered so graciously all these years. Mrs. Moffett's death is a great blow to the work in Korea, especially now where the native Christians are being harassed, almost beyond endurance, by false accusations and imprisonment and torture and the threat of death.

Last of the Old Guard in Syria

SAMUEL JESSUP did not survive long his older brother, Henry H. With him the last of the noble group of veterans who were on the field when the Syrian Mission was transferred from the American to the Presbyterian Board in 1870, has gone to his rest, and men of a younger generation, no less faithful and loyal to the Master, are on watch in the vineyard of the Lord in Syria.

Samuel Jessup was born in Montrose, Pa., in 1833. After graduating from the academy at Cortlandt, N. Y., he spent five years as a salesman in a country store. But the departure of his beloved brother Henry for his wonderful life work in the Levant in 1854, caused Samuel to surrender also fully to the Lord. After he had finished his studies at Yale University and at Union Theological Seminary,

he was appointed to Syria in 1861, but the outbreak of the war prevented his sailing, and he served as chaplain of volunteers in the Federal Army, until, in 1862, he was able to go to his chosen work in Syria. There his station work has mainly been at Sidon, and he has been able to render a great service to the Master. He was engaged almost continuously in itinerating evangelistic tours. His popularity among the Arabs was remarkable. They admired his soldierly ways and they loved him, because the charm of his personal manner was remarkable. Along the whole Lebanon coast men knew him, and they listened to his sermons, they talked with him by the wayside, and they were willing and glad to receive a Bible from him. Thus Dr. Samuel Jessup leaves behind him the fragrant memory of a long life spent in the service of the Master, and abundantly blest by Him.

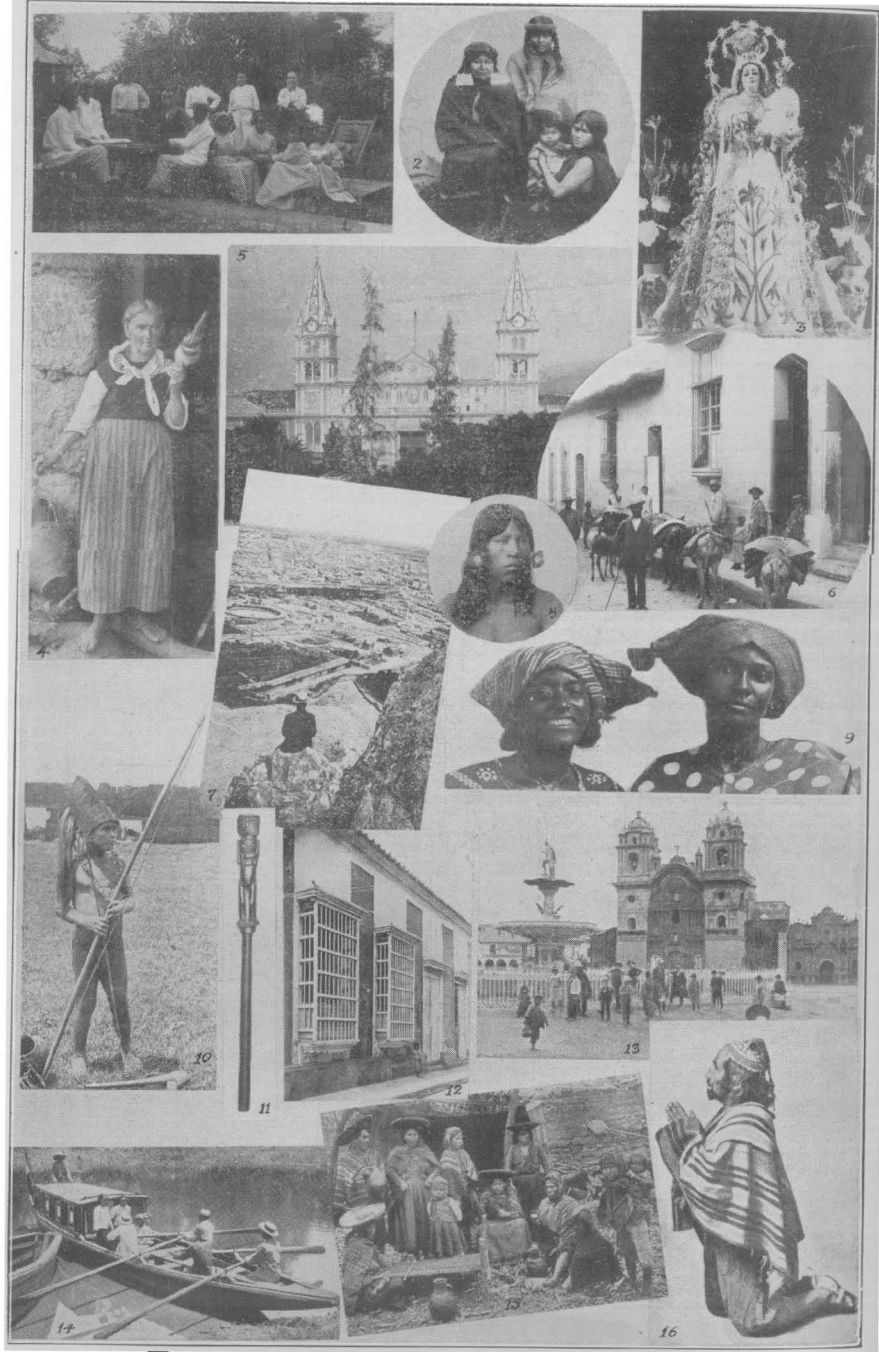
General William Booth

REV. WILLIAM BOOTH, founder and commander-in-chief of the Salvation Army, died in London on August 20th. Born in Nottingham in 1829, and educated at a private school in that town, he became a minister of the Methodist New Connection in 1850. He was appointed mainly to hold special evangelistic services, and to this work he felt so strongly, and he was so successful in it, that he resigned when the Annual Conference of 1861 required him to engage in regular circuit work. Thus, he became an evangelist among the churches wherever he found an opportunity. When he held services in the East End of London, he saw the great misery and the utter indifference of the people, who did not attend any place of worship, and he started the "Christian Mission" in July, 1865. It was formed upon military lines, and at first grew very slowly, amid vast difficulties and great opposition. In 1878 the organization was named the "Salvation Army"; in 1880, its weekly paper, the

War Cry, was established; and the organization began to become more widely known. When General Booth published his volume, "Darkest London," in 1890, his scheme for the enlightenment and the industrial support of the lower classes, the attention of the world was attracted and his scheme was much commented upon, frequently adversely. In the end, however, the scheme was endorsed by many. General Booth and his followers have outlived the ridicule heaped upon them in the early years of his work. The Salvation Army has grown until it is found in every part of the earth. It has done much good, and its usefulness is acknowledged even by those opposed to its methods. General Booth has left behind him a great work and the beautiful memory of a Christian man, consecrated to the Master and used by Him to His glory.

Mary Holbrook Chappel

MARY J. HOLBROOK was born in England, but was brought by her parents to the United States when she was but an infant. The father was a Methodist minister of marked ability and piety, serving his church in the State of Pennsylvania. After having been a teacher for a short time, Miss Holbrook went out to Japan as a missionary of the Methodist Episcopal Woman's Foreign Missionary Society in 1878. She served in Tokyo until 1886, when she was placed in charge of the Bible Training School in Yokohama. For a short time she then accepted a position in the Peeresses' School in Tokyo, under the special oversight of the Empress, which she held until her marriage to Rev. Benjamin Chappel in 1890. She continued her missionary work to some extent, and, in 1898, was instrumental in inaugurating mothers' meetings throughout Japan. Her fluent use of an elegant style of Japanese made her especially useful in spreading the Gospel among them. Her useful, consecrated life ended on July 11, 1912.



INTERESTING SCENES IN SOUTH AMERICA

1. Mission to the Lepers, in Surinam.
2. Araucanian Women of Chile.
3. Image of the Virgin, worshiped in Bolivia.
4. A Spinner and Weaver in Peru.
5. The Roman Catholic Cathedral, Guayaquil.
6. Setting Out for the Interior of Bolivia.
7. A Panoramic View of Lima, Peru.
8. Caraja Indians of Goyaz, Brazil.
9. Negro Girls of Dutch Guiana.
10. Forest Indian of Paraguay.
11. A Tribal God of Argentina Indians.
12. An Upper Class Home in Venezuela.
13. The Cathedral Square in Cuzco, Peru.
14. Mission Boat in Surinam.
15. Cuzco Indians in Peru.
16. An Inca Indian's Appeal.

The Missionary Review



of the World



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Old Series

NOVEMBER, 1912

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Signs of the Times

RELIGIOUS CHANGES IN CHINA

MANY in the West notice chiefly the amazing military and political changes which have taken place in China during the past few months, and forget the religious changes which accompanied them. Yet, the changes in religious matters are even more remarkable than those in political and military affairs. The old religions of China have received their death-blow. Confucianism has lost its hold on the progressive party and, being counted as opposed to republicanism and as favorable to the old régime, its books and its teachings are rigidly, perhaps too rigidly, excluded from the government schools. Idolatry seems to have been discarded very largely because people seems to think that it was a part of the old system, and ought to go with it. Numerous idols have been destroyed, and many temples are being used by the government, either as quarters for the soldiers or for other military or educational or governmental purposes. The temples are

little frequented, partly because the faith of many in the power of idols is vanishing, partly because people do not have money to buy incense and other things needed in worship. The Buddhist nunneries have been abolished by a decree of the new government. The buildings are to be used as schools or public halls. Steps have been taken for the protection of the girls and women who have been nuns, and the younger girls are to be returned to their homes, while provision is made for the older ones. The abolishment of the nunneries has met with general approval, for they were a great burden, it being estimated that there were 300 female mendicants from nunneries in the city of Canton alone.

But let none think that these wonderful religious changes in China mean that the nation is becoming Christianized. They are only a sign that new ideas are pervading the great mass of people, but they are also an indication of the wonderful opportunity to preach the Gospel to

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.—EDITORS.

the people, whose minds are ready to hear and study something new.

SHANSI INDEPENDENT CHURCH

INDEPENDENT Chinese churches have been formed in several provinces already, while from several other provinces comes the news of the planned formation of independent Chinese churches. The most important of these proposed independent churches is perhaps that of Shansi, whose suggested constitution was published in the Chinese papers in the month of May. We have no space to print this constitution in whole or in part, and we can only state that it contains much which is good, but also much which is foreign to the true spirit of Christianity. We greet with satisfaction and joy its clear statement that "nothing must be done that is not in accord with the sense and purport of the Scriptures"; but we regret to find that it makes provision for a kind of associate members of the church ("Men of Reputation"), who being outside of the church, are revered scholars and are willing to give their approval, or who contribute largely. This provision sets at naught the essential basis for entrance into the Church of Christ, which is repentance and faith in Christ and the New Birth.

The list of the names of the originators or supporters of the Shansi Independent Church contains first the names of men of influence and power, who are simply supporters of the movement; and second, the names of those who initiated the movement. Some of these latter are "men who have been excluded from church fellowship for full and sufficient reasons." Thus it seems, to our regret, as if the movement for

an independent church in Shansi is full of dangers and difficulties.

HINDU UPRISING AGAINST CASTE

THE fetters of caste, one of the greatest barriers which Christianity has to meet in India, are being loosed. A weaving establishment in Belgaum, Southwest India, has done much to oppose caste in several ways, by openly saying that caste is a barrier to industrial progress; by employing Brahmans as well as low castes in the factory; by making these Brahmans handle the fat that is used in the process of sizing.

All classes in Belgaum, which is a station of the Methodist Church and also of the Open Brethren, are in favor of the abandonment of caste. A lawyer of the city, in discussing this subject, said: "Caste must go. It is a custom in our high school to invite boys by classes to the principal's residence. At the close of the games, sweets are given out by a Brahman, but all alike drink water from a "Christian" well, and frequently indiscriminately from the same cups, regardless of caste."

Rev. A. G. McGraw also reports the extraordinary pronouncement of a convention of Hindus at Allahabad, called to consider social conditions in the light of the modern social movement. This was set down as one of its aims: "The raising of that great section of the Hindu community, who, through a social and religious tyranny of centuries, have been deprived of all privileges of human life, from attending public school, public offices and public festivities, debarred from places of worship and pilgrimage, from social gatherings and religious festivities, from rising socially

and caravanseries—in fact, shut out from all that brightens and ennobles life.”

The abandonment of caste is a sign of the dawn for India.

A REVOLUTION IN BOLIVIA

A MISSIONARY writes home to the *Canadian Baptist*: “In all the Southern Hemisphere I know of no other spot where, according to present indications, greater progress will be made in the next fifty years, than in this very Republic where the Canadian Baptists have their missions. May the Lord grant that the progress of our mission may keep pace with the progress of the country. It is for us to see to it that such is the case. The first Protestant marriage under Bolivian laws is an event of sufficient importance to merit special attention. Up until April 11, the Catholic Church enjoyed the sole monopoly in this matter. She could dictate her own terms, and everyone had to submit to live in public concubinage. One foreigner in this city recently stated to me that when he, being a Protestant, wished to marry one of the young ladies of the country, the Church authorities demanded of him \$1,000 for the dispensation. As a revolt against such extortion and tyranny, Bolivia in her last Congress passed the Civil Marriage Bill, declaring the only legal marriage to be that performed before the civil authorities, and allowing the religious ceremony to be performed by any church or sect as soon as the legal requirements had been complied with. This law came into effect April 11, without any disturbance, and little by little the country is becoming accustomed to new conditions.”

OPPOSITION TO THE GOSPEL IN COLOMBIA

MEDELLIN is a city in Colombia, South America, which is situated on table-land, at an elevation of 5,000 feet, between the two great rivers, Magdalena and Cauca, a week's journey northwest of Bogota, the capital of the country. It was occupied by the Presbyterian Church about nineteen years ago, and the missionaries did loving and faithful work for fifteen years, and laid abiding foundations. But the work remained small, because the station never had more than one missionary family. Four years ago it was closed, the missionaries, Rev. and Mrs. Touzeau, departed, and the whole region was left destitute of Protestant work of any kind. A few faithful families continued to hold the services praying earnestly that God would send them missionaries again.

God heard them, and in 1911 Medellin was reopened as a Presbyterian station. The missionary was quite well received, and two months later he was followed by others, so that there were two families on the ground. The services of the Lord's house immediately took on new life, a Sabbath-school teachers' class was started, members of the congregation who had drifted away were hunted up, and the distribution of books, tracts and Bibles was commenced. The opening of a boys' school was planned for February 5, 1912, and advertisements were posted on the street corners, as is the custom. Immediately, the archbishop had a decree of excommunication for all those sending their children to the school posted over the school advertisements. All the priests preached against the

school for weeks, warning and threatening the people, and published articles in their papers. The missionaries received anonymous threatening letters. People would not sell them food. The windows in the two houses of the missionaries were broken, and everything possible was done to hinder the opening of the school, the students of the university, who had been attending services and a Bible class for young men, being prohibited from coming under penalty of being expelled from the university.

Of course, this kept many away, but it advertised the school at the same time. The school has been opened on the date previously announced, in spite of open opposition by boys who threw fireworks into the service house one night and did much harm, acknowledging afterward to the police that they had been told they must work against the Protestants. The attendance at the school remains small, but the regular evangelistic services attract from 45 to 50, and often more. A few are being touched, and the missionaries are hopeful and encouraged, amid opposition and trial.

RELIGIOUS LIBERTY IN THE CAUCASUS

FROM Trebizond, a station of the American Board in Asia Minor, on the southern shore of the Black Sea, the glad tidings of the Gospel have spread into the near territory of Russia. One of its fruits is the Greek Protestant community of Azanta, Russia, which has been frequently an object of persecution from the Russian officials in Sochoum. Some months ago these officials sealed the doors of the Protestant church

and school, and for three months the faithful pastor and his little flock were prevented from holding services. At last the secretary of the Evangelical Alliance in St. Petersburg secured an order from the government that such congregations should be permitted to enjoy religious liberty. It was night when the order reached Sochoum, but a Russian Baptist pastor, at the time visiting in that city, started at once with the glad tidings. After a carriage ride of three hours, and a walk through the dark woods of another three hours, he reached Azanta and aroused the pastor of the little flock. Together they rang the bell, that it should announce the good news through the darkness of the night. The villagers, fearing fire, sprang from their beds and rushed to the church in their night clothes. There they were greeted with the joyful news of religious liberty, and soon the grand old hymn of Luther, "A mighty fortress is our God," rang through the night as an expression of gratitude to the Hearer and Answerer of prayer.

MOVEMENTS IN THE MOSLEM WORLD

A MOHAMMEDAN missionary society called "The Society for Invitation and Instruction," was organized in Cairo, Egypt, some time ago (see MISSIONARY REVIEW, 1911, page 564). The "Society for Invitation and Instruction" has now rented a large mansion in the island of Rhoda, opposite Old Cairo, for the training of the students who are to proceed to Christian as well as heathen lands, and to set before their inhabitants the alluring teachings of Islam.

A similar society has been founded

in Constantinople called "The Society for Knowledge and Instruction." The Turkish authorities objected to the sending out of invitations from Turkey, as they were afraid of political complications. This new society is not very prosperous, and the proposal to instruct students of the training school in Arabic rather than in Turkish met with some objections from the Government. Sheik Rashid, the leader of the movement, seems ready to withdraw, and to throw the responsibility for the failure upon the Turkish authorities. The great Mohammedan General Conference, held in Delhi, India, in 1910 (see *MISSIONARY REVIEW*, 1910, page 722), decided to enter upon a special campaign of education and propaganda in China and Japan. This campaign has been undertaken diligently, and with such results that missionaries located among the ten million Mohammedans in China are feeling its effects. Schools for the teaching of Arabic are being opened wherever there are Moslems in China, and the spirit of Islam has been greatly strengthened. The teaching of Arabic to these followers of Mohammed and their children, however, proves of great advantage to the Christian missionaries. There is not yet in existence a literature in Chinese suitable for Moslems, but now that the Chinese Moslems are learning Arabic, the excellent Christian literature in that language, published and freely provided by the Nile Mission Press, can be, and is, successfully used.

The Moslem Conference also appointed a Committee for the Observation of the Movements of Missionaries. Its members have been active in Egypt, especially in regard to the

work of the Nile Mission Press in Cairo. Spies were appointed for various stations for the twofold purpose of watching and opposing the work, and to entice away converts and inquirers.

Moslem activity is a compliment to Christian progress.

JEWISH SEEKERS IN RUSSIA

"THE surprising but well-authenticated news comes from Russia that a movement has commenced among educated Jews which is called in the Jewish press "Bakkoshath Elohim," *i.e.*, the seeking after God.

Hasephirah, a Hebrew daily paper, says: "Jews in western Europe are frequently baptized because they do not consider Judaism worth the many sacrifices which they are forced to make for it. Now, however, come nationalistic Jews from eastern Europe and declare that they reject Judaism from intellectual reasons, while some say that they prefer Christian ethics to Jewish. They esteem the Gospel more highly than the Old Testament, because to them the latter is a mixture of sacred and profane stories, while the Gospel reveals the holiest of holies. In it our seekers after God discover that religious poetry and that mysticism for which they are longing. The character of Jesus Christ, the personality of the prophet of Nazareth causes ecstasies and raptures to these pious souls in our midst. The words of Jesus, especially His parables, are to them like precious pearls, unique in their moral value and beauty. . . . I do not exaggerate when I affirm that among the educated class there are more believing (*i.e.*, Christian) Jews than Gentiles. All that which intelligent Gentiles have begun to doubt has become a matter of greatest im-

portance and sacredness to educated Jews and to nationalistic Jewish authors."

This writer is an enemy of the movement and an opponent of Christ. Not many years ago no Jew would have considered it possible that a Jew could sincerely believe in Christ. Now the number of these seekers after God has increased so rapidly that they can not be ignored, and none doubt their sincerity.

In a number of the *Hashiloah*, another Jewish magazine, an author declares that the New Testament is a part of the Jewish literature, because it is a Jewish book and permeated by a truly Jewish spirit. He does not fail to see the difference between Christianity and Judaism, however, and says that the law occupies the center of the latter and Judaism holds out no ideal, while Christianity sets before men a moral ideal so high as no man ever pictured it, "an ideal which carries the divine seal, and after which every man must pattern his spiritual life."

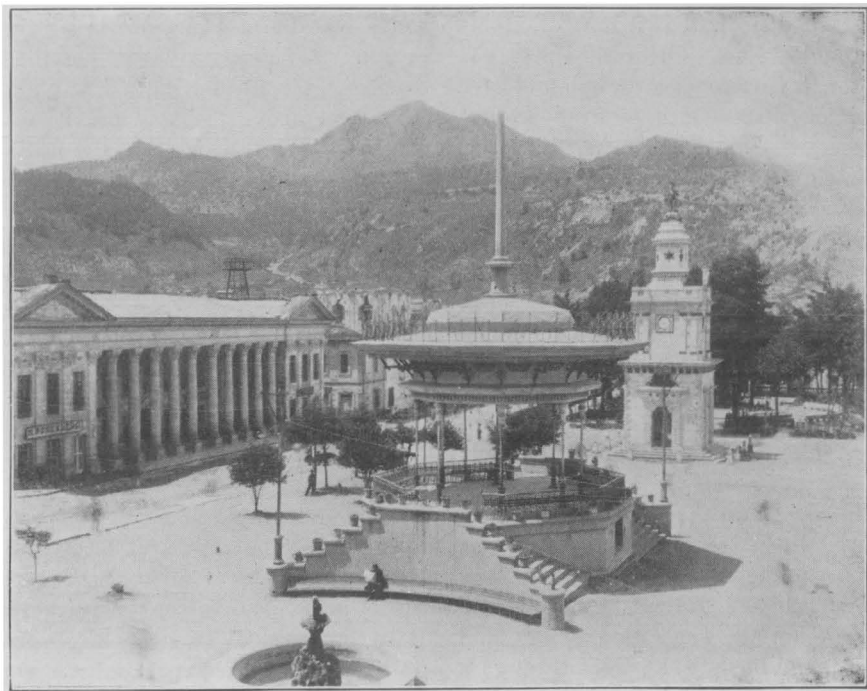
Under God the movement among educated Russian Jews may lead many of them to true faith in Christ.

FEDERATION OF CHURCHES IN JAPAN

AT the close of 1911, eight evangelical churches of Japan founded the Japanese Federation of Churches (Nippon Kristo Kyokai Domei). The total membership of the federation is about 48,700, *viz.*, 18,500 Presbyterians, 16,100 members of the Kumiai churches, 10,300 Methodists, about 1,000 each of the Methodist Protestants, of the United Brethren in Christ, of the Friends, of the members of the American Christian

Convention, and of the members of the Evangelical Association. It is expected that the Protestant Episcopal and other churches will join the federation, which seems to be somewhat more closely organized than the Evangelical Alliance, which was founded in 1880. The purposes of the federation are stated to be: (1) Official publications concerning moral and social questions; (2) United evangelistic efforts; (3) Observance of the annual week of prayer; (4) Review of all Christian work throughout Japan.

The federation is strictly evangelical and the Unitarians have been refused membership in it, tho they are in closest touch with the leaders of the Kumiai churches. This refusal has led to an interesting effort of the Japanese pastor of the little Unitarian congregation in Tokyo to counteract the influence of the federation. He came from Oxford only last fall, and declared at once that the name "Unitarian" had become antiquated, since the dispute over Trinity and Unity had been laid aside. Therefore, he gave to his church the name "Christian Unity Church" (Toitsu Kristo Kyokai), and announced that it was to be the center for an intended union of all Japanese churches on a broad basis. Some prominent men, most of the younger generation, joined him. When the federation refused admission to the Unitarians, he and his friends founded the "Union of Christian Comrades" (Kristokyo-Doshi-Kai), which is comparatively influential, tho small in numbers. This Union may not achieve success in the sphere of religion, but it probably will in the spheres of literature and politics.



THE PLAZA DE ARMAS AT GUATEMALA CITY

GUATEMALA

ITS PRESENT CONDITION AND FUTURE POSSIBILITIES

BY REV. STANLEY WHITE, D.D., NEW YORK

Secretary of the Presbyterian Board of Foreign Missions, U. S. A.



GUATEMALA lies just south of the Mexican border. It is easily accessible. One journeys by rail to New Orleans, thence by steamer across the Gulf of Mexico, in a southeasterly direction, through the Yucatan Channel to Puerto Barrios, the eastern Sea Port of Guatemala, on the Gulf of Honduras.

Puerto Barrios is nothing more than a small village of thatch-roofed shacks, in which live the mixed population of Indians, Haytian negroes and half-breeds, who are employed on the enormous banana plantations of the United Fruit Company, which cover

upward of 70,000 acres. The only conspicuous building in Barrios is this company's store, which serves both as a business center and living place for many of the young Americans who are employed in the banana industry as overseers. The climate at the coast is hot and sultry, and foreigners are speedily affected by the tendency to lassitude and weakness. As one has said: "The climate enables you to make money, but it makes invalids as well." Tropical fevers, including the dread yellow fever, have taken their toll of death.

Guatemala has a most varied condition of climate and vegetation. It lies only 13° north of the Equator,

and a line drawn from St. Louis through New Orleans will pass through Guatemala's capitol, and give the longitude which is from 88°-92° west of Greenwich. As, however, climate depends on altitude as well as latitude—an elevation of a mile at the Equator furnishing the same climate as a journey of a thousand miles due north—and as the most of Guatemala is mountainous, one speedily passes from a region that is typically tropical, with a luxuriant growth of palms, banana-trees, orchids and a riot of foliage, into a climate that is not only comfortable but, at times, even cold. Half way from the coast to Guatemala City, which is 190 miles by rail, one comes to the Tierra Templada, or temperate climate. Here the heat is still great, but the vegetation ceases, and for many hours one passes through a territory which looks something like that of the Arizona deserts. Both hills and valleys have the steely gray color, associated with volcanic countries, and the cactus, which is used for fences, is the most conspicuous growth. Like the western country of the United States, this land can be redeemed by irrigation and made to bear all manner of fruit and grain.

At Guatemala City the traveler sleeps under blankets, and from there up to the elevation of 11,000 feet in the far interior he comes upon the Tierra Fria, or cold land. Guatemala's great volcanic mountains furnish the most magnificent, if somewhat somber scenery. On the way from Guatemala City to Quezaltenango, which is between 9,000 and 10,000 feet high, one passes under the now inactive volcanic mountains of Agua and Fuego, whose eruption at one time destroyed the old capital city at Antigua, and the now

active volcano of Santa Maria which, in 1902, practically ruined Quezaltenango. This city lies on a low plain 9,000 feet above the sea, and is approached by a trail which, as it nears the city, passes between two great mountains, showing the city lying a few hundred feet below as in the frame of a picture. With its Moorish looking dwellings, its cathedral and theater, and the evening sunset covering it with changing lights, it fills one both with delight and with awe.

The People of Guatemala

The population of Guatemala is estimated at about 2,000,000 or about 40 to the square mile, its area being 48,290 square miles; that of the United States being 29.6 to the square mile. It is composed of from 50 to 60 per cent. Indians, 30 to 40 per cent. Ladino—a mixture of the Spanish and Indian, and 10 per cent. pure Spanish.

In the veins of the people runs the blood, now sadly diluted, that has flowed down from a remote past. When Guatemala became subject to Spain and the Roman Catholic Church, in 1524, all records of the old Maya or Toltec Empire were destroyed by the priests, but this much is known, that in the region comprizing the greater part of the Republic there was an ancient American civilization, as highly developed, and as interesting to the archæological and anthropological student as any of the primitive civilizations of the old world.

For 300 years, from 1524, Spanish rulers and Spanish priests maintained control of Guatemala, and then came the period of revolution and uprising that resulted first in the United Provinces of Central America and then, in 1839, in the independence of Guate-



A GUATEMALAN PEASANT'S THATCHED COUNTRY HOUSE

mala itself. Among the outstanding names in Guatemalan history are the following: Pedro de Alvarado, the Lieutenant of Cortez, who invaded the country from Mexico in 1523, and with fiendish cruelty stole it from the Quiche and Carib Indians; Gavino Gainza, a representative of Spain who joined the revolutionists in 1821, and struck a blow for liberty; Francisco Morazan, who came over from Honduras and continued the struggle against the Church and Spanish domination; Rafael Carrera, who took advantage of a scourge of cholera in

1837, which the priests claimed had been brought about by the revolutionists poisoning the wells, and attempted to reinstate Papal authority; J. Rufino Barrios, who was made president in 1872, and whose ideas for the uplift of his people it is the boast of the present president, Manuel Estrada Cabrera, that he is trying to carry out.

This brief outline enables one to realize the historical foundation upon which Guatemala's future must be built. Cruelty, suspicion, intrigue in politics, selfishness, formalism and immorality in religion, and ignorance

and bitterness in social life, do not lend themselves as a base for civic stability, and yet it is just these conditions that make the strongest appeal to those who recognize all men as brothers and would have a part in saving these people.

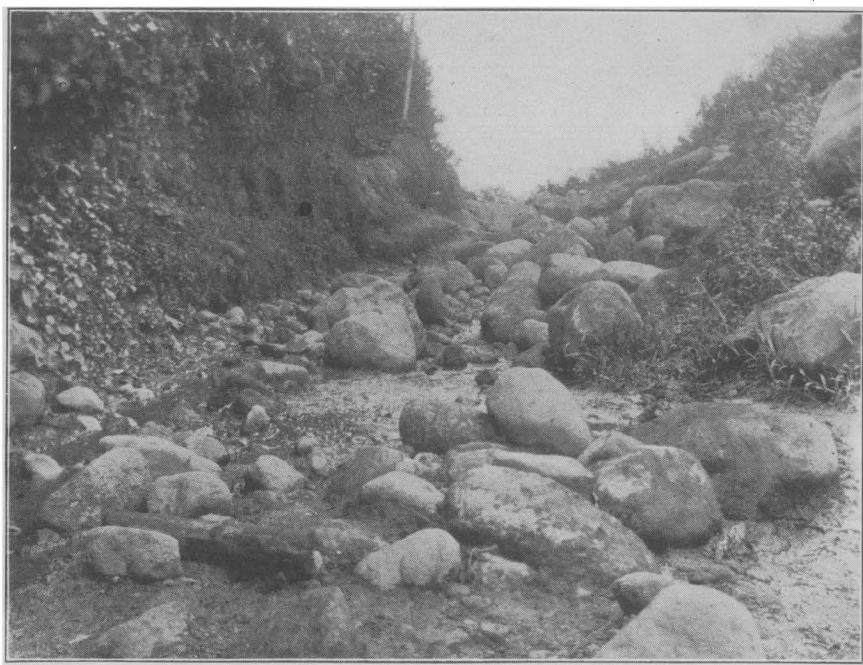
Most of the cities of Guatemala are from 60 to 100 miles from the sea coast and at altitudes of from 4,000 to 11,000 feet, and as there have not been until recently any railroads, Guatemala has been dependent upon the backs of its men and beasts for its carrying trade. The result is that burden bearing has stamped itself upon the very figures and faces of a large portion of its population. The women have straight backs, thick necks, sometimes fearfully deformed by the growth which is the result of their heavy loads, as they carry their burdens in baskets upon their heads. They walk quickly and even move on a jog trot, balancing adroitly anything from a full-sized can of liquid garbage to a basket a yard in diameter filled with flowering plants. The men and boys carry their burdens in racks strapped on their backs and bound by a flat piece of hide over their foreheads. One sees men carrying in this way wardrobes, bureaus, trunks and almost every conceivable kind of load up the steepest mountain roads. One sees what looks like an automobile hay cart coming down the street only to find that this enormous load is balanced on a pair of comparatively slender legs with muscles like steel.

On the way from San Felipe, 25 miles up the mountain to Quezaltenango, there is a continual procession of these burden bearers. Many of the women, in addition to the load on their head, carry their babies strapped

on their backs. It is a pitiful sight, suggesting, as it does, the heavier burdens of heart and soul. One is struck by the absence of the light-hearted and pleasure-seeking people that are associated ordinarily with the Spanish race. In the larger cities the wealthier people have the theater, as their center of pleasure, but the common people even at the evening hour, when they are gathered in the plazas listening to the band, do not enter into the lighter side of life. Their faces are sad and their looks gloomy. In the Indian villages especially, there seems to be a sort of stolid lack of anything that would approach to light-heartedness.

On the way from Puerto Barrios to Guatemala City, the instant the train stops at a station it is surrounded by a swarm of women and girls, shabby, but picturesque, clad in brightest colors and adorned with cheap jewelry and the inevitable string of bright beads about the neck, which is the Indian woman's choicest possession and which at her death is sold so that she may be decently buried. These women sell fruit which the newcomer may buy with impunity, but eat with caution. Fortunately, most of it is encased in skins and shells, otherwise he would not dare touch it. At Guatemala City one sees, not only the poor and the burden bearer, but also the well-to-do business man with his dapper appearance and his inevitable cane, the wealthy owner of the coffee fincas, and occasionally carriages with Spanish ladies out for the afternoon drive, who represent the refinement and culture of the city.

You can hardly call any of Guatemala's cities cleanly, except as seen from a distance. On reaching them,



A PIECE OF THE CARRIAGE ROAD TO QUEZALTENANGO

Over this road the tourist drives in a four-wheeled wagon, drawn by four mules, on the run!

the exterior of the buildings seems cheap and oftentimes shabby. The vultures and buzzards, which are seen perched on the ridge poles of almost all the higher buildings, are the city scavengers, and there is a fine for any one who kills one of these birds. The Department of Health has not as yet inaugurated any extensive sewerage systems nor does the ubiquitous white wing street cleaner have a chance to strike. Curiously enough, in spite of this, the public health has reached a high standard, last year the births exceeded the deaths by nearly 40,000. This was largely due to the energy of the government, in stamping out smallpox, 207,463 persons having been vaccinated by vaccine supplied by the National Institute. The interior of the homes is quite impressive. The buildings are typically Spanish, one

or two stories high, the majority only one. This is necessitated as a protection against earthquakes. The windows are barred to protect the houses from thieves and also to guard the *senoritas* from escapades with their lovers. Most of the love-making in Guatemala is done with an iron grating between the swain and his lady. The houses are built around patios (or courts) in which are flowers blooming and fountains playing. Even the poorest of the houses have these little gardens. The walls of the houses are right on the sidewalk and the houses are entered by a single door, which, when opened widely, admits the carriages and when opened part way is used for the people. The rooms open on this central court and are admirably suited for the *dolce far niente* life of the people. In the home

of the Minister of Education in Guatemala City, side by side with the picture of the President of Guatemala, there hung the familiar face of that international figure, Theodore Roosevelt. One of the most widely distributed tracts being used in Guatemala at the present time and published by the American Bible Society, is ex-President Roosevelt's address on the Bible, with his picture covering the whole front page.

Guatemala City begins to show signs of modern enterprise and is adding to its architecture some buildings which, while more pretentious, seem decidedly out of place. The busiest place in Guatemala City is the Plaza de Armas at the center of the city. On the north side is the Municipal Building; on the west side the National Palace and government barracks, and on the east side the great Cathedral and bishop's palace; on the south is a row of retail shops, whose Spanish exterior is in strange contrast with more modern departmental store ideas found within. In the center of the square is a tropical garden, which at evening is the meeting place of the city's inhabitants, where they talk and gossip, listening to the military band or the far more beautiful and appropriate native musical instrument, the Marimba. These instruments are made of a frame seven or eight feet long, standing on props about two feet from the ground, and on the top of the frame are laid pieces of wood from which hang resonators for different tones. It is a kind of giant xylophone and is played by striking the wood with sticks whose tips are covered with felt. Not infrequently two or three persons play at the same time a sort of in-

strumental duet, or trio, each one with two sticks in each hand. The effect, particularly as it comes from a little distance in the night air, is peculiarly beautiful and impressive.

One of the impressive sights in Guatemala City is to go up on the hill El Carmen, which overlooks the city and is the site of the oldest church in Guatemala, now falling into ruins, and look down at the cathedral, the churches and the theater of that city. From this hill the city seemed dotted with churches, but on visiting these places that represent Guatemala's religion, one can only describe them by the word tawdry. They are largely decorated by yellow and blue whitewash; the images are of the cheapest and most fantastic kind. The figure of the Christ and the Virgin Mary you see everywhere adorned with the poorest lace and the most gorgeous tinsel. A common sight is the figure of Christ lying in a glass casket with feet obtruding and steps up which the faithful go to kiss the feet of their Savior.

So far as the people are concerned, religion has degenerated into a matter of form and festival. One sees very few silent worshipers in the church, and even at service only a small group of women with scarcely a man among them, gathered in a little chapel or corner. On festival days the attendance will be larger, but the principal observance is by festival processions, and even this custom has of recent years been interfered with by the action of the authorities. It is estimated that in the whole of Guatemala there were probably more than 100 priests and many of them practically idle. The day of their political power is passed.

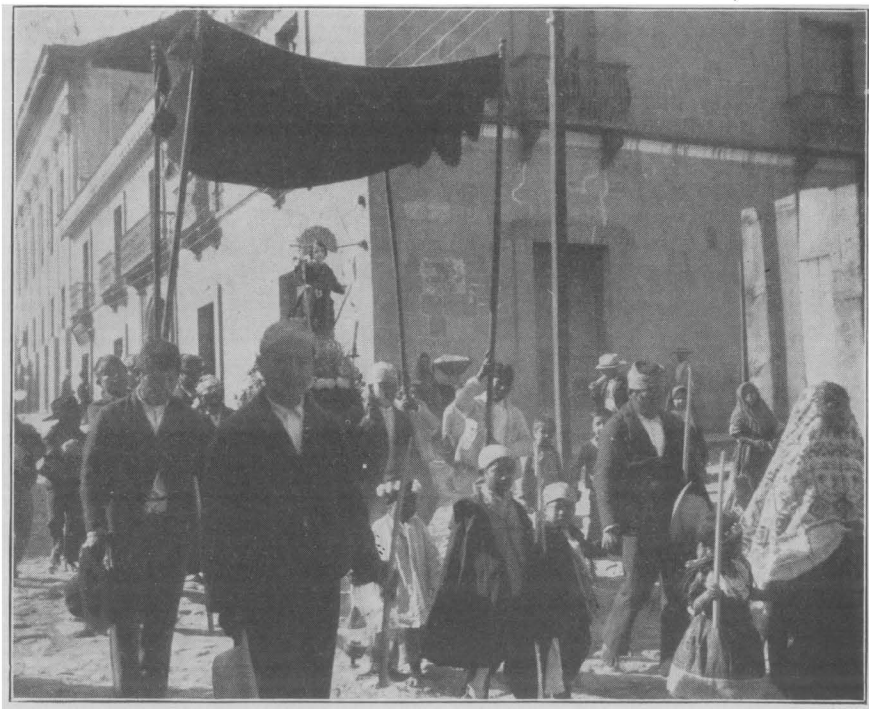
Religion in Guatemala

Under the rule of President Barrios, in 1872, the first decisive step was taken, permanently establishing religious liberty. General Barrios ruled the country with an iron hand for more than a dozen years and was practically dictator during that time. He expelled the Jesuits from Guatemala

priests to appear in the streets in their clerical robes.

History of Mission Work

It was under Barrios that Protestant mission work was started in Guatemala. Altho his request may have been a political move to play the Protestants over against the Catholics,



A ROMAN CATHOLIC STREET PROCESSION AT QUEZALTENANGO

The shawl worn by the woman in front is a sign of rank, as it is worn only by those descended from the old royal family.

by a law which is strictly enforced. A minister, before being permitted to enter Guatemala, must swear that he is not a Jesuit. President Barrios confiscated the monasteries and convents, banishing their inhabitants from the land, and left only the church buildings, under certain rental privileges, to the Catholic Church. He also made it a misdemeanor for the

it is still a fact that he persuaded the Presbyterian Board to open a mission, paid the traveling expenses of the missionary, provided him and his family with accommodations, and sent his own children to school, advising other officials to do the same. This gives to Protestant, and particularly to Presbyterian missions, a distinct advantage in pursuing religious work in

Guatemala. The representative of mission work to-day has free access to the favor of all the officials from the President down.

So far as Protestantism is concerned in Guatemala, the Presbyterian Church has practically an open field. The Rev. John C. Hill and Mrs. Hill were the first missionaries appointed. They reached Guatemala toward the end of 1882.

Services were held for a time in private residences, with an increase of attendance from week to week. A house near the center of the city was rented from the President at a nominal sum, and a committee of gentlemen solicited contributions toward furnishing it. By April, 1883, the new missionaries were fully established, and were encouraged by their cordial reception.

Both English and the Spanish services were maintained until Mr. Hill's resignation in 1886. His place was filled the next year by the Rev. E. M. Haymaker. A chapel was built, and dedicated in 1891, with many marks of approval from the President and the authorities.

In 1902, Mr. Haymaker's health failed and he was forced to resign. Rev. William B. Allison and Mrs. Allison, and Rev. Walker E. McBeth went out in 1903.

A girls' school was begun in 1884 by Miss Hammond and Miss Ottaway, but the building which it occupied was sold, and as no other could be secured at any reasonable expense, the school was suspended in 1891.

A new building was erected in 1895.

Quezaltenango (Green-feather-town), the second city of the republic, was occupied in 1898 by Mr. and Mrs.

Gates. It has a population of 21,000, and is the place where most of the coffee plantation owners on the west side reside. It is an important center for mission work, being within easy reach of about 20 towns and villages, with an aggregate population of over 20,000, mostly Indians. In April, 1902, the town was nearly destroyed by an earthquake, with great loss of life and property. A terrible volcanic eruption followed in October, which ruined the rich farms and plantations around the city. These calamities, with the resulting distress and prostration of business, interrupted all progress for a time. Mr. and Mrs. Gates were obliged to resign by failure of health.

Mr. and Mrs. Walker E. McBeth, together with Mr. and Mrs. L. P. Sullenberger, are now permanently located at Quezaltenango. They have moved the mission home near the center of the city and are erecting a new church building. As illustrating the great change that has taken place religiously in the last few years, the following statement written by Mr. Haymaker, after a recent visit, is full of significance:

"Twenty-five years ago there was but one center, and in it but three native believers. Now there are 19 congregations, varying in attendance from 12 to 250, besides believers in 7 other preaching points. Besides this there are 8 congregations somewhat isolated. This means a total at present of 33 congregations of believers, totaling not less than 1,400 actual attendants, besides casual absentees, and isolated believers living at many out-of-the-way places. So that instead of the one center of radiation and three believers of 25 years ago, we can now count

upon not less than 40 centers and 2,000 believers. These centers are not all organized churches, a few being only 'two or three gathered together,' and a Bible. It is now possible to travel on muleback from the Atlantic to the Pacific, or from Honduras to Mexico, and stop every night at an evangelical preaching point, and all this in 25 years.

"Twenty-five years ago we began with a bad reputation (banks refused our bills of exchange), and a school that had been founded on wrong lines, and the bottom of which had dropt out by the death of the president under whose favor it lived. Now there is a fine, practical evangelical school at Chiquimula; another for boys just authorized at the same point, and a third in Guatemala City, nearly ready to enter, and others in the air that nothing can keep back long. The drafts of the missionaries are in demand everywhere.

"Formerly it was not possible to print a syllable, tho the public school and free mailing privileges pointed clearly to the printed page as a most effective means of evangelization. One could travel all over the country and not find a Bible, or at most a 12 volume Catholic Commentary with the Biblical text adjoined. Now one can find a Bible in every town and village and in some places there are almost as many Bibles as families. There is an excellent printing plant at Guatemala City, devoted exclusively to evangelical work and accomplishing more than can be easily imagined.

"There has been a very marked increase in religious liberty in the 25 years. At the beginning it was a very delicate matter to open work at any new point. Severe persecution was

the rule at each new place until the local authorities were made to understand that the missionaries were backed by the central government. Now that the Protestant faith has become so common, anyone can proclaim an 'evangelico' who wishes to, and there are few places where it would be dangerous to begin work, and in many places it is not even necessary to call on the authorities.

"Another quite noticeable change, and related doubtless to the preceding one, is that the Gospel is permeating upward into the higher classes of society. The 'Publicans and sinners' came in alone at first. Now many enter that are 'of the household of Caesar.' Formerly our congregation in the capitol was clothed in blue shawls and white cotton; now black prevails, not only because the Gospel improved the social, hygienic and economic condition of its adherents, but because, like all revolutions, it penetrates society from below upward.

"Under the Liberal regime, the Roman Catholic Church is rapidly losing its grip on the people. In traveling all over the country a recent visitor said: 'I found but two churches where there were any attempts at improvement in church structures, and with the Roman Catholic Church this is an infallible sign. Wherever she is alive she is building. But all over the country are churches falling into decay from neglect, others injured by earthquakes, some more and some less, but no effort being made to repair them, and seldom visited by a priest, and very scantily attended. Churches that 25 years ago were well attended and well stocked with nicely clothed wooden saints, are now almost abandoned, and we saw one with nearly all



THE EXTERIOR OF THE NEW HOSPITAL AND TRAINING-SCHOOL, PRESBYTERIAN MISSION, GUATEMALA CITY

the saints stript and huddled in a corner and covered with dust, where a family of screech owls had appropriated the niche back of the main altar.' While the people are nominally Roman Catholic, they are far from being as Roman Catholic as they were 25 years ago, or even 10. It seems to be the blind working out of their natural religious instinct in the only religious form they know. The duty of Protestant Christendom in this connection is obvious.

"This duty is increased by the further fact that the furore among the Liberals in favor of French Positivism (Compte's) has waned and bids fair to disappear. It was adopted in the first place, not for its philosophy, but for its license, and very naturally soon gave the worst moral results. There has been a growing feeling among the

Liberals that Positivism has not made good, and the Liberals are now in a much more receptive condition of mind than ever they have been since the Liberal revolution. The duty of Presbyterianism is clear."

The Protestant forces now at work in the country consist of the representative of the American Bible Society, the independent mission, called "The Central American Mission," with headquarters at Paris, Texas, the Presbyterian Mission and a single station of the Quaker Mission and Holiness People at Chiquimula. So far as Guatemala is concerned, the responsibility practically rests upon the Presbyterian Church. At the present time it has 2 main stations and 7 missionaries, 6 out-stations, 150 or 175 communicants, 1,000 adherents. It is now building, with the approval of the

government, a girls' boarding-school and hospital and training-school at Guatemala City, to be followed by a boys' boarding-school and day-schools for boys and girls at Quezaltenango.

The Christians are scattered widely over the Republic. As one passes toward the interior, the believers come from the surrounding country to meet him at the train. The light on their faces, as contrasted with the gloom on the faces of the other natives reveals what the Evangel has done for them. At each station where missionaries are at work this greeting is repeated and wherever one goes he has the consciousness of the blessing of these humble people.

Guatemala does not need a large staff to be properly equipped for work. A dozen missionaries and the expenditure of perhaps \$50,000, would be all that would be necessary to properly

equip the mission for its task. With this force, a native ministry could be trained that would practically take care of the whole Republic. With the government behind the work and the majority of the people held only by a fading tradition to the Roman Catholic Church, there is a tremendous opportunity to any body of Christians who will take up their work and hold their lives in such close relationship to God that His Spirit can break through and touch the hearts of the people.

Education

The educational situation in Guatemala makes a special demand for educational missions. Looked at upon paper, Guatemala's national educational plan leaves little to be desired. One of the most interesting and impressive buildings in Guatemala City is the



THE INTERIOR OF THE PRESBYTERIAN HOSPITAL, GUATEMALA. DR. MARY E. GREGG

Temple of Minerva, erected as a place in which to hold the annual educational celebration. On October 28, 1899, the President published a decree setting apart the last Sunday in October of each year as a national holiday to celebrate the benefits of public instruction. The exercises and festivities are participated in by teachers, pupils and the general public, and are held in these temples erected in the different cities and dedicated to this purpose. President Cabrero is sincerely desirous of lifting up his people in the scale of civilization. Of nominal religious belief himself, his only method of accomplishing his purpose is by improving the intellect of his people. In Guatemala City he has established and equipped schools for boys and girls, a military academy, a school for athletics, an industrial school, and technical schools for boys and girls. In addition to this there is a scientific school and a complete system of compulsory education for the Republic. The fact, however, is that as yet this is largely on paper, for the President is not able to provide adequate teaching forces. In many cases the buildings are only under the care of a curator, and in other cases the schools are closed. In the country, education is largely at a standstill. Seventy-five per cent. of the population are unable to read. A missionary was invited to visit a country-school on the day of a big celebration. He found it full of pupils, but was told that they had been gathered for that day, and for the rest of the year the pupils would be absent and the nominal teacher enjoying himself with dissipation. If mission schools can train efficient teachers there will be an unlimited demand for them and a tremendous chance for the Protest-

ant Church to prove its loyalty, both to the government and to Christ. Someone has said that this is Guatemala's age of reason, and unless reason is checked up by religion, there is only disaster in store for that country.

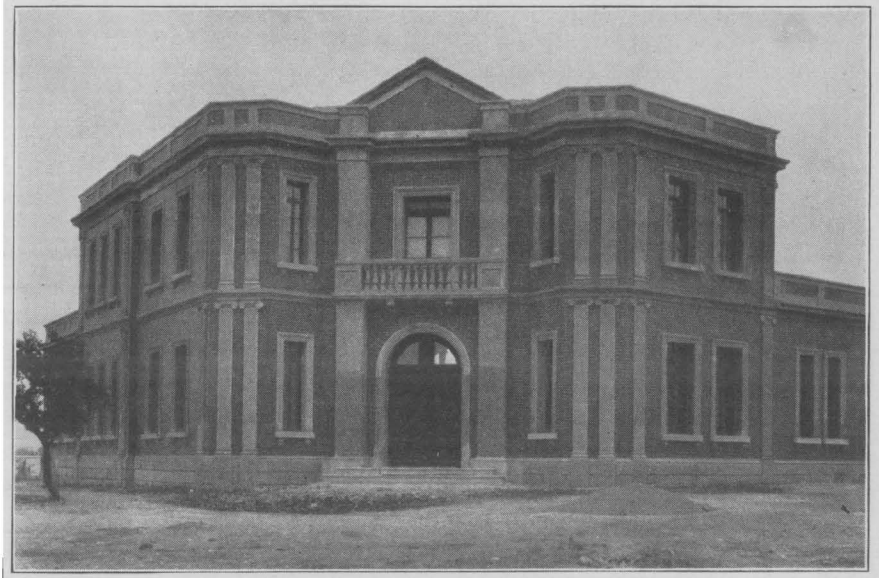
Morals

The most appealing call for missions is found in the moral condition of Guatemala. One would not waste a moment attacking the Roman Catholic Church as a church. Its many good points deserve commendation, but our generosity should not blind our eyes to facts. When a church has had undisputed control for over 300 years and has made no impression upon the morals of the people, but has rather permitted them to deteriorate, it can not escape responsibility for the same. Protestantism must meet this test in New York as Roman Catholicism must in Spanish-American countries.

While it is difficult to get information that would stand in a court of law, there can be no doubt that the condition of both priests and people in Guatemala is most lamentable. It is estimated that 60 per cent. of the children born in Guatemala are the children of parents not married, either legally or ecclesiastically. This is largely due to the fact of the high charge made by the priests for performing a marriage ceremony. They ask practically \$25 in American gold for the ceremony. It is quite the custom for those who unite with the Protestant Church to come first to the missionary with their children that they may be united in marriage before confessing Christ in the church. In a short sentence, one in official position summed up the situation when he said these

people live together like cats and dogs, and it was intimated that the immorality was not confined to the lower classes, but reached to those in high authority. The general opinion is that even the priests are immoral. The writer was told that there is evidence in the hands of the Guatemala authorities that the last plot upon the President's life, which was nearly success-

be arrested as the murderer and kept in prison until he pays a large fine for release. This same lack of morals appears in the enormous graft and misuse of money by government officials. Guatemala is at the present time financially bankrupt. Its public credit is gone. The foreign debt is £1,600,000, with unpaid interest of £711,747, making a total of £2,311,747. The



THE NEW PRESBYTERIAN GIRLS' SCHOOL AT GUATEMALA

ful, had been planned by the priests of the Church in conjunction with a few old Spanish families that are still loyal to the Church and opposed to the republican form of government. If confidence is necessary to the prosperity of a country, and a sign of good morals, Guatemala is sadly wanting. Suspicion is everywhere. The traveler must give his name and destination whenever he goes into or leaves a train. If one finds by a wayside a murdered man, he dares not report the fact to the authorities, lest he, himself,

interior debt is \$3,674,286.08, totaling in all \$14,652,021. Its dollar, which is called a peso, is worth between five and six cents of our money. Several government loans have been made by the President, but before they are used for the benefit of the people they vanish through the pockets of the officials. Just how Guatemala is to rehabilitate her finances under these conditions it is difficult to state. The chance that this situation offers to a virile and honest proclamation of the righteousness of Christ is unlimited.

The Future of Guatemala

One naturally hesitates to prophesy, but it may not be impossible to indicate certain possibilities in the future of Guatemala. Guatemala may remain an independent State and, through the faithful teaching of honest religion, build up a compact and happy community of prosperous people. It does not seem probable, however, that this will be her future. The country is not much larger than the State of New York. Its population is only 2,000,000. Neighboring republics are smaller in area. It would seem feasible that they should bear a closer and corporate relation to one another. If you add to this the fact that the United States of Central America have been a dream of the people from the beginning, it seems even more natural to look for some such relationship. This, you will recall, was tried in the early years of Guatemala's history, but was abandoned for the time. The idea was revived by so strong a man as Rufino Barrios, with whom it was an ideal, altho he was not able to accomplish it. Its present history gives evidence of certain movements which look directly toward closer relationship.

There is at present a Central American Peace Conference and International Court of Justice at Cartago, Costa Rica, and an International Bureau at Guatemala to promote industries, commerce and agriculture of the Central American Republics. There has also been ratified by the President of the Republic conventions establishing freedom of commerce in the five Central American Republics, unification of primary and secondary instruction in Central America, establishment of coast-wise commerce among the five republics and establish-

ment of a practical school of agriculture in the Republic of Salvador; a school of mining and mechanics in Honduras, and a school of arts and crafts in Nicaragua. When you add to this the fact that the Pan-American Railroad is to be as a cord binding these republics together, it would seem natural that they should unite for mutual benefit.

The preventing cause of such a union lies in the inherited unrest and suspicion and the ambition of so-called political and revolutionary leaders. With a revival of religion and righteousness resulting in trust and confidence, I see nothing to prevent there being at some time the United States of Central America.

The third alternative has to do with the possibility of a closer relationship of the United States to the Central American republics. At present the relationship expresses itself in two ways. The Monroe Doctrine gives us a sort of paternal guardianship, and leads us to warn off all other nations from any territorial acquirement and interference with these people. We are also vitally related to these Central American republics and with Guatemala in a trade, which is ever increasing.

The total foreign trade of Guatemala for one year, 1909, was \$15,330,536. Imports, \$5,251,317. Exports, \$10,079,219.

Between 1897, the year of the Spanish War, and 1910, the foreign trade of all Latin-American countries increased 157.4 per cent., and that of the North American group, including Cuba, Hayti, Dominican Republic, Mexico and the Central American States, 189.4 per cent. Of this the United States had 29.46 per cent. of

the trade of all Latin-America, and 66.52 per cent. of that of the Northern group.

From Guatemala, the exports to the United States were $2\frac{3}{4}$ times those to the United Kingdom of Great Britain, and nearly half as large as those to Germany, which is most remarkable considering the comparatively large German population in Guatemala. In 1909, $41\frac{1}{2}$ per cent. of Guatemala's imports were from the United States.

Recently ex-Governor Spriggs, of Montana, in supposed cooperation with ex-Senator W. A. Clark, has received mining concessions from Cabrera, in a desperate attempt to rehabilitate Guatemala's finances, which are indications of the way we may become involved in this country's problems. Under these concessions, Mr. Spriggs states, in the following words:

"We have the right to operate mines of every kind and description; the right to buy and sell and manufacture all kinds of mining machinery; to erect and operate electric light and power plants, and to sell to municipalities electric light and power; the right also to construct roads, wharves, tunnels, ships, telegraph and telephone lines, and sell such service to the public; to deal in all kinds of timber, to cultivate and sell fruits of all kinds and farm products, to conduct banks and even to publish newspapers and magazines anywhere in the republic."

When Mr. Spriggs was asked what would happen when the Guatemala people learned what valuable concessions had been given to a foreigner by the President, he remarked: "The United States will protect us."

Mr. James Speyer, of New York, speaking recently on "International

Finance as a Power for Peace," said in part:

"The minds of some of our leading men are occupied just now with the consideration of the extent to which the surplus wealth of the United States should be employed in financing Central and South American countries, thereby extending our legitimate sphere of influence. The construction of the Panama Canal and the large investment which the United States have made in that work, have, perhaps, more than we realize to-day, extended our political influence and responsibilities over the whole region north of the canal up to our own border. The logical consequence, it seems to me, of our upholding the Monroe Doctrine, which makes it difficult for foreign creditor nations to collect what is due them in case of default of Central and South American countries, must be that we, ourselves, assume, in more or less definite form, the task of assisting these creditors to receive what is justly due them and of keeping order in these countries."

The significance of Secretary Knox's recent visit to Central America must not be overlooked and also the fact that an American company has recently purchased the remaining stretch of railroad connecting Guatemala City with the Pacific and Mexico.

Immigration

It is also undoubtedly true that Guatemala is going to offer a strong plea for immigration from the United States.

Foreign immigration is encouraged, and the country affords splendid opportunities for those seeking settlement in new countries. Almost two-thirds of its territory is yet unculti-

vated, for want of laborers, and the settlement there of honest, industrious people will certainly be a blessing, both for them and the country.

At present Germany has a larger population in the five Central American States than any other country, but America is next, and rapidly growing. Well we may say, with a recent writer in the *Annals of the American Academy of Political and Social Science*: "It behooves the merchants of this country to bestir themselves if they are to enjoy a proportionate share of the business of Central America, and the encouragement of American immigration to those republics will result in an increased demand for the products of the home country."

In conclusion, we can say with certainty that, while the United States may never acquire territory in Central America, and while under no conceivable conditions should she attempt to do

this by underhanded strategy and political scheming, she is certain to be bound to her by ever-increasing social and commercial bonds. Her citizens will go there in increasing numbers. Our financiers will be called upon to solve financial problems. Our products will reach there by the Pan-American Railroad, which will be completed in 1912, or 1913, and by water. This being the case, we have a most plain and clear duty to aid Guatemala in her religious life.

President Taft struck a true note when he said, speaking of pending Nicaraguan and Honduran treaties: "The United States has a certain guardianship over the Republics of Central America, which it must not shirk." In a similar strain, we can add: The Christian Church in the United States has a moral guardianship which it must not and, I believe, will not shirk.

PRAYER AND MISSIONS

By making his own church a praying church the home pastor may augment the spiritual power and fruitfulness of the foreign missionary movement. Prayer and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before give and before go comes pray. This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achievements of the early Christians, which were made possible by their constant employment of the ir-

resistible, hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman Empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles—that is, the leaders of the Church—might give themselves to prayer. When persecutions came, the Christians nerved and braced themselves by prayer. Every undertaking was begun, and ended in prayer. In this we find one secret of the marvelous triumphs of the early Christian Church.—JOHN R. MOTT.



MISSIONARY SCENES IN GUATEMALA

1. City Homes in Guatemala.
2. A Burden Bearer in Guatemala.
3. Presbyterian Church, Guatemala City.
4. Rev. W. B. Allison Ready for a Tour.
5. Roman Catholic Religious Procession.
6. Typical Scene at a Village Well.
7. An Indian Girl of San Cristobel.
8. A Country Home in Guatemala.

THE REDEMPTION OF CHICAGO



In the lifetime of a single individual, Chicago has grown from a swamp village into one of the four leading cities of the world.
The population of Chicago has doubled in the last twenty years.
Chicago has more murders than London, with three times the population.
The per capita of crime for Chicago is far greater than in the remainder of Illinois.
Physical degeneracy would obliterate Chicago in four generations if it were not recruited from the fresh blood of the country.
There are forty-six languages in daily use in Chicago.
Chicago is the greatest slave center in America, and the chief Polish city in the world.

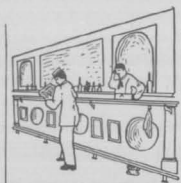
The population of Chicago exceeds the total combined population of these eight Western States.



Three-fourths of Chicago's people are either Foreign Born or born in America of foreign born parents.



All Elements of Missionary and Social Problems Meet in the City and are Intensified



Chicago has 7,000 Saloons and 1,100 Churches.

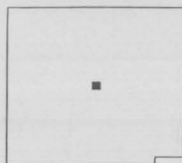


For Every Bar is a Door to Hell
—Each Church is a Gate to Heaven.

Out of every 70 people in the United States, one is a Disciple.



While in Chicago each Disciple is lost in a throng of 500 people.



Prepared by the BIBLE-SCHOOL DEPARTMENT of the
AMERICAN CHRISTIAN MISSIONARY SOCIETY

CAREW BUILDING
CINCINNATI, OHIO

Supplement to The American Home Missionary, September, 1911.

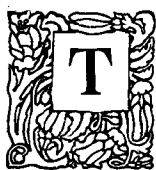
One Set of Five Charts, By Mail, \$1.00 Cash.

A SAMPLE MAP FOR THE STUDY OF CITY MISSIONS

THE OUTLOOK FOR HOME MISSIONS IN AMERICA

BY WARD PLATT, D.D.

Assistant Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church



THIS is not presented as an adequate survey, nor one with proper relative emphasis. This would necessitate an intimate acquaintance with the activities and programs of most Christian agencies operating in this country.

That the field is extensive is conceded. Its manifold and complex tasks are, however, not so well understood. Here are peoples speaking forty languages, having national traditions, traits and habits of life and thought almost as various. This country is termed a "melting pot" but we must take into account the fires necessary to impart fluidity to the heterogeneous mass.

Not only have we this confusing variety of peoples, but their differences are so wide, so fundamental that, to even outline the situation is to depict characteristics with little in common. When one places side by side the Indian and the Negro; the Oriental and the European; the raw natives of the Dependencies and the Canadian immigrants of foreign speech—he has but begun noting dissimilarities which may be traced throughout all the ramifications of our cosmopolitan population. There is no universal key. The study of a single people or group will furnish little light by which to interpret another.

This but hints at the difficulties of administration faced by Home Boards. The policy adapted to one locality or nationality may be a ruinous misfit elsewhere. Then again, situations

rapidly shift. What was good administration there in one quadrennium may be antiquated by the next. The extent and minuteness of information and the alertness necessary to keep it to date impose heavy tasks on Home Boards. Many of these differences are so subtle as to be detected only in "atmosphere." This means that the effective Home Secretary is much "on the road." He must know at first hand. He can not adequately sense situations through others, consequently, administration based too much on information gathered from literature or field workers is foreign.

Woman's Home Missionary organizations owe much of admirable adaptation to life investment by those who work out their programs. They thus become a part of the process. They experimentally know what they provide for others. It may be safely stated that absence of intelligent, sympathetic contact makes nugatory and even dangerous the ministry of any organization, however high its purpose.

We have come to a time when the *Cross* is so absolutely an essential to life that true charity lives hard by Calvary and all her radiating pathways begin at the crucifixion.

It is equally true that humanity, irrespective of color or race, never so welcomed this kind of ministry as now.

We do not minify the value of Home Missionary literature, as but little has been written. The American peoples and their environment remain largely uninterpreted. Dr. Steiner is a prophet of alien folk

because he cries out from the crowded steerage. Complications are crusts.

This is why the North clumsily set about its southern ministries. Imbued with its own ideas and its bias of interpretation it has injected itself into surroundings and traditions so different that too much of its investment and effort has been neutralized. The greater good was thus unwittingly sacrificed and results lessened through failure to recognize equal sincerity in those who saw from other angles.

Destiny of the Negro

To correctly interpret the negro is essential to his uplift. We begin to understand that this is not an offhand proposition. He is human and therefore has depths as difficult to sound as are those of the human race generally. True this is a child race, but a goodly number have graduated from childhood. They are a race, not a class, and, therefore, all the culture, training and essential discipline for a great race must be as truly their objective as for any people who have climbed the slow steps of the centuries.

No people, by mere assistance, were ever set up in business. Help is necessary, but destiny can not be transmitted.

Booker T. Washington in his "Story of the Negro" is of the opinion that the 130,000,000 blacks elsewhere gives increasing attention to the 10,000,000 here. This means that, to aid in the development of the American Negro, immeasurably above his kind elsewhere, is to so place leverage as most effectively to lift his world race. An immediate issue of absorbing interest of the Negro's place is the southern industrial situation. The advance in manufactures, particularly of cotton,

and the new era there in agriculture, are phenomenal. Too much of southern labor is lacking in skill and dependability. This is because it is largely untrained negro labor with a consequent lack of sense of contract.

The cotton crop will, for a long time, increasingly bulk in the world's market. This means added production per acre of intensive agriculture. The Panama Canal will make possible immigrant rates to California not largely in excess of those to New York. This may so stimulate immigration to southern ports as to make the importation of skilled agriculturists easier than to secure them by the slower process of local training. In any case, labor efficiency there will steadily advance by means and from sources which will most naturally supply the demand. Thus we regard this a crucial period for the negro. He may, by proper guidance and self-effort hold this ground against all comers. His destiny is at stake on the issue. This means that schools and all agencies tending to develop intellectual, industrial and spiritual fiber in the negro will increasingly be subject to the strain of forestalling a possible ruinous labor competition in the development of the South. The greatest factor is, of course, the attitude of the negro himself. Never has there been such need of high grade negro preachers, teachers, trained professional men and modern farmers.

We believe that to this end the united forces, philanthropic and religious, North and South, were never so coordinated as now.

The Southern Mountaineers

Again, the 5,000,000 southern Lowland Whites, descendants of servants of old world families who landed there

generations ago, present a puzzling proposition. About 1,000,000 are now segregated about the cotton mills and most of the others may be there within twenty years. It is not easy to draw them into neighborhood church life. Their aloofness may be an inheritance from the scant courtesy accorded them in the past. Their self deprecation and anemic unresponsiveness to overtures for their uplift necessitate intelligent, loving, persistent ministrations.

The southern mountaineer is in sharp contrast to the last named people and is even less understood. Isolated for generations in a mountain wilderness, he is as elusive as his mountain pathways. Yet in sterling qualities, alertness and natural ability, he is without a superior. From surroundings and outward appearances of elemental crudeness his young people enter schools. They go out therefrom into the higher callings of the whole country. So fine is the natural grain that it readily responds to the finest culture.

As an investment these people give immediate and abundant returns. Investment, however, must be skillfully managed, as they are sensitive concerning personal independence. If one is not familiar with the large contributions of these mountain border states to the best life of the union, he is likely to exclaim when he scans the roster.

Our Island Possessions

Porto Rico, while now home soil, is natively foreign, yet its people are so plastic and responsive to a real gospel ministry as to make it a most alluring home field. Its story is so romantic, it so appeals to the human,

that money and men the more easily are turned thither. Nevertheless, we fall far short of improving Protestantism's opportunity there.

The Philippines, while technically a home field, can hardly be classed as a Home Missionary enterprise, as they are in fact a most fruitful Foreign Missionary proposition.

The native Hawaiian is vanishing. While the expenditure of missionary zeal has ample vindication in the character of the Hawaiian, yet the race is fading away. The descendants of the early missionaries there constitute as noble a body of Christians, American or European, as may be found anywhere. Chinese, Japanese and Koreans are in the Island in such numbers as to afford an open door for extended effort. Those who labor among them give glowing accounts of success.

The Northern and Western Horizon

Alaska, vast in size, will never in a large way engage the missionary activities of the Church. The number of natives is not large and the American settlers are scattered over such wide areas and grouped in towns separated by such distances as to make possible little more than a thin picket line of churches. The work there is, in importance, not to be minimized but its limitations are natural.

The Oriental on our Pacific coast probably receives more attention than is accorded our average alien. The number of our Chinese, Japanese and Koreans are not large, but their influence on their home lands by return travel, correspondence and literature, makes this propaganda one of the most far reaching in its grip on Asia.

This is especially true of the Japanese. We are not likely to overestimate the world importance of Oriental Home Missions along the Coast, particularly in San Francisco. An American, formerly a missionary in Japan, now superintending Japanese missions in the United States, recently received from the Emperor of Japan a decoration accorded almost never to a civilian unless in government position. This was in recognition of his work as an educator, a religious teacher and a friend of the Japanese people.

The presence of some hundreds of Hindus from India, especially in the Northwest, awakens inquiry. In short, the Oriental as a home missionary study, furnishes abundant material. Various Home Boards are ably represented in this work and all are in close touch through local interdenominational organization.

Our Spanish-American Citizens

Our Spanish Americans of the Southwest contribute a chapter of home mission enterprises somewhat analogous to Mexico, yet so distinct as to necessitate methods and administration fitted to these peoples only. Results in the building up of Christian communities are readily apparent among these and all peoples above mentioned. The interpretation of these results is likely to reveal the bias of the observer's angle of vision. If he expects these people to reflect in their social and daily life *American* ways and ideas, he may report himself as doubtful. But if he interpret by the standard of the spirit of Christ, express in *native* ways, he may certify to the abundant and far reaching influence of the gospel among any people to whom it has been given.

The Frontier and the Red Man

Even the American Indian, more neglected in ministries adapted to his needs than is the Oriental here, can enrich the story with sketches primitive and inspiring.

The Western frontier, no less than in the past, is an amazement. Its territory in extent, climate and products, staggers credulity. It is such a changing frontier. Its development is so swift paced that the silent, unmarked desert of to-day is to-morrow the noisy, hustling town. The prodigious projects in irrigation, the vast railway systems stretching into hitherto unfrequented regions, furnish a continuously unfolding tale of wonder that almost ceases to attract because of its superlatives. Here is where God and man are just outlining an empire, material and spiritual, that will profoundly affect the world. The material is to-day dominant, but the higher ideals are ascendant and will prevail. The Church responds to this frontier call and yet its needs are but partially met because so little understood.

The Rural Fields

The crucial field is, after all, our Eastern States, and this because of immigration. The invasion is so recent, so huge, so transforming that the Church has not had time to square itself and adequately size up the situation. It can not be compassed by ready measures or transformed by ordinary effort. Thus an adequate program will, under most favorable conditions, necessarily be deliberate. The sum total of present activities for the Christian uplift of recent European immigration is by no means small. It would bulk larger were it not for the immensity of the whole undertaking.

It is everywhere evident that the American church in inquiry and awakening sentiment, unmistakably manifests a growing determination to rise to this unprecedented challenge. The climatic centers are, of course, a few great cities. There has been nothing like them. They are recent. Their polyglot polychrome peoples stagger even American initiative. The conviction steadily gains, however, that the most stubborn obstacle to advance is not the immigrant but the American church. Having been so long educated in the program of missions to foreign lands, which means the raising of money and volunteers for distant peoples, it is but natural that in the home missionary effort our program should likewise be money and missionaries for a segregated people,—that is, separate houses of worship where missionary services may be dispensed by proxy to alien folk.

We are slowly awakening to our fundamental error. In the main, these people are here to become Americans. We must approach them and open our church doors to them exactly as to Americans. There must be neither pretense nor patronage. When the American church in the spirit of Jesus Christ welcomes to its pews its neighbors of strange speech, when it cares for them enough to convey this invitation to them, the trunk line of evangelizing the foreigner will be laid.

We overrate the embarrassment to the local church of encouraging foreign attendance at regular services or Sunday-school. They, in dress and outward demeanor, will speedily conform to environment.

The question of social recognition is no more inclusive than that in any

church where all English speaking members of the community are welcomed. Comparatively speaking, we have no foreign problem. *It is an American problem.*

To be more specific, suppose a local church, in harmony with its gospel commission to all men, were to liberally support, by the present method, missions in foreign lands but when it faced its Home Missionary obligation it should also acknowledge a more advanced standard, viz., a personal ministry because, in the latter case, a part of the field is immediately accessible. This we admit, necessitates an advanced state of grace, but is this not the true measure for our Home Missionary spirit?

How would such a church work out its program? Might it not ascertain what foreign neighbors were most likely to welcome its approach? Suppose a native preacher of unpronounceable name were announced in the Sabbath bulletin of that church as associate pastor, he to go among his people with all the prestige of his church, instead of to invite them to a mission service in a dingy hall on some side street.

Suppose in time this development necessitated a half dozen assistant pastors of as many nationalities and that the work grew into a network of church buildings, all accessory to the mother church with one American pastor over all and an American officiant to superintend temporalities for all. Would not the kingdom of heaven have come not only to foreign neighbors but to that church as well? For how are we to realize God's church on earth except after the pattern in heaven, where they come from the east and the west, the north and

the south and sit down in the kingdom of God?

The writer is not unaware of how impracticable this ideal may seem or of how many awakened questions press for answer. Space does not permit of further detail. He assumes that the Home Missionary Board will have large part in such an undertaking. The Board should finance liabilities beyond the rational church budget. This also suggests a modified program adapted to square miles of rural country-side where populations are relatively as various as in the city.

A Luminous Sign of Advance

A most luminous sign of advance is that of close cooperation among leading Home Missionary Boards as express in the "Home Missions Council." This constitutes a Protestant front to promote Missionary measures of large import. It does not blur denominational lines but makes possible the realization of programs too inclusive for a single denomination. The inclusive effort makes more economical and permanent a single denominational enterprise because needless reduplication of investment may be prevented.

Among its initial movements is a Committee on Indian Missions also a Commission to look after Lumber and Mining Camps. Another is termed "The Neglected Fields Survey." A company of secretaries of various Home Boards visited fifteen western States and by appointment met the leading Protestant missionary forces at State gatherings. The consultations were thorough-going concerning actual unmet needs, over-churching and unnecessary multiplying of men and means. The destitution discovered was beyond the con-

jecture of members of the deputation. One immediate result of this survey is a canvass by school districts of the 15 States. The returns are on blanks furnished by the Home Missions Council. Collated information gathered from the complete canvass is expected to furnish a blue book for the region covered that will constitute a reliable working basis for all cooperating in those states.

In this rapid sketch we have but outlined some outstanding features. The whole land catches a new Christ vision and manifestations of that spirit are everywhere apparent. One need not be a prophet to predict Protestantism, in battalions and regiments, ere long moving in unbroken phalanx on great problems urban and rural. That time is nearer than we think. In that way may be conserved the vital and immortal which inheres in each several communion.

This larger program gathers meaning from the world significance of American Home Missions, which constitute, as in the past, the most considerable potential base for world evangelization. What we are and what we are soon to be is of profound import to awakening nations. They sit at the feet of the United States and as in no previous decade they say, "Teach us what you know." We teach them *what we are*. Who can compass the world meaning of Home Missions in America? This, as one has said, is "not America for America's sake, but America for the world's sake."

In our midst is the Christ, and by unprecedented, providential unfoldings He is saying to us concerning the multitudes, "Ye need not send them away, give ye them to eat."



A Y. M. C. A. COMMENCEMENT AUDIENCE OF 400 FOREIGNERS IN THE OLD CITY HALL, PITTSBURG
This was at the graduation of the class in civics

A PRACTICAL WORLD-WIDE SERVICE TO THE IMMIGRANT

BY CHARLES R. TOWSON, 124 EAST 28TH STREET
Secretary, Industrial Department, International Committee, Y. M. C. A.

I never saw such a chain as the Y. M. C. A.—it is without a missing link. I was met at Christiania, then at Liverpool, then at Ellis Island, and then at destination.—
A NORWEGIAN IMMIGRANT.

THE Church expresses its Christian spirit of world service in a fitting way when it sees and follows the great world tide of immigration with a service that is practically world-wide. In addition to the many lines of service rendered through various denominational agencies, one unified interdenominational work has been established which follows the immigrant from the port of his departure to his destination and there introduces him to friends who interpret to him that type of Americanism which has its origin in the Christian Church.

This work is being done through the Y. M. C. A., under the auspices of the Industrial Department of the International Committee.

From Liverpool to San Francisco, from St. Johns to Victoria, from Libau, Russia, to South Africa, and from Mediterranean ports to South America, this chain of influence, this series of contacts in service, is in operation. Last year 150,000 immigrants of 35 nationalities were touched by this single agency of the Church and felt the influence of a sympathetic personal service.

Immigration secretaries are now stationed at Liverpool, Southampton and

Bristol, England; Glasgow, Scotland; Le Havre, France; Hango, Finland; Libau, Russia; Hamburg, Germany; Antwerp, Belgium; Rotterdam, Holland; Genoa, Italy; Christiania, Norway; and Gothenburg, Sweden. Immigration secretaries are at work at St. Johns, N. B.; Halifax, N. S.; Quebec, Que.; Boston, Mass.; Providence, R. I.; Philadelphia, Pa.; and five secretaries in Hoboken, New York City and Ellis Island.

These port secretaries render a personal service to the immigrants that is as varied as their needs, which are legion. This is supplemented with introductions by cards (in 30 languages) and by letters to the associations in this country to which the immigrants go. The advices usually reach the association at destination before the immigrant arrives, and many a homesick newcomer has been gladdened by hearing his name called by the association man, who greets him on arrival.

Two thousand North American men are coming into personal contact with the newcomers in rendering personal service of this and other kinds. Nearly a thousand of these volunteer workers are students in colleges and universities—young men who will sooner or later be employers of labor, and as personal acquaintance with the foreigner is the best guarantee of considerate treatment, the importance of this early contact will be seen. The association is enlisting these young men largely from the scientific schools—young engineers who will soon be in charge of the very industries and construction operations in which the immigrants find their first employment. When these students come into personal contact with these newcomers they learn to know their

needs, their hopes and their personal worth; it is easy to understand that when these same students become engineers they will use their influence in a way to improve the working conditions of the foreigners, and probably their living and leisure conditions as well.

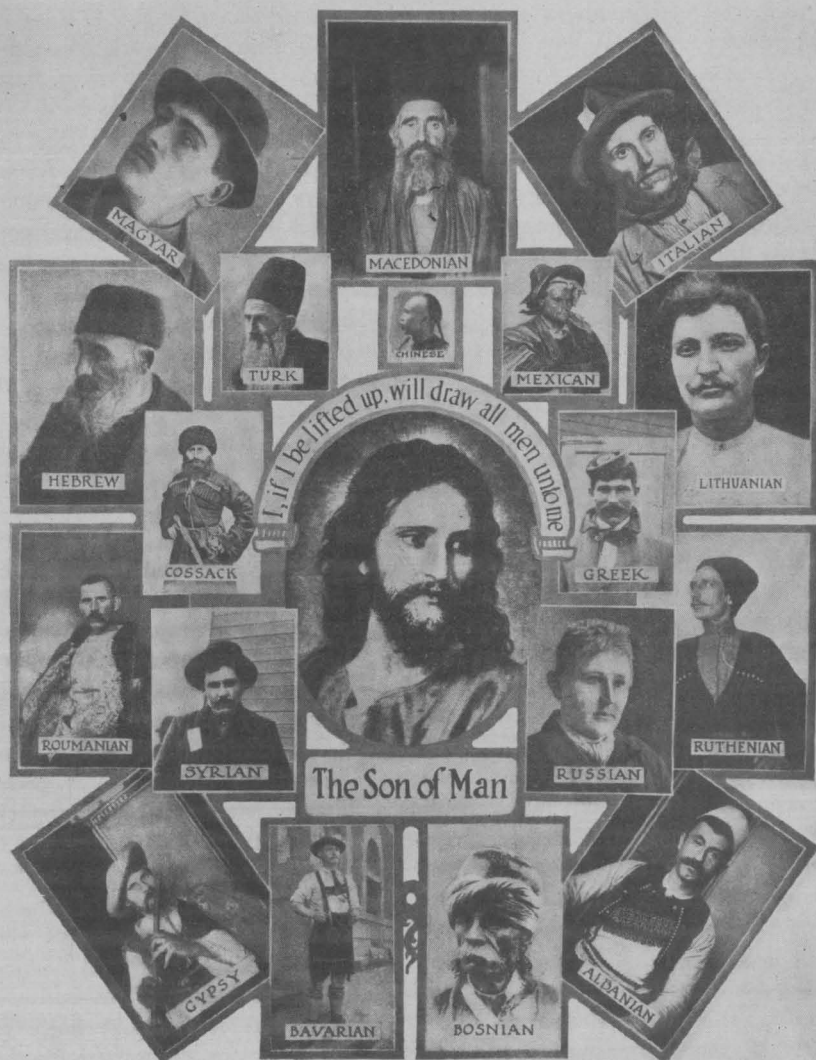
In 400 associations, these and other volunteers, lawyers, educators, business men and others are teaching English and Civics and otherwise helping the immigrants to adjust themselves to North American life. Most of these men are members of the Christian Church, and all of them, we believe, are impelled by the spirit of Christ. Such personal contact with the highest type of men is one of the finest privileges which can be afforded to immigrants and the very best solution of the "immigrant problem."

Some instances cited from the last monthly report of the association illustrate the varieties of the service rendered by the port secretaries:

A Swede writes: "Your letter got me a position. If you were here I would put my arms around your neck, if you would let me." Another grateful immigrant writes from North Dakota, thanking the secretary at Rotterdam for the assistance he received there, saying that a like service was rendered him at New York, "where the secretary, Mr. Stevens, helped me in every possible way."

The secretary at San Francisco reports to the secretary at Liverpool that "——— and ———, bearing cards of introduction from you, arrived in San Francisco, much discouraged and with little capital. We found positions for both of them, located them in lodgings and made them as comfortable as possible."

HAVE WE NOT ALL ONE FATHER?



HATH NOT ONE GOD CREATED US?

—Malachi ii. 10

Industrial Department
The International Committee of Young Men's Christian Associations.
124 East 28th Street, New York City

A Dutch immigrant, who received a card of introduction to the association at Kalamazoo, Mich., writes: "The Y. M. C. A. here has appointed me to meet Dutch immigrants to this city; other Dutch friends will help our countrymen when they arrive. This is a good way."

The port secretary, away up in Libau, Russia, reports coming into personal contact with 842 emigrants of 10 nationalities in one month, and illustrates his work by telling of two young men who got into trouble and could not leave with the steamer for America. He says: "I found work for them and later secured a passport."

From the Canadian port secretaries comes the same story of friendly aid, rescue and protection:

A young immigrant with only 45 cents was ordered deported. Work was found for him on a farm; a friend paid his transportation to destination; the immigrant is now located; is making good and is very grateful to the association. A member of the boys' department of the Denver Y. M. C. A. worked his way to England, was stranded there and came to Canada as a stowaway. He was put into prison and ordered deported. The secretary cooperated with the United States Consul, secured his release, sent him across the line, obtained work for him, and it is believed that this will be the turning point in his life. Another immigrant writes from Brantford, Ontario: "I shall never forget the kindness shown me during my detention in the immigration hospital at Quebec. I ask that you please meet my wife and child, who leave England and expect to land in Quebec. I shall deem this a great favor."

From Toronto one writes: "It was

very kind of you sending my trunks. I shall never be able to thank you enough. I am grateful for all you have done for me." And another from Brownsberg, Quebec: "I enclose \$2.30. I started to work as soon as I got here and got my first pay Saturday. I expect to have a good summer. I shall never forget the good friend you have been to me. I thank you very much for your kindness. May God bless you and reward you."

At Ellis Island

The story of what is done at Ellis Island, and at the docks of New York and Hoboken, can not be told in figures, and a full description would require too much space. But an idea may be had from the fact that, during the last month, 2,254 persons were assisted in various ways; 1,640 cards of introduction were issued and 1,100 letters and telegrams sent. Thirty-five nationalities were represented among the 1,300 immigrants served in these and other ways at Ellis Island, and introductions by the three Y. M. C. A. secretaries stationed there were given to associations in 35 States and 7 Canadian provinces. These secretaries cooperate with all of the government, Church and secular agencies and help to weave the golden thread of personal service into the whole scheme of work for immigrants at that great port.

Two Armenian boys, who had been helped, looked stedfastly at the letters "Y. M. C. A." on the secretary's cap, then took off their hats and offered a prayer. They gladly received a card of introduction to the association at their destination.

A Servian woman was crying in the detention room—she had no money and would be sent back. The secre-

tary took the address she carried, communicated with the party, and two days later received a letter with \$30. That day she was landed and started on her way to her son.

A young man with a ticket for North Dakota was detained for lack of money. Upon advice of the secretary he changed his railroad ticket for cash, and was landed. The Secretary found employment for him in an adjoining State and this coming Ameri-

Among all the various kinds of service rendered by the Association at the points of destination not the least appreciated is the *welcome* extended. When for various reasons the immigrants do not find their way to the Association building, the Associations send letters, or what is better, visitors of the same nationality and extend a welcome and offer service. It is hard to make them understand at first that such interest is unselfish, but when



A CITIZENSHIP CLASS OF THE Y. M. C. A. FOR FOREIGNERS

can writes: "I hope the day may come when I can help you carry on this great work."

A man from South Africa writes from Rochester to thank the secretary for his timely help, and a young man on his way to Alberta says: "Thank you for all you have done for me. I could not sum up the number of valuable services which you are rendering to young men."

A young Russian in distress was cared for over night at the 23d Street Branch and the following day taken to his friend; and a Portuguese with a letter of introduction from Brazil was joined to a friend from Buffalo; both of the newcomers and their friends were grateful to the Association.

they do understand they appreciate it.

Here are some typical instances quoted from the same monthly report:

Ioniki Finko located. Is employed in the Brass Foundry. Will study English with a group of other men. —(Fort Wayne, Ind.)

Lemel Moses is with friends and has employment. Richard Schudt located, is getting along all right and is employed. Oscar Schreiber located, is well cared for and employed. Ghiodate has left New York and gone to Cold Springs where he has employment. Jones has left for Chicago where he has employment. —(Washington Heights Br. N. Y. City.)

The Greek arrived, works in a shoe

shining parlor, shined my shoes, and refused pay. He and his cousin have joined the Association. He expects a brother soon and wants the Association secretary to meet him. —(Cent-
 ralia, Ill.)

The sixteen Albanians have been located and assistance rendered in various ways; an Italian and a Portuguese also located. —(New Bedford, Mass.)

Our corresponding member found Isaac Jacobus Van Gills. He could talk very little English. He promised to visit the Association; goes to Church. —(New Jersey State Committee.)

Victor Lenko lives with friends, had found employment, is contented and thanks the Association for looking after him. —(Cambridge, Mass.)

Semoria has been visited. He is now working on a garbage wagon. Hoe Santos is working in the yards of the Southern Pacific Railroad. —(Oakland, Cal.)

Recently the Pittsburgh association had 225 men in a meeting of those who had been helped to qualify to get their second papers.

Making Citizens

Last year 17,000 were enrolled in the classes in English taught by a system developed by Dr. Peter Roberts of the Industrial Department of the International Committee. It is the best known method for teaching adult immigrants the English language. In many classes the appreciation is like that of a group of Ruthenians in New York. When the class had finished the first season's work the Greek priest came to the association, spoke to the Secretary of the good work done and asked him if

a gold watch would be a suitable present to the teacher, for they wanted to show their appreciation of his work.

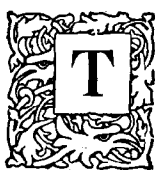
No difficulty is experienced in dealing with either Roman Catholics or Jews, so far as the immigrants themselves are concerned; it is only when ecclesiastical jealousy is aroused that any question arises; then there may be temporary interruptions by order of the priest. But the men ultimately come to understand that there is no proselyting purpose on the part of the association—only a sincere desire to render a practical service in the spirit that recognizes all men as brothers and sons of one Father. That they respond to this is shown by the testimony of all workers who come into personal relation to this program of service, and if further evidence were needed it would be found in the constant increase in the number who are being served, as well as in the number of workers who are enlisted in this—the nearest and in some respects the richest and ripest field of modern missions.

This chain of contacts in service is now established at ports of embarkation, in steerage (to some extent), at the ports of entry, at some of the railroad stations, and at the points of destination. It is being strengthened and enlarged, and we believe that the Kingdom of God is being brought nearer to thousands of lives by this interpretation of Jesus Christ.

The language of love and service is understood by those from every land, and this is the language in which the Christian Church must speak to this moving multitude of lives—the human tide of immigration.

WHAT NEW BRITAIN IS DOING TO HELP THE IMMIGRANT

BY MRS. BENJAMIN W. LABAREE, NEW BRITAIN, CONNECTICUT



THE immigrant has come to New Britain, and has come in such large numbers that a great national authority has pronounced the Hardware city of Connecticut to be "the most foreign city in the United States."

Not only has the immigrant come in large numbers,—he has come in great variety, and speaking many languages. At one time the children of one of the public schools represented thirty languages. One wonders if the men of Babel, discouraged and scattered abroad by reason of a multiplicity of tongues, had more to cope with than do the people of New Britain!

With the variety of races and languages comes an infinite variety of customs and creeds, of possibilities for good and evil, of desires and needs,—and greatest of all, the need for what the Christianity of America can do for them. Whether it is the immigrant who flees here from hopeless social conditions, or from religious persecution, whether he comes to educate his children in a free land, or to accumulate wealth in a land of gold, he needs most of all that expression of Christianity which Mr. E. A. Steiner thus characterizes:

"If we care at all for that struggling, striving mass of men unblest as yet by these gifts of Heaven which have blest us, let us prove to these people of all kindreds and races and nations, that our God is the Lord, that His law is our law, and that all men are brothers."

What is New Britain doing to help the immigrant? How is she facing

her problem of assimilating into useful American citizenship 80 per cent. of foreigners or their children in a population in the neighborhood of 50,000?

In a brief article like this there is not time to enter into details concerning the excellent public school system, the State Trade Schools for boys and girls, the City Hospital, and the painstaking work done by the Board of Public Charities and the Playground Commission, tho it should be mentioned in passing how closely and increasingly these departments cooperate with other agencies that serve the foreign population. Other organizations which are constantly assisting our immigrant population are the Charity Organization, the Visiting Nurses' Association, the Day Nursery, the Young Men's Christian Association, the Young Women's Christian Association, the Young Men's Temperance and Benevolent Society, the Boys' Club, the Working Girls' Club, the Tuberculosis Relief Society, and the City Mission.

There is not space to speak at length of the churches, schools, lodges and other organizations, originating among the various classes of immigrants and conducted by them. But the following figures will give some idea of the manner in which the foreigners of New Britain are cared for by their own church authorities:

Foreign Churches in New Britain

- 3 German Protestant.
- 1 German Roman Catholic (with French services).
- 3 Swedish Protestant.
- 2 English Roman Catholic (1 has Italian services).

- 1 English Lutheran.
- 1 Russian Orthodox.
- 1 Ruthenian Greek Catholic.
- 1 Lithuanian Roman Catholic.
- 1 Polish Roman Catholic.

It is a common experience in the churches where *only* foreign languages are used that the young people grow to prefer English to the mother tongue and drift off in large numbers to swell the crowd of the unchurched or to enter some church that will give them interests and activities in the language which they prefer, and in the use of which they feel at home.

In 1911 at the suggestion of the Charity Organization, all the churches, the benevolent, civic and religious societies were invited to appoint delegates who met and organized a Central Advisory Council. Twenty-nine organizations are at present represented in the Council which has undertaken the study of Child Welfare in New Britain, and after adopting recommendations, which are referred back to the various organizations for approval, is prepared to push needed reforms with all the strength of the most representative body of men and women in the city. Plans are being discussed for a Child Welfare Exhibit in the fall of 1912.

The organization whose work is perhaps the most distinctively planned to help the immigrant population of New Britain through the churches is the City Mission.

This was reorganized some 14 years ago from a Rescue Mission, and with the great changes which have taken place in the city during these 14 years, the City Mission has changed and enlarged in methods and policy. Its newly revised constitution shows that one of the principal

objects of the City Mission is "to assist the cooperating churches to establish and conduct City Mission work in various languages and by suitable methods." There are 11 Protestant churches,—American, Swedish, and German,—represented by pastors and laymen on the City Mission Board, and these are Congregational, Baptist, Lutheran, Methodist, and one People's Church.

It was in 1909 that the City Mission adopted as its working theory the following: The City Mission work is to be done *through* the churches, and just as far as possible *in* the churches already established. We have no separate City Mission building or hall where we tell our foreign citizens that they may gather for services, but different churches open their doors to different sets of foreigners, where as far as possible they are ministered to in their own language, and as quickly as they can understand English the effort is made to draw them into the Sunday-school and English services. A few months after the adoption of this working plan, a book was published by Mr. E. A. Steiner, in which the author advocated practically the same plan for evangelizing and Americanizing our foreign population. Neither Mr. Steiner nor the New Britain City Mission knew of the conclusions arrived at by each other.

Some of this work for distinct nationalities has been going on in the two larger Congregational churches of the city for a number of years, and is not in any sense under the direction of the City Mission, tho in close cooperation with it. The services of the superintendent and her assistants are available at any time for the work

of these churches, as well as for the churches where their help is still needed in starting and carrying on the work. The aim is to place as rapidly as possible and profitable, different lines of work in the different churches, and to direct such work only so long as is necessary until the church can take entire control of it. The City Mission is a sort of clearing house, responsible to see that no overlapping or waste of effort takes place and that all gaps are filled as speedily as may be compatible with the best interests of the work.

A few illustrations may be in place, showing the practical results of this method of work.

The South Congregational Church has for many years conducted a Chinese Sunday-school and the consecrated woman who is in charge sees to it that no Chinaman comes into the city without being visited and invited into this school.

The same church organized some years ago a Persian-Assyrian Brotherhood, whose meetings and Sunday-school class were under the charge of two men of the church, and were for some time conducted through interpreters, who were members of the Brotherhood. When the present superintendent of the City Mission began her work in New Britain in 1909 the 250 Persian-Assyrians claimed her as their special friend, as they had all come from the mission station in Persia where she had spent many years, and she frequently addressed them in their own language. Early in 1911 the South Church and the Persian-Assyrian Brotherhood aided financially by the Connecticut Home Missionary Society called a pastor of their own race who had just

immigrated to America,—a man of ability and consecration who had been trained in Persia and was in the active pastorate there. He is doing splendid work for the Persian-Assyrians of New Britain, Bristol, and Hartford, and is directly responsible to the pastor and committee of the South Church.

This church has also a mission for the Italians, and aided by the Connecticut Home Missionary Society supports an Italian missionary.

The First Congregational Church has for several years given a church home to Armenians, and at first an Armenian student from Hartford Theological Seminary preached for them once a week and visited in a few of the homes. This work has grown very much in the past three years, and now an experienced ex-missionary from Turkey works and visits among the Armenians of the city, conducts a Sunday-school class for men, a mothers' meeting, and various other classes and gatherings, while weekly Armenian preaching services are held. Those who understand English are being drawn more and more into English Sunday-school classes and into church fellowship. This same missionary suddenly found it possible to open up work for the Greeks of the city and uses her knowledge of French among those whose mother tongue it is.

Three years ago the pastor of the Methodist Episcopal Church asked the superintendent to find some form of work for his church which had never attempted anything of the kind. After a careful study of a certain section of the city the proposition was made that the ladies of the Methodist Episcopal Church conduct a sewing-school under

the leadership of the trained missionary. This was taken up by the Home Missionary Society of the church and was financially backed by the Standing Committee. Last spring closed the third season of a most successful sewing-school in which children of 16 nationalities, with an average attendance of 75 each week are taught not only sewing but bedmaking, how to mind the baby, and many songs and hymns and Scripture verses. Various mothers' parties in connection with the school bring in the mothers of these children, and a picnic for the children and mothers and babies ends the season.

The success of this school and the clamorous requests of children in another part of the city, led to the formation of another sewing-school which is taught by young ladies from Congregational, Baptist and Episcopal churches. This school has been so popular that 61 children at a time have had to be turned away for lack of room and teaching force.

These illustrations will serve to show the methods and working value of the plan of City Mission work as conducted in New Britain. Two or three more facts should be added. Instead of furnishing work or giving much relief, except by request of donors at Thanksgiving and Christmas and in special cases, the City Mission takes great pains to connect those who need assistance with the various agencies which now exist in the city for relief of one kind and another, such as the Charity Organization and the other agencies mentioned earlier in this article. The missionaries are constantly called upon to help these organizations and the hospital in the matter of translation for foreigners

who do not understand English. The superintendent and her two assistants can use nine languages, and the three missionaries connected with the First and South churches can use six more, these fifteen languages being about half of those spoken in this cosmopolitan city. The frequently expressed aim of the City Mission Board is to gradually increase its staff so that all the inhabitants of New Britain who need their aid can be reached in their own languages.

Inevitably the question arises: What are the results of these efforts and of this expenditure of time, strength and money? Visible results are hardest to trace in work whose object is not only physical and moral but ever and always spiritual as well. Changed lives and improved living conditions go hand in hand and for both of these objects many Christians in New Britain are working. The city clerk reports that results of the efforts to instruct mothers in the care of their children by the visiting nurses and missionaries, coupled with the work of the chairman of the Board of Health are already shown in a lower summer death rate among infants.

There are from 90 to 100 families of a certain nationality in New Britain. A year ago there were only from twelve to twenty of their homes which could be considered thoroughly clean. To-day there are only six of their homes which could be considered thoroughly dirty! One and another home was cleaned up for the expected visit of the missionary, and the housemother became so proud of the way her home looked that she joined in the campaign to make her neighbors do likewise, and thus the good work spread. Seventy newly

clean homes! Who can measure the effect? A pastor was questioned as to what he considered the results of this systematic effort to help the immigrants in New Britain. He unhesitatingly replied, "We can not measure the effects on the immigrants, but *the results in the churches* have been tremendous." The education and enlightenment of the churches, the personal work done by church-members, the new attitude of individuals and churches towards work for foreigners, the deep interest in studying the various nationalities and their history and characteristics, and the method of approach to each,—all these must be reckoned as a part of the results of City Mission work in New Britain.

We sometimes hear people say with a complacent air that they "do not believe in foreign missions but they *do* believe in home missions." One wonders what share these exclusive believers are taking in the work that has come to us to be done and just what they would call it in a case like this: One of the assistants in the New Britain City Mission is a convert of the American Board Mission to Austria, started by the father of the superintendent who was herself a missionary in Persia. Her husband ordained and superintended the work in Persia of the present missionary to the Persian-Assyrians of the South Church, New Britain. Now the ex-foreign missionary and two products of foreign missions are working together in a little city of Connecticut for thousands of foreigners. Is it home or foreign missionary work, or is it the common sense conservation of the wonderful unrealized possibilities of those landing on our shores? Let us call it rather the results of a

conscientious effort on the part of the people of a prosperous Christian city to atone for their neglect and to rise to their opportunity as described by the poet-seer, Robert Haven Schauffler, in "Scum o' the Earth."

"Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous
folk,

Nations of darers and dreamers—
Scions of singers and seers,
Our peers, and more than our peers.
Rabble and refuse we name them,
And 'scum o' the earth,' to shame them.
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips so ready for sneers
At these sons of our ancient more-than-peers;

Mercy for us who dare despise
Men in whose loins our Homer lies—
Mothers of men who shall bring to us
The glory of Titian, the grandeur of
Huss—

Children in whose frail arms shall rest
Prophets and singers and saints of the
West.

New comers all from the eastern seas,
Help us incarnate dreams like these.
Forget—and forgive—that we did you
wrong.

Help us to father a nation, strong
In the comradeship of an equal birth—
In the wealth of the richest bloods of
earth."

MISSIONARY THOUGHTS

"An ordinary contribution box has become an instrument by which the contributor as he sits in his pew can touch every continent and do a work for Christ where his own footsteps can never tread."

"He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God."

MISSIONARY OCCUPATION OF SOUTH AFRICA *

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At the Fourth General Missionary Conference of South Africa, held in Cape Town during July last, the report of Commission I, "Survey and Occupation," was subjected to a longer period of criticism and revision than that of any one of the remaining five commissions. It is indicative of the wide interest taken in the subject as well as suggestive of the effect of utterances of the Edinburgh Conference, since it was in part a reply to positions taken by Edinburgh's Commission I in its discussion of the missionary situation in the sub-continent. The present article has to do with the Cape Town deliverance, with comments thereon. It will accordingly follow the main divisions of that report.

The Field Surveyed

This includes that portion of South Africa lying south of the Zambesi and Kunene rivers, a considerable portion of which is karroo, high veldt, or actual desert, so that its population is sparse, there being only five or six millions resident within the entire region. Yet it possesses the rich gold fields of the Witwatersrand and the diamond mines of Kimberly; portions of it are fertile and well watered and capable of growing tropical fruits and grains; much of it, through its elevation and temperate zone characteristics, is destined to be a white man's country. Concerning this important field the commission reported some differentiae, which the Church must bear in mind in its missionary propaganda.

1. The unoccupied areas will be readily located by a reference to the accompanying map. Arid German

Southwest Africa has an estimated population of 40,000 living on its extreme northern and northeastern borders, who at present are without a Protestant missionary. Two districts of Southern Rhodesia, with a population of 125,000, are likewise destitute of missionary ministrations. North Bechuanaland is said to have 10,000 similarly neglected natives. But the most important area under this head is found in Portuguese East Africa, south of the Zambesi—not including the district of Lourenço Marques—where 1,250,000 are without missionaries. Nearly a million and a half are thus without any possibility of hearing the Gospel and are also without its auxiliary material blessings.

2. Under the head of insufficiently occupied regions, the commission placed those portions of Southern Rhodesia, Bechuanaland Protectorate, North Transvaal and Portuguese East Africa, which are so marked on the map. Swaziland and Amatongaland, while now without sufficient workers, are soon expected to be manned more adequately, and hence are ranked under paragraph 4 below. A number of the members of the conference desired North Transvaal to be regarded as another exception to be classed with the sufficiently occupied fields.

3. The regions ranked as congested areas gave rise to the most debate. In general, cities which for mining or other purposes make incessant demands for laborers, and country areas which as native reserves or locations call for a dense native population, were classed under this head. The Witwatersrand, Natal and part of Zu-

* See map on back of frontispiece.

luland, East Griqualand, and the Ciskei, were specifically named as such districts; tho owing to strong protests from workers in Johannesburg and Pretoria, the Rand was finally removed from this category and regarded as a special field which must call for a large staff of missionaries for some time to come.

4. Turning again to the map, those portions which are left blank are looked upon by the commission as sufficiently occupied*; tho, of course, the staff at present laboring there will need to be kept full for many years. This section gave rise to almost no discussion, tho members of the conference regard it as very important.

Questions Connected with Occupation

Had opportunity for prolonged debate been given, this heading would have been one of the most profitable in the entire report. The commission had presented such cogent and reasonable arguments that little was said by the conference in the way of contradiction or disapprobation.

1. The Edinburgh Conference had exprest an opinion that examples of congestion were unduly numerous in South Africa. This was shown to be hardly true; and that so far as it was a criticism to be heeded, there was an excess of societies only and not of workers. Even in Natal, where there are some 250 laboring, each effective missionary has a parish of about 7,000 souls, according to one authority in that province. The feeling of members was that if in any way the number of societies could be reduced, or at least if some plan could be devised

which would prevent the entrance of any new boards, the Edinburgh stricture would be fully met.

2. The evils resulting from an excess of societies are manifest and are chiefly these: There is inevitable overlapping, thus making it difficult to provide for the healthy development of the Native Church. Such growth calls for "a field wide enough to allow of the orderly development of its several parts and compact enough for all those parts to be coordinated into an organic whole." Both these desiderata are lacking where a given society is encroached upon by other boards. Again, a congestion of societies injuriously affects church discipline; since standards vary in different missions, and the discipline of one is not likely to be respected by another. It is likely to relax under these conditions, and suspicion and aloofness between different societies may result. Even more deplorable where it exists is the necessity of conserving one's own members from the aggressions of a neighboring society—more commonly from its unwise native agents—instead of giving all one's attention to aggressive advance against the evils of heathenism.

3. Edinburgh had suggested that the number of European missionaries in South Africa is adequate, if only they were properly distributed; but redistribution of forces in old fields is most difficult. The commission felt that it was nevertheless possible, provided the requisite evacuation of a field by a given society was not the result of outward compulsion, was by mutual agreement with some other cognate and friendly society, was the result of consultation with, and the consent of, the natives to be transferred, and pro-

* It should be understood that part of this region is either desert or so dry that it sustains only a sparse population, in sections none at all.

vided that no sacrifice of fundamental principles was called for. Yet it is evident that if these principles are applied, there are societies whose creed and constitution make it practically impossible to surrender their converts to other societies. Under such circumstances congestion is a lesser evil than the results of enforced redistribution would be.

4. Demarcation within congested areas is the most practicable course to pursue, and the commission urged the procedure upon the conference. Already in the majority of cases societies have agreed as to boundaries, and those agreements as a rule have been observed. In instances where this result has not been reached, moral suasion and possibly the intervention of an arbitration board were recommended. It was suggested that societies regard as the legitimate field of a station the territory within a radius of from 3 to 25 miles, according to density of population. In great mining centers, the commission's correspondents suggested that not more than two missionary societies labor in a given compound, even if it contained 5,000 miners, as some of them do. Since native workers are usually the offenders against the recognized delimitation of fields, conference members were asked to keep careful watch against such transgressions.

The Forward Movement

The duty of adequately evangelizing the entire sub-continent was manifestly one which devolved upon societies already laboring in the country. They know the field and its peoples; they are averse to any increase in the number of societies; they know best what sections are unoccupied. Hence

a forward movement among them is called for.

1. The unoccupied or semi-occupied fields are for the most part without missionaries because they are malarial. Yet it was argued that these same districts count among their residents white miners, traders, hunters and government officials; why not send there messengers of the Cross? Approximately a million and a half souls are at stake—each soul worth a world—far more than the paltry millions lying in the gold and diamond mines of South Africa.

2. As for ways and means of occupation, a reiteration of the principles enunciated at the conference of 1909 was made and urged upon the members. These are: "The societies that should advance into unoccupied territory are those that are nearest in geographical situation and linguistic affinity; and failing these, any other societies already at work elsewhere in South Africa and that are ready and willing should be invited or permitted to occupy." This was followed by a detailed list of societies and the fields which are likely to be linked, if this recommendation materializes. An occupation committee whose duty it should be to correspond with the societies mentioned with reference to such unoccupied fields, and to carry into effect any recommendation to be made, was advised.

The force of occupation was to be found in an increased number of fully trained native workers, this force to be educated in union institutions, if possible. But in addition the commission showed that an increase of the European and American force was demanded and that 100 such missionaries were urgently required. Even then

each missionary would have a parish of 15,000 heathen, a lower basis than obtains in the remainder of South Africa. While the conference was very chary in the matter of using numbers as arguments, in this call for 100 fresh recruits they were agreed.

The Present Situation in South Africa

1. The commission presented facts that are calculated to inspire courage in the faintest heart. Heathenism is slowly, but certainly, yielding before Christianity. Figures were quoted—and also challenged—showing that in 1877 there was one Christian convert to 10 heathen. To-day there is one Christian to four heathen. Two suggestions were noted: "That there are to-day five times as many Christian converts in the South African mission field as there were 35 years ago; and that while the native population of the territories in question has a little more than doubled itself during the period in question, the number of converts to Christianity has been quintupled. Of the two statements, the latter is by far the more important and inspiring; for it means, statistically interpreted, that if the same rate of progress be maintained—and there is every reason to expect that it will be not only maintained, but accelerated—another half century may see the complete Christianization of the heathen population of South Africa south of the Limpopo River."

2. But another note was also sounded. Not a few missionaries testified, that while granting that advance was manifest, heathenism, nevertheless, remains strongly entrenched and is becoming more hardened against Christian influence and teaching. This was partly due to the failure to make

a determined evangelistic advance against heathenism, partly to the tendency to segregate converts into little communities, differentiated by garb and manner of life from their heathen neighbors. Had they been encouraged to remain in their natural environment, the heaven would have exerted its Christian influence.

3. A disquieting feature of the present situation is the multiplication of educated, but unconverted natives. These men are increasingly demanding political rights. Such aspirations might be sympathized with, if representation meant the entry of Christian principles and the Christian spirit into politics. Hitherto practically all education in the sub-continent has been imparted in missionary schools, aided by government grants. Latterly the government has altered the required curriculum, so that secular instruction overshadows religious teaching. The old evangelistic emphasis is thereby weakened, and a generation of non-Christian negroes is resulting, tho still the majority are Christian by profession or in principle.

4. The word with which the commission closes its report is the legitimate conclusion of the fact as the present writer has seen them. "The chief need discovered by a review of the present situation is the need of more, and more sustained, evangelistic effort. The native scholastic institutions stand in need of greater evangelistic activity. The older fields, with the patches of unyielding heathenism lying within them as great disfiguring blots, require a revival of evangelistic effort. In the newer fields, evangelistic work must be vigorously prosecuted, and that without a moment's delay, if they are not to repeat the ex-

perience of the older fields and after the lapse of years to find that the enemies which they have failed to expel or subdue have become 'scourges in their sides and thorns in their eyes.' The untouched areas of our sub-continent, finally, can only be reached by a courageous evangelistic effort."

A Few Comments

Thus far the writer has been giving as fairly as he could the views of the commission and of the members of the General Conference. At risk of presumption, he ventures to add a few paragraphs, based upon personal observation and inquiry made in all sections of South Africa, except German Southwest Africa, which, unfortunately, he was unable to visit.

1. There is an inherent difficulty facing South African missionaries which is likely always to remain. It is the sparsity of the population and the difficulty of access to the people. The first impression made by a tour through the country is that there are too few people to make it worth while to try to reach them. When dense populations, like those in India and China, are without missionaries, why ask the Church to send 100 recruits to this arid land of magnificent distances and perennial thirst? In reality, the railways are often bordered by strips upon which natives are not allowed to settle; hence their absence from view. In other sections, like Natal, the neutral tints of huts hidden in the bush, or concealed by the multitudinous hills, give a false impression of sparse populations, whereas, the inhabitants are more numerous per square mile in Natal than in the United States. The figures for the South African Union by the census of 1911 are as follows,

counting only the pure blacks and not the mulattos and whites: Cape of Good Hope, 1,519,939, or 5.49 per square mile; Natal, 953,398, or 27.01 per mile; Transvaal, 1,219,845, or 11.05 per mile; Orange Free State, 325,824, or 6.46 per square mile. For the Union as a whole, the negro population is 4,019,006, or a density of 8.50 per square mile. This means that the people are separated from each other by considerable distances. The census does not work out the item of proximity by races, but including all races the figures are as follows: In Cape of Good Hope the average distance of one person from another is 1,866 feet; in Natal, 975 feet; in the Transvaal, 1,452 feet; in Orange Free State, 1,752 feet; and for the Union as a whole, it is 1,596 feet. Of course, the negro population would be less near to one another than the entire population as shown in these figures.

These facts suggest two things: First, that a larger number of missionaries is called for per 10,000 than in densely populated countries like those of the Far East. Secondly, in view of the distances involved, the lack of suitable places of entertainment for white missionaries in the kraals, and the desirability of that closeness of contact possible only to the native worker, this class of missionaries must be relatively much larger than in lands where conditions do not require a large preponderance of natives as compared with white workers.

2. Health conditions being what they are in the parts of South Africa as yet unoccupied, the larger use of specially trained natives, who are already acclimated to a larger degree than white missionaries of long residence in the country, is likely to se-

cure the best approach to these inhospitable regions. While the foreign missionary should occasionally visit these sections, if the specially trained negro has been fully prepared for exercising functions of the ordained leader, the demands will be met as effectually here as is the case in West Africa north of the Equator. There are few Bishop Crowthers, it may be, yet the native pastorate of the Niger Delta proves what the negro, unaided almost, can accomplish. A training far in advance of that usually given is a prerequisite to such a scheme.

3. A sense of personal responsibility and privilege must be more constantly instilled into the native church than is the case at present, if the sub-continent is to be speedily evangelized. What the Church in Basutoland, under the encouragement of its missionaries, notably Coillard, has been enabled to do, particularly in Barotseland far to the north, is suggestive of what might happen all over South Africa under similar encouragement and training. The strength of the Ethiopian movement lies in its emphasis of native initiative, and its sense of independence through native activities. This spirit should be encouraged and wisely guided, if it is to be dynamic.

4. Greater responsibility on the part of white churches of the sub-continent for the evangelization, not only of South Africa, but also of the entire continent, must be preached and actually undertaken, if Christianity is to do its best and largest things for Africa. It is most refreshing to see what excellent things have already been accomplished through the Dutch Reformed Church in this direction. Its missions, extending as far north as

Nyassaland, are a reflex blessing to the white churches, as well as prove a great evangelistic asset among the heathen. The Wesleyans to a less degree are following in the footsteps of the Reformed Church. Individual sections, notably those where mulattos—they are known as "Colored" in the sub-continent—are rightly guided by their white leaders, further prove what the possibilities are. The present writer cites instances of such activity in an article in another issue of the REVIEW.

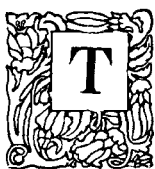
5. Gratifying as is the report of the Cape Town Conference, it corporately lacks the courage of individuals on its own floor, and especially that of the provincial gatherings of the Natal Missionary Conference. Despite protests on the part of one or two speakers against the idea that denominational unwillingness to abide by certain laws of comity exists, it most certainly seems to exist. Such workers say that there is no overlapping, but only interlacing. To the writer the maps of certain districts seemed like the most complicated cases of gerrymandering imaginable. Other items under the head of comity seemed to be occasionally disregarded. In Natal a considerable number of the strong missionaries feel that it is hopeless to try to attain unanimity of action, and that the wise step would be to permit certain denominations—notably one—to stand by themselves, as conscientious scruples make impossible their assent to prevalent views of comity, and go forward as a united body irrespective of conscientious free lances. It seemed to us that too much time is being wasted in the vain attempt to secure entire unanimity, when much more might be accomplished by the

organization of the large majority of societies who could agree upon a plan of action that would not be handicapped by recalcitrants, permitting them to formulate policies of their own.

6. Another note which was almost lacking in this conference has much to do with Africa's evangelization. It is the absence of any extended reference to Black Africa of the central zone. It is there where the masses are. If South Africa has six or seven millions of natives, the rest of the negro population is at least 20 times as numerous, and even more spiritually destitute. As Mr. Gerdener pointed out a year ago: "More than one-half, almost three out of five of the total number of ordained missionaries in Africa, with its nearly 150,000,000 heathen, are attending to the evangelization of 6,000,000 heathen south of the Zambesi and Kunene rivers, deducting the 1,000,000 natives who are already Christians. So that while in South Africa every ordained missionary has some 13,000 natives to evangelize, in the rest of Africa every ordained missionary has over 214,000, or more than 16 times as many. The number of ordained native missionaries is probably about three times as high for the rest of Africa as for South Africa. This fact is, however, an added reason for reconstruction and developing the native force." The white inhabitants of the Union of South Africa in 1911 numbered 1,276,242, or 21.37 per cent. of the entire population. In view of the wealth of many of these, a large proportion of whom are Christians, it would seem that a plea might have been framed by the conference calling upon

the white Christians of the sub-continent to undertake the support of its own missions to the 67.28 per cent. of South Africa who are pure negroes. This would be a possible proposition, as proved by individual churches. It would also set free the men and funds of European and American societies to labor for the natives of Africa's central zone. Or, if this is impracticable, sub-continental white churches might to a far larger extent than at present undertake special missions to that zone of need. True, the impracticability of such action might be urged, but at a great conference like this at Cape Town one expects to hear the prophet's voice. Last year, in the heart of Nyasaland, Donald Fraser wrote: "A new generation has come. A new Africa lies at our doors. Is not the hour at hand when again the churches must be boldly challenged, as they were by Arthington and Stanley, to undertake new and large missions for Africa. The great Sudan, the Mohammedanized lands of East Africa, the hinterland of the West Coast, the mighty Kongo regions, Portuguese East Africa, these and many another field call aloud to the Church. In each of them scope will be found for the most ambitious society—an untouched field, and no other working." Workers are needed, and South African born men and maidens are preeminently fitted for the task. The week following the conference, the writer met 300 of them in a student conference at Worcester. What an opportunity for the General Conference, if it had had the vision and the wisdom to issue to them an appeal for a strong Christian devotion to missions at this hour.

FOURTH GENERAL MISSIONARY CONFERENCE OF SOUTH AFRICA



THE Fourth General Missionary Conference of South Africa met in the Y. M. C. A. hall of Cape Town from July 3 to 9. One hundred and twenty-nine missionaries, connected with 24 churches or societies and representing at least 7 different nationalities, registered as members. The opening address of the retiring president, Rev. R. Henry Duke, (who has died since the conference closed), referred, among other things, to the important unions following upon political union, and to the position of the natives, and closed with an earnest appeal for action toward unity. Rev. A. J. Lenhard, of the Wesleyan Methodist Church of South Africa, was elected president, while each church or society represented at the conference nominated one member to the executive committee.

The whole conference was largely modelled after the Edinburgh World Missionary Conference in that its chief business consisted in the discussion of carefully prepared reports of its six commissions. These reports, together with the resolutions adopted by the conference, will soon be published in a volume. Of these resolutions we call attention only to a few. Under "*Survey and Occupation*," the conference earnestly deprecated any increase in the number of societies, because the multiplicity of societies already at work in South Africa is great, and congestion, with its resultant difficulties, has come to pass in certain fields, and it recommended that the effective occupation of partially occupied fields and the immediate advance into unoccupied areas be entrusted to the societies already at work in the country; demarcation of spheres of work, either by tribe or by territory, was urged, and the evacuation of congested fields was recommended that the still unevangelized

areas in South Africa could be occupied by the agencies thus set free; a thoroughly efficient native agency was declared essential and the establishment of training institutions was urged; churches and societies were asked not to extend their work to territories and parts of territories in which they are not yet established, where other churches or societies are working in a sufficient manner; and to the occupation committee was committed the duty of carrying out these and other suggestions made in the report of Commission I as adopted. This report of Commission I differs from the finding of the Edinburgh Report I, which declared that "the number of European missionaries (in South Africa) would be adequate for the work, if only they were properly distributed and were properly seconded by efficient native workers" (World Missionary Conference, 1910, vol. 1, p. 228). It declares that "the complete occupation of the South African field as defined in the Edinburgh report is not possible without powerful reinforcement; and, therefore, while laying the utmost responsibility upon the Christian natives, it appeals to the boards of the societies at present working in South Africa, and especially to the European churches in South Africa, for an increased supply of missionaries." This resolution was unanimously adopted by the conference, which emphasized the necessity of further education of native Christians before the responsibility for the evangelization of their brethren can be laid upon their shoulders.

Under "*Older Fields and Schools*," the missionaries were urged to make increased efforts to provide a training and practical experience that will deepen the character and spirituality of workers; an increase of the number of hospitals and medical missionaries, and the study of native languages, customs, and life by every

white missionary, were declared desirable; the inclusion of religious instruction in the curriculum of training institutions was found necessary; and adequate provision for the testing of the religious instruction given in schools was urged.

Under "General," the executive committee was instructed to consider any legislation that may be introduced into the Union Parliament, or other governments, affecting the natives and the work of missions in South Africa; the government was urged to increase its efforts to rid the natives of the disease of syphilis which in some districts is spreading very rapidly and is a threatening danger to the younger portion of the European community in the neighborhood; and the organization of missionary conferences in the Cape Town and Orange Free State provinces was recommended (such conferences being already in existence in the Transvaal, Natal, Transkei, and Rhodesia).

The report of Commission VI was on "The Black Peril." It was of especial interest because the Union Government has recently appointed a commission of inquiry into the peril. A deputation was appointed to wait upon the Minister for Native Affairs, to present to him the views of the conference concerning prostitution, the liquor traffic, criminal procedure and prison reform, and social betterment, to urge upon him new legislation.

The report of Commission II on "Uniformity of Discipline in Native Churches," caused the appointment of a new commission to take further evidence on the subject, in the hope that findings may be eventually arrived at which can be accepted by all the churches and societies working in South Africa. Just how far South Africa extends north was a point on which there was some difference of opinion. Eventually, by a large majority, it was decided that in so far as the conference is concerned the Zambesi and Kunene rivers be considered its northern boundaries.

A proposal was made that the con-

ference should start a new general missionary magazine for South Africa. This was considered impracticable and the *Christian Express* was adopted as the recognized medium of communication for the time being. It is being published at Lovedale, and is indeed a "Journal of Missionary News and Christian Work."

While it is stated that the conference did not attain the high water mark of spiritual power which was the notable feature of the great Edinburgh conference, yet it was declared to be the best of the four conferences held in South Africa. Its addresses were helpful, its delegates were representative and united, and the work of the commissions caused its outcome to be very practical. The daily papers declared it to be a striking testimony to unifying tendencies in the ecclesiastical field and marveled at its lack of discord or diversity, stating at the same time that the discussions were conducted in a sane and statesmanlike spirit, without emotional gush and flowery rhetoric commonly associated with such meetings.

A series of great public meetings was held each evening in the City Hall. The crowds in attendance were large and the addresses most instructive and interesting. The speaker on July 4, American Independence Day, was Professor Harlan P. Beach, of Yale University, who "bore striking testimony to the value of the British Empire as the most potent factor in the world's moral advancement, and to the freedom and facilities enjoyed by missionaries wherever the Union Jack flies."

A great missionary exhibition was held simultaneously with the conference. It afforded rich opportunity for ocular demonstration of mission work and undoubtedly answered many objections to foreign missions very effectively, while it at the same time brought new inspiration to the friends of the work.

The next General Missionary Conference of South Africa will meet, D. V., in Natal, in 1915.

FOREIGN MISSIONS OF THE SALVATION ARMY*



WHEN General Booth first organized the Christian Mission, which afterward developed into the Salvation Army, his primary object was to carry the Gospel to those who were not reached by ordinary church influences. He sought the heathen at home and scarcely anticipated an extension of opportunity which would open doors in all parts of the world. But the history of the Christian religion affords conclusive evidence that a great revival at home inevitably affects the world-view. Intense religious zeal must increase the number of missionaries. In its purity the Christian faith demands heralds to proclaim the good news without restriction of race or country. Augustine might hesitate to cross the Continent from Rome to England, but he was impelled onwards and could not resist the command.

Much the same thing has happened with the Salvation Army. Many practical reasons existed why it should confine itself to the United Kingdom. But all these were set on one side by the irresistible force of circumstances. There were already scores of societies—denominational and undenominational—in the field, and many people have queried whether the Salvation Army acted wisely in undertaking this kind of work. Two minutes' reflection suggests the answer. If all the missionary societies were multiplied one hundred fold, they could not cope with the opportunities to-day in India, Africa, and the Far East! So vast is the work that we pray the Great Lord of the harvest to thrust still more laborers into the vineyard. General Booth, therefore, simply obeyed the Divine commission when he inaugurated the foreign missionary operations of the Salvation Army.

Position in India

Among the teeming millions of our Indian Empire the Salvation Army

commenced its work in 1882, when Commissioner Tucker, then a major, landed in Bombay with a handful of helpers. This officer has had a remarkable career. Originally an Indian civil servant, with excellent chances of promotion in the highest branches of the service, he discarded all his professional prospects in order to link himself with the Salvation Army. He made the surrender at the call of duty, and tho the General tested his resolve by refusing at first to consider his proposals, it was quickly recognized that he had counted the cost, and was ready to accommodate himself to the self-sacrificing conditions. During the intervening years the work has grown to a large extent. In India and Ceylon there are now 770 corps or centers where officers are located, 1,780 outposts worked in connection with the corps, 2,261 officers, teachers, and employees, 454 primary day-schools, 10,000 children attending day-schools, 16 boarding-schools, Anglo-vernacular and industrial, 800 boy and girl inmates of these schools, 5 industrial settlements for criminal tribes, 4 rescue homes for fallen women, and 2 hospitals and 4 dispensaries dealing annually with 50,000 patients.

Upon its main lines of policy the Salvation Army is organized in India as at home. There are (1) definitely evangelistic work and (2) a strong social department, with the religious impulse exprest in the attempt to promote industries for the people by means of specialized help and instruction, village banks, and famine and plague fighters. Commissioner Tucker is admirably qualified to direct the operations represented by these respective agencies. He is keen on the evangelization of India as well as familiar with its social needs. His experience in a government office has encouraged him to some novel but useful departments of missionary enterprise. For instance, he appreciated the position of the village weavers, whose work was gradually slipping

* This article, from *The Foreign Field*, was prepared by the Salvation Army.

from them, owing to the skill of Yorkshire and Lancashire, as well as of the large mills now in India. Their primitive trade machinery did not permit of competition with rivals equipped in every direction. Aided by the invention of a Salvation Army officer who was a mechanical expert, the Commissioner has placed on the Indian market a handloom with definite and satisfactory improvements over the old loom. The new one is acknowledged as the fastest hand-loom in India, and has already won several honors at various Indian exhibitions, besides being purchased by the government and other authorities. It has brought fresh life to the village weaving industry, and enabled the weavers to secure a living for themselves and families.

India suffers acutely from famine and plague. At such times men, women and children die like flies. Commissioner Tucker found that by cultivating the cassava or tapioca plant, which grows quickly and easily in India, the people would possess a readily accessible food when their ordinary supply failed them. Accordingly he has distributed a large quantity of cuttings of this plant to the natives. To fight the plague he has induced the people to keep cats, for it has been proved that in countries where cats are kept—such, for instance, as Ceylon—the plague does not make its appearance, owing to the fact that the rats, who carry infection, are frightened from the homes of the people. Another of his practical proposals is an Arbor day, when the children in the Salvation Army schools are invited to plant a tree, for which they are offered prizes according to the success which has attended the planting.

Other agencies recently established by the Salvation Army, with the assistance of the Government of India, are the Industrial Settlements for the Criminal Tribes. Everything seems to move in India by tribes, and crime follows this order. Men, women, and children have been trained as crim-

inals—the old men actually teach the boys to commit petty larcenies, burglaries and other offenses against person and property. How to break up this terrible trade union has proved in the past a great problem to the government, and to some extent it has been solved by giving the Salvation Army land and buildings suitable as settlements for these tribes, where they can be kept within bounds and taught to secure their livelihood by honest work under the supervision of Army officers. This is a difficult proposition, for hitherto these criminal tribesmen have preferred more lucrative and less laborious methods. Still, by tact, patience, and specialized treatment they are gradually learning weaving, silkworm culture, agriculture, and other useful industries.

In the Government resolution on the latest "Report of the Administration of the Police of the United Provinces," for the year ending December 31, 1910, the Lieutenant-Governor, Sir John Hewitt, says:

"The most gratifying feature in the history of criminal tribes in the year has been the success of the Salvation Army Settlements in Gorakhpur and Moradabad. It is still premature to discuss the permanent effect of these experiments, but preliminary results have been most encouraging. The behavior of the Doms in the Salvation Army Settlement in Jitpur has been surprisingly good, and the fall in convictions of Doms outside the Settlement almost indicates the humanizing influence of the Salvation Army methods extends outside the immediate neighborhood of their agents."

From the report on the Administration of the Police of the United Provinces:

"Three dangerous Bhatu gangs are settled in Budaun, under close police supervision. A small proportion of them have been taken under the wing of the Salvation Army. Efforts to find these people employment failed, as they refused to work. In Moradabad the Salvation Army took over the Hāburah and Bhatu Settlements at

village Newada, and it is gratifying to learn that considerable progress has been made toward reforming these people. The District Magistrate, Moradabad, writes: "The Newada Haburahs have been wonderfully civilized. From filthy, naked, howling mendicants they have become contented, industrious, and remarkably honest. The younger ones are learning weaving and silk-worm farming, and the older managing their land and cutting grass. Some have obtained employment with Europeans."

Missionary Work in Java

By its cosmopolitan characteristics the Salvation Army is able to secure missionary helpers from the Continent as well as from Great Britain. The Dutch Government has seen in Holland the benefits of the Army work, and by a natural sequence turned to General Booth for exceptional assistance in its Colony on the Island of Java. Here the Hollander Salvationists, medical as well as lay, discovered a fruitful field for missionary and social effort. One of the most interesting, as also distressing, branches is that of the Leper Colony, which was taken over from the Government three years ago. With skilled medical assistance the Army has been able to bring relief as well as the joys of the Gospel to numbers of leprous Colonists, who are usually treated as pariahs. The Army hopes presently to establish a new Leper Colony on the extreme north of the island of Sumatra for several hundred lepers, who simply swarm in these Dutch settlements.

In addition may be mentioned other aspects of Christian work, including a home for sick or destitute Javanese, a home for girls, and a settlement for friendless street boys. The Dutch Government has found to its satisfaction that the Army workers are free from corruption, and can be entrusted with public expenditure without loss of economy or efficiency. Previous attempts by the Government in other directions were not always successful,

and left much to be desired. Thus, the Government having been impressed with the Army methods of dealing with the social needs of Java, has invited General Booth to undertake more work than at present he possesses staff with which to deal.

With the South African Natives

For several years the Army has carried on large and important agencies among the native races of South Africa. An experienced European officer is in charge of an area extending from the Matoppos to Table Bay, and including a population of 10,000,000 natives. One sentence may be quoted as showing the special objects of this attempt to reach a vast population: "The natives are not only taught of Christ's salvation, but are instructed in agriculture cattle raising, lime burning, building, and other branches of knowledge suitable to their circumstances, while the devoted wives of our officers enter into the domestic life of our settlements and instruct the women and girls in matters affecting the home and family, and generally exercise an excellent influence among them."

Not only from the side of moral and temporal education, but also from the distinctly religious aspect the Army has great cause for thankfulness. Influences are at work which have affected thousands of these South African natives to relinquish their devil worship and witchcraft, and embrace salvation as preached to them by the officers of the Army.

India, Java, and South Africa are only some of the countries in which the Salvation Army carries on its missionary effort. There are many others where similar or varied propaganda are pursued with the one basic element, the winning of the native to Christianity.

General Booth and his officers have been forced to enter the open doors in Korea, Japan, and South America. Korea immediately responded to the preaching of salvation commenced at Seoul in November, 1908. During the

intervening years there have been witnessed many surprizing demonstrations of its efficacy among all classes of the Koreans.

One year later an expansion followed in South America. Previous to this date Salvation Army agencies existed in the Argentine and the Uruguayan Republics. As a result of this forward movement the work was extended to the Republics of Chili, Peru, and Paraguay. In South America the Army has several Sailors' Homes, which are much valued. There is one at Montevideo, one at Ensenada, the real port end of Buenos Ayres, and one at Ingeniero White in the far south. These homes are always full, and are not only valued by the sailors during the stay of their vessels, but also by the consuls as refuges for any castaways of foreign lands for whom temporary shelter must be found. The officers visit the hospitals and conduct open-air as well as indoor meetings for the preaching of the Gospel. These South American Republics are peopled by races who seem to have dropt every profession of religion, and who have become materialized by the rapid increase of the great natural wealth of the country.

In the far north among the snows of Lapland work among the Lapps is carried on by officers from Norway, Sweden, and Finland. One of the officers during each of his first 11 years among them walked 2,310 miles, traveled 1,000 miles by train, 200 by boats, and 167 miles with ponies. Many a time he lost himself in the fog or the snowstorm, and for seven or eight weeks at a stretch never saw a coin.

Consider for a moment that the Salvation Army men and women were at one time reclaimed from lives of

sin in their own land. Men and women literally picked up out of the gutter have in many cases gone out as missionaries to the countries mentioned. "In the Leper Settlement of Java," says a writer with great truth, "in the jungles of India, amid the snows of Canada, among the ribald indecency of Continental cafés or English drinking dens, amidst the daughters of shame, or in the squalid grey-ness of a foreign ghetto, these men and women of many nationalities and tongues, energized by the true spirit of Jesus Christ, pour out their lives on the altar of self-sacrifice to the common good with a magnificent *abandon* which is beyond praise."

An interesting and suggestive fact may also be mentioned. By its Self-Denial Fund the Army raises a large proportion of the money required for this missionary agency. When it is remembered that the rank and file who contribute probably three-fourths of this sum—last year over £67,000—are not possest of wealth, some idea may be gained of the fine spirit of missionary self-sacrifice within the Army borders.

Sir Robert Perks, Bart., recently paid a striking tribute to the Salvation Army for the successful manner in which it deals with the needs of humanity. Like John Wesley, the Father of Methodism, General Booth heard the call of Christ, and the response which he made has induced a great and growing band of men and women to volunteer for the evangelization of the world. After all, the work is akin in every respect, whether attempted by the Wesleyan Missionary Society or by the men and women soldiers of the Salvation Army, and demands similar faith, loyalty, and zeal to the great Christian ideals.



A MONGOL TENT

THE WONDERFUL STORY OF ITIGIDI

BY THE REV. W. A. GARDINER, CALABAR, WEST AFRICA

Missionary of the United Free Church of Scotland



AR up the Cross River is a little town called Itigidi, about 130 or 140 miles from Calabar, West Africa. This little town has nothing very attractive about it; but it has a very wonderful history, a history of the workings of God's Spirit. Ten years ago, Rev. W. R. Thomson came here as a missionary. He was in charge of the Scotch Free Church Training Institution in Calabar, and entering into that town he got into touch with the chiefs, by talking to them he was able to persuade them to give him one boy to take to the Institution. That boy's name was Ejemut, and while he was in that Institution there was a something about him that attracted the attention of the Europeans. He was not what would be termed a bright boy, for he but seldom came out at the top of his classes—there was a something about his whole demeanor that awakened their interest. He was a steady, plodding, determined fellow, and he has left his mark in the Institution. At the end of three or four years he went back to his native village and unasked and unknown to any who were at that time in the field—he started the work there for God. On Sunday morning he would take his little bell and go round that town ringing it and attracting the attention of the people, after gathering them into the chief's compound, he would tell them in his own simple way the story of Jesus and His love. Sunday morning after Sunday morning God took these simple messages, and by His Spirit carried them home to the hearts of those people, so that one morning his Uncle Eja, at that time one of the chiefs, was seen to leave the gathering and wend his way toward his house, with some purpose in view. The people watched him for they saw that he had been im-

prest by what had been said. They saw him go to his little hut in which he kept his family idols, to which he and his people had offered many a sacrifice. To the astonishment of the people he went inside that hut, and came out with the idols in his hands. They wondered what he would do next, and saw him quietly walk down to the verge of the great Cross River, and, taking these idols one by one, throw them into the river. In that emphatic way he confessed his faith in Jesus Christ.

Sunday after Sunday the work went on, until one day a Government official found his way into that town. He was in need of an interpreter, and when he found that the boy could read and write English, he persuaded Ejemut to go with him as a Government interpreter. It seemed as if the work that had been so well begun was to be allowed to go all to nothing. "But God moves in a mysterious way, His wonders to perform"; He works in ways that we sometimes can not understand, and it was so in this case. Into the home of that man who had thrown away his idols he permitted sickness to come, and many of his neighbors were inclined to say that it was because he had thrown away his idols and had no longer their protection. But fortunately Eja looked upon it in another light, and he was persuaded to bring that sick child of his down to Ufiwana to the mission dispensary. Every morning before the dispensing is begun the missionaries have a little service, reading a few verses from God's Word and then a prayer. Again the simple message went home to that man's heart. He came in and brought his child and received his medicine and went away. I noticed nothing in particular at that morning service, but on going outside I learned afterward that he had asked some of the Ufiwana people who I was, and their way of explaining me was this: "That is

our Erubum who speaks God-palaver to us on Sunday, and teaches our children how to read and write in the school." "Well," he said, "I want to come back and see him." One Sunday morning just shortly after that, we were sitting on the veranda, when a whole crowd of people came up the beach road. We wondered what they could want. We thought at first that they were wanting medicine, but to our astonishment and delight, one of them said, "Please, sir, we have come from a town up river, and we want to come to your church to-day. We wonder if you could give us a place in your yard where we could sit down and attend the services." We showed them a place where they could put their things for the day, and then we found our way over to our little church.

When the church service was finished they again appeared on the veranda, and we wondered what they could want. This time they said, "Sir, we have come from our town up river, and we have come to you with a request that you will come to our town and start mission work there." Naturally I began questioning them as to the reason why they made this request, and they told me the whole story of Ejemut's work, and why they were re-requesting this.

The pressure of work did not permit me to get away for two weeks, and then on a Sunday morning, just before the service, they all appeared over the Beach Hill again, and coming up they said, "Sir, you see we have not forgotten, and we just came back to tell you in case you may have forgotten; we really want you to come to our town and start mission work."

Fortunately that week our launch came up, and we were able to go up the river and visit them. As we entered the town the people gathered round from the huts all over the place in hundreds, and poured out the desires of their hearts. At last I

said to them, "I have listened to all your requests to-day, and I wonder if you will do something for yourselves. Think over what you could do to help to get a teacher, and to get this work started."

About four or five days later they came down to Uñwana and said, "Sir, we have thought over all you said to us, and we have come to this conclusion." I said, "Well, what is it?" and they said, "If you give us a native teacher we will build a native church, we will build a house for the native teacher, and we will give £9 a year toward his support." What more could one ask than that? What more cheer in the work of God than a simple people coming and thus telling what they were prepared themselves to do?

As soon as we could, we went up and measured off the ground for the church and the house. Willing hands soon cut the trees to build the house, and the mats for the roof, and soon they were busy with the walls—the men and the women together—and in the course of three or four months a beautiful native church was built. Then we went up one Sunday, and I wish you could have met with us there as we gathered in that simple little building. The church was full, the people sitting on the floor, and we dedicated with great thankfulness that little building to God.

We sent up men from Uñwana as often as we could to carry on the services, and as often as we could ourselves we went up for the week-end. God's Spirit was gradually working in the hearts of those people, so much so, that one day when the head chief gave out an order that all the young men in the town were to go out and catch beef to be given to the rain-man, who offers this animal in sacrifice to the God of the earth, that he may send rain and make their farm fruitful—to the astonishment of the old chief, this day about sixty or seventy of the young men absolutely refused to do

it. He was very indignant, and said, "What do you mean? Why do you disobey my orders?" Very quietly they said, "Well, you see we have been hearing different things; we have been hearing of God, the giver of all that is good and all that is perfect, and we have no longer any faith in these old things: we trust in God, and we want to follow God." The chief was very angry, and threatened all sorts of things to them. As quickly as possible they sent down a message to us and we went up to them.

I remember well that Saturday afternoon. We gathered in the old palaver shed yonder, a very dilapidated building, closed in on three sides, with a low mat roof, and on the inside of the roof there are remains of sacrifices I do not know how old. There we gathered, and for over two hours we talked with these old chiefs, all the people gathered around us. The sum of what we said was this, "If you are willing, we would like you to let these young men follow God; but as regards all the native work of the town, such as cleaning your town, cutting the bush, and that sort of thing"—that everybody is supposed to take part in—"I will see that they do that if you will just let them alone; we will not force any one who does not want to follow God." But these old men would not be persuaded, and said, "If they want to follow God they can do so, but they must follow the old fashions too." As the shades of night were gathering round us we rose up, with our hearts heavy and sore, to go up to the little house where we were staying for the week-end. As we rose, to our astonishment these young men rose, and one by one they stood before their chiefs and said, "We will follow God, we will follow God." It was a very impressive scene.

On the Sunday we had services three times, and those young people gathered out to every service tho

they knew that their chiefs were very much infuriated. On Monday morning we were just getting ready to go back to our own station when very pleasant native music struck up in the bush behind us, and my wife and I were just standing listening to the music and wondering what it was, when suddenly a boy ran in and said, "Do you hear that?" I said, "Yes, what is it?" and he said, "That is the war song."

We went down to the town as soon as possible, and found it completely cleared, not a single woman nor girl—they were all away in the bush. There was the old chief, and all the other chiefs and the men that were siding with them, standing ready for action, and there were the young fellows who had taken their stand for God. We went among them and gradually calmed them down. We began to tell them what a foolish course they were pursuing; how that in doing such a thing as they were about to do they would bring trouble to their town and disgrace to their community. We talked over the whole matter, but they would not be persuaded. "Then," I said, "Look here, Mr. Harcourt, the divisional commissioner, is over the river. Send for him, and see what he says." To this they agreed. Mr. Harcourt came, and the old chief poured out his heart before him, while Mr. Harcourt patiently listened to him. He then said, "You tell me that the missionaries are coming into your town and are spoiling it; I have known them for a longer time than you have, and if you have patience you will find that the town will be better rather than worse because of them, and instead of being angry with your young men and the spirit that they are displaying, I wish that we had more young men in our division like them, for they are a credit to you and a credit to all who have to do with them." Gradually the old man was calmed down, and was persuaded to leave the young men alone for a little.

The people then asked, "What about a teacher to come and teach us in the school day by day?" Some one said, "Can not you get Ejemut to come back?" I looked over to Mr. Harcourt and said, "Do you hear that?" He said, "Yes; there are many things I would be willing to do to help you, but I don't think I can let you have Ejemut. I find him too helpful, I find him very truthful, and I find I can depend upon him."

Ejemut had been hearing all these things. Tho he had gone to the Government service his heart always seemed to be back among his own people, and he expressed a desire to leave the Government service and return to his town. He said to one of the under-officers one day, "I want to resign; I want to teach my own people." His resignation was sent in, and after being accepted he came back to me and offered to become a teacher. I said to him, "What about salary? You can not live on the wind, and I know in the Government service you must have been getting a good salary." He was getting £36 a year and was due for an increase soon. He answered, "I do not want £36, but if you will take me into your service and allow me to start work in my own town I am willing to take £22." How many of us, with all our light, with all our liberty, with all our knowledge of Jesus Christ, and with all our privileges, are willing to make such a sacrifice for Jesus Christ? He left the Government service one day, and the very next morning at eight o'clock he was busy at work. He started by gathering seven boys. Many were afraid to go to the school because of their fear of the chiefs.

That was somewhere between five and six years ago, and now he has in that school over 110 boys and girls. A year ago when the Government Inspector came up and examined the school, he turned to me, and said, "Mr. Gardiner, I have carefully examined every boy and girl in this

school, and I can not get a single failure." He also said, "This is the first school in the Protectorate, outside of the Institutions, I have examined where I have found such a state of affairs." Shortly before that I had been telling the Inspector about Ejemut, and he said, "You tell me Ejemut only passed the Third Standard: that may have been all the length he went in the Institution, but he has been working hard since, and I am going to write to the Director of the Education Department and ask for an honorary teacher's certificate for him."

Not only is Ejemut doing that work morning and afternoon every day, but every Sunday morning at eight o'clock he has sometimes as many as 400 people gathered in the little church and in a reverent way worshipping the God who is a Spirit and who must be worshiped in spirit and in truth. Not only that, but sometimes on a morning or an afternoon he goes out, or he sends some of the other young men that he has gathered round him, to the surrounding villages, and there they conduct services among the people. God has taken those services and He has blest them, and at a place called Adadama, we found quite a number of young men interested in the Gospel and desirous of greater light. They cleared a great space behind the town, and on that they erected a building to hold between 500 and 600 people. There we were able to start a school, small at first, but when we came away about forty or fifty boys were there, and a congregation of never less than 400 people every Sunday morning and afternoon.

A few weeks ago the young men and women there who can not come to school, sent to Itigidi and asked for some one to come to their town and in the evening teach them to read, so that they might intelligently follow the worship of God.

They were willing to give 10s. a month, a house, and a farm, to any

one who was willing to be a teacher. The morning after this request was received a young couple volunteered, and being accepted they left Itigidi and went to Adadama to take up this work.

When we returned from last furlough the Itigidi people brought up the matter of a new church. They said they wanted a church of wood and iron. I said, "That is rather an expensive matter." I asked Mr. Brown, the head carpenter, what it would cost, and he said, if they were willing to do all the labor themselves, such as cleaning the ground, carrying wood, etc., he thought he could manage it for £250. They said, "We are quite willing to accept that if you will let us pay up at the rate of £40 a year." I then wrote to the Foreign Mission Committee and asked them to give a grant for the work to be started at once. They agreed to do so, and soon the building was begun and finished. The new church is built on the place where only a few years ago stood the sacred Ju Ju bush. On the opening day the old chief and all his sub-chiefs were present, who at the beginning had been so hostile, and when the offering was taken up they all contributed their share. In two years they should only have given me £80, but up to the opening day, which was only eighteen months from their first mentioning the matter, they had collected and given me £90 toward their new church and that outside of their ordinary Sunday collections. On the opening day, or rather two or three days before, I said to them, "At home when we open a new church, we try to do our best. Now you have been doing very well, but just try and do what you can on the opening day." I thought they would give a collection of £5 or £6, but when the collection was taken up it was over £20.

When they cleaned the ground for the new church there were a lot of big trees cut down and rolled to one side, and sometime after they

began cutting these up for the Government for their launches. When they began this work a gentleman living in the town on the opposite bank of the river said to me, "I can not understand those Itigidi people, there is always a revival going on among them; but look at them now, they are cutting up the wood and they are going to sell it to the Government and make a lot of money out of it. It's all very well their giving the ground to the mission." I said, "That is quite right, that only shows their energy." When that wood was cut and it was sold to the Government, do you know what happened? The old chief when he received the bag with £18, 3s., for the work that those young men had done, without even opening the bag, sent two messengers with it to me, saying, "Please, sir, accept of this: it is from the wood that was on the church ground, and therefore belongs to the church."

The whole community is at work in this great work for God. The church is crowded every Sunday, and tho we have had to come away and leave the work without any Europeans, yet God is working there. Some missionaries have been up having meetings with them, and writing to us they say, "The services were crowded. Really I looked at the church and thought, instead of having just built a new one, one would suppose that you were just beginning to think of the need of a larger one. There was not a spare yard; the baptisms were too numerous to count, and some were admitted to membership. What nice faces; the people as a whole are much franker and simpler than most of the other people. Altogether it was a nice Sunday."

During the last term I baptized and admitted to church-fellowship 133 members. God is working in the hearts of those people, and the light of His Gospel is spreading around. "The Gospel is the power of God unto salvation."

EDITORIALS

THE JAPANESE CLOUD IN KOREA

THE trial of the notorious conspiracy cases in Seoul were concluded on September 28. Seventeen of the imprisoned Koreans were acquitted and 106 were found guilty by the Japanese and were condemned to serve prison sentences aggregating 636 years' imprisonment. All, except three, of the acquitted ones were students at the Hugh O'Neill, Jr. Academy at Syenchun. All the Christian pastors, deacons, church leaders or teachers, who were among the prisoners, were found guilty of the conspiracy charges, and their sentence is a heavy blow to the native church. The District Court, in passing sentence, made no mention of the American missionaries who were alleged to have taken part in fomenting a plot against the Japanese officials by promising the help and protection of the American Government as well as plenty of firearms, which weapons were said to be stored in the homes of the missionaries. A search in the homes of two missionaries, Revs. McCune and Roberts, at Syenchun, had shown nothing implicating them in the plot, the police immediately had offered an apology through diplomatic channels, and the Japanese officials had professed not to believe the stories told by the Koreans.

The court also ignored the torture charges brought by the missionaries, and by all the prisoners but one, a man of unsound mind. This is the more remarkable because the *Japan Advertiser* of August 2 stated editorially that the trial "brought forth much evidence in corroboration of the missionaries' suspicion as to the treatment of the prisoners." In the same editorial the statement was made that the trial had been "conducted in such a way as to arouse the sharpest censure from both Japanese and foreign observers and to prompt the prisoners' counsel to resort to a move for a

new trial in their despair of obtaining a fair hearing for their clients."

Dr. W. W. Pinson, of the Board of the Methodist Church, South, was present at the trial and his interesting report to the Board has been quoted in some of the great dailies of New York.

He describes the 123 accused as men "erect, manly, self-respecting, and intelligent," and says, "there are many faces that bear the marks of unusual strength and nobility of character," so that "as a whole they are a body of men of far better quality than one would expect to see in the same number of men in this country." Dr. Pinson came to the conclusion that "the bungling and half-baked conspiracy patched up by the authorities, which Mr. Ogawa, the Japanese lawyer of the defense, characterized as a bungling joke, is not the work of such men as these. It is not worthy even of school boys. . . . It is hard to take seriously the thought that any one ever believed them guilty. It is more like a pipe dream of the police. If ever one entertained a doubt of their innocence it must have vanished in the process of the trial."

One man among the 123 accused adhered to his "confession" and asserted that he meant to kill Count Terauchi, the Japanese Governor-General of Korea, and Katsura, and the president of the Hague Court. The other prisoners called that man crazy. The prosecutor relied on his confession, even tho he exonerated a number of the accused, saying, "No, no; they are Christians; they would not do such a thing as that." The court found 106 guilty, and they began to serve their prison sentences at once.

Well may we ask the question: What does this mean? Is it a blow aimed at the Christian religion in Korea by the Japanese Government, or is it the first step in the realization of its plan to suppress the national spirit of Korea

and make that country Japanese in sentiment and religion? We answer that it is both, a blow at the Christian religion and at the national spirit in Korea.

One of the first moves of Count Te-rauchi, the Japanese Governor-General, after taking office, was the crushing of the Korean patriotic society, Simmin Hoy, or New People's Society, which had for its object "to keep alive Korean national language and tradition." His educational policy, to which we made reference in our columns (September 1912, page 642), is nothing but an attempt to supplant the 500 Christian day-schools of the land with Japanese schools. All schools must be registered, and the curriculum must be submitted to the Government for approval. Thus a permit can easily be withheld—and missionaries are already complaining that they are unable to get permits. It is said that the Japanese officials dislike especially three subjects in the curriculum of the Christian schools, *viz.*, history, geography, and the study of the Bible, and that they are attempting to rule out these subjects in a most insidious manner.

If one looks at the manner in which the trial of these Korean "conspirators" has been conducted by the Japanese officials and then at these peculiar attempts to harass Christian schools, one can not help but be persuaded that Japanese local officials in Korea are at least not any too favorable to Christian missionaries and their work.

AMERICA'S FUTURE DEVELOPMENT

THE forces interested in home mission work, led by the Home Missions Council, which represents 27 boards engaged in the domestic field, have undertaken a definite program for what is called "Home Mission Week." This "week" will be that of November 17 to 24.

The aim of the Central Committee is, through local committees in the towns and cities, by means of newspaper articles, meetings and charts,

diagrams and posters furnished by the missionary societies, to conduct an effective campaign of education as to the work done by the Church for the social and moral betterment of the country, especially among deprestit, backward, and suffering people, culminating in a group of meetings and services in Home Mission Week, which will present the claims of this work for the support of all Christian people. "Our Country—God's Country" is the motto of the campaign which considers these perplexing problems from a national standpoint. The subjects assigned for November 17 are "Our Country's Debt to Christ" and "Units in Making Our Country God's Country." Work among the various races, Indians, Africans, and Asiatics; the problems of the island possessions and the frontier; the immigrant, and rural and urban work will be discussed on succeeding days. On November 22, "American Social Problems" are to be studied, while November 23 is to be given to prayer and fellowship. The closing meetings, on November 24, will be devoted to mass meetings and rallies, for which "Our Country's Opportunity for Christ," and "Unity in Making Our Country God's Country" will be the themes.

We are glad and thankful that Home Mission Week will bring before the Christian people of our great country its wonderful growth by the accession of territory and by the immigration of multitudes, perhaps, as never before. We are fully convinced that there is great need for better social conditions, for large improvement for a change of environment, but we are also convinced that there is danger of shifting or misplacing the emphasis by making too much of the betterment of outward conditions. It is impossible to purify the murky waters of the sullen stream by making a park at the banks of it. We can not disinfect a house by painting the outside. We can not make a scholar by surrounding a child with books. Better external conditions are no guarantee against immorality and do not change the human

heart which is by nature wicked and hostile to God. We can not bring this country into subjection to Christ by merely bettering outward conditions. The preaching of the Gospel is needed. Nothing can take the place of the atoning work of the Lord Jesus Christ. Let the Church better social conditions, but let her not cease to place the emphasis upon the blood of Christ for our redemption.

We acknowledge that the purpose of the Church is two-fold—spiritual and social. According to the New Testament her *chief* work is spiritual. There has even been a danger to press the social side so as to crowd out the spiritual. There is to-day. The social side appeals more to the natural man, who is opposed to the spiritual. The Apostles placed the emphasis on the spiritual. Philip preached Christ unto the Eunuch as they journeyed. Peter, in his great sermon on the day of Pentecost, placed the emphasis upon the spiritual and reached the climax in his declaration, "There is no other Name given under Heaven whereby we must be saved." Paul always emphasized the spiritual. The Apostles recognized the value and place of the social, and competent men were appointed to take care of it, but they gave themselves wholly to the ministry of the Word and to prayer, thus emphasizing the spiritual function.

Whenever the Church has maintained this same emphasis she has prospered. Whenever she has shifted the emphasis upon the social side she has become weak. The Church in all her work should place the emphasis to-day upon the declaration that Christ came into the world to save sinners. Social life is dependent upon spiritual life. Man must be right with God before he can be right with man. The social life of men can not be improved until their spiritual life is made right. The preeminence should be given to Christ!

But let us not forget that there is a social side to the Great Commission, "Heal the sick. Cast out devils," remembering, however, always that it is

never divorced from the spiritual, "Go preach the Gospel."

The Christian worker must be informed. He must love men, know their environment and difficulties, be able to sympathize with them and to approach them individually, but he must know also that the highest interest of man is his salvation. Any effort which stops short of that is futile. Man was created in the image of God. He is first of all a *spiritual* being.

We are often reminded of the peculiar situation in our great cities, the unamalgamated masses of recent immigrants. But look into the New Testament (Acts 1:9-11). What a mixture: Parthians, Medes, Elamites, the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, Egypt and in the parts of Libya, Cyrene, and strangers of Rome, Jews and Gentiles, Cretes and Arabians. There is no difference between that multitude and the masses in our great cities. There are those who have never heard the Gospel; those who have rejected it; and the Jews. The Gospel met the needs of all. It changed the Ethiopian, converted the Jew, and conquered the corruption of Rome, for it is the power of God by His Holy Spirit. It is able to meet all needs and conditions to-day. Man, especially modern man, sometimes thinks *he* can change the social side of life, and he thinks, and plans, and works, earnestly and determinedly. But his thoughts are vanity, and his labors are vain.

The Church has the two-fold purpose—spiritual and social. The emphasis must be placed upon the spiritual, and when sinners are saved and believers are quickened, then new social life will follow. The Word of the Lord which came to Solomon (II Chron. 7:14) is true still, "If my people which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land.

WORLD-WIDE MISSIONARY NEWS

SPANISH AMERICA

Conditions in Mexico

AT the time of the establishment of the new régime in Mexico under President Madero, Protestant missionaries felt greatly encouraged. His regard for the missionaries and his appreciation of education were well known, and it was hoped that Mexico, under him, would make greater progress than ever before. But affairs in Mexico have become utterly unsettled and the work of the missionaries is greatly hindered, in some places altogether interrupted. The cost of living has so much increased that the missionaries, especially the native workers, can not live on their former salaries.

Roman Catholics would probably be satisfied if Madero is overthrown, but Protestants have much reason to wish that he may succeed in suppressing the present disturbances.

Needs of the Canal Zone

ALL along the Panama Canal there are churches for the English-speaking residents, and the salaries of the ministers are being paid by the Canal Commission. But there are thousands of Spaniards, Italians, Greeks, and Russians, and hundreds of Chinese, who do not understand the English language. A small work is being carried on in the city of Panama for the Spaniards, but otherwise the great opportunity of reaching these thousands with the Gospel is utterly neglected. The work is the more important, because they will scatter again as soon as the Canal has been finished.

Awakening in Central America

THE Annual Bible Conference of Central America was held in Guatemala City, a short time ago. During it a remarkable awakening took place, chiefly through the Bible readings and exhortations of Rev. A.

B. De Roos, of Managua, in Nicaragua. The awakening continued for two weeks after the conference. Native pastors and evangelists and colporteurs received new ideas, and they, as well as the missionaries who attended, went back to their fields of labor with a new zeal and a new courage born of a new consecration. The two missions of the city, the one of the Presbyterian Church, the other of the Central American Mission, manifested new life, and about 200 persons stood up publicly and declared themselves disciples of Jesus Christ. A class of those seeking membership and baptism has been formed since, and some sixty are under instruction. New work has been started in a part of the city of Guatemala, where it was considered almost impossible. The treasurer of the police force, as well as his whole family of 15 persons, has been converted, and he has opened his house for the meetings. Ten years ago the missionaries were stoned in that very neighborhood and driven away, but now the people permit the meetings and attend them.

In Costa Rica, at San José, a similar awakening has taken place, also under the ministrations of Rev. A. B. de Roos. He preaches in English and in Spanish, being a Hebrew Christian and having the peculiar readiness of his race for the acquisition of languages. There is a strong desire among the missionaries in Central America that Mr. de Roos be set apart for special evangelistic work among the missions and churches of Central America and the Canal Zone. He is in the service of the Central American Mission.

The First Students' Conference in South America

AT Piriapolis, a beautiful retreat east of Montevideo, the capital of Uruguay, the First Conference of

South American Students was held in the beginning of the year. It was attended by 60 students, most of whom came from the universities in Argentina, Brazil, and Uruguay, and it lasted ten days. The government of Argentina paid the fare of the 35 students from that country, and the Uruguayan Government loaned the tents and other camping material, and provided, free of charge, special railway carriages to convey the entire party from Montevideo and return. The Uruguayan Minister of Foreign Affairs and the diplomatic representatives of Argentina, Brazil, Chile, England and the United States spent two days with the students, thus endorsing semi-officially the work of the Y. M. C. A. in South America.

Of the students participating in this first conference, only six were professing Christians, yet the daily Bible class, held in the early morning, was attended each day by practically every man in camp. Very few had ever been in a Bible class before, or had given any consideration to the question of personal religion, and a number were quite persuaded that a supernatural religion does not exist. The conference opened the eyes of these young men, and revealed to them the vanity of the crass materialism in whose atmosphere they had been living. Thus, it did much good. We trust that it will be followed by others, with increasing attendance and still better spiritual results.

Brazilian Indians

ANYTHING like a reliable estimate of the numbers of Indians in Brazil is impossible, so long as hundreds of thousands of square miles of the great country remain unexplored. Between latitudes 4 and 10 south of the equator lies a great country only known along the banks of the great forest-fringed Amazonian tributaries, which intersect the territory and which receive the waters of a thousand other mysterious, unnavigable, unknown rivers, at whose sources may yet be found the last

strongholds of the Brazilian Indians.

But let none imagine that uncivilized Indian tribes are only to be found in the far, little known interior territories of Brazil. Within a day or two's journey from Sao Paulo or Rio de Janeiro, and even on the coast itself, there yet exist numbers of these interesting and neglected people. Practically the whole of the northern half of the seaboard state of Espirito Santo, with the exception of the northeast corner, is inhabited by the important tribe of the Botocudos. Indians are in every State, almost, there being only several minor States where the Indians do not still retain some hold of their ancient heritage. An effort to protect and civilize them is now being made, but no persistent and successful effort to bring the Gospel to them is on record.

Ten years ago the South American Evangelical Mission commenced a work among them in the extreme northern State of Pará, in a lonely spot on the highlands, where rise the mighty rivers Essequibo and Rio Branco. A station was opened, a school was started. Then yellow fever struck down the workers. They perished without food or friend, for the Indians abandoned them, and they were buried in a common grave, all but one, who essayed to navigate the dark, lonely waters of the Essequibo. None knows his fate but God.

Another attempt was made about the same time to start work among the Cherente and Carajá Indians, of Goyaz, but it was a costly failure also.

Is it not time for us to send the Gospel to these Indians?

Baptist Work in Brazil

BRAZILIANS are progressive and staunch when once interested, and this is illustrated anew by a writer who outlines in the *Foreign Mission Journal* some of the work carried on by Southern Baptists. "Counting," he says, "the representatives of all denominations, there are in Brazil fewer missionaries to-day in proportion to

the population than there are either in India or China. There is one missionary in Brazil to every 112,000 of the population, one to 100,000 in China, and one to every 90,000 in India. If we had the same distribution of Baptist ministers in our Southern country that we have in Brazil, there would be only four in Texas, two in Virginia, three in Georgia and other States in like proportion.

Scattered up and down the land from Manaos, a thousand miles up the Amazon to Porto Alegre, in the far South, are 142 Baptist churches, having a membership of 9,939. They baptized during 1911 2,169 persons. Thirty-five churches in the State of Bahia added to their membership by baptism during 1911 the magnificent total of 851. They are a self-sacrificing people. They believe in missions. They have State mission boards in several States, and a home mission board is maintained by all the churches. A foreign mission board is also supported by all the churches. The Brazilian Baptists gave to distinctly foreign mission work last year an average of 22 cents per member, the same as that averaged by Southern Baptists. They maintained foreign mission work in Chili and Portugal, while the home mission board is stretching out its hands to the border regions of the republic. They support liberally a number of excellent institutions. One of the oldest of these is the Brazilian Baptist Publishing House.

The crown of the school system is the Rio Baptist College and Seminary. In four years this school has grown from an enrolment of five students to the probable enrolment of 300 students this year.

Brazil is certainly a country of wide-open doors.

Work Among the Indians of Paraguay

THE Inland South America Missionary Union, organized in 1902, has for its purpose the evangelization of inland South America. One of its stations is Santa Teresa, in Paraguay, the little South American re-

public crowded in between Brazil, Bolivia, and Argentina, where the missionaries labor chiefly among the pagan Indians. The climate is not very good, the insects are terrible, causing the swelling of hands and feet by their poisonous bites, and the language (Guarani), is difficult. Suitable workers have been scarce, and the Indians live in small tepees scattered widely apart in the districts surrounding the station. Thus progress has been painfully slow, but the missionaries bravely endured the difficulties and discouragements. Now the Lord has sent more workers and more ample means for the proper equipment of the station. The work is becoming more encouraging, and conversions are beginning to be reported.

Reforms in Bolivia

THE republic of Bolivia seems to have entered the lists of nations that are throwing off the domination of the Church of Rome. That country has heartily adopted several items of legislation which make for progress in civil and religious liberty. The cemeteries have been taken out of the hands of the priests, and are administered by the municipalities. The priests are no longer exempt from the jurisdiction of the civil courts. Last year a law was passed establishing civil marriage, and declaring that no religious ceremony can be performed before the civil contract is entered into. It is reported that the liberal members of the Congress of Bolivia are considering plans looking toward the complete separation of Church and State.

NORTH AMERICA

Our Neighbors the Spanish

REV. CHARLES STETZLE has recently written: "In the southwest section of the United States there are 800,000 so-called 'Spanish Americans,' who, by the way, are neither Spanish nor American. Their forefathers lived in California, New Mexico, Texas, Arizona, Utah and

Nevada, and it was then their own land. This entire territory was originally Spanish, then Mexican, and finally it came under the American flag.

"About 100 miles south of Florida is Cuba, the 'Pearl of the Antilles'—730 miles long, with an area nearly as great as Pennsylvania or Ohio. It has a population of over 2,000,000. The number of persons ten years of age and over was 1,481,573, according to the census of 1907. Of foreign whites there were 196,881, and the percentage of illiteracy was 25.6. Of the total number of colored persons, 453,714, the percentage of illiteracy was 55. The total native white population was 830,978, with the percentage of illiteracy 44.4. About one-half the males of voting age were illiterate. Another striking fact in connection with the life of Cuba is, that 257,888, or 12.6 per cent. of the total population were illegitimate children.

"Midway between North and South America, and on the great line of travel from Europe to the Pacific via the Panama Canal, is Puerto Rico—about half the size of New Jersey, and about 100 miles long by 40 miles wide; mountainous in the center, with a flat rim around its seacoast. It has a population of about 1,200,000. On account of its great agricultural resources it was called by the Spaniards 'Puerto Rico'—the rich port.

"Here they are, then—4,000,000 Spanish Americans; in Cuba, in Puerto Rico and in the southwest section of the United States—another distinct obligation which America must meet. They need schools, which will not only teach their children to become efficient workmen, but also will teach them the dignity and beauty of labor. They need the Gospel of Jesus Christ, untainted by superstition."

Church Union in Canada

THE special committee of the Canadian Methodist General Conference has published an *ad interim* report on church union which is full

of hope and expectation of success for that great movement. The urgency of the situation, especially in the West, due to the inrush of new settlers, seems to justify the desire that the union should be consummated as soon as practicable. With the momentum of these voluntary movements in new places and recently occupied regions behind it, the overcoming of practical difficulties ought not long to keep the Methodist, Presbyterian and Congregational Christians of Canada apart. However great the difficulties, the growing necessity for united action in fields of evangelization, of social betterment and of united testimony to the world, make every possible union of Christians the thing to be desired by all broad-minded and foreseeing members of the universal Church of Christ.—*Congregationalist*.

Union Work for Orientals

IN Seattle a federated council of Protestant churches has been formed to carry on mission work among Orientals in that section. The council is made up of representatives of Baptist, Congregationalist, Episcopal, Methodist and Presbyterian churches.

A Polyglot Problem

THAT the churches of Pennsylvania have a large problem on their hands in connection with the large and increasing population, is brought out by chief statistician W. C. Hunt, who tells us the State has a foreign-born population of 1,438,719. This takes no account of the children of foreign parents. The bald statement is significant enough, but when we understand that this figure represents a gain in our foreign-born population in ten years of 456,176, or a gain of 46.4 per cent., the matter begins to appear in its proper light. Furthermore, a classification by the countries from which these people have come sheds still further significance on the facts. Of the total 1,438,719 of our foreign population in Pennsylvania, 827,868 have come

from the nations of southern and eastern Europe. A sample statement of two: from Austria, 252,083; from Hungary, 122,471; from Russia, 239,262. Italy contributed 196,040. Fifty-seven per cent. of the entire foreign population is from these countries. The last census gives Pennsylvania a total of 7,665,111 inhabitants. It therefore appears that the foreign-born population amounts to 18.7 per cent. of the whole.

Chinese Students in America

A DELPHIA COLLEGE, a Baptist school in Seattle, has had Chinese students in its classes for several years. A short time ago a member of the law faculty of the college visited China and induced 96 boys, sons of well-to-do Chinese merchants, to come over to the Seattle school for their education. The boys are mostly from 12 to 20 years of age, and come wholly from non-Christian families. Their queues were cut long ago, and they take up Western ideas very quickly. A Chinese Baptist pastor serves as chaplain, and the attendance at the weekly meetings, on Thursday night, averages about 50.

A Serious Menace

NEARLY one-half of the immigrants coming to this country from the Orient are infected with hookworm, as shown by the recent investigations made by the officers of the United States Public Health and Marine Hospital Service at San Francisco. Between September 23, 1910, and November 30, 1911, out of 2,255 immigrants examined, 1,077 were found to be infected with some form of intestinal parasite. Hindus showed the largest proportion, 63 per cent. being infected. Seven hundred and seven Japanese females were examined, of which 401, or 56.7 per cent., were infected. Of 90 Japanese males examined, 50, or 55.5 per cent., were infected. Out of 1,002 Chinese males examined, 390, or 38.9 per cent., were infected, while of 30 Chinese females examined, only six,

or 20 per cent., showed any sign of infection. The prevalence of hookworm among Japanese women as compared with Chinese, is probably due to the fact that Japanese women brought to this country are for the most part country girls who have been working barefooted in the fields, while the Chinese women are the wives and daughters of merchants, and are mostly house women. These figures are taken from a paper by Dr. M. W. Glover, of the United States Public Health and Marine Hospital Service, recently published in *The Journal of the American Medical Association*.

Presbyterian Work for the Foreign-born

THERE are 367 Presbyterian churches and missions in the United States (not including the islands), in which some other language than English is used. Three hundred of these report a membership of 24,400, with 27,400 in Sunday-schools. The contributions from these churches for parish expenses and missions amounted last year to \$312,000—\$242,000 of this having been raised in German churches. There are 68 Italian Presbyterian churches and missions, the largest being in Philadelphia and having a membership of 490 and a Sunday-school of 400. In the New York Bohemian Presbyterian Sunday-school there are 800 children enrolled. The Pittsburg presbytery has developed slavie work especially. Forty Bohemian churches report a membership of 1900, with 2,300 in the Sunday-schools.

A Chronicle of City Colportage

MANY Christians imagine that colporteurs of Tract and Bible societies are mere book peddlers, making merchandize of the Gospel. No doubt there are such, but many a colporteur is a minister of grace and light, abating the bitter strife between classes whenever he labors in a congested center of city life. Such a colporteur seems to be Mr. Rade

Pesut, who is employed by the American Bible Society, and whose headquarters are in St. Louis. In July he worked 31 days, traveled 341 miles, and visited 686 families in St. Louis, Hanover Heights, Valley Park, and Fenton, Mo. He found 170 families without Bibles, and sold 42 Bibles and 19 Testaments to Germans, Slovaks, Bohemians, Poles, Croats, Hungarians, negroes, and English, but he was not able to sell any Bibles to Greeks, Turks, and Jews, whom he met in St. Louis. Several of his customers were Socialists, and quite a number were Roman Catholics. All whom he approached kindly, treated him well.

Our Share of the Hebrews

HOW many of our readers know the importance of the mission field among the Jews of the world? Their number in the whole world is 12,000,000. Of these 6,250,000 are in Russia, and about 2,250,000 in our own land. They have spread over all the land, but the large cities hold the bulk of them. Chicago is said to have 180,000 Jews, Philadelphia some 125,000. But in Greater New York, according to Dr. Laidlaw, of the federation of churches, there are 1,265,000. Here every fourth man is a Jew.

Mormonism Invading Hawaii

THE Church of the Latter Day Saints has been gaining great headway in the Hawaiian Islands, says the *Christian Herald*. It has been laboring chiefly among the native Hawaiians and the Orientals, which two classes constitute more than four-fifths of the population. It is reported that the territorial officials have been asked, presumably by the government, for the facts in the case, and secret service men have been detailed to ascertain the extent of the activities of the Latter Day Saints, the number and nativity of their converts, the amount of property in the hands of the elders and to what extent polygamy is practised.

The World in Baltimore

THE great exposition, The World in Baltimore, will be held in that city during October. It is to show the progress of Christian civilization in every part of the world, and life-like scenes of foreign lands and sections of America in which the work of missionaries is carried on will be set up in an especially erected, large building. Twelve thousand people have been enrolled as volunteer helpers for the exposition from 220 churches in Baltimore and vicinity, to impersonate the natives of each country. The fine "Pageant of Darkness and Light" will also be given during the time of the exposition. The total expenses of the "World in Baltimore" are estimated at \$100,000. It is not a money-making enterprise, but a great educational exposition.

We trust that the "World in Baltimore" will be as successful as the "World in Boston" in 1911, and the "World in Cincinnati" in 1912, were.

A Sample Missionary Exhibit

AT the Tenth Annual Conference of the Missionary Education Movement, to which we made reference in our last number (page 793), a particularly interesting feature was a sample China Missionary Exposition suitable for use in a local church. It was set up in one of the halls, and in connection with it, each afternoon, there were demonstrations of Chinese life by costumed delegates. The scenic background for this exposition is owned by the Missionary Exposition Company of New York, which is, in fact, the exposition department of the Missionary Education Movement. The scenery is available for rental to local churches.

EUROPE—GREAT BRITAIN

A United Missionary Exposition in England

THREE of the principal missionary societies of England—the London Missionary Society, the Baptists, and the Wesleyan Methodists—have formed a joint board in London

for the promotion of missionary exhibitions. Such exhibitions have been held in various towns or cities of England during the past winter, the closing one being held in Newcastle-on-Tyne. The Free Churches in the cities, where the exposition was to be held, were asked to cooperate and almost always cordially accepted the invitation. The largest building of each city was selected, an organization of stewards was effected, and 36 picked stewards were trained by a lady from headquarters. These in turn became tutors to about 600; then, as far as possible, the 600 were told off to train a third set, making in all about 1,500 trained workers at each exposition. A well-illustrated hand-book is issued, and the daily programs were in themselves instructive reading. Almost every country where missionaries labor was represented, even the Indians of South America being remembered, and missionaries of all denominations served as lecturers. Thus, the public was well instructed, and much genuine interest in missions was aroused. Most of the expositions were a financial success, too, so that a balance could be divided among the societies.

Memorial to General Booth

THE proposal to establish an institution for the effective training of Salvation Army officers is one that will meet with wide commendation; for, as General Bramwell Booth says, in submitting the scheme: "The future of the Salvation Army depends, next to the help of God, more upon the character and equipment of its leaders than upon anything else." Another fact which he is wise to recognize is that "they require, in these days of education and doubt, a far fuller qualification for their work than was needed in former times." The wonder is that so much has been accomplished in the past with so little educational equipment; yet how the grace of God has been magnified through the very limitations of these devoted people! Should

the new project come into being, we have no fear that the Army's leaders, with such a stirring experience behind them, will ever permit the claims of the head to weaken those of the heart; particularly in such work as theirs, it is *heart* that tells.

Y. M. C. A. Canvas for Men

SAYS the *London Christian*: "Another great scheme is being launched by the London Y. M. C. A.—this time not for money, but for men. Two teams, each of 100 earnest volunteers—are to canvass every "young man" in the city, of from 13 to 30 years of age, with a view to his enrolment as a member or an associate. The "Reds" and the "Blues"—as the respective teams are to be designated—will thus enter into a healthy and spirited rivalry in putting up the figures, the results being publicly recorded by means of huge "thermometers." We can afford to tolerate the method if the end be successfully achieved, and the month beginning with September 8th is sure to be one to be remembered in the annals of the Y. M. C. A. Should, however, the new "associates" largely outnumber the actual "members," a situation will arise that will require all the spiritual resources of the association to meet it. But the committee are men of force and tact, and Mr. Virgo is a host in himself; so we rest assured that the spiritual character of the work will be resolutely maintained, while numbers of newcomers, who have not as yet decided for Christ, will be brought under the influence of the Gospel.

THE CONTINENT

The McAll Mission Fitly Housed

THIS mission, in Paris, is a most praiseworthy attempt to do evangelistic work. It utilizes any suitable building or room which may open to it where a company of hearers may be gathered. It has little or no organic existence. It is largely supported by contributions from Americans. The mission has lately dedi-

cated a building which has been specially arranged for its work, and which has been made possible by American liberality. It is on the Rue Pierre Levee and cost about \$100,000. The arrangements provide for social work as well as the preaching and other religious services. The dedicatory services were attended by Protestant friends from many and distant parts of the country, and the opening of the fine new building was hailed as marking an era of increased usefulness and popularity in the work of the mission.

Outlook for the Gospel in France

SAYS an Exchange: "The Religion of a Frenchman" is the title of an article in *The Contemporary Review*, from the pen of Canon Lilley, who has just been reading M. Paul Sabatier's new book, entitled, "The Religious Orientation of Present Day France." The picture drawn for us is not a pleasing one. The Roman Catholic Church has been the avowed enemy of the democracy, and, of course, the bitter opponent of Modernism. If the Roman Catholic Church would cease this double hostility, it might even yet be saved, for all Modernist Catholicism would very strongly appeal to the French mind. The position of Protestantism is not reassuring. The two main branches are the Reformed Church, which is Calvinistic in organization and doctrine, and the Lutheran Church of Alsace-Lorraine. The former has since 1905 split into three sections—the National Union of Reformed Churches, representing an uncompromising orthodoxy; the United Reformed Churches, embracing a small group more liberal in teaching; and the Union of Jarmac, formed for the purpose of mediation between the two, and now compelled to become an independent and rival organization. The article concludes by declaring that "A French Protestant Church, with broad and progressive ideas and imagination, might in time capture a large section of the more serious-

minded French people, who are beginning to take an interest in religious matters, on the practical side, unknown for many a long day."

To Counteract Mormonism

THE Swedish Government proposes to set apart 10,000 kroner to warn the Swedish people by lectures and literature against dangerous and dishonest Mormon propaganda. The Norwegian Government is to appropriate 8,000 kroner to the same end. Mormons who are American citizens are being expelled from Sweden.

Dr. Julius Richter's Future Work

DR. RICHTER writes in *Die Evangelischen Missionen*, of which excellent magazine he is the editor, that, with the beginning of the winter semester, he is to take up the work of private lecturer (Privatdozent) of the science of missions at the University of Berlin. It is stated, in "*Berichte*," of the Rhenish Missionary Society, that the united foreign missionary societies of Germany are enabling Dr. Richter to undertake the work, the position of Privatdozent carrying at best a small income with it, and that he, as secretary of what might be called a federation of German missionary societies, will represent them in their business relations with the missionary societies of other lands. He will also give a part of his time to the extension and the strengthening of the German Laymen's Movement. We rejoice in the action of the joint societies, and are convinced that thus the way for still greater usefulness in the Master's vineyard has been opened to Dr. Richter.

It is announced at the same time that the joint German societies have promised to pay the salary of the professor of missions in the Bible Training School in Bethel, near Bielefeld, and that since Dr. Richter is unable to accept the position, Dr. J. Warneck has been called to the place and has accepted it. Dr. Warneck is a nephew of the great Warneck, of Halle. He

has served as a missionary himself, and is now one of the inspectors of the Rhenish Missionary Society. He has written several fine books, among them, perhaps, best known, one entitled "Fifty Years of Missionary Work Among the Batak."

A Big Endeavor Convention

ONE of the most memorable Christian Endeavor Conventions ever held, recently closed its sessions in Christiania, Norway. This was the All-European Convention, which meets once in three years. It brought together persons from all parts of the continent. Nearly 250 delegates from Great Britain crossed the North Sea in a special steamer; 100 delegates represented Germany, nearly as many more the 3,000 Endeavorers of Finland, while Sweden, Hungary, France, Spain and Switzerland, as well as other countries, were represented. The government of Norway and the municipality of Christiania contributed generous sums toward expenses. King Haakon and Queen Maud gave a reception in their summer palace, shaking hands personally with each of the many hundreds, while telegrams of greeting were sent and returned from the American Endeavorers, the King of Denmark, Emperor William, and the representatives of various other countries. Open-air evangelistic meetings brought together more than 5,000 people, while often the great hall (seating 4,000), was crowded to the doors. All the familiar subjects upon which the Christian Endeavor movement has laid stress—like the prayer meeting, the Quiet Hour, practical work of committees, various forms of philanthropy and mission work, efforts for sailors and soldiers and prisoners—were discuss, while one significant meeting in the interests of international peace was addressed by Dr. Raynvald Moe, the secretary of the Noble Institute. Almost every country in Europe has now a vigorous National Christian Endeavor Union.

The Gospel in Iceland

THE inhabitants of Iceland, the large Danish island in the North Atlantic Ocean, number less than 100,000. Being descendants of the first Norwegian settlers, they speak a very pure Norse, and they are tall, fair-complexioned, and blue-eyed men, hardened by being exposed to the rough climate which seems to grow gradually colder on account of the great masses of drift ice coming to its shores and encircling the whole island for months every year. Their religious faith is Lutheran, but, chiefly on account of the difficulties over doctrinal matters among its ministers (see *MISSIONARY REVIEW*, July, 1911, page 544), they have sunk into indifference and skepticism, and are said (by the *Encyclopedia of Missions*), to be "perhaps inclined to idleness and intemperance." Some years ago three missionary stations were established in Iceland by the Roman Catholics, but what success their efforts at propagating their faith have had, we are unable to say.

At the present time there are a few European missionaries laboring among the people of Iceland, some of them from Scotland, but the most extensive work seems to be carried on by Mr. Larus Johanson. Born in Iceland and a brother of Rev. Jonas Johanson, of Winnipeg, Man., who was the first Icelandic Presbyterian minister, Larus Johanson was converted in New York in 1878. Soon after his conversion he felt the call to Iceland upon him, and he began to preach to his countrymen. Three times he returned to America for shorter or longer periods, but since 1898 he has been laboring as a missionary in his native island, paying yearly visits to England and Scotland, where he has now many friends, and whence his support comes chiefly.

The missionary's lot in Iceland is hard. His work is mainly done during the winter season, when the sun is visible for a short time only, and the inhabitants are compelled to spend most of the time indoors. But travel-

ing in the dark winter days is very dangerous. Iceland is a mountainous country, so that sometimes the path leads along the edge of dangerous precipices, which are covered with snow and ice. One false step would send the traveler to the bottom, several hundred feet below. Sometimes the missionary can not find a place to put up for the night, so that he is compelled to pass its long hours, often of severe frost and snow, in a sheep-fold or some other sheltered place.

But Mr. Johanson and his fellow workers do not complain. The effect of their work is being felt in the various districts. Numbers of those who have been converted, especially of those converted during a great revival seven years ago, have themselves become spreaders of the Gospel, and are leading others into the glorious light of the truth.

MOSLEM LANDS

Christians in the Turkish Army

A CORRESPONDENT of the *London Times* writes from Athens: The joint action of the Greek and Armenian patriarchs and the Bulgarian Exarch against the proposed law for the enrolment of Christian subjects in Turkey up to the age of 45 in the army deserves attention, not only as a symptom of the widening breach between the Christian and Moslem elements in the empire, but also as an indication of the growing tendency of the Christian races to unite in defense of their common interests. Especially noteworthy is the cooperation of the Greek and Bulgarian churches, which would have seemed impossible scarcely a year ago. In the period of enthusiasm following the revival of the Constitution, the Christian populations, especially the Bulgarians, demanded the privilege of serving in the army as confirming the newly-proclaimed equality of races and creeds and relieving Christians of the tax hitherto paid in lieu of military service. A provisional law accordingly was passed under which

Christians between the ages of 21 and 27 are recruited in the same way as Moslems, being allowed to redeem themselves by the payment of £T50. The experiences of Christian recruits, however, have not been such as to render military service popular. Most of those who could provide the money have paid the exemption fine, others have emigrated in large numbers.

The New Bishop of Persia

THE Archbishop of Canterbury has appointed Rev. C. H. Stileman, M.A., the able and faithful secretary of the Church of England Zenana Missionary Society, to be Bishop in Persia, and to superintend the Church of England Missions in that country. Mr. Stileman enters upon his new duties and responsibilities at a difficult and critical time, but he is eminently fitted for the work, since he was a missionary of the Church Missionary Society in Persia for twenty years.

INDIA

Bibles in Closed Lands

AT least three North Indian col-porteurs last year succeeded in crossing the border into the closed lands of Tibet and Nepal, where no Christian missionaries are allowed to enter. Their journeys were difficult, and not without danger. They carried with them some simple medicines, which often secured them a kindly reception, when otherwise they would not have been allowed to enter the villages. One Tibetan was baptized at Dharchula, whose heart had been touched by reading a New Testament left in Tibet some years ago by an Indian Christian.

Old Age of India's Women

ONE of the saddest things in India is the cheerless, hopeless condition of aged women, who are visibly drawing near to their journey's end and who, in Christian lands, are considered especially entitled to all the respect and loving attention that the younger generation can lavish upon them.

As soon as a person in India—a woman in particular—becomes too old or infirm to perform the duties required of her, it is her business to die and not to encumber her relatives. Her toil for husband and children in the days of her strength are forgotten, her self-denials which meant increased comfort to them are no longer remembered. Her day is over; she is no longer needed; she is overcrowding the home; and, as an Indian proverb says, The house says, "Go, go," the burning-ground calls, "Come, come."

There are happy exceptions, but the usual attitude toward the aged and the infirm is one of contempt, and the people seem to forget that they, too, will grow old and tottering. We honor white-haired servants who have grown old in the service of the home, but the inhabitants of India have not such feeling toward theirs. Old people in India live loveless lives and have no hope for joy in the life lying beyond. When the life is closed, the sound of the funeral horn announces that "only an old woman" has died, and few care, and still less sorrow. Surely, these neglected aged ones need the Gospel in their lives of systematic neglect and of utter lack of sympathy, and the Zenana missionaries are messengers of joy and hope to them.

Arrival of a Volunteer Lay Missionary

MANY noted last April the arrival in India of Mr. George O. Halbrooke, a devoted, finely-cultured Christian layman who for many years past has been supporting with his gifts work in Vikarabad. He has come to India as a voluntary missionary, to spend the remainder of his life doing what good he can among the people he so long has loved but never seen. He writes back to America his first impressions in these interesting words: "The thousand miles of railway from Calcutta to Vikarabad were a panorama of India's woe—the gaunt, emaciated men, stript to turban and loin cloth, toiling like

bronze specters under the sun, the dispirited, disfigured women toiling beside them, the hopeless, suffering children. But the Vikarabad mission is like a different world, showing the possibilities. I have long loved the place, but the half was never told me."—*Kaukab-i-Hind*.

Britain Abating the Opium Curse

THE Government of India gave notice of important changes in their internal opium policy, especially in connection with smoking and the preparation of smoking material, both of which they invite the provincial governments, including Burma, to prohibit absolutely, by legal enactment, when practised in saloons or gatherings numbering more than two persons. Altho the proposal to prohibit individuals from smoking is officially regarded as being at present impracticable, it is proposed to reduce the amount of opium an individual may lawfully possess, and to increase the price of opium sold by the government, with a view to discouraging all classes from the cultivation of the poppy. The rules for the sales of morphia and allied opium compounds are also revised.

Roman Catholic Educational Work in India

AN effort has been made to gather the statistics of Roman Catholic educational work in India, and the figures have been published in *Katholische Missionen*. The number of Roman Catholics in India is given as less than 2,300,000, yet there are 12 colleges, 20 seminaries, 211 high and 2,931 common schools, while the total number of pupils is 190,000 (75,000 in 1887). If Burma and Ceylon are counted as parts of India, the total number of schools of all kinds increases to 4,047, with more than 250,000 pupils, to which must be added 42 industrial training schools, 26 theological seminaries (with 1,226 students), and 232 orphanages (with 13,939 orphans).

For the information of our readers we add the figures for Protestant

educational work in India and Ceylon from the World Atlas of Christian Missions. According to these 84 societies supported 40 colleges, with 4,997 students, 148 theological seminaries with 3,823 students, 620 boarding-schools with 82,207 pupils, 154 industrial training-schools with 9,533 students, 12,371 common schools with 424,716 pupils, 27 kindergartens with 972 children, and 181 orphanages with 13,400 orphans.

The figures for Roman Catholic educational work in India and Ceylon, which are given in the World Atlas of Christian Missions, are considerably lower than those quoted in *Katholische Missionen*. The Protestant educational work in India is far more extensive than the Roman Catholic.

A Brahman Convert

DURING an itineration the Rev. J. P. Butlin, of Aurungabad, in the Nizam's Dominions, came to a place where a tributary joins on the sacred river Godavery. In the village there is a small congregation only some three or four years old in the faith. At a service on the Sunday several Brahmans came. Of one of these Mr. Butlin writes:

"When I subsequently re-visited the place I found him completely changed. I baptized him, and after all the usual excitement was over he was left to face the grim realities of life. He had been examined publicly before Christians and Hindus, and his subsequent examination before the Brahmans of the place was much more severe, owing to the manner in which it was conducted. 'What did you become a Christian for?' said they sneeringly—the very question I had asked him only in a vastly different sense. 'Because,' said he, quietly, 'there is no salvation in Hinduism.' 'Huh,' scoffed they, 'I suppose the Padri Sahib told you to say that.' 'I believe that Christ is my Savior,' said he, very sincerely. Mocking laughter was the answer; but he stood firm, and persecution of a petty nature followed and

has continued more or less ever since. All through this he and those with him have stood firm. He is an old man who can neither read nor write, but he can say with the man born blind, 'One thing I know, that whereas I was blind, now I see,' and that, as of old, confounds the wise of this world."

Two Missions Become One

CANADIAN Baptists have been carrying on mission work in the northern part of the Telugu country for about 40 years. But up to the present there have been two separate missions under the control of an eastern and a western board in Canada. The home boards have united, with headquarters in Toronto, the missionaries were authorized to unite the missions on the field and organize one conference to take the place of the two which formerly existed. The united mission has on the staff about 80 missionaries, besides 21 married women who are missionaries in fact, tho not officially connected with the board. There are 34 single ladies on the staff. The mission area extends from Sompert in the north to Vuyuru in the south and is located in Ganjam, Vizagapatam, Godaveri and Kistna districts. The population of the country thus occupied is over 4,000,000. There are 62 Indian churches with a communicant membership of 8,175, and 5,818 adherents, 768 believers were baptized during 1911. The Indian workers number 493. There are 2 high-schools, 4 secondary, and about 200 elementary-schools. Scholars number 7,000. The constituency at home consists of 1,200 churches with 130,000 communicant members.

CHINA

Two Specimen Christians

FROM Peking a friend writes: "An earnest Christian here is a man named T'iao, who studied law in Cambridge. He has just been appointed private secretary to Yuan Shih-Kai, the President. A still more interesting man has the double surname of

Ou-yang. He is grandson to Cheng Kuo-ch'uen, brother to the notable Cheng-Kuo-fan. Ou-yang is a man of wealth and position, about 32 years of age. He was first drawn to Christianity through a rescue from drowning by a Christian fisherman, who nursed him for five days afterwards. Then he was *converted to Christ through reading a magazine of the Christian Literature Society*, and openly profest his religion after hearing a native preach in Tientsin. He is keenly interested in all forms of Christian work, and has given Tls. 10,000 (about £1,600) to the Y. M. C. A. at Tientsin. He is anxious to travel to England and America, to study Christian organizations. He is very much interested in the Salvation Army, and wants to see General Booth, with a view to starting a *Chinese Salvation Army* on his return. Whenever he is in Peking, he stays at the Wagon-Lits Hotel, for the purpose of meeting wealthy and influential Chinese there. He speaks to them of his new life in Christ. He is a genuine Chinese missionary."

Princeton in Peking

JOHN WANAMAKER'S \$60,000 Y. M. C. A. building for Peking will be ready by the first of October. It will contain gymnasium, auditorium, reading-rooms, restaurant, classrooms, game-rooms, boys' department and dormitories. Mr. Gailey, the famous Princeton football rush, is general secretary. The directors for 1911 and 1912 are eight Chinese gentlemen, all fluent speakers in English, seven being foreign trained. Four of them are college professors, the others, a minister, a judge, a member of the board of foreign affairs and the director of the indemnity scholarship bureau. These men, as directors, have full charge of the work, and assume financial responsibility for current expenses. The Princeton work in Peking, which is carried on by a joint committee of graduates and undergraduates, at a cost of \$9,427 for the past year, is intimately related to the

Peking Y. M. C. A. A successful feature of the past year has been the students' summer conference, held in a Buddhist temple in the western hills, not far from Peking. Two residences have been built for the Princeton colony during the past year by Princeton money—providing healthful and comfortable quarters.—*Record of Christian Work.*

Chinese Hungry for the Word

THE new Chinese Republic is a Bible buyer. The American Bible Society has issued for the first six months of the current year nearly 60,000 more Bibles for China than during the corresponding period last year, and in addition, its agent, Dr. John R. Hykes, of Shanghai, has sent word to New York that he has orders for 200,000 copies. This number is greater, he reports, than the Society is able to supply.

A Wonderful Revival

IN the annual report just issued by the China Inland mission, we have news from Fuhkiang of a spiritual awakening which should greatly cheer the hearts of God's people:—"The chief event of the year at this center has been the four days' mission conducted by Mr. Lutley and Mr. Wang, which was a time of wonderful revival and blessing. . . . Pentecost and the judgment day seemed to be combined. Mr. Mann, writing a month afterwards, says that the results have been—(1) A new sense of sin; (2) old enmities put away and forgotten; (3) a zeal for souls—on the second Sunday after Mr. Lutley's departure, the few Christians who were at the service volunteered between them an aggregate of 53 days' Gospel preaching each month, each preacher providing his own expense; (4) a new liberality—one man has doubled his yearly contribution of 2,000 cash; another has given an extra 6,000 cash; a widow brought her much-prized silver hair-ornament, while another gave a small piece of land. There was much confession and putting away of sin on the part of the whole Church."

Human Autumn Bible School

THE Chinese Christian workers who attended the Hunan Bible School last year received such blessing that they earnestly requested its annual repetition. The Bible House of Los Angeles, hitherto the backer of the school, has been enabled to provide for the necessary expenses of the work again this year. Thus the school, whose name has been changed to Hunan Autumn Bible School, will be held at Nanyoh, from September 11 to October 5. It will be conducted by Rev. Gilbert G. Warren, of the English Wesleyan Mission, and Rev. George L. Gelwicks, of the American Presbyterian Mission, with the assistance of others. Beside the teaching of the students, its work will consist, as in former years, in the distribution of Christian literature among the crowds of pilgrims and the preaching of the Word in the street chapel.

Votes-for-Women Movement

THERE is no more striking evidence of the remarkable change which China has undergone than the existence and vigorous prosecution of a "votes for women" movement. The latest report is to the effect that a formidable party has been formed in Peking to agitate for the parliamentary franchise, that a journal devoted to the cause has been founded, and that actually a female law-school has been established. The Chinese suffragists are more fortunate than their English sisters in that the prime minister, Mr. Tang Shao Yi, not only favors their cause, but is an active member of their organization. Other prominent supporters are Dr. Sun Yat Sen and Wu Ting Fang, one of the most influential of the Republican leaders. A large section of the native press also supports the movement.

Anglican Church Union

ALL the Anglican churches in China have been organized into the Chung Hua Sheng Hui, or the Holy Catholic Church of China. The conference that met for this purpose

consisted of 81 men—47 of whom were Chinese—who represented the 5 dioceses of the Church Missionary Society, the 2 dioceses of the Society for the Propagation of the Gospel, the 3 of the Protestant Episcopal Church of America, and the 1 of the Canadian Church. Among the Chinese delegates were an ex-Buddhist priest, an ex-Taoist priest and an ex-Mohammedan. All the discussions were in Mandarin Chinese. The conference was followed by the organization of a general synod, after which it authorized the formation of a board of missions, and adjourned to meet again in 1915.

Rescue Work in Shanghai

THE "Door of Hope" is a rescue work for Chinese girls in Shanghai, China, begun in 1901. At present it has 4 homes—a receiving home, first year home, children's home, and industrial home—with 8 foreign lady workers, 12 Chinese assistants, and 200 girls and children being cared for. The work is under the supervision of ladies resident in Shanghai and known as the committee for rescue work. In the last number of the *Chinese Students' Journal*, we read: "In consequence of the legality of the sale of children, there exists a numerous class whose sole livelihood is the traffic in children for immoral purposes, and of kidnappers who steal away the hope and joy of honest parents and plunge the kindest hearts into the bitterest depths of unavailing sorrow." Shanghai is the very center of this traffic, and on one occasion when some kidnapped children had been found by the police, over 200 distressed parents came to see if they could find among them their stolen little ones.

Chinese Students in Japan

MANY of the Chinese students in Tokyo are sons of the wealthy and powerful gentry of the province of Hunan, which class has been especially bitter in its opposition against all Christian missionaries. It was, therefore, natural that the sons should show strong anti-Christian feeling in

Tokyo. A remarkable change has occurred lately, however, and not only have the students become sympathetic toward Christianity, but several of them have been actually converted. There is now a flourishing Chinese Students' Union Church in Tokyo, to which Rev. Mark Liu ministers as pastor.

Salvation Army to Enter China

IT is officially announced that the Salvation Army expects to place a staff of 50 officers in China to organize the Army's work there.

JAPAN-KOREA

Unity in Japan

"THE Christian movement," says Dr. Greene, "has gained a momentum which renders all purely local or even national opposition relatively harmless. The only real serious obstacle in its path is the alleged decline of Christianity in the West, and its failure to deal effectively with the great social evils which afflict America and Europe. Japan is no longer leading a life of her own planning. She is caught in the tide which makes for unity in the spiritual and intellectual life of the civilized world. She can not isolate herself, and the battle which the Christians of Japan must fight is, in its essentials, the same which confronts their compeers in the West. 'It is not much to say,' writes the Rev. Mr. Uyemura, 'that there is a glorious future for Christianity in Japan.'"

What God Has Done in Kobe

SIXTEEN years ago the total Presbyterian work in Kobe consisted of one rather disreputable little chapel in a back street, with dirty walls, and a feeble group of Christians. The question of abandoning the field was raised a number of times, for there was only one missionary and the mission did not own a foot of property. But faith prevailed and the work was vigorously prosecuted. Soon the Kobe Church was organized, a building was erected, and a native pastor

was secured. To-day the Church has a good building and is very prosperous, having sent out two colonies, the one the Hyogo chapel, the other the Shinko church.

In September, 1907, the Theological School of the Southern Presbyterian Church was opened in Kobe, with three teachers and six students, in a little rented house. Two of the students had to be dismissed. Then it was said that the school was not needed and would be a failure. To-day the school has three buildings and a fourth is being planned, and six professors and lecturers and 20 students. The 10 graduates are in the ministry.

The general work in Kobe has wonderfully extended and there are five chapels, two kindergartens, and the most excellent and prosperous Shin-kawa settlement, which is conducted by Mr. T. Kagawa, a graduate of the Kobe Theological School. He has gathered, in two years, a band of 30 Christians and many more inquirers, of whom many were saved from the lowest depths of sin.

AFRICA

Methodists in North Africa

THE Methodist Episcopal mission in North Africa has more than 30 workers, of whom three are American and the others are English, Scotch, Irish, German, French, Arab and Kabyle. Five languages are used exclusive of English. There are five great centers: Oran, with a population of 110,000; Algiers, 180,000; Tunis, 200,000; Constantine, 60,000; and Fort National, in the country of the Kabyles, between Algiers and Constantine. The workers are engaged in a "frontal attack on Islam."

Jubilee of the Sierra Leone Church

IT is proposed to celebrate the jubilee of the Sierra Leone Church in February, 1913. It is now considerably over a hundred years since, in 1804, the C. M. S. started evangelistic work in West Africa in places about Sierra Leone. In 1816 it concentrated its efforts on the Colony proper, and

from that definite effort has resulted the Anglican Church in Sierra Leone as it is to-day. In 1860 the Sierra Leone Church was organized on an independent basis, and undertook the support of its own pastors, churches and schools, aided by a small grant from the society, which ceased in 1890. The Sierra Leone Church Missions were founded in 1876, and have since carried on the outlying missions established by the C. M. S. in the Bulom and Mendi countries, while in 1908 it undertook responsibility for the whole of the evangelistic work in the Hinterland. The main object of the jubilee celebration will be to raise an endowment fund for the Church, which will place it on a more satisfactory financial basis.—*C. M. S. Gazette*.

Stirring Scenes in Livingstonia

MR. NAPIER writes home to the United Free Church: "I reached Bandawe in time to be present at the communion services, to which about 1,500 people were gathered, some coming from villages 60 miles away. Of these services I can not offer a description, but I was deeply impressed by the quietness, reverence, and responsiveness of the vast audiences. Mr. MacAlpine asked me to preside, while he acted as interpreter. It was my privilege to baptize 60 adults and 46 children. In the 10 days following I visited with Mr. MacAlpine some 20 odd villages, holding a service in each. On this journey I got a glimpse of the horror of heathenism. We came to a village on the lake shore south of Bandawe, which we found deserted, the inhabitants, with the exception of one old woman, having fled, fearing the consequences of a tragedy that had occurred among them. A young woman had been accused by her husband of possessing bewitching medicines, and had undergone the 'muave' ordeal the night before our arrival. The hut in which this had occurred was pointed out to us, and when we pushed open the door we found the woman (she was

quite young) lying dead upon a mat. I had read of such things, but to come face to face with the reality is utterly different."

THE OCEAN WORLD

The Religious Estate of Australia

ACCORDING to the recent census, the number of persons who claim to belong to various churches or religions are as follows:

Church of England, 1,710,443.
Roman Catholic, 921,425.
Presbyterian, 558,336.
Methodist, 547,806.
Congregational, 74,046.
Baptists, 97,074.
Church of Christ, 38,784.
Salvation Army, 26,665.
Lutheran, 72,395.
Seventh Day Adventists, 6,095.
Unitarian, 2,175.
Protestant, undefined, 109,861.
Greek Catholic, 2,646.
Catholic, undefined, 75,379.
Others, 31,320.

Non-Christian

Hebrew, 17,287.
Mohammedan, 3,908.
Buddhist, 3,269.
Confucian, 5,194.
Pagan, 1,447.
Others, 5,680.

Indefinite

No denomination, 2,688.
Freethinkers, 3,254.
Agnostics, 3,084.
Others, 5,647.

No religion

Atheists, 572.
No religion, 9,251.
Others, 186.
Object to state, 83,003.
Unspecified, 36,114.

The Opening Up of Borneo

THE success of the work in the Dutch Indies makes the scarcity of workers all the more acutely felt. Inland Borneo is now accessible to the missionaries, and the favorable reception of the Gospel is not confined to the purely heathen parts, but extends even to the districts where Islam has already got a footing. The seminary at Bandjermassin has proved of great service among the Dyaks, and it is felt that the future of the mission largely depends on its success in training an efficient native ministry.

Mission Jubilee in Sumatra

IN Sumatra the jubilee of the Batak Mission was celebrated with exuberant joy, the principal meeting taking place in the Silindung Valley, on the spot where in 1865 the conspiracy had been planned against the life of Dr. Nommensen, the pioneer mission-

ary; and this veteran of 77 summers, still in active service as leader of the Batak Mission, now witnessed the assembling of some 12,000 natives at a commemoration service. His valuable services to the colonial government were recognized by an order conferred upon him by the Queen of Holland. It is, indeed, felt to be a cause for special gratitude that government and mission have cooperated so loyally in the task of uplifting this people. The great development of the mission, especially in the field of education, could not have taken place without the substantial support, in the shape of grants, by the Dutch Government. It has been a further benefit that a number of experienced missionaries have been permitted to give long periods of service to the cause, whereby the work has been consolidated on approved lines.

Another valuable factor in the success of the work has been the native agency, valuable in point both of numbers and of efficiency. No fewer than 28 pandits, 27 evangelists, and 688 teachers assist the 56 European missionaries.

The Bible in the Philippines

THE Philippine agency of the American Bible Society was founded in 1899, immediately after the islands had passed into the hands of the United States. More than 1,000,000 volumes of Scriptures have been circulated since that time, the circulation being 61,154 volumes last year. One of the notable results of the year is the translation of the Old Testament into Panayan, in which work the Baptist Missionary Society cooperated, while a revision of the Tagalog New Testament was jointly undertaken by the American and the British and Foreign Bible societies. The whole Bible is now translated into three Philippine languages or dialects, the New Testament into four, and other smaller parts of the Scriptures into still five other dialects—12 dialects in all.

OBITUARY NOTE

Rev. Arthur H. Ewing, of India

REV. ARTHUR H. EWING, Ph.D., a missionary of the American Presbyterian Board (North), in Allahabad, India, and a man of exceptional Christian character and missionary attainments, died after a short illness, from typhoid fever, on September 13th.

At the World Missionary Conference in Edinburgh, in 1910, Dr. Ewing was prominent among the educators of the world, who had gathered at that great occasion. His addresses there, and also at the Ecumenical Conference at New York, in 1900, were listened to with deepest attention, because every one felt at once that he had a clear comprehension of the practical issues involved in the deliberation. In the councils of his own mission, he always took a leading part, and was counted among the great leaders of all conferences of missionaries in the Empire of India.

He was born in Pennsylvania in 1864, was graduated from the Western Theological Seminary in 1890, and was sent out to India in the same year. For the first 10 years he was located at Lodhiana, and was then transferred to Allahabad to take charge of the Jumma Boys' School. He laid the foundation of the great Christian College at Allahabad, and became its president. To his extraordinary executive power, his indomitable energy and his bold and courageous faith, is due the power of his wonderful educational institution.

While Mr. Ewing was primarily engaged in educational work, he was also a prominent Evangelist, and his ideal of all missionary education was the evangelistic. He was honored throughout all India and throughout the whole Church. The work which he performed, especially during the last 20 years of his missionary service, was of so far reaching power and such rich results that he will be sorely missed by the whole Christian Church.

BOOKS ON MISSIONS AND MISSION LANDS

THE SAINTS OF FORMOSA. By Campbell N. Moody. 8vo, 251 pp. 3s. 6d. Oliphant, Anderson & Ferrier, London and Edinburgh, 1912.

This is a companion volume to Mr. Moody's former book, "The Heathen Heart." As he there pictured the non-Christian people of Formosa and showed the contrasts, in belief and practise, between Christians and heathen, so he here pictures the church life of the Chinese Christian Church of Formosa. Dr. Geo. L. McKay's fascinating volume, "In Far Formosa," described his remarkable work among the aborigines and Chinese in North Formosa—where the Canadian Presbyterian Church has its mission. This volume relates to South Formosa and the English Presbyterian Mission. Mr. Moody describes the methods of winning and training converts, the growth of Christian communities and the development of the Christian Church.

THE CHRISTIAN MOVEMENT IN JAPAN. Tenth Annual Issue. Edited by John L. Dearing. Conference of Federated Missions, Yokohama, Japan. \$1.00. Missionary Education Movement, New York, 1912.

The general survey in this valuable year book is by Dr. D. C. Greene who gives an illuminating review of the situation in Japan, 1911-1912. Among the foreign affairs of importance are noted the treaties with America, Germany and Great Britain, recognizing Japan as a first-class power; the annexation of Korea; and the influence of the Chinese Revolution. In domestic affairs are mentioned the resignation of the Katsura Ministry with the failure of the bureaucratic system; the new factory law; the conference on religion and education with the recognition of Christianity as one of the religions of the empire; and the economic and business conditions.

The main portion of the annual is devoted to signed reports on various

departments of Japanese and missionary life and work—charity; peace movements; Christian education; religious literature; the religious press; Bible work; the distribution of religious forces; the churches and missions; the Y. M. C. A., and other movements. In the appendix are reports, chronologies, directories, statistics, bibliography and index. There are still large districts in Japan that are entirely unoccupied. For the 44,286,048 population of Japan there are only 918 Japanese Christian preachers and 1,244 other evangelistic workers and 365 foreign evangelistic missionaries. This makes one evangelistic missionary for every 124,331 of the population. The statistical tables are far from complete. A record of the work by districts would be exceedingly useful.

LIVINGSTONE, THE PATHFINDER. By Basil Matthews. Illustrated. 12mo, 208 pp. 2s., net. Henry Frowde, London and New York, 1912.

The story of Livingstone is fascinating—full of adventure, of noble purpose, of unselfish sacrifice and service. Mr. Matthews has given us one of the best, if not the best, stories of this wonderful life for boys and girls. It is graphically and simply told—full of incident and of purpose, but without long dissertations and homilies. The story of Livingstone's boyhood in the cotton mills, of his escape from the lion, of his marriage, his exciting experiences among wild tribes and other adventures are told in a way to hold the young reader's attention and at the same time to make a lasting impression.

THE STOLEN BRIDEGROOM. By Anstice Abbot. 12mo, Illustrated. 75 cents, net. Fleming H. Revell Co., 1912.

With a dramatic touch the author of the "Stolen Bridegroom," Miss Anstice Abbot, gives her readers four storyettes in which she pictures some Indian customs as they touch human

life. Her purpose is to give a true picture of Indian life and to show the changes that come when Christianity has permeated a family circle. The tales are cleverly told and true to life. As Dr. George Smith says, "The Stolen Bridegroom" shows a constructive art which might well have extended that idyl into a volume. The titles of the remaining three are "Anandibai," "That They May Be One" and "The Connecting Link." These stories are well adapted to missionary reading circles and would be admirable for Indian dialect translation.

PRISCA OF PATMOS. Henry C. McCook. 12mo, 318 pp. \$1.25, *net.* The Westminster Press, Philadelphia, 1911.

The author of "Tenants of an Old Farm" has turned aside from entomology to fiction. His story is laid in the days of the Apostle John, and the scene is in Patmos and Ephesus. Dr. McCook is better in the field of entomology than in the field of fiction, but he has given us an entertaining story of the early days of Christianity.

IN BETHANY HOUSE. By Mary Elizabeth Smith. Illustrated. 8vo, 293 pp. \$1.50. Fleming H. Revell Co., New York, 1912.

Many stories written with a moral purpose have not much else to commend them—but this is not one of that sort. Bethany House is a social settlement and the story that is told of the life and work there is full of moral character and human interest.

THE LOVE OF GOD. A Book of Prose and Verse. By Samuel E. Stokes, Jr. 16mo, 130 pp. 50 cents, *net.* Longmans, Green & Co., 1912.

Samuel Stokes, Jr., is the young American missionary who resigned his position as a self-supporting missionary and gave his money to the society with which he was connected in order that he might become a Christian Fakir. He founded an order of friars, called "The Brotherhood of the Imitation of Jesus." Their aim was to live with the East Indians as they lived, and to devote themselves to unselfish service of men—in famine and plague and

other cases of need. Mr. Stokes has now renounced celibacy and decided to further make himself one with the East Indians by marriage with a native girl. This little volume gives the story of Mr. Stokes' mission and his change of plan. The poems express his religious sentiments and aspirations.

EARLY STORIES AND SONGS. By Mary Clark Barnes. Illustrated. 12mo, 148 pp. 60 cents, *net.* Fleming H. Revell Co., 1912.

These are Bible stories and Christian songs, well illustrated and ingeniously rendered in easy English for use among foreigners in America or other new students of English. It should prove a valuable help in missionary work. While students are learning to know English they may also learn to know God and become imbued with the Spirit of Christ.

SEED THOUGHTS FOR RIGHT LIVING. By A. S. Hobart, D.D. 12mo, 303 pp. 50 cents, *net.* Griffith & Rowland Press, Philadelphia, 1912.

Right living is based on right thinking and right thinking is based on a right view of God and a right relationship to him. Dr. Hobart's seed thoughts are helpful studies of the general principles, the Christian principles, helps, and in right living. These principles are not brought out of Bible studies nor do they base their claims for authority on the Bible, but their ethics are Biblical. If they were more definitely linked with the *word of God* they would be more valuable as Bible-class studies.

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

Dr. Simpson, the founder of the Christian and Missionary Alliance, has printed under this title a series of sermons on the second coming of Christ. They are devotional and Biblical and set forth clearly the premillennial view of the second advent with its relation to life, to history and the Kingdom of God.

THE LIGHT OF THE WORLD. By Robert E. Speer. 12mo, 372 pp. 30 and 50 cents. United Study Committee, West Medford, Mass., 1911.

Buddhism, Animism, Confucianism, Taoism, Mohammedanism, these are the religions compared with Christianity both from the Christian and from the non-Christian view. A strong chapter is that in which the Christians of Asia give their opinions of the religions which they have left.

As a study book this is most interesting and helpful. It will strengthen the faith and loyalty of any Christian while at the same time it will lead to a sympathetic view of the truth and beauty in other religions.

WHERE HALF THE WORLD IS WAKING UP. By Clarence Poe. Illustrated, 12mo, 276 pp. \$1.25, *net*. Doubleday, Page & Co., 1912.

This is a series of graphic studies of the marvellous industrial changes that mark a new era in China, Japan, India and the Philippines. Incidentally the author has some interesting things to say about the missions in these countries.

He came to Japan thinking the mission field less promising there than elsewhere, but what he saw and heard made a different impression. He says: "Speaking simply as a journalist and a student of social and industrial conditions, I believe the Japanese need nothing more than Christian missionaries, men who are willing to forget dogma and tradition and creedal differences, in emphasizing the fundamental teachings of Christ Himself, who have education, sympathy and vision to fit them for the stupendous task of helping mold a new and composite type of civilization, a type which may ultimately make conquest of the whole Oriental half of the human race".

Touching mission work in Korea the author denies the Japanese newspaper reports that numbers of native Christians have left the church since annexation. He describes a Christian revival where 1900 conversions were

reported in ten days. A hundred native pupils when he was in Seoul canvassed the town for a part of three days and brought in the names of nearly seven hundred Koreans who express a desire to become Christians.

NEW BOOKS

DR. PIERSON AND HIS MESSAGE. By J. Kennedy MacLean. Frontispiece, 3s. 6d., *net*. Marshall Bros., Ltd., London. 1911.

IN THE LAND OF THE LAMAS. By Edward Ahnundsen. 8vo. 3s. 6d., *net*. Illustrated. Marshall Bros., Ltd., London. 1911.

CHRISTIAN MISSIONS IN BURMA. By W. C. B. Purser, M.A. Preface by the Right Rev. A. M. Knight, D.D. Illustrated, 12mo, 246 pp. 2s. *net*. S. P. G. House, Westminster, London. 1911.

GEORGE AUGUSTUS SELWYN, D.D., Pioneer Bishop of New Zealand. By F. W. Boreham. Illustrated, 12mo, 159 pp. S. W. Partridge & Co., London, 8 Paternoster Row. 1911.

THE BOY FROM HOLLOW HUT. A Story of the Kentucky Mountains. By Isla May Mullins. Illustrated, 12mo, 213 pp. \$1.00, *net*. Fleming H. Revell Co., New York. 1911.

THROUGH TIMBUCTU AND ACROSS THE GREAT SAHARA. By Captain A. H. W. Haywood, F.R.G.S. Illustrated. 8vo. \$3.50, *net*. J. B. Lippincott Co., Philadelphia, 1912.

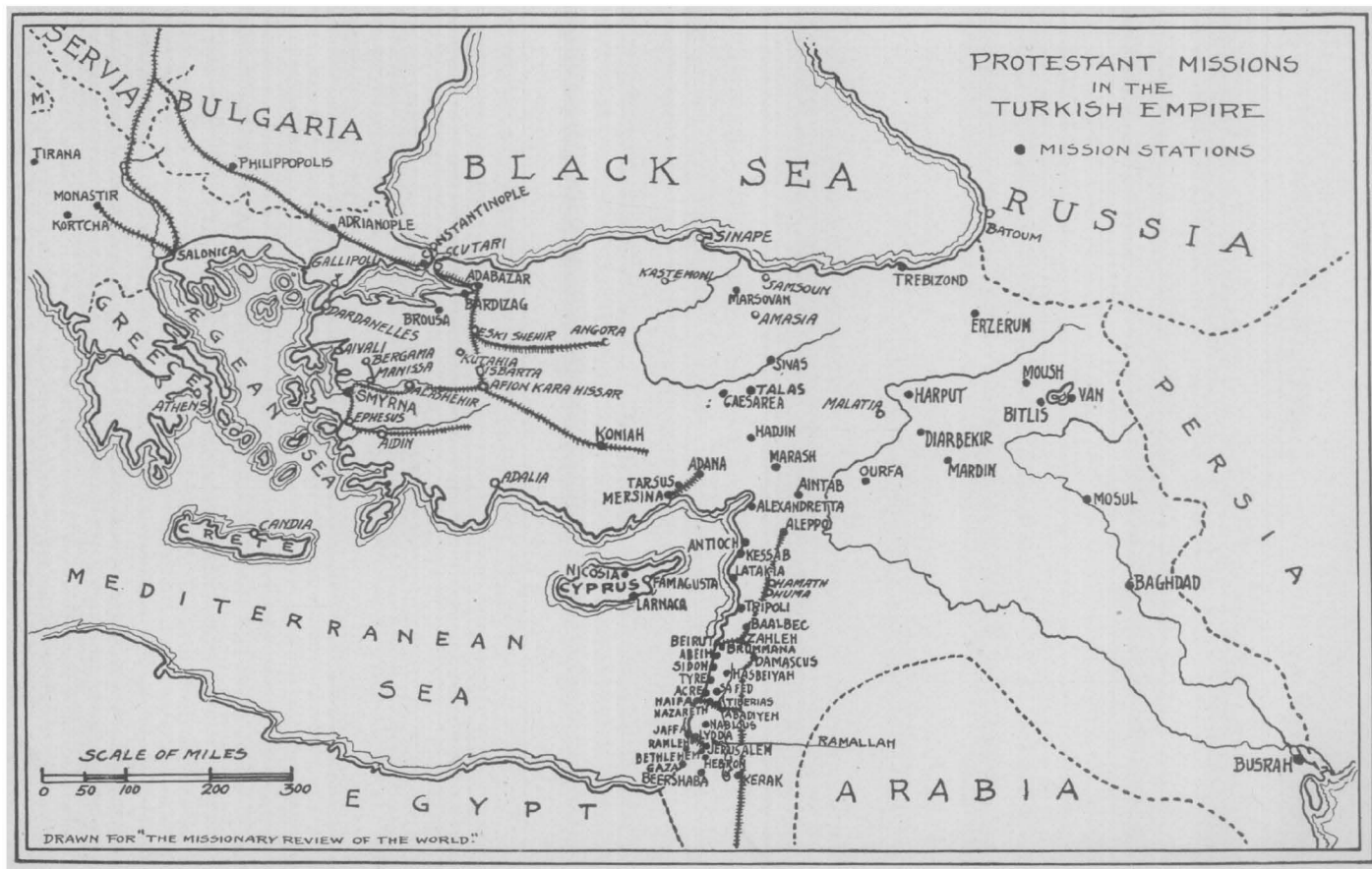
PAMPHLETS

MILLENNIAL DAWNISM. The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ. By I. M. Haldeman, D.D. 80 pp. 10 cents. Charles C. Cook, 150 Nassau Street, New York, 1911.

THE SCARLET WOMAN; OR, THE REVIVAL OF ROMANISM. By I. M. Haldeman, D.D. 10 cents. Charles C. Cook, New York, 1911.

MODERN SCHOLARSHIP AND APOSTASY. By Ford C. Ottman. 22 pp. 10 cents. Charles C. Cook, New York.

THE TWENTY-FIFTH ANNIVERSARY OF THE STUDENT VOLUNTEER MOVEMENT. Addresses given at the Twenty-fifth Anniversary of the Origin of the Student Volunteer Movement for Foreign Missions, at Mount Hermon, Mass., Sunday, September 10, 1911. 73 pp. Student Volunteer Movement, 125 East 27th Street, New York, 1912.



MAP OF TURKISH EMPIRE



THE SULTAN'S PALACE ON THE BOSPHORUS, CONSTANTINOPLE

The Missionary Review of the World



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VOL. XXV. No. 12.
New Series

Signs of the Times

THE BALKAN WAR AND MISSIONS

It is difficult to estimate the effects of such a great war waged so rapidly and so fiercely. Undoubtedly one of the immediate results will be Moslem alienation and the feeling on the part of the Turks of the bitterest hostility. The work of the missionaries, which has brought them into personal contact with the Mohammedans, and by way of evangelization, must, for a time, be suspended. As a result of their defeats, the Moslems will be for a long time to come in a sullen and angry mood. Their national pride and their religious predominance in European Turkey have been broken. They now fear that their ancient and cherished mosques in Adrianople will be utterly demolished by the Bulgarians, and Constantinople itself has been thrown into panic. Altho most of the Turks realize the Italian war and the Balkan war have been prompted by political and selfish motives on the part of neighboring nations, yet they must feel that these are the last angry thrusts of Christendom in attempting to drive back and overthrow Mohammedan government. Indeed, the kings of the allied states have declared their invasion to be a

holy war, and even the bishop of the Russian Church in New York City invoked the blessing of God upon the Bulgarian arms, and with vivid imagination has pictured the Russian Cross placed triumphantly upon the mosque of St. Sophia (formerly a Christian church), in the heart of Constantinople. The Turks resent the kindly ministrations of the Red Cross Society, because of the symbolism of its name, for they hate every form of the cross, and they have attempted to form a Red Crescent Society of their own.

While the immediate results of this war must be turmoil and suspicion and hatred, with possible destruction of missionary property and loss of life, the eventual and far-reaching effects will be propitious. Constantinople will be humiliated, if not actually captured. The illusion of Pan-Islamism will be checked, and, perhaps, destroyed. Orientals instinctively accept the accomplished fact with stoicism. If the Bulgarians are victors, it is the decree of God. Thus Islam will lose its absolutism and its proud spirit of domination, which is held by the masses of Turks without personal conviction or reasoning faith.

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.—EDITORS.

The Bulgarian Government is more tolerant and friendly toward missionary work than either the Austrian or the Russian. The Bulgarians always recognize the great debt which they owe to Robert College as the one institution where their young men were trained during the seventies and eighties for building up the new nation. Translation of the Bible into Bulgarian was accomplished by a committee of missionaries and native helpers, and in most all the Bulgarian homes copies of the Scriptures are now found. The people have welcomed this great gift which has come through the Americans. But while we try to see in this titanic conflict some future blessing and some final good, we can not avoid the sad conviction that, like the Crusades, this invasion by the allies is utterly unchristian. The methods of war are barbarous, and Christ can not be conceived of as countenancing the awful bloodshed, the burning of villages, and the widespread plundering, but to the Balkan people and to the Greeks this war is invested with sacred sanction. They look upon it much as some northern men have always looked upon the Civil War in America, as a great sacrifice in a just cause. But, mixt with these humanitarian motives there are the most powerful motives of national ambition and revenge, so that it is hard for us to believe that the war was altogether unavoidable.

The American Board has established work at Samakon and Philippopolis (the ancient Philippi), in Bulgaria, and in the cities of Monastir and Salonica (ancient Thessalonica), in Macedonia, and at Kortcha, Albania. Constantinople is a great missionary center and the seat of Robert

College and of the American College for Women. There are also several other missions in the disturbed territory. STEPHEN VAN R. TROWBRIDGE.

PAN-ISLAMISM AND THE BALKAN WAR

THE war between Turkey and the minor powers of the Balkan Peninsula will no doubt give great impetus to Pan-Islamism. Religious feeling will be aroused whether Turkey conquers or is conquered. The struggle is one between nominal Christian forces and a Moslem state.

Observers of the undercurrents of political and religious feeling in India and the Middle East have watched with some apprehension the progress of Pan-Islamism caused by the course of events in Persia and the now finished war between Italy and Turkey. The Indian Mohammedan Press, the pilgrims returning from Mecca, and Arabic and Turkish agitators have spread the belief among the vast Mohammedan population of Asia, and especially of India, that a conspiracy exists among the Christian Powers of Europe to destroy the few Mohammedan States and annex their territories. Does not the war now raging in the Balkans look like a confirmation of such a conspiracy?

Mohammedans in general are convinced that they have been abominably treated lately and that this has been done by a previously arranged agreement of the Powers. The Moslem Press in India has been denouncing the British policy in Persia in bitter terms, while the Moslem Press at large seems to desire the proclamation of a Holy War. It looks to the Amir of Afghanistan as the leader of such, because Afghanistan is the last of the really independent Mohammed-

dan States. Its Moslem priests are influential and powerful, and under their preaching the turbulent fanaticism of the people has greatly increased of late. There is danger that the Amir may listen to the flatteries and, inflated with pride, may assume the championship of the Moslem world, tho at present Pan-Islamism seems to lack both militant capacity and practical cohesion, which are necessary for a Holy War.

A FORWARD MOVEMENT IN WEST AFRICA

DURING the past few years the Wesleyan Methodist Church of England reports more results in Africa than in all their other fields put together. More than half of the increase has been in West Africa. This year's total increase has been 1600, of which the Gold Coast contributed 960.

It is natural that under these circumstances the Wesleyans are planning a forward movement in the Hinterlands of West Africa, where the heathen tribes are rapidly becoming Mohammedan. The Northern Territories of the Gold Coast beyond Salaga have been selected. They are still virgin soil, and their hundreds of thousands of pagans are still untouched by Islam. No missionary ever penetrated the dark region until this year, when the chairman of the Gold Coast District, Rev. W. R. Griffin, accompanied by a native minister, pushed his way north for about 600 miles as far as Navoro on the borders of the French Sudan. Everywhere he was well received. Everywhere the country is open for unlimited missionary advance, while there is imminent danger of Mohammedan advance and conquest.

Heeding the urgent appeals of Mr. Griffin the Synod of the Gold Coast District took the initiative step in the great campaign among these heathen and against Islam. Two missionaries, two out of her all too small staff of eight Europeans, were set apart for pioneer work in the Northern Territories. Soon a third European may follow them.

At the same time a well-equipped Training College, supported by local funds, is being erected. God willing, it will send forth a stream of native agents and ministers, who will also be supported from local resources, to assist the missionaries in the far Sudan. Thus the native churches of the Gold Coast have started a great forward movement in the battle against Islam. God bless them.

BUDDHISTS CONVERTED IN BURMA

AN extraordinary spiritual stirring of "dry bones" of Buddhism is taking place in the Hinthahdah district, in Burma. For some two or three years past a very prominent Buddhist priest has been traveling through the length and breadth of the country, exhorting the people to abstain from animal food and to live pure lives. Other priests followed in his footsteps. Then a hermit began to lead a movement toward holiness of life by means of self-denial, solitary meditation, and giving for religious and charitable purposes. He had secured over 3,000 followers, when he met a catechist of the Society for the Propagation of the Gospel, who told him of Christ and the way of salvation. By the grace of God, the Buddhist hermit has been converted, and is seeking prayerfully and faithfully to lead his followers to Christ.

Miss Susan E. Haswell, a veteran missionary in Burma, came among these people and was able to lead them on in the way of salvation. She found a surprizingly large number of earnest spiritual inquirers, and she states that in 50 years of missionary life she has never known such a wide-spread movement Godward among the Buddhists. In Prome, the Baptist missionary told her that there a Buddhist priest was the head of a new sect seeking for righteousness, and that one of the priests who had joined the sect had become a Christian. He was baptized at the annual meeting of the Prome Baptist Association. At Pegu, another Buddhist priest has abjured idolatry and has taught his 200 followers to do likewise. In consequence, he and his followers have been publicly excommunicated by 200 Buddhist priests, who assembled for the purpose.

Surely, God is working among the Buddhists in Burma.

BUDDHISM IN LONDON

A WRITER in an English missionary magazine of very recent date describes what he calls the "latest and most instructive addition to the 'May-meetings' of London town, *viz.*, the Buddha Day, which was arranged by the Buddhist Society of Great Britain and Ireland." At the meeting some eight or nine speakers discoursed to perhaps 200 hearers for two hours on Buddhism as the solution of life in the twentieth century. On the chairs were pamphlets setting forth the work and aims of the Buddhist Society of Great Britain and Ireland, and the need of a central Buddhist hall in London after three and a half years' work, and also a

discourse on the four noble truths by Ananda Metteya (Macgregor), of Burma. Mrs. Rhys Davids, who is a quite well-known scholar, gave the presidential address, in which "our theosophical friends" were referred to and Christ and Buddha were selected as examples of great teachers. The Buddhist Society's general secretary gave an outline of Gautama's life, while the next speaker spoke of England's great need of the gift of Truth, and of "the omniscient eye of the all-pervading tenderness of Buddha." A lady followed, a traveler, who stated that she was not a Buddhist, but that having counted over forty religions in America and then gone on to Burma, and watched the joyous Burman, she had discovered that these forty religions had each borrowed something from Buddhism! Other speakers followed, each praising Buddhism and affirming that Buddhism has a message for Western countries. No discussion was allowed, but it was announced that an open weekly meeting is held on each Lord's Day, at 6:30 P.M., at 19 Buckingham Street, Strand.

We have called attention to the spread of Buddhism in England and in Europe before (see *MISSIONARY REVIEW*, April, 1911, page 315). Is it not time that this Western "Buddhism," with the partially kindred movements of Theosophy and Christian Science, be more carefully watched by Christian leaders?

EVIDENCE OF PROGRESS IN CHINA

WHEN the missionaries of the Southern Presbyterian Church went to Suchien in 1894, they were driven out of town by the officials and by a mob that they had collected. Later they were able to rent rooms in

an old inn where the work was carried on for three or four years. When the people learned who the missionaries were, the property was secure, but the opposition to the work remained. During the first ten years not more than ten or twelve were received into the church at Suchien, but during the last ten years 250 have come in. At Hsouchoufu the missionary women were recently ordered away on account of increasing turbulence. The Chinese general placed a special train at their command, sent a guard of soldiers, and his own wife and children along with them.

A great spiritual movement at Chaotcheng Sha, about thirty miles north of Pingyangfu, in the province of Shan-Si, is reported by the missionaries of the China Inland Mission. Between 500 and 600 families are reported to have put away idols, and the people show great eagerness to buy Christian books. The missionary services are attended by crowds, and the officers and members of the Church are deeply stirred, so that a great spiritual awakening seems to be at hand. One class of inquirers numbers already 42, and other classes are being organized.

GOOD NEWS FROM TIBET

THREE years ago, when the Moravians reluctantly decided upon retrenchment, Kyelang, the station in West Himalaya, was condemned to lose its European missionary. Kyelang lies between the Rotang Pass to the south and the Baralacha Pass to the north, and is cut off from the rest of the world all the winter months, and during that lonely season the missionary, Mr. G. Hettasch, began to prepare for the time when he would have

to leave and entrust the work to the three native helpers, who were yet untried. It was planned that the three helpers should move into Kyelang and the outstation at Tschott should be abandoned.

While these plans were under consideration, the enemy made an attack upon the work. Its leader was the Thasildar (president of the country), who naturally is an enemy to the mission and its enlightening work, which diminishes his influence. Two years before he had publicly preached complete separation from the Christians, when the people assembled for the Lama dances. Now he ordered Geping, the Hindu god which is most feared in that neighborhood, brought from the temple and conducted in triumphal procession through Kyelang and the part of Lahul which is inhabited by Buddhists, who were obliged to sacrifice, much against their inclination, to the god, and finally installed in the palace of the Thasildar. It is reported that the Thasildar first spanked the mighty god most thoroughly with his slipper, thus showing utter contempt, and then, fearing that the god might send some evil or a sickness, reconciled him with a fine present. But the Buddhists, who surround the mission, paid little attention to the god. Then the Thasildar sent for the Skuschog (holy man) of Hemis. Both went from village to village and the Skuschog was overwhelmed with rich presents, while smoking altars ornamented the roads upon which he traveled, for the Skuschog is to these people the incarnation of a god. But the holy man prophesied that no snow would fall until he had passed over the Rotang Pass—and the snow did not wait—

that cooled off the enthusiasm of the people somewhat. The Skuschog did not at all oppose the missionaries, as the Thasildar had expected, but he became quite friendly with them and often visited them, tho he did not give them any opportunity to speak to him concerning his soul's salvation.

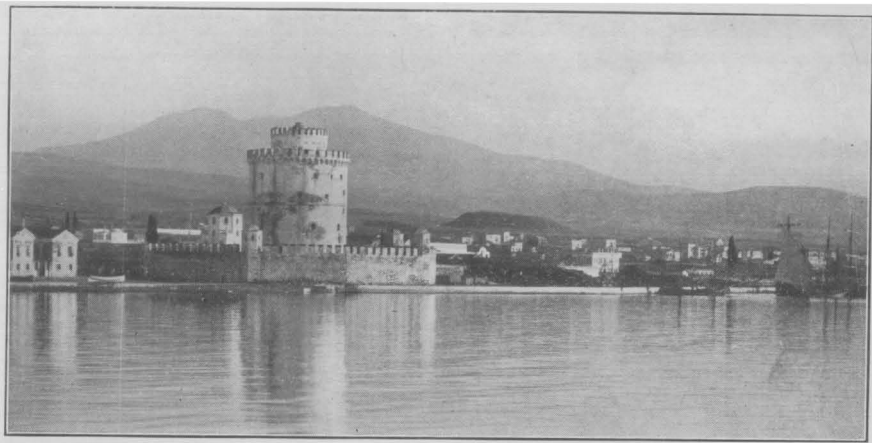
The missionaries worked on faithfully, but sorrowfully throughout that lonely winter, until, after three and one-half months, the first mail brought them the news that English friends had promised to provide the necessary means for Kyelang for another. The Lord had answered their prayer, and missionaries and native Christians joined in glad thanksgiving. A year later, in the fall of 1911, Missionary Hettasch left for home and the work remained under the care of the native helpers throughout the winter, prospered and guarded by the Lord.

GLAD TIDINGS FROM BORNEO

ONE of the most encouraging fields of the Rhenish Missionary Society is the island of Borneo, the largest island of the East Indian Archipelago. Commenced in 1842, among the Dyaks of the southeastern part of the island, the first efforts met with little success. In 1859, the Dyaks rose in rebellion, in reality against the Dutch Government, but the missionaries were the sufferers. Seven of them were killed, the rest were forced to flee, all stations being burned down, and the work was entirely interrupted until 1866. From that time on the missionaries have labored on steadily, but amid such difficulties and with such small numerical success for many years that

as recently as 1903, the presiding missionary, Braches, wrote that he was in fear of the breaking up of the work, and was earnestly praying for a revival. In 1904 there were only 15 baptisms, and in 1905 only 44, but from 1906 on the number of baptisms became more satisfactory (1906, 141; 1907, 113; 1908, 146; 1909, 286; 1910, 107; 1911, 221), and the number of native Christians had increased to 3,250 at the close of 1911, of whom 1,045, or almost one-third, were baptized within the last five years. The number of catechumens from the Dyaks is 689.

The last reports from the missionaries in Borneo show that the fire of the revival is rapidly spreading, and that inquirers in large numbers are asking for instruction and baptism. They are pleading for reenforcements and for the founding of a new missionary center in the interior, stating that the rapid spread of Islam also demands a more energetic and aggressive missionary work. New schools are being opened in many places and are well attended. In some places the heathen clearly show that they no longer trust their gods and idols. Baptisms are quite frequent, and here and there a chief, more or less known, is found among those who by baptism publicly confess their faith in Christ. Even in Bandjermasin, the port of southern Borneo, which has been considered the most difficult station on account of the mixed population, there are greater encouragements than in any previous year. The hour of victory seems to be approaching throughout the island of Borneo, but more laborers are needed at once.



THE WHITE TOWER OF SALONICA, THE PRINCIPAL PORT OF MACEDONIA

This is the ancient city of Thessalonica. It has recently been captured by the Greeks. The Tower was formerly called "The Bloody Tower."



A TYPICAL TOWN IN THE MOUNTAINS OF BULGARIA

It is in these rugged regions that the hardy soldiers have been trained who now have won such unparalleled victories.



SOME TYPICAL BULGARIAN PEASANTS



A BAND OF BULGARIAN SOLDIERS

THE NEARER EAST AFLAME

BY REV. GEORGE F. HERRICK, D.D., FORMERLY OF CONSTANTINOPLE



FAMES long smothered have suddenly broken out in fierce and wide-spread conflagration in south-eastern Europe. Like subterranean fires, only close observers knew that the outburst in earthquake and flame was but a question of time. And even close and experienced observers quite miscalculated the military strength and skill of Bulgaria and her allies, and the weakness of Turkey, whose reputation as the possessor of a large army composed of first rate fighting material, disciplined by German officers, was regarded all over Europe as well established.

What is the significance of these amazing events so near at hand? What is to be their influence upon the increase and the ultimate triumph of righteousness and the Kingdom of God in Europe and the East?

Is this conflict a religious war? Is it a life and death struggle between hostile creeds? To these questions some answer, "Yes;" others answer, "No." There is truth in both answers. It is Christian against Moslem and there is a strong appeal made on both sides to religious passion. The ferocity which actual war lets loose is intensified and embittered by religious fanaticism. But this fierce struggle is not, in fact, a religious war in any such sense as the Crusades and many of the wars of central Europe in the sixteenth and seventeenth centuries were religious wars.

Certain facts imperfectly known on this side of the Atlantic, or half forgotten, form an essential basis for

any true interpretation of the significance of the great conflict. The history of nations and races of men is a mighty tree. Its roots run deep and wide and interlock in the rich soil of human passion, good and evil.

The four states now uniting to crush out the life of the Ottoman Empire by the rush and clash of armies were but as yesterday peoples subject to the Ottoman power. Greece first, fourscore years ago, then much later, easily within the memory of men still living, Servia, Montenegro and Bulgaria became independent of Ottoman rule. During the centuries of their subjection to the Turks they suffered cruel oppression and their religion was the object of the contempt of their conquerors.

That they should, when they became free, erase from their memories the wrongs they had suffered and be really friends of the Turks would have been a moral miracle.

Always expect the Oriental to play double. The smile he wears may be the sheath of a dagger. Till it is opportune to strike he is apparently your friend. Interest and opportunism may veil plans of revenge long cherished and never forgotten. Russia has for more than two hundred years cherished the purpose some time to seize Constantinople and make it her southern capital, and to add the northeastern provinces of Turkey to her empire. She has hitherto, by the opposition of the western powers of Europe, been balked in all attempts to achieve her purpose. Greece and the Balkan states have for many years cherished plans for increasing their territory

and their national importance at the expense of Turkey, but have been held back, like hounds in leash, from rushing upon their ancient foe by the overmastering influence of the six Great Powers.

There is an Arabic proverb which says, "God postpones; he does not neglect." The proverb seems to apply also to eastern peoples, great and small, whose national aspirations have been long stifled but never crushed or abandoned.

As a matter of fact, the leaders on both sides of the states now at war, are men who care vastly more for material gain than they do for their ancestral faith. Their faith is often but a loose cloak worn in public, sometimes a slogan with which to spur on the laggards of their people. In words, in manifestoes, and proclamations they are superlatively religious and patriotic, while in fact they are but personally ambitious, and their vision is limited by a purely material horizon.

The four States that have suddenly jumped upon Turkey have no aim *in common* except just now to crush their former oppressor and bring about better conditions in Macedonia. But for many years, more than half a century, the hostility, largely on religious grounds, between Greeks and Bulgarians in Macedonia, has been greater than that between either Greek or Bulgarian and the Turks. It is this hostility, breaking out again and again in actual slaughter, which, coupled with the weakness of the Turkish administration, has, for years, made Macedonia the danger zone of Europe.

Victorious in the present war, tho the attacking powers may be, the

division of the spoils of war will be a baffling problem for those states themselves, as it will be for the Great Powers of Europe. Alas! and alas! the needless effusion of human blood!

Now turn to Turkey and let us give, in few words, a statement of the conditions and events which have made possible the unnatural temporary coalition of Greece and the Balkan states.

It is not yet four years, till next April, since the reign of Abdul Hamid II ended. The readers of these lines are invited to apply a powerful stimulus to their imaginations and so try to gain some faint idea of the condition in which that disastrous reign left the Empire of Turkey. Throughout the third of a century of that reign no man walked erect. He looked to right and left, as we do to escape automobiles when crossing Broadway or Fifth Avenue, to see if he was watched by a spy. All enterprise was stifled. Hopelessness, blank despair, reigned everywhere. Thousands of good men were in exile.

Within a century the empire had undergone seven major amputations. Its population had been reduced one-half. The Powers of Europe had an unwritten and uncompleted understanding as to the disposition to be made of what remained of the mutilated and moribund body. A mighty host of officials were parasites sucking away the best blood of those races.

What magnificent courage it required for a few men, scattered and hidden within the empire, secretly working with exiles in the various countries of Europe, to undertake to

restore and foster new life in their fatherland.

It was a forlorn hope. The task was complex; it was tremendous. The record of April 13th to 27th, 1909, of the constitutional army, is one of the most brilliant in human history. Niasi, Enver, Mahmoud Shevket, became names to conjure with. The people of Europe, of the Great Powers and the smaller Powers, those now at war with Turkey, were compelled to sympathize with the heroic endeavor of the young Turks. They seemed to have forgotten their well-laid schemes for the dismemberment of the Ottoman Empire.

How shallow the sympathy of Europe for constitutional Turkey actually was became soon evident. There was nowhere patience with the mistakes the young Turks made. They were bad mistakes, no doubt. They tried to weld all races into one Ottoman nation. Shevket Pasha made spectacular exhibition of the strength of the reorganized army in the disastrous attempt to reduce by a cruel exercise of force the Albanian and Arabian mountain tribes to "normal order." The crowd that yesterday applauded, to-day cry "Down with the Turk—turn him out of Europe!"

The charge, honestly made by Moslems, a charge based on ample evidence, is that the Christian Powers unscrupulously grasp after self-aggrandizement. The Moslem thinks that the Christian claim, e. g., as voiced by Italy in her invasion of North Africa, that Europe is desirous of elevating the people of the East, of extending the area of Christian civilization, is but a thin veil hypocritically flaunted before the world to cover their selfish

designs, looking toward the increase of their power.

The Turks will scarcely weep over one result of this war, if such result shall follow, that is, of setting all Europe by the ears, of arraying Christian against Christian in internecine strife. They looked in vain, a year ago, for European intervention in their behalf to stop the piratical raid of Italy into North Africa. They have again appealed to the Great Powers to control the ambitions of the Balkan States. This time also the appeal has been in vain. The neutrality of Roumania can be justified; it can be applauded. The "neutrality" of the Great Powers is quite another matter. Would that the implacable jealousies that have long exhibited Europe as a big group of armed camps—a condition the astute Abdul Hamid always knew how to manipulate in his own interest—might so far give way to a united and effective purpose to secure the permanent triumph of justice throughout the nearer East as speedily to end this dreadful war.

We cannot read the record of the future. But even if the worst should come for Turkey and the Turks, and their empire were dismembered, still those millions of men are there, and among them everywhere are, living and working in their interest, American missionaries, educators, physicians, philanthropists, in whose sympathy and help the Turks have learned to confide. It is through these influences, increasing and extending year by year, that by us the work Europe fails to do for Moslem races will finally be accomplished.

NOVEMBER 11th.—Such details as we have concerning the war now waging in southeastern Europe amply justify

General Sherman's famous three-word definition of war. "Masterly strategy," "military glory," "national rejoicing over victory!" This is what the world hears echoed from the seat of war.

But five facts, with their ugly faces, glare at us from those battlefields, *viz.*:

Justice is conspicuous for her absence from that part of the world, and her place is usurped by hatred and revenge.

Bulgar and Turk have vied with each other in a wild beast death grapple.

Scores of thousands of Christian and Moslem youth, the hope of their people, will return to their homes no more.

Hundreds of thousands of innocent men, women and children are to-day homeless, weeping, starving, bereft of all that makes life worth living.

The entering into Constantinople of the Turkish army, beaten, starving, uncontrolled, fleeing before their exultant foe, as the result of the final battle, involves awful peril to human life, not of foreigners, but of Christian natives, in the city of Constantine.

The problem as between Bulgarians and Greek—can it be solved? In Constantinople are very few Bulgarians, but there are 200,000 Greeks residing there.

Why should the armies of the allies enter the capital city? Will forcing the Turks to drink the very dregs of the cup of wormwood give promise of more abiding peace in the years to come?

That the allies are bound to act independently of the Powers is not surprising. For many years they have

sorely chafed under the imperious commands of those Powers. They are men, not children, and now, flushed with victories, bought with blood, they defy divided Europe.

But to what point have we come in the progress (?) of civilization when a war like that now raging is possible? Is it not high time that the nations of Christendom should unitedly resolve and decree that this shall be the last, the final sacrifice to Mars which shall deluge the fairest fields of our planet with human blood? Let us have peace, peace in fact, peace based on righteousness and love, peace everywhere.

It is hazardous to prophesy, but it looks as tho from this war would emerge results like the following:

The Ottoman Empire will hereafter be bounded by a line extending from the Black Sea to the Marmora, including the defenses of Tchatalja, *possibly* a hundred miles further west, including the old Turkish capital, Adrianople, and Rodosto on the sea.

The very important port and city of Salonika will be lost to Turkey, and for possession of it will appear three claimants, *viz.*: Bulgaria, Greece, and Austria.

No agreement concerning Constantinople seems to be possible except to leave it to the Turks. It can not be permanently made a free city. *Some* solatium must be given to Russia. What will it be? Persia?

Finally, what most appeals to us is the evidence accumulating in recent years which compels a confident expectation that the peaceful and friendly influence of Christian America in what remains of the Ottoman Empire will be greatly increased.

THE CALL OF THE ARAB

UNOCCUPIED MISSION FIELDS IN WESTERN
AND SOUTH WESTERN ARABIA

By
REV. JOHN C. YOUNG,
ADEN.

Praying towards Mecca



FROM the Gulf of Akaba in the North to the Straits of Bab el Mandeb in the South, there is a coast line of 1,300 miles from

which practically nothing can be seen but flat, sandy desert and rocky wilderness.

Then from Perim in the West to the Kuria Muria Islands in the East, there is another 800 miles or more, near which, except at the Wady mouths, it would take a microscopic eye to discover a green field or a verdant plain.

In the North the Desert of Sinai meets the Hagaz, which has Yambo and Djeddah for its ports, and, apart from the desert itself, probably has the most arid, least fertile part of Arabia for its interior.

At Djebel Aseer the huge crescent-shaped range of mountains, which hems in the Hegaz, takes a sharp turn toward the sea. The Turks have

found its wilderness even less inviting than the barren Hegaz, but they have partly occupied the more Southern parts of Aboo Areesh and Tehamah, of which the principal ports are Hodeidah and Mocha. The former is now the large and wealthier town, altho from its association with the coffee bean, Mocha is still the better known. Many people have heard of Niebuhr's disagreeable "incidents" there, when the story spread like wildfire that he was going to poison all the Moslems with serpents preserved in spirits of wine.

From Sheikh Said, which overlooks the Straits of Bab el Mandeb, until the Kuria Muria Islands are reached, the voyager can see little or no green except close to Aden. Mirages, rocks, desert sand or salt marshes are all that can be discerned, apart from a few fishermen's huts and coral divers' shanties.

When, however, the traveler has crossed this uninviting belt of nearly



A GROUP OF VILLAGERS FROM AN ARAB TOWN

level sand and salt-laden scrub, he meets, at a distance of from 20 to 100 miles from the coast, great black rocks, placed like sentinels to challenge his approach. These passed, and the mountains climbed, he at once finds himself on a rich plateau where almost anything will grow: and large fields of jowari, wheat and barley, spreading vines and shady fruit trees tell not only of a plentiful water supply and fertile soil, but also of a most industrious people.

Physically, the Arab of South and West Arabia is short in stature, with a wiry frame and is capable of great endurance. He frequently has a Jewish cast of face, and when the Arab woman of the interior is placed side by side with her Jewish sister it is almost impossible to distinguish between them. When a Jew from the interior has his distinguishing curl of hair taken away he can generally pass muster for an Arab.

The people are divided into two classes: Kabilis and Rawis—a fighting class and a working class.

As a rule the tribesman of South Arabia is a jealous, quarrelsome man, with whom tribal revenge becomes a sacred duty and in the carrying out of which he will stoop to any depth and use the most deceitful means. Too often family blood feuds and tribal quarrels are kept going by the women, for having nothing better to do, they stir up strife and foment mischief, till sorrow comes to their own door and then they do it more than ever. "For the female of the species is more deadly than the male."

In those parts of Arabia with which I am acquainted, woman's hatred and woman's fanaticism advance in proportion to her ignorance; consequently, it is by no means an uncommon thing for a woman's jibe to be the cause of a neighbor's death and the real reason for a tribal war.

Many villages have not one inhabitant who is able to read or write, consequently the people are dependent on wandering minstrels and other beggars for news of the outside



MOKALLA—A NEGLECTED OPPORTUNITY ON THE ARABIAN COAST

world and, as their credulity is very great, they are ready to believe the most absurd stories and drink in the most incredible tales. Niebuhr repeats the story of two beggars who had asked charity from the Governor of Taz. As only one of them received a dole the other went to the tomb of a local saint named Ismael Malik, a former king, and asked him for aid. Whereupon Ismael stretched out his hand from his tomb and gave the beggar a letter with an order for one hundred crowns. The story goes that on careful examination it was found that the dead king had actually written this order with his own hand, and sealed it with his own seal, consequently, the bill had to be cashed, but in order to prevent such a call upon the treasury being repeated, the Governor had the tomb enclosed with a thick wall.

Saint worship is common everywhere. In fact there is not a single town in South Arabia and scarcely a village that does not owe its rise to the presence of a Saint's tomb or a

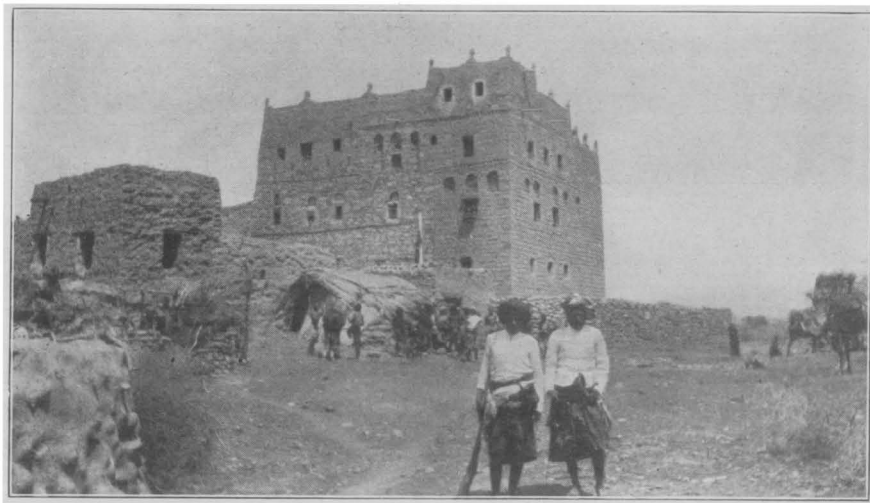
Sayyid's grave. Yet despite the fact that most male children have their heads dedicated to the local Saint, and wear a lock of hair on their crowns to show that they are so dedicated, the people are most fanatical Moslems, and whether they be Sunnis or Shiahs, Shafais or Zaidis, Sufis or Hanafis they are always ready to assert defiantly that there is no deity but God.

Even the better class, who are, as a rule, quiet and self-contained, seem to want only a single spark to inflame the wildest excitement of their nature, and then they are so changed that they appear more like maniacs than men. If a Christian boldly declares in a public place that Jesus Christ is the son of God, the audience will leave, like a knotless thread, crying out "become a Moslem, become a Moslem," or for a space of many hours they will join in the cry "La ilah illa Allah" (There is no deity but God—There is no deity but God), and those that a moment before appeared to be the most kind

and courteous gentlemen will seem the most lost to reason.

"All their lives, through fear of death, they are subject to bondage." To keep off the djinns and evil spirits many wear charms containing a verse of the Koran and these mystical signs ★III, III★ which I interpret thus: reading from right to left: "I am the bright and the Morning Star, true

Like Micah, the Ephraimite, they halt between two opinions yet try to grip them both, offering sacrifice both to God and to Mammon. In fact there is no joyous occasion upon which there is no sacrifice and there is never a treaty signed or solemn compact made between two tribes or even between two individuals without a sheep or a goat losing its life with



A TYPICAL ARABIAN STRONGHOLD

representative of God the Father, God the Son and God the Holy Ghost, and God the Father, God the Son and God the Holy Ghost are one God.* Thus far I have not found one who can logically refute this interpretation, altho the Cadlin tells me that these signs were engraved on Solomon's signet ring.

In certain districts few, if any, people will go out after dark lest the djinns should get hold of them and for fear of these evil spirits a ring must at once be drawn round anyone who has fallen down in an epileptic fit.

* The Star is the Shield of David, and was, therefore, originally Jewish.—EDITOR.

the usual formula, "in God's name" being repeated.

Difficulties in the Way of Occupation

When we begin to ask ourselves why these lands have not been entered by the Christian Church, we are forced to confess that it is largely because the Church has been daunted by difficulty.

Dr. Harpur, of the Church Missionary Society, who is now at work in Egypt, and his plucky, devoted wife, were the first missionaries in modern times to attempt the penetration of Arabia. Choosing Dthala in the Aden hinterland as their future home, twenty-six years ago, they

settled down in the Ameer's country and found the people on the whole very friendly—far more friendly than they had expected. Daily, by caring for the sick and wounded, they were increasing the number of their friends when a far too timid Government ordered their recall in the midst of the hot weather. As a result, Mrs. Harpur nearly lost her life in the terrible journey from Dthala to the coast.

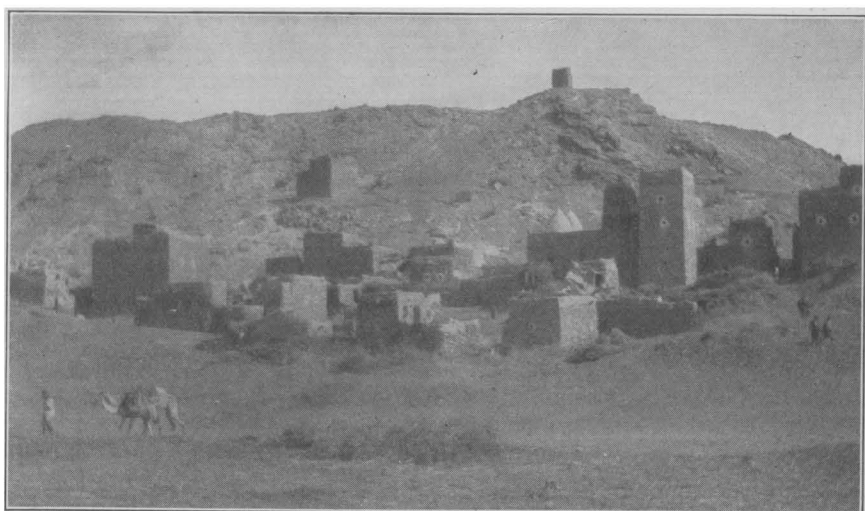
Had there been a John Lawrence or an Andrew Fraser, as resident in Aden, or had there even been a sympathetic first assistant resident in charge, there would have been a different story to tell, and the useless waste of time as well as the large expenditure of treasure involved in marking out the frontier would not have been required nor would the scuttle policy have been entered upon that brought so much discredit to the British name. As a civilizing force one Medical Missionary is still as good as a regiment of soldiers.

The Rev. Oluf Hoyer, of the Dan-



DANCING GIRLS OF ARABIA

ish Lutheran Church, tried to begin work in Mukalla, next to Aden the principal town in South Arabia. Before going thither he received from Col. Ashby, the then First Assistant Resident in Aden, a cordial letter of introduction to the Sultan with whom he lived for a time. Then when he had made many friends in the place and thought that he could with safety bring his household goods from Syria,



A TYPICAL ARABIAN COUNTRY VILLAGE

he left Mukalla for Hebron, hoping soon to return with his whole family. In the interim, however, another king had arisen and a new First Assistant resident was settled in Aden who not only refused to give him a letter of commendation, but who even went so far as to say that he must not go. The missionary went, but in consequence of the action of the Assistant Resident, the Sultan said that he could not allow Mr. Hoyer to settle in Mukalla without a letter from Aden. He was shipped back in an Arab dhow to "the cinder heap" where he arrived in a most pitiful state owing to the want of cover, the salt spray and the pitiless rays of a tropical sun.

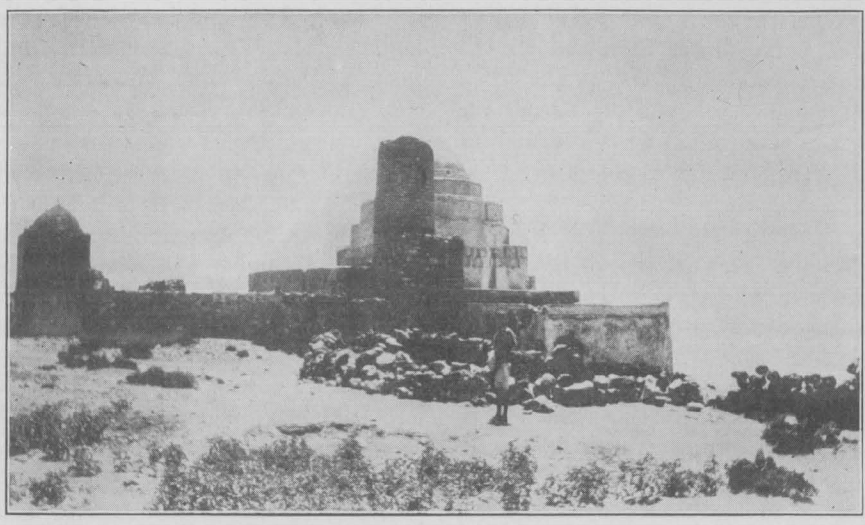
The third attempt to enter Arabia from Hodeidah was made by Mr. Camp, an American carpenter, and his wife, who took with them a blind Syrian girl as their interpreter. They came down from Jerusalem and settled in Hodeidah where Mr. Camp worked, as his Master did, at the carpenter's bench. Then without ask-

ing permission from anyone he and his party settled in a village half-way to Sana and for a time everything seemed to go well. Though a consecrated believer and a whole-hearted Christian man, he seemed, however, to lack worldly wisdom, and having more zeal than discretion, more faith than penetration, it was not long before the Turks brought him back to Hodeidah where he died of fever. The militant female workers, who went out to be his co-workers, started Bazaar preaching in Hodeidah, but were at once deported from the Yemen.

Mr. Camp did not live in vain; his heroic life and noble death opened the question of a Christian's right to preach the Gospel, and it is generally understood that Mr. Moser, the American Consul who was sent to investigate the cause of his ill-treatment and death, secured from the Turkish Government permission for missionaries to establish schools in the Yemen and do other mission work of a non-controversial character.



A COMPANY OF JEWS IN ARABIA



AN ARABIAN MOSQUE

How to Establish Christian Work

Frontal attack with prior publication of plans rarely succeeds in actual warfare, but even the Gibeonites overcame the Israelites with guile. When Moses said to his brother-in-law, "Come with us and we will do you good," he received a point-blank refusal but when he asked him to come and be eyes for the children of Israel in the wilderness it was not very long before Hobab's name was included in the list of the Hebrew travelers.

I cannot, therefore, help commending the method of Oluf Hoyer, who went to Hodeidah and quietly opened a carpenter's shop. There he put a Moslem workman in charge and placed Scripture portions, New Testaments and Holy Bibles in book-cases already made for sale. He introduced other literature gradually, until he has now a fair-sized book shop, a good reading room and a Christian character established in that fanatical town. If a medical missionary should now follow him, one who

has the art of asking questions and of raising a spirit of enquiry among his hearers, it will not be very long before someone has the moral courage to own himself a disciple of our Lord Jesus Christ.

The church can have no easy method in her dealings with Islam, and should never leave to individual enterprise what she ought to do as a body. The command was "go ye," to all the disciples, not "go thou" to only one. Self-supporting missionaries are wanted, and the more of them the better; but like Keith Falconer they ought to come to Arabia or any other moslem land, with the Church's benediction resting on them and with the definite assurance that the Church is praying for and will continue to pray for them. For then the missionary can

"Welcome each rebuff

That turns earth's smoothness
rough;

Each sting that bids not sit nor
stand, but go."

Then he can dare and "never grudge the throe" as he knows that "the effectual fervent prayer of a righteous man availeth much," and that all things will work together for his own good and God's glory.

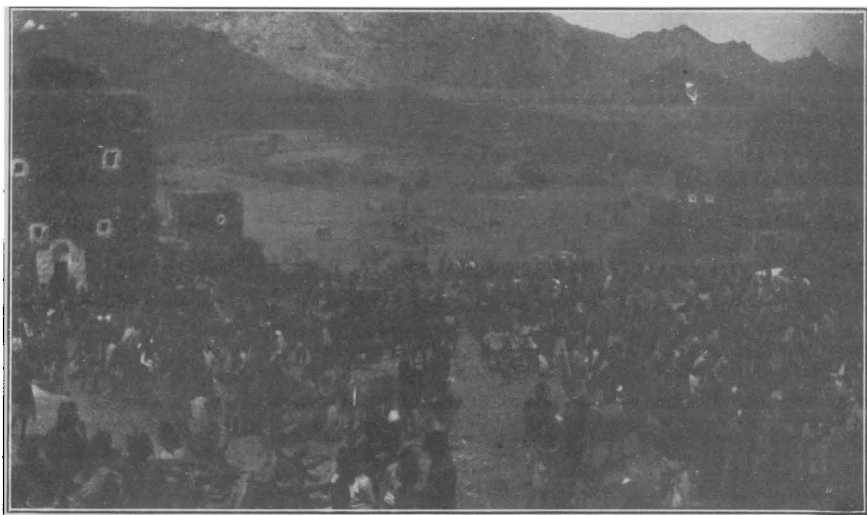
Preparation of the Missionary

The greatest barrier to the speedy entrance of the Gospel into Arabia is the carnal portion of the Arab's composition. The missionary must, therefore, come out "thoroughly furnished into all good works" and especially furnished with a knowledge of his own Bible. With God's Word hid in his heart and knowing that "all Scripture given by inspiration of God is profitable for doctrine, reproof, correction and instruction in righteousness," he need never fear the Moslem's question: "Sole Maker of Heaven and Earth; how should he have a Son who hath no consort?" Seeing that an illustration is more to an Arab than logical sequence, and remembering how space, ether and gravitation are omnipresent; how

substance, light and heat are in the sun, and how fire, combustion and heat are inseparably connected, he need not fear to bring forward the doctrine of the Trinity. The advance of science has undermined all other religions but leaves Christianity on the Rock of Ages.

When Hannibal was thundering at the gates of Rome, the Roman Senate decreed that Carthage should be attacked. This was done and the Carthaginian power was effectually broken. Are the children of this world always to be wiser in their generation than the Children of Light? While Islam is invading China, attacking Japan, spreading over the Eastern Archipelago and riding rough shod through Africa, shall the Christian Church wring her hands and cry: "What can I do?"

It is our first duty to plant the cross once more in Mukalla, to unfurl the Christian Church's banner once more in Sana. Since it is not by might nor by an army but by God's Spirit that Islam can be won, we



AN ARAB WEDDING IN THE INTERIOR

must send messages and messengers along that Hegaz railway to Medina and later to Mecca. Then let us make no tarrying in our occupation of Jiddah, for when this has been done the victory will soon be ours and the great opposition at first

aroused will sink like Galilee's waves at God's command. The Moslem will take refuge in Allah against the Missionary and will then listen to his message and finally will embrace his faith. Has not the time come to occupy the mission field in Arabia?

A TENACIOUS SCOTCHMAN AND HIS USE OF THE BIBLE



ONE of the speakers at the annual meeting of the British and Foreign Bible Society was Daniel Crawford, a native of Greenock, in Scotland. In 1889 he emigrated to Africa, settling finally in Katanga, which is situated in the southeast corner of the Kongo Free State. There he translated the New Testament into Luba, and parts of the Scriptures into other tongues. It was an undertaking worthy of a tenacious Scotchman, for certain of the verbs with which he had to deal have 23 tenses and there are nouns with 19 genders.

This Spring, Daniel Crawford came back to England after an absence of 23 years, and he tells the story of his adventures and of his labors to Christian audiences for instruction and for encouragement. At the meeting of the British and Foreign Bible Society he told the following remarkable story:

A cannibal chief, black and ugly, who had received the name of "Smoking Firebrand," had slain and eaten 67 Belgians. Mr. Crawford went on a message of conciliation to the robber's den—sending beforehand the

usual preliminary message, "God's man is coming." Then he asked the cannibal chief—but let himself tell the story:

"I wanted to get his side of the story, and wonderful indeed were the reasons he gave for massacring the whites. Then I started to read from the Bible. 'I don't know that book,' he interrupted. 'It's a foreign book.' As he was waving me out of his den there flashed on me from back somewhere in the book of Isaiah the words, 'Go tell those smoking firebrands.' I found the passage and said: 'You think this a foreign book. Why, your name is in it!' You should have seen the man, his canine brow wrinkled in the concentration of his thought. His name there! A foreign book which is a sort of cannibal directory! He broke out with, 'Is there anything more about me, the Smoking Firebrand?' In a flash I remembered that grand old phrase—and thank God I knew where it was, for I had preached on it two Sundays before—'Ye were as brands plucked from the burning.' I drove that shot home. 'Anything more?' asked the cannibal. 'Yes,' I replied, 'this. "Others save, plucking them out of the fire."'"

A STORY OF MISSIONARY HEROISM



ANMAD is a station of Zenana Bible and Medical Mission in the Presidency of Bombay, Western India, whose orphan school, after years of faithful, prayerful labors, contains 206 pupils and whose work is spiritually most encouraging. Of its three lady missionaries, two came in contact with a dog which had rabies and had to undergo treatment at the Pasteur Institute at Coonor. On their return, both were taken ill with ptomaine poisoning. One passed away, the other, while mercifully spared, was forced to return to England. Thus Miss Harris was left alone in charge of the large family. She was not very strong. The hardships of the work had given her a "weak heart." Yet, she undertook the great responsibility without murmuring, and God sustained her.

All went well until June 30, 1912. It was the Lord's Day. Sabbath quiet prevailed and the girls had attended the services in the church in the morning, when suddenly there broke forth the dreaded enemy cholera. The virulence of the attack was appalling—no human remedies seemed of the slightest avail. In a few hours many young lives were swept away. During the terrible 24 hours of that Lord's Day there were 31 cases of cholera and 12 deaths. Girls who had sung their Sabbath songs in the church in the morning, were being put into their coffins when the sun was sinking, and sent out to the cemetery. And through it all, one white-faced, frail English woman

stood nobly at the place of Christian duty until the outbreak was abating, until aid could come from the nearest station, Nasick, many miles away. She bore all the responsibility, the anxiety, the dread of death's presence, the pangs of heavy sorrow. She endured, until the visitation was almost passed away, until the doctor from Nasick arrived, and the sanitary commissioner, then she broke down, and the physician had to fight strenuously for the life of the noble woman. He succeeded, by the help of God, but Miss Harris had to leave the station, and was ordered to rest completely in bed for six weeks and then go home to England, if fit to travel.

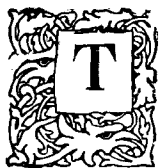
The cholera, caused by one of the wells which had become poisoned from a flooded contaminated river, which found its way through an unsuspected fissure in the trap rock of the ground, has gone. There were 46 cases in all, and 17 deaths, chiefly among the smaller orphans. But what a story of grim tragedy and of Christian heroism. An orphan school with more than 200 children, a depleted staff of missionaries and one sorely burdened, physically weak missionary standing resolutely at her post. Then, in the midst of the peace of the Sabbath Day, there breaks forth a pestilence, which in a few hours sweeps away many young lives. And through it all, the one frail woman stands at her post, completely exhausted, but taking no rest, until the danger is past and she herself collapses. What a story of Christian consecration and of the power of the grace of God!

MISSIONARY EXPERTS IN CONFERENCE

THE MEETING OF THE CONTINUATION COMMITTEE AT LAKE MOHONK,
SEPTEMBER 26th TO OCTOBER 1st, 1912

BY REV. JULIUS RICHTER, D.D., BERLIN, GERMANY

Vice-Chairman of the Continuation Committee



THE second meeting of the Continuation Committee of the Edinburgh World Missionary Conference was held at Lake Mohonk Mountain House from September 26 to October 1st. Readers will remember that the first meeting was held at Bishop Auckland, near Durham, in North England, 1911. For this second meeting, held in America, eight of the British and nine of the continental members had crossed the Atlantic, a remarkable proof of the value attached by the members themselves to the meetings of the committee. As the ten American members were all present, 27 in all took part in the meeting. Three deaths had occurred since the meeting at Bishop Auckland: Dr. George Robson, this unwearied, faithful organizer of the Edinburgh Conference, had passed away quietly after a prolonged illness; Dr. A. Boegner, the fervent and eloquent director of the Paris Missionary Society, died quite suddenly in the pulpit at the end of one of his great sermons; Bishop Yoitsu Honda, the first Japanese bishop of the Methodist Episcopal Church, had been called away after a short illness. Besides, Dr. Eugene Stock, the able historian of the Church Missionary Society, had resigned because of the infirmity of old age. For all, besides Bishop Honda, substitutes had been chosen in time: For Dr. Robson, Mr. Duncan MacLaren; for Dr. Eugene Stock, the Rev. C. C. Bardsley, honorary secretary of the Church Mis-

sionary Society; for Director Dr. Boegner, Mr. Daniel Couve, secretary of the Paris Missionary Society.

It would be difficult to give a complete record of the four days' meeting, the agenda of each day being very full and the majority of the members, besides being kept busy in special committees of different types.

1. *Dr. John R. Mott's Tour Round the World.* At the meeting of the committee in 1911, the chairman, Dr. John R. Mott, had been requested by a unanimous vote to devote a greater part of his time and strength to an extended visit on the great mission fields. After careful consideration, he had accepted this invitation and had made the preparations for this new trip round the world, with his final energy and broadness. As he was to start immediately after the Lake Mohonk meeting, this trip, of course, was one of the big themes of the discussions. Dr. Mott is intending to spend eight months, from October, 1912, to May, 1913, in Asia, and to visit during this time Ceylon, India, China, Japan, and Korea. His plan is to hold twenty conferences with picked and experienced missionaries and native leaders, one in each of the great, characteristic mission fields, to be followed probably by national conferences in India, China, and Japan. For these conferences in prolonged deliberations with the mission boards of North America, Great Britain, and the continent of Europe, he has drawn a comprehensive questionnaire reviewing all the great and difficult mission-

ary problems of to-day, leaving it at the discretion of the committees preparing these conferences on the field to select from this big program those points which are of special importance for each individual field. From the point of view of a better common understanding and closer cooperation among the forces, the general secretary of the World Students' Christian Federation, he plans to hold a comprehensive evangelistic campaign among the students of Asia, specially those scores of thousands of students in the government institutions and universities, and he has invited his friend and fellow-worker, Mr. Sherwood Eddy, to accompany him round the world for this important evangelistic campaign, but not for the work on behalf of the Continuation Committee. Great expectations are entertained by the Continuation Committee with regard to this world-wide tour, the first of its kind. Besides the inspiration which the personal touch with the chairman of a world missionary committee, chosen by the unanimous and enthusiastic vote of the most representative world missionary conference, will give to the lonely missionaries in trying and difficult work, we hope that the result of the tour will be a closer touch between the missionary associations on the field with the Continuation Committee at home, and that so the scattered missionary forces of the churches and societies represented at Edinburgh will be better coordinated and be brought into closer sympathy.

2. *Transformation of the Continuation Committee into an International Committee.* The Edinburgh Conference had instituted the Continuation

Committee primarily for the purpose of creating as soon as possible an international committee more or less representing the whole constituency of the Edinburgh Conference and invested with a certain degree of authority by the mission boards and societies. There was practical unanimity among the members of the Continuation Committee on two points: as that the Continuation Committee as well as the prospective international committee could never become an administrative or governing or money-collecting body, but is a consultative and cooperative committee; by that to the delegates of the Edinburgh Conference it would be of primary value that in the committee, whatever its name and functions may be, the spirit of Edinburgh should be preserved. In view of these facts the Continuation Committee was convinced that even more important than the speedy formation of an international committee was the continuity of the work begun at Edinburgh, and that if the men who really know the situation in the different parts of the home constituency were doubtful as to the practicability and usefulness of that transformation, it is better to wait for some years until the situation has become clearer and an easy way for that transformation has opened, than to wreck the continuation of the Edinburgh Conference. In fact, tho many of the members of the committee approached the discussion rather hopefully, the close study of the situation disclosed so unsurmountable difficulties and so evident dangers that at the end none felt at liberty to maintain any radical proposal. It was resolved that five Americans and two

British members be added to the committee, so bringing the number of representatives for the United States and Canada up to fifteen and those of Great Britain to twelve. The five new American members chosen unanimously by the committee are the Right Rev. Bishop Lloyd, of the Protestant Episcopal Church; Mrs. Henry W. Peabody of Beverley, Mass.; Rev. Dr. Mackay, of the Presbyterian Board in Canada; President Dr. Mullins, of the Southern Baptist Church, and Mr. Earl Taylor, of the Methodist Episcopal Church.

3. *Formation of a Special Committee on Missions and Governments.*

Twenty-five continental societies had submitted a request to the Continuation Committee that an international committee dealing with questions on missions and government should be formed. In North America this proposal had been heartily approved, and the American Secretaries' Conference meeting each January had dissolved and discharged its special committee on missions and government in the expectation that the Continuation Committee, either itself or by a special committee, would take up these delicate negotiations. In the course of this discussion there was a unanimous conviction that negotiations between missions and their own governments should in each case be taken in hand by the special committees of those countries themselves. So the American Committee on Reference and Counsel has given again and again valuable assistance in matters pertaining to the foreign office at Edinburgh; the German Ausschuss has in the same way proved an indispensable help to the German missionary societies. Happily, it could

be reported that this year for the first time in Great Britain, too, a conference of the secretaries and representatives of the mission boards has been held at Swanwick and that it has appointed a special committee on missions and governments. In view of this situation the Continuation Committee did not yet see its way clear to appoint a further committee for the same object. For questions which evidently call for international treatment it thought best that the three national committees should co-operate *ad hoc* and that the Continuation Committee, by its chairman and secretary, might help to organize this cooperation. It was decided that the Continuation Committee itself would deal with exceptional cases only. Such an exceptional case was before the Continuation Committee with regard to the 106 Korean Christians condemned by the Japanese courts under charge of attempted high treason. The Korean and Japanese missionaries had opened up correspondence with the Continuation Committee and unhappily this correspondence had been published in the newspapers of the Far East. In view of the fact that the case is closed now by the judgment passed in the Japanese courts, the Continuation Committee resolved to address a letter to the Japanese Ambassador at Washington.

4. *Special Committees.* As the major part of the preparation of the Edinburgh Conference had been done by the special committees laying their comprehensive reports before the conference, so the Continuation Committee has thought it wise to appoint special committees to continue, in part at least, the work of those eight commissions and to concentrate on the

difficult and complicated questions of the missionary situation. Ten such special committees have been appointed, (a) on survey and occupation; (b) on medical missions; (c) on the Moslem question; (d) on educational missions; (e) on training-schools for missionaries on the field; (f) on uniformity of statistics, (g) on principles underlying the relation of missions and governments; (h) on the church in the field; (i) on Christian literature; (k) on cooperation and unity. Each committee brought in a report either of the work already done or taken in hand or proposed for the next year. The discussion of these reports occupied the committee for a large part of its time. It would be premature to give now a comprehensive report of all commissions. Any work planned and undertaken on international lines requires a good deal of careful planning and preparation. For as the missionary boards and societies have lived without touch and more or less isolated for several generations, their conception and ideals have developed in different directions and some time is needed until in each particular field of research they understand each other's views and plans and results. So in almost all commissions some time has passed before the work planned really got shape and a clear way of investigation opened up. Of special interest at Lake Mohonk, there were the resolutions passed upon the proposals made by the special Committee on Uniformity of Statistics. It is well known that just in connection with statistical principles there had been a wide divergence between the ideas of the American and the European statisticians. Happily, now

a unanimous basis of statistical research has been agreed upon. Any comprehensive future statistics shall comprize five chapters: (a) missions of the Protestant churches in non-Christian countries; (b) missions of the Roman Catholic church in non-Christian countries; (c) missions of the Greek Orthodox church; (d) missions among the Jews; (f) work of Christian churches in Latin America and the Philippines.

5. The German Ausschuss (Committee of Reference and Counsel) had laid before the Continuation Committee a memorandum regarding the *next World Missionary Conference*, and three German cities, Hamburg, Berlin, and Barmen, had reinforced it by formal invitation. Hamburg promising \$25,000 to finance the conference and hospitality for 2,000 delegates. On the other hand, Toronto, in Canada, even before had extended a hearty invitation to the next general missionary conference. It is a surprizing fact that now, only two years after the Edinburgh Conference, such a general interest is awakened in looking forward to a possible future conference of equal size. Perhaps no other single fact proves so evidently the deep and lasting impression of the Edinburgh Conference and the high expectations roused by its proceedings. Yet, however kind and welcome these manifold invitations were, the Continuation Committee felt that only the broad outlook on the missionary situation throughout the world and the deep conviction that a further general missionary conference was indispensable in the interests of the Kingdom would be a sufficient basis for even undertaking the necessary steps of

preparation for a future conference. Tho there was a general conviction that some time there must be a further missionary conference of the Edinburgh type, the Continuation Committee did not yet see clearly just of what character that conference should be and when it should become a necessity. So, under hearty appreciation of the kind invitations, the committee postponed its decision for later reconsideration. All the more the committee felt it to be indispensable that at not too late a date it should itself hold a further meeting. Here, too, two German cities, Herrnhut, the cradle of Protestant missions and of the Moravian Church, and Bethel, near Bielefeld, the center of the great philanthropic institutions of Pastor von Bodelschwingh, eagerly competed with Holland for the honor of inviting the next meeting. In view of the fact, however, that the meeting hardly can be convened before the end of October, 1913, at so late a season even the German delegates thought it wise to go to a city with large hotel accommodation. So probably the next meeting will be held at the Hague or at some other city in the Netherlands.

6. *The report of the general office of the committee at Edinburgh* contained many items of general interest. *The International Review of Missions*, started by the Continuation Committee under the able editorship of its secretary, Mr. J. H. Oldham, has found a wonderful response. Already about 4,000 subscribers could be reported. Evidently a large scientific quarterly of this type is in general demand in the missionary world. Yet the work of the editor-

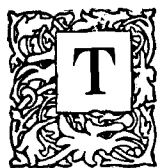
ship of an international magazine is too heavy an additional burden for the general secretary of the committee, who is expected to deal with all the general interests of its worldwide work and to be in close touch with all its ten special committees. So the Continuation Committee unanimously resolved that an associate secretary be appointed as soon as possible.

7. *General features of the Lake Mohonk meeting.* Perhaps even more important than all the special items on the agenda of the Lake Mohonk conference were some comments which came out very prominently in its discussions. The first was a strong desire that the relations of the Continuation Committee to the missionary boards and societies should be as close and cordial as possible. It is a new departure that the Edinburgh Conference has created an independent international committee with a broad outlook on the worldwide mission field and in the expectation that it shall exercise influence on the development of the missionary movement. The actions of such an independent committee might well be watched with some surprise by the missionary boards. At Bishop Auckland, after a careful review of the situation, the Continuation Committee had resolved to work on quietly and unostentatiously for some time so as to convince the boards by actual facts that it was willing and able to render them useful service. Yet the experience of a year has taught the committee that the missionary boards expect it to come forward from its position of reserve and to join hands with them. Of course, the Continuation Committee is only too glad to

do so if the missionary boards are prepared to accept its cooperation. Happy and hopeful as has been this development, another experience is of even greater value. In the Continuation Committee there are representatives of the most divergent churches, high Anglicans and Evangelicals, Presbyterians and Congregationalists, Methodists and Baptists, Lutherans and Friends. And these representatives of the most diverse types of evangelical Christianity work together in harmony and a freedom which would have been regarded as impossible five years ago. As leaders of all these churches for days sit together considering the same questions, discussing the same problems, puzzled by the same difficulties, animated by the same enthusiasm, sustained by united prayer and praise, they learn

to understand not only each other but the views of the churches which they represent, as never before. They see that God has His work, His devoted servants, His rich blessing in these churches just as well as in their own, and tho never losing sight of the differences which divide them in the special character and the tradition of their own church, they feel that below these dividing lines there is a deeper foundation of common faith, common love, and common hope. So from the happy experience of possible and fruitful cooperation in the foreign field, even across the denominational boundary lines, we come back to our deplorable home divisions with a new intense feeling of this anomaly and with a new hope that they will at last be overcome.

CAUGHT IN HIS OWN TRAP *



TWENTY years ago a young theological student was pastor of a small village congregation on Cape Cod, in a neighborhood saturated with infidelity and intensely anti-missionary.

Several retired skippers of the sailing ships that had made voyages "around the Horn" and had come back laden with whale-oil and spoils of the Orient were the oracles of the community. The young theologian soon found that time spent in argument with them was worse than

wasted. It was best to listen—and then change the subject.

One day an old "sea-dog" was telling how, with his own eyes, he had seen the failure of Missions in the South Sea Islands. The young pastor ventured to remark: "How did you happen to visit those islands, where the people were all savage cannibals, so that no white man could safely set foot on their shores?" A sheepish look came into those foxy old eyes of the skipper, as he stammered, "They—they were cannibals until the missionaries went there and civilized them up a bit."

* From "The Evolution of New China," by William N. Brewster, a missionary to the Chinese, Published by Eaton & Mains, New York,

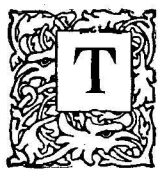


LUNCHEON TIME IN THE DAY NURSERY

A SOCIAL SETTLEMENT IN THE SLUMS OF OKAYAMA

BY MISS KATE G. LAMSON, BOSTON

Foreign Secretary of the Woman's Board of Missions (Congregational)



O the followers of the Nazarene opposition is only a call to effort, and so when, a little over twenty years ago, as a young missionary of the American Board, Miss Alice Adams passed through the slums of Okayama one May day, and heard the jeers and taunts of the children at the despised foreigner, a firm resolve awoke within her to do something for the uplift of these people.

The first step was to gather the children for a Sunday-school within the hospitably open door of a missionary home. This effort revealed the importance of a steady, continuous work every day in the week conducted in the midst of the people it was her desire to reach. The second step, therefore, followed naturally. In

1896 a private house was rented in the heart of the most destitute section of the city.

The condition of this district was described in a "History of the Relief Work in Japan," published two years ago by the Home Department of the Bureau of Local Affairs (Japanese), in which two pages were given to an account of this work. "Hanabatake is a slum with 1,500 inhabitants, in the eastern suburb of Okayama. The uncleanness and the irregularity of the habits of the people were formerly beyond description, not to speak of their criminal deeds. It is no easy task to ameliorate the lives of such people, who are callous to warning and seem almost incapable of repentance and reform." In such surroundings a primary-school was opened. Six years later, property

was bought and in addition to the primary-school, night-schools were opened for boys and girls, the latter being only for the teaching of sewing. After several years the boys' night-school was finally closed, but

years. A free bath was conducted for the children of the neighborhood, and from 50 to 70 would enjoy the privilege in the course of a single day. That in some cases the bath was "personally conducted," the accompanying illustration will show.



BATH TIME IN THE MISSION

the primary- and sewing-schools continue with unabated vigor and increased numbers. Day classes in sewing were organized for the girls and manual training was introduced for the boys.

Soon the physical needs of the sick prest so heavily upon the heart of Miss Adams that in 1905 she opened a dispensary for their relief. This small beginning soon proved inadequate and by much personal effort, in which Japanese friends were largely enlisted, funds were secured for a simple hospital building. In the dispensary over 31,000 patients have been treated during the past seven

The latest addition to the many activities of this busy settlement is a day nursery. It is fascinating to see the happy faces of the little ones sheltered and lovingly tended through the day, while their mothers are at work earning the small sums which, in many cases, must support the family. The affection with which they evidently regard Miss Adams and their Japanese caretakers, their enjoyment of simple games and occupations such as the older ones can participate in, give powerful testimony to the happy family life lived day by day in those two or three small rooms.

The day-school, which last May was numbering 79 pupils (more than half of them boys), is a conspicuous feature of the work. The parents of these children toil in factories, collect garbage and serve in various capacities as day-laborers. Great poverty exists among them. Some of their so-called "homes" are not large enough for all the family to lie down at the same time upon the floor. The difficulty is overcome in a unique way, part of the family doing day-work in the factories while part are on night duty. On a holiday when work stops and tired nature asserts itself, some of the family go to a neighbor's, as floor space will not suffice for all to sleep. The children come to school at unseasonably early hours as its open playground and atmosphere of freedom and good will

make it a far more desirable place than the makeshift home or the street. The fun in the playground sometimes grows noisy, but so long as it is good-natured it is not checked. When the schoolroom is reached quiet and order reign. Nowhere else have we seen two classes being taught at once by the one teacher. The arithmetic class was given a sum to do while the reading class, on the other

opportunity to minister, to pour one's self out for those whose need is so great, is the chain that binds to their post Mr. Kodama, the assistant teacher, and the devoted staff of Japanese helpers. The work done has been of a character to attract the attention of the Japanese people all over their own Empire and in America as well. It has blazed a trail hitherto unexplored in Japan and the



SLEEPING TIME IN THE DAY NURSERY

side of the same room, tried to decipher the Japanese script. When the results of the figuring were ready to be made known, the reading class wrote out the curious characters to be sure that their composition was understood.

The *Hakuai Kwai*, or "loving-all institution," as the settlement is now called, offers no shining bait of silver or gold to hold its workers in its service. Hardly a living wage can it return for devotion unstinted and Christlike. Only the richness of the

highest appreciation has been expressed accompanied by Government grants and the gifts of many private individuals. These gifts, coming largely from non-Christian sources, are not usually made applicable to the religious work, which is the heart and motive of all that is done at the *Hakuai Kwai*, but are directed to the relief of physical suffering or to the betterment of social conditions. Without the Christian foundation, however, none of these things would have come into being and the results

achieved would have been impossible to reach. This fact is not lost upon the observant Japanese.

Their appreciation of personal service and of praiseworthy undertakings was shown over twelve years ago by the formation of a society in Osaka with a membership in every part of Japan. The object of the society is to seek out marked instances of individual or organized work for social betterment and to make public recognition of them. The men who organized this society come from the higher classes, but it is very democratic in its operations. Last year 48 people received their recognition and these represented every class of society. One was a jinrikisha man, several were boys who had done much for their families, others were clerks, business men and teachers, and one was Miss Alice Adams. The notice that this honor was to be accorded came in great formality when she received a summons to appear before the Mayor in best attire to receive the gift of the society. This gift was a writing-box of shitan (a very hard, dark wood) with a silver plate on the inside of the cover giving the name of the society and the date. At the same time a memorial was presented, bearing the seal of the society at the top and outlining the aims of the settlement work, as well as what had been accomplished by it. The document closed with expressions of high appreciation of Miss Adams's work. The Mayor called special attention to the fact that this was the action of prominent and representative people, not in any sense a local testimonial.

The results of this work are seen in the redeemed lives and the characters transformed. One family, consist-

ing of father, mother and two children, came under the influence of the institution. The parents had never been married. The father was a gambler, and the family were in such abject poverty that their only possession was one towel, the common property of all. The older girl, who was a pupil in the day-school at Hakuai Kwai, labored with her father to persuade him to give up his gambling, and in order to keep him at home in the evening made a practise of teaching him each night what she had learned through the day. At length both parents became Christians and could not be satisfied until a proper marriage ceremony had been performed. The daughter is now the wife of a Christian man. They live in two good rooms in a respectable neighborhood and are out of debt. The mother, who works in a factory, lives such a faithful, consistent Christian life that she is indeed "an epistle, known and read of all men" with whom she comes in contact. When any unwellcome task is to be performed at the factory it is often said, "Give it to that old woman to do; she is a Christian; Christians will do anything." One of the neighbors of the institution was a blind woman, a beggar, whose fatherless boy came to the day-school. While under its influence he became ashamed to beg and when he left school, just before graduating from the primary course, he went to work in a factory to support his mother. Later he became an earnest Christian and on leaving the factory took a position as janitor at the settlement. By studying half of the day he was graduated from a bookkeeping school and after working five

years with one firm he has now gone into business for himself. The old mother is a most earnest Christian and is often overheard praying aloud when she supposes herself to be quite alone. The gratitude she expresses at such times is extremely touching.

Miss Adams' small errand boy and general factotum is worthy of honorable mention. His father and mother quarreled and ran away from home leaving him, at the age of two years, in the care of his grand parents. The grandfather had come



IN THE DISPENSARY OF THE MISSION

Another family, the father of which was a drunkard, were in great poverty. Under the influence of the settlement workers both of the parents became Christians. All four children have been in the school, but are now able to attend other schools. The oldest boy is preparing for Salvation Army work, while the second girl is studying to be a Bible woman. The family are now in comfortable circumstances, have moved away from the slum district, and take care of one of the chapels in the city. Every morning they have family prayers in which each one takes part.

from a good family but in his boyhood had so fallen into sin as to become disowned. He sank lower and lower until he became a resident of the slums. He is a gambler, and his wife is a drunkard. Sotaro, who is now ten years old and very small for his age, is an exceedingly bright boy with singular immunity from the vices of his elders. His manners are most courtly. He bows to the floor in the doorway as he comes for orders in the morning. He blacks boots, runs errands, goes on such responsible business as the payment of bills, is prompt, diligent and trustworthy in

everything. Not a moment is wasted. For compensation he receives 25 cents a month with which he goes at once to purchase stamps that he may put every cent into the postal savings bank to be used for his further education.

A representative of the Government recently visited Hanabatake to inspect the work of the institution in certain of its departments. As he was shown

about and given full opportunity for investigation he was told of one case after another of lives redeemed from sin and of sterling character built up from seeming ruin. He replied that the Imperial Government is aware of this outcome of distinctively Christian work and knew that such results are achieved *only* as a result of Christian work.

STRATEGIC POINTS IN MISSION WORK IN EGYPT



N intellectual awakening evident everywhere in Egypt, not only in the great centers, but also in towns and villages throughout the whole

country. Many Moslems say that if the Koran is a language of religion it should have a practical meaning, intelligible to all. Others are distinguishing decisively between the Koran and their traditions, denying the latter the dominant place formerly assigned them. "Back to the Koran" is the cry heard in addresses, read in books and pamphlets and daily papers, and having become rather universal in the ranks of Islam.

There is also a great evangelistic opportunity. The opposition of Islam at the present hour arises from the knowledge of the progress of Christianity and of the presence of a crisis which demands decisive moves. But the very opposition of Islam to the Gospel awakens inquiry among the masses, and more Moslems are attending churches, are coming to the mission boats or to the missionary's house, are reading his Book or books, than ever before. The movement of

inquiry is over the whole nation of Egypt. The opportunity is vast. Native Christians see it, and they are binding themselves into prayer circles to pray and work for Moslems specially.

Again, there is the development of the native church. It is the effective means for the evangelization of Egypt, tho the home church must bear the chief burden in finance and leadership for some time. Native Christians must be taught their responsibility for their native land and must learn to use their special knowledge of native instincts and aspirations in the spread of the Gospel. Native workers must be trained and the spiritual forces in the native church must be vitalized and quickened. To that end American missionaries must be added to the present staff, and leaders of Christian thought and Bible study sent out for a short time each year. Thus, an immediate aggressive movement, worthy of the situation, may be started, and Egypt be taken for Christ. And if Egypt is thus conquered, the intellectual and religious center of Islam has been taken.

NON-CHRISTIAN TEACHERS IN MISSION SCHOOLS

BY REV. E. M. WHERRY, D.D., MUSOORI, INDIA, WOODSTOCK COLLEGE



IN India, perhaps, more than in any other country, ignorance has been regarded as the mother of devotion—especially as necessary to popular subservancy to the control of Brahmins and Mullahs. Hence, the simple requirements laid upon the common people, so foreign to the teachings of the Vedas or the Koran. Enough for the Hindu to maintain the social customs and the service of the household duty. Enough for the Moslem if he read the *Kalimah* and perform the prostrations of the daily *namaz*. To the preacher of the Gospel, the village Moslem replies, saying: "Sir, we are unlearned—mere animals. We know nothing about religion except this, that Allah is One and Mohammed is the prophet of Allah." The so-called learning of Hindus and Moslems, aside from Western education, is exceedingly limited. So great is the obstacle raised against the Gospel by this almost universal ignorance, that all missionary pioneers in India began to inaugurate a system of education as the most hopeful means of breaking down the barriers of prejudice and of imparting to the minds of the children, as yet unblinded by the darkness of superstition, some of the teachings of Him who is the Light of the World.

A mighty impetus was given to this work by the late Dr. Duff, who was the pioneer in the effort to make the English language the medium of all higher education in India. This movement was so successful as to create a new era in the work of education in India. In the more dis-

tant cities on the frontiers, especially in the Northwest, bordering on the Sikh States and the Moslem lands of Central Asia, as yet closed against the missionary of the Gospel, there seemed to be no avenue of approach, except the school. The pioneer missionary of the Presbyterian Church in America, the late Dr. John C. Lowrie, began his work by opening an English school for boys, which at once gave him an audience and an avenue of access to the hearts of the parents and relations of his pupils. The school soon became so popular as to draw the sons of princes and noblemen who came to the classes riding on horses and carrying umbrellas as a sign of their dignity!

Thus began the mission schools for non-Christians, which later on were encouraged by the government, now increased a hundred fold and culminating in the many colleges, of which 5 are Christian, all affiliated to the University of the Punjab, at Lahore. A similar advance has been made in every province in India, with 5 universities and hundreds of high schools and colleges for both boys and girls, in all of which Western and Oriental studies are carried on.

From what has been said as to the rise and progress of Western education in India, it will be seen that even in mission schools the teaching staff must have been for the most part non-Christian. For many years there were very few converts and these for the most part were, by reason of their want of knowledge, unfitted to become teachers. At most, it was possible to secure a head master and a Bible teacher. The missionary was often unable to do more than conduct

a daily religious service in the school. On Sundays the scholars were usually able to hear a Gospel lesson or to attend a church service. The years went by. Occasionally a young man came out and boldly declared himself a convert. Many more in his classes were almost persuaded, but few had courage to face persecution. Many a school was seriously injured by the general withdrawal of the students by their parents. But usually the teachers were steadfast and continued to perform their duty and were loyal to their missionary teachers, many of them secretly sympathizing with the converts. The converts usually became teachers or preachers and many of them still living have been eminent leaders in the mission work. But the rapid extension of the missionary educational work was so great, that the number of native Christians fitted for the work was insufficient to be more than a leaven among the non-Christian masters.

The influence of these mission schools for non-Christians in India has been such as to practically revolutionize the moral and religious sentiment of the people. Many influential persons have been brought into the churches and the churches have so far advanced as to desire to carry on a propaganda of their own. This movement began with the "Home Missions" and "Church Counsels" and similar organizations in all parts of India. Then followed the National Missionary Society, a movement of very great promise.

But other movements in India, which are accomplishing much for the advance of knowledge and righteousness in India, are the outcome of Christian educational influences, no-

tably the Bráhmó Samáj, the Prár-thuá Samáj, and even the Aryá Samáj—all of which have abjured idolatry, worship God and in the case of some, reverence Jesus Christ as the greatest of prophets and teachers. Go into their houses of worship and you will at once feel that this is not heathen India, and a hope will at once arise in your heart that the Spirit of God may yet lead these out into His full light.

We are now ready to ask whether this work of education is worth while. Have mission schools and colleges been a failure? I believe every man acquainted with the work now being done in these schools, many of them practically self-supporting, will approve of the mission school for non-Christian, altho it may be necessary to employ many teachers as yet numbered among non-Christians.

It goes without saying that the ideal school for non-Christians is a school with a Christian staff. There are some such schools. Forman Christian College in Lahore is a notable example, where all the professors, except two, are Christians. These two are teachers of Arabic and Sanscrit, and owe their places in the college because no Christians have yet been found to take their places. The ideal of a Christian school with Christian masters for non-Christians is ever before the missions in India, but the realization of this ideal is by no means easy.

A few men, under the pressure of the Home Board, have tried to force the realization of their ideal, with the result that by offering large salaries to Christian teachers they have drawn Christian men away from other mission schools, thus weaken-

ing the sister institutions and at the same time making Christian men so overrate their importance as to make it hard to retain their services. The truth is there are not enough men *qualified* for the work to fill vacancies, if the non-Christian is to be removed, and it sometimes happens that the Christian man has less influence for the building of Christian character than the non-Christian teacher whose place he fills.

This is a sad fact, but it could easily be duplicated in Christian schools and colleges in America or England. What is needed is patience and perseverance, which will gradually, but inevitably, secure a purely Christian staff for every school.

There is a fact which our secretaries and mission council must not be allowed to forget. This fact is that the great mass of Christians baptized in recent years have been gathered from among the low caste or pariah classes in India, who are almost entirely illiterate. This rapid ingathering has raised the number of Protestant Christians up to about one million. But this great increase has been made within two decades. This

mass has to be educated and it is difficult to raise to any high degree of culture. It can not for generations do much to influence the higher classes of Hindus and Moslems in our high schools and colleges. How soon could America man its Eastern schools and colleges with professors and teachers drawn from the colored schools in South Carolina! These low-caste Christians will be raised up to such place in time, but we must not be expected to replace non-Christian teachers in our non-Christian high schools in India from those now being educated in the low-caste villages of the Punjab.

God is deeply impressing the high-caste people of India by the liberal teaching of mission schools and by our success in educating men of the lowest classes. They are not blind to the influence abroad in India, and are now striving to retain their influence over the pariah by undertaking to educate him! Let us go on with our schools *for all classes* and believe that the light of the Gospel will enlighten all dark places until India's millions shall rejoice in the Light which lighteneth every man.

A PLEA FOR WOMAN'S EDUCATION IN INDIA

IN the speech of the Begum of Bhopal before the All-India Mohammedan Educational Conference at Delhi was an earnest plea for greater facilities for the education of Mohammedan girls. The Begum struck a true note when she said that the history of the Mohammedan community, as well as daily experience, fully prove that it is the neglect and want of due attention of men which are responsible for the ignorance of women, and this

has done much more harm to men than to women. The Begum urged careful attention to the preparation of courses of study and the training and supply of lady teachers; and also advised the translation into Urdu of suitable books on domestic occupations, such as the training of children, hygiene and technical education. The Begum has embodied her thoughts in a pamphlet which is being widely distributed.—*Bombay Guardian*.

MARY A. SHARP: MISSIONARY TO THE KRUS

BY MARY E. GEORGE, MONROVIA, LIBERIA



“W^HY do the people crowd around the doors and windows and push so?” asked a stranger visiting Krutown, who saw the congregation in an over-crowded church.

“Krumen hungry for God,” was the answer.

This was the church founded and conducted by Miss Mary Sharp. Altho seventy-five years of age, she is a remarkable example of both physical and mental vigor and activity. Her people not only call her “Mammy;” but they look up to her for advice and guidance as children do to a natural mother. She has seen a generation of these simple-hearted, kindly black folks grow up, and they reverence the gray-haired teacher, who has helped to satisfy their “God-hunger.”

At the close of a church service at which Miss Sharp told her people that she would try to get them a new and larger church, a great crowd of Kru people surrounded her, some putting their arms around her, and all shouting: “Thank you, plenty; you do fine for Krumen, heah?” The building in which they now meet holds about five hundred persons, and it is an ordinary sight to see crowds outside around the windows and doors eager to enter.

Miss Sharp was born in Montpelier, Vermont, October 11, 1835; was educated at the State Normal School at Mansfield, Pennsylvania; taught several years in Pennsylvania and in the upper part of New York State; went in 1862 into the hospital service as nurse, and served throughout the war of the rebellion. She

does not know when she became possessed of a desire to work in a mission field; the spirit of missions may have been born in her. It became accentuated in her hospital work, and at the close of the war she determined to give her life to the uplift of the black race. She went from the hospital to teach in the Freedman’s Schools on the Sea Islands off Charleston, South Carolina. While at work there, she saw Bishop Haven’s call for workers for the African field, and she was moved by the spirit to turn her face to Liberia.

She went out to Africa under the Missionary Society of the Methodist Episcopal Church, but was transferred soon after her arrival to the Women’s Society and began her work as preceptress in the seminary. This has since been replaced by the College of West Africa. The pupils in the seminary were children of the American negroes who had emigrated from the United States, and the descendants of those who had come in earlier days. While Miss Sharp entered actively upon her work, her heart went out to the aborigines of the country, and her first experiences were among the Kru people, who have a town on the beach of the City of Monrovia.

The Krus are the longshoremen of the coast. They load and unload all vessels and carry all passengers from the shore to the ships, which anchor quite a distance off as there are no piers here, and bring all passengers ashore. In the rainy season the water on the sand-bars is very rough, and the crossing is sometimes very dangerous. The life of the passenger is literally in the hands of the Kru boys

who man the rowboats. No foreigner could ride these choppy seas as a Kru steersman can ride them. The Monrovia Bar was unusually bad on the day when Miss Sharp landed, and on the way from the steamer to the beach she saw anxiety in the Kru sailors' faces as dangerous billows bore down upon their boat. One very heavy sea broke over the boat, nearly swamping it. Excited exclamations were uttered by the crew, but not knowing her danger, Miss Sharp smiled and brushed the water out of her eyes and hair. She immediately became the center of admiring comment, and later in her life she found that her coolness in crossing the bar had won the Krumen's hearts, and that they called her "*Mammy no fear water.*"

A few days after her arrival, Miss Sharp was visiting Krutown on the Monrovia beach, and saw some Krumen who were cleaning a gun. They asked her through an interpreter if she could "make gun talk." She said, "Yes," and, knowing that it was unloaded, she took it up, put it to her shoulder and pulled the triggers one after another. From that moment all Krutown was in love with the "*Mammy no fear water, no fear gun.*"

Next Miss Sharp invited the Kru people to come up to the seminary after her school hours. They came, first in small numbers and then in constantly increasing crowds. So she began missionary work and found her pupils were very amusing. They were wild and they would rush in with noise and clamor like a mob. She would clap her hands and say, "Be quiet," and to her amusement, they would clap their

hands and say, "Be quiet." She would say, pointing to benches, "Sit down;" and they, pointing to the same benches, would repeat, "Sit down," in the same tone of command.

Within a very short time after her arrival, Miss Sharp went to Krutown in company with Mrs. Jane R. Roberts, the aged widow of President J. J. Roberts, the first president of Liberia. There she made arrangements with some Krumen to build her a thatched meeting house, and agreed to pay them ten dollars in cash. The house was built and the cash was paid, and this formed another link in the chain uniting teacher and followers closely together. There was a great complaint at this time that the employers of native labor did not act squarely, but too generally cheated the laborers, either by giving them goods after promising them cash, or by withholding their wages. When Miss Sharp bargained for the meeting house and promised *cash*, the Krus were skeptical; but when they received cash, they said, "This be God mammy."

Little, if any, encouragement was given Miss Sharp in her determination to give herself exclusively to work among the Krus. The opinion at the time was general that the Krus could not be civilized, much less Christianized. The surface indications were not encouraging, but the hope of any people lies in the uplift of the girls. Miss Sharp found that at her approach mothers would gather up their girls and run to their huts. No Kru girl, thirty years ago, was allowed to go outside of her tribe, or even to a foreign school conducted inside the tribal limits. It was different with the boys for they fol-

lowed her in large numbers in her early visits to Krutown. With a twinkle in her eye she tells of how she was once greeted with an offer on the part of a boy to tell the names of his playmates. She encouraged him, and was greatly amused to hear such names as these: "Two pound ten;" "Jack after Supper;" "Bottle of Beer;" "Flying Jib;" "Top Sail."

Since these early days, a great change has come over Krutown. Miss Sharp has trained scores of girls, sending out some as teachers, who are doing excellent work. Her boys have become teachers, preachers, government officials, merchants, and one is a leading physician. She has also aided several boys to go to schools in the United States. The Kru mothers now freely give her their girls for training, being glad to have Miss Sharp teach them "book," "sew," "cook" and "God palaver."

About ten years after building her ten dollar church, Miss Sharp was compelled to build a larger one to accommodate her increasing followers; and twenty years ago she was compelled to build again, as they needed more room. The present church, which is also used for a schoolroom, is a tin structure and is entirely too small for present purposes. It is usually packed with people like sardines in a box, and is showing signs of age, and of the effect of nearly a generation of climatic wear and tear.

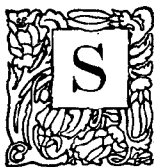
A service in this church, especially when Miss Sharp is present (and she usually is, unless prevented from attending on some unusually stormy Sabbath in the rainy season) is uplifting and inspiring. Thirty years

ago, nakedness was the rule; no clothing was worn by the children, and men and women were clad with only a cloth girdle about their loins. But early in Miss Sharp's work the Kru people themselves voluntarily "passed a law" that no one should come to church without being drest. Now one sees men, women and children dressed in suitable tropical attire, looking neat, attractive and happy. No one would doubt their happiness if he could hear these Kru worshippers sing the songs of Zion in their own language. It would stir the most phlegmatic temperament and send a glow of radiance and glory through the coldest heart. And it is not all emotion. Thirty years ago, Sunday was a day of revelry and disorder; to-day it is like a New England or a Western village. Thirty years ago, it was not an unusual sight to see women disrobe and fight in nakedness in the street. Thirty years ago, no Christian church or school existed in Krutown. Miss Sharp led the way and now there are four churches and four schools. Thirty years ago the darkness of repulsive heathenism prevailed; to-day there are over a thousand professing Christians among the Kru population of this one town.

Ask this battle-scarred veteran what is the great desire of her heart for these people, to whom she has consecrated her life, and she would answer: "Before I am gathered to my fathers, I want to see a large substantial church building with school rooms annexed erected for my people. Then I will say like Simeon of old, '*Lord, now lettest thou thy servant depart in peace.*'"

THE POWER OF THE GOSPEL IN CHINA

BY WILLIAM COOPER, FORMERLY OF SHANGHAI



SOME years ago a missionary, when itinerating, visited a large town in the northern part of the province of Kiang-su. His preaching on the streets attracted large crowds, and many Christian books and Gospels were sold. Among those who heard his message was a man named Ch'en, who, in addition to following him about from place to place during the day, went each evening to the inn in which the missionary stayed to inquire more particularly into the truth of the Gospel.

After three days the missionary and his native helper moved on to other cities, but the good seed had fallen into prepared ground, and Mr. Ch'en continued to study the New Testament which he had bought. Before long, he became convinced that this Book contained just what he needed, and what he had for years been vainly seeking for in the false systems of Confucianism, Buddhism and Taoism. In order to get further instruction, he gave up his position as a subordinate officer in the army and went to Yangcheo, the nearest mission station, 100 miles away. There he attended the services in our chapel for some time and began to testify for Christ, but his heart became so filled with the joy of the Lord, that, without any suggestion from us, he felt constrained to go off into the adjoining province of Anhwei to seek his old friends and relatives and tell them of the wonderful Savior Who had saved him.

On arriving at the village where he had lived in former years, he created a sensation by boldly preaching the Gospel of salvation from opium

smoking, gambling, and sin of every kind. At first he met with much opposition and ridicule from his old companions, but by patiently bearing all, and by the consistent testimony of his changed life, one after another became convinced of the reality of his conversion, and desired to follow him as he followed Christ.

After six months spent with them, during which time he had nightly meetings for the reading and exposition of the Scriptures, and some remarkable answers to prayer, six or seven families having put away their idols and turned to the Lord, he proposed that they should invite a missionary to visit them in order that they might be further instructed in God's word and admitted to church-fellowship. These young converts had never seen a foreign missionary, but gladly gave him money to defray his traveling expenses to Gank-ing, the nearest mission station, in order that he might seek pastoral help for them. For such help he was obliged to make a journey of 235 miles, through a country where no railways exist, and over the roughest of roads. I shall never forget the thrill of joy that filled our hearts on the Sunday morning when, after a week of hard travel, he arrived at that station and told us the good news of how God had used him in opening up the work in a district we had, up to that time, been unable to visit. After keeping him waiting for some time, my colleague was able to return with him, and after spending some weeks in teaching these young converts, he had the joy of baptizing this God-sent evangelist and ten others, as the first-fruits to Christ in that region. Six months later, 22 others were re-

ceived, and the work has since spread to several other villages. Mr. Ch'en, after spending some years evangelizing in another part of the province, returned to that district again, and is still faithfully witnessing for his Master. Not a few of the converts, brought in through his labors in the early days, have passed away to be with Christ.

The converts were nearly all hard-working tenant farmers, and they met with great opposition and persecution from the owner of the land on which they resided. This man, Ts'ü Rih-sin, was a very proud Confucianist. He was a literary graduate and was preparing for the higher examinations with a view to becoming a mandarin.

On hearing that his tenants had accepted the doctrines of Jesus preached by the much-hated foreigner, he was very indignant. He sent threatening messages to them, ordering them to at once give up this new religion and return to the faith of their forefathers, but all to no avail. He lived several days' journey away from the district, but used to go there every year to gather in the rents of his farms. When the time came for him to pay his usual round of visits, he sent a messenger on before to warn them that if, during the next three weeks, they did not all recant, he would come and take the land from them, and drive them from the place, as he would never tolerate the presence of a Christian on his land. The messenger went and delivered his master's message, but the Christians said: "Oh, he does not know what he is talking about. We can *never* give up the Gospel which has done so much for us, and we are

praying for *him*, and believing that when he knows what the Gospel really is, he will believe it, too. But what about yourself? This good news is for you as much as for us." They talked and prayed with this man—who was a member of the landlord's family—day by day, and in less than a week he became converted and then joined earnestly with the other Christians in praying that his master might be turned from his evil ways and purpose, and that he might become a new man in Christ Jesus.

At the end of three weeks Mr. Ts'ü arrived, and was met outside the village by his own messenger, of whom he inquired the result of his threatening message. On being informed that *none* of them had recanted, he was very angry, and curst them most bitterly, vowing that he would make short work of their faith. The messenger advised him to wait until he had heard the Gospel for himself, as he might then change his mind, adding that what the Christians believed was the *truth*, and worthy of acceptance by all. This made him still more angry, and he retorted: "What, have you also swallowed the Foreign Devil's pill?" referring to a very common belief among the Chinese that missionaries carry a supply of magic pills, and when they can induce any one to swallow them, they immediately become bewitched and believe. The messenger quietly answered: "No, I have had no medicine, nor have I ever seen a foreigner, but I have heard the Gospel, and I believe it, and when you hear it, you will believe it, too." Such was the simple faith of these early Christians that they dared to believe that prayer offered in the name of Jesus would

receive a speedy answer, even tho the opposition was very great.

The Confucianist went on to the village in a very bad temper, but was received kindly by his tenants. After the evening meal, he thought it his duty to instruct these poor, ignorant people, whom he firmly believed had been deluded, so he began to tell them what Confucius taught, and quoted the classics at great length, urging them to at once renounce all false doctrines, and to return to the worship of their ancestral tablets. But the man in whose house he was *staying* was able to meet all his arguments. This man, Mr. Wang, had been a scholar in his younger days, and had studied the classics, but during the T'ai-p'ing rebellion he was carried away as a prisoner and compelled to serve as a soldier for several years. After that he took to farming, and having a good deal of leisure during the winter months, he used to spend much time in gambling, and became very profligate. He was the first man in the village to believe the Gospel, and at the time of his conversion he was almost blind. The sight of one eye was entirely gone, and that of the other was rapidly failing, but he prayed, "Oh, God, spare the sight of this eye so that I may read Thy Book. I do want to know what it teaches."

God answered that prayer, and spared the partial sight of one eye, which was used to such purpose that in two years this man had so mastered the contents of the New Testament that he could turn up passages on almost any subject in it, and could expound them to the profit and edification of those who heard him.

This good man talked to the proud

scholar and said, "It is all very well, great teacher, to talk to us in this way. Confucius was a good man, but where's the power to practise what he teaches? If he could rise from the dead to-day, I firmly believe he would accept the doctrines of the New Testament and become a Christian. But altho Confucius can teach you many things, he can not save you. This Jesus, Whom we preach and in Whom we believe, died on the Cross for our sins, He rose again from the dead for our justification, and He lives at God's right hand to save us, and He does save us now from our sins. You know what a bad man I was, how I used to gamble, drink wine and smoke opium, but now that I have been saved I have no desire for those things I formerly loved. This is through the grace of God, won't you accept it?"

He went on talking thus till after midnight, and the scholar went away to his bed feeling very unhappy, for he had utterly failed to convince the Christians of their delusion, and they seemed to have something which not only made them very happy, but which had evidently wrought a great change in their lives.

After a few days, during which he applied every argument and threat he could to induce them to recant, but all to no purpose, as they were quite prepared, if necessary, to sacrifice their farms, but not to part with their priceless treasure; the Spirit of God wrought mightily on the heart of that proud man, and humbled him to the very dust before God.

It was the Lord's Day, and at that time the Christians had no place to meet in except the house of Mr. Wang, where the landlord was stay-

ing. They had earnest, believing prayer that no disturbance might be made by him, and to their joyous surprise, he sat quietly through the service, the first thing of the kind he had ever seen. He saw and heard one of these poor, despised men that plowed his fields conduct that service, and expound the word of God, and at the close, he said, "I can not understand this, you are an ignorant man compared with me, how is it that you can talk like that about that Book?" "Oh," said he, "it is not I, but the Holy Spirit, it is all owing to the grace of God." He took up the New Testament and read it for some time, and then read the opening chapters of Bunyan's "Pilgrim's Progress," in which he says he saw himself portrayed as faithfully as if his life had been photographed. *He* was the man with the burden of sin, living in the City of Destruction and needing to flee from the wrath to come; and as he read, the tears streamed down his face. This proud Confucianist bowed down before Mr. Wang and said, "I have been a student of the Confucian classics for 33 years, but I can see that all my learning is small (of no account), and yours is the great (of supreme importance) learning; will you teach me?"

The Christians loved him very much in spite of his previous opposition, and they gathered around him

with joyful hearts, praying with him and reading passages from God's word to him. All the afternoon and evening was spent in this way, and the scholar entered into joy and peace in believing.

What a change it brought into his life! His pride was entirely banished, and he became as simple as a child, willing to learn from any of the Christians, and instead of cursing the much-hated foreigner, he gladly welcomed him and showed his love in many practical ways. I have traveled with him for weeks together, eating at the same table, and sleeping in the same bed with him, and have watched his subsequent life with the deepest interest, and can truly testify to his sincerity. He is instant in season, out of season, and always has a message—the story of Christ's love—to tell every one, rich or poor, and the Lord has used him in leading quite a number of his relatives and friends to a saving knowledge of the truth.

He was baptized along with 21 others, in the very place where he had vowed to stamp out the Jesus doctrine, and shortly afterward gave a piece of land on which to erect a chapel, and a substantial donation toward the expense of building it. Afterward he gave some more land, the proceeds of which were used for the general expenses of the work in that place.



CHRISTIAN VILLAGE IN NORTHWESTERN INDIA

BY SAINT NIIHAH SINGH



SA NAGRI—literally Christ's City—situated in what fifteen years ago was an uninhabited desert, but which today, thanks to the Chenab Irrigation Canal, has become an important world granary, exclusively owned by Hindu converts, graphically tells the tale of what Christianity is doing for the uplift of the mentally, physically, and socially submerged natives of India. Out of the 500 people who inhabit the village, less than two dozen are nonchristians, these being three carpenters, one Sikh, two Mohammedans, and three shopkeepers, all of them Hindu Banias and their relatives, none of them possessing any agrarian rights in the town. Most of the Christian residents either have been raised from low castes, or are descendants of pariahs who had flocked to Christ's standard. A person can not visit these erstwhile deprest people without being imprest with the fact that Christianity has injected a new manhood into their veins, changed their ways of life and habits of thought, brightened their outlook, and brought them a peace and prosperity unknown to their forefathers.

When the Chenab Colony was thrown open for settlement, farsighted missionaries working in the Punjab seized the opportunity of emigrating some of their poor, low-caste converts to the *Bar*—literally desert—as the tract was called, where virgin soil was being given away for almost nothing. Consequently, hundreds of Christian families were taken from the congested Punjab districts, where the population oftentimes

reached the high mark of 350 to 400 souls per square mile, and shifted to the land of hope and promise. All that the would-be colonists had to pay was their traveling expenses and a nominal charge of a little over fifty cents per acre levied by the Irrigation Department for constructing watercourses, fixing boundaries and surveying fields. In the case of the very poor settlers, the mission paid even these items. Thus, many native converts flocked into the colony and settled in the new villages that sprang up with magic speed in the wake of the water brought to the wilderness. A half-dozen towns in the colony are wholly populated and owned by Christians.

By nature the native of India is gregarious. Unlike the Western farmer, he does not build his house right on the farm, but a number of agriculturists, with a full complement of carpenters, shoemakers, shopkeepers, and hangers-on, all live in a village adjoining their land. Isa Nagri, like all the other villages in the *Bar*, has been settled upon this plan.

In order to appreciate "Christ-town" one must remember that the converts residing in it have been recruited from the lowest castes. Most of them were *churahs*, whom the Hindu social economy everlastingly condemns to do the work of scavengers, and whose very touch is considered defiling. Indeed, in some parts of Hindustan, their mere shadow falling on a Brahman, pollutes him. The "untouchables," as the result of this ban, live in filth, ignorance and poverty, leading an existence whose wretchedness it is hard to exaggerate.

The missionaries have succeeded in rescuing hundreds of thousands of these unfortunate men and women from their pitiable plight, and have put them in the way of leading a more pleasant, more profitable life.

Just what has been accomplished in this direction is visualized in Isa Nagri. There the *ex-churahs* have changed their old, hereditary profession for farming, and now employ others to do *kamin*—menial work—in their village. Only twenty-four of the converts own land, the others working as tenants and laborers. The land-owners possess only the occupancy rights to their tracts, these rights descending to their heirs. The government is the real proprietor of the land, merely leasing it out. Each of the farm owners possesses one square, about 27.77 acres, with the exception of the *Sarbarah Lambar-dar*, the acting head-man of the village, and another person, each of whom have one and one-half squares. The cultivators raise wheat, corn, cotton, and *toria* (an oil seed), and despite the primitive implements they employ, the converts, who, not many years ago knew nothing but the simplest scavengering, to-day have become successful farmers. Each acre of land they cultivate yields about twenty-one and one-third bushels of wheat, or twenty-five bushels of corn, a square bringing them a profit of about \$133, clear of all expenses, and the grain and corn necessary to support the farmer and his family and cattle. This is poor, according to American standards, but it is considered extremely satisfactory in India.

Only a few of these erstwhile low-caste Hindus are able to read and

write, and in external appearance they look very much the same as do the other farmers in the surrounding districts, yet, when you meet them, you can not help but remark that they possess more than the average intelligence. They take an interest in newspapers, which are brought into the village and are read by those who are literate. The schoolmaster, a shrewd, bespectacled young man with clean-cut features, retails the news to those who are unable to decipher print for themselves. All of the houses are built of mud, but in most of them you find at least one chair or wooden stool. In some of the residences books are also to be found. In the room that serves as joint study and bedroom to the schoolmaster, I saw not only a well-stocked shelf of religious, moral and philosophical literature in English and Hindustani, but also a timepiece. The walls of nearly all the houses are decorated with prints and photographs, instead of being utterly bare, as they are in the average Indian village home. Indeed, I was amazed to note the interest that these people take in photography—almost every one of them possessing one or more pictures of themselves and friends, or of their residence—an unusual thing in India, at least among people of their class. The villagers manage to keep Isa Nagri in a fairly good sanitary condition.

What impressed me most was the fact that these men, as a rule absolutely illiterate, and every one of them bearing on his mentality the mark of centuries of repression and the brand of social ignominy, have succeeded in evolving a model church government in the town founded a

little over ten years ago. The headman of Isa Nagri is Jaswant Singh—the pastor—who, with his white, patriarchal beard, bright eyes beaming with intelligence, ready wit and fluent talk, makes a capable leader. He lives with his wife in a little bungalow containing two rooms and a veranda, built of mud, and quite neatly kept. He is paid \$13.33 a month, and has an assistant, who also is head master of the boys' school and postmaster of the village, a married man, earning from all his jobs combined, \$10 a month. A preacher, Munshi Allah Datta, at a salary of \$3.33 per month, spends most of his time on the road carrying the light to people in the neighborhood, preaching to them in Urdu and Punjabi. There are many Christians in near-by villages, Isa Nagri forming the headquarters of the propaganda. Every one of the five church-wardens, including a treasurer and secretary, is an honorary worker and elected to the office he holds. The villagers hold themselves responsible for the salaries of the church workers. The chapel is a mud building, far from prepossessing from the outside, but with a bright and airy interior. Its walls are suitably decorated. No benches or chairs are provided, the worshipers squatting, cross-legged, on the floor, in native fashion. These farmers sitting on the carpet, many of them drest in a *tahmat*—a long, loose sheet wrapt about the legs—with their heads uncovered, their turbans lying beside them, form a picturesque congregation. The villagers now are bending all their energies to collect funds from among themselves and converts in the neighborhood, to put up a brick chapel, and the Church Missionary Society,

to which the congregation belongs, has promised generous aid.

It appears to be the custom among the people of Isa Nagri to pay one-tenth of their annual income toward the maintenance of the church and its workers. Many pay in kind. When I visited the chapel, a heap of cotton, in its raw state, was lying in a mound in one corner of the pulpit, the offering of a reverent soul.

The pastor is quite keen on keeping his marriage and baptismal registers with scrupulous neatness and care. No less than thirty-three marriages were solemnized during nine months, last year, while 300 people were baptized. The village has only 500 inhabitants, fully 300 of whom are children, and so most of the marriages and baptisms were of people who came to Isa Nagri from the outside. The registers were especially interesting, inasmuch as they were frequently signed by means of thumb impressions by the Indian men and women, who were unable to write their names.

Besides supporting the church, the Isa Nagri people maintain two schools, one for boys and the other for girls—fifty of the former and thirty-three of the latter attending these institutions. The Government pays a subsidy toward the maintenance of the two academies, which are highly spoken of by the official inspectors of schools, but the aid thus given is very small and leaves the village elders to do considerable hard work in order to meet all expenses. There are five classes in each school. Elementary English is taught to both sexes. Two male teachers are employed in the boys' school, and a mistress and needlewoman in the

girls' academy. The children look happy and intelligent. This is particularly true of the girls, who appeared full of vivacity. Their mistress, Miss Utami Boota Singh, a comely miss of nineteen or twenty, drest in the style generally adopted by the Indian Christians—a skirt, blouse and white muslin veil wrapt about the head but not covering the face—believes in coupling play with brain work, and the lassies, therefore, are sprightly and active. They went through a song exercise for my benefit, in which the girls described, with words and gestures, all the processes to which the grain is subjected, from the time it is planted until it is eaten in the form of bread. Many of the children have Western Christian names, and Jacks and Jills, Willies and Katies, are about as common among them as if they had been born in America. Strange to say, altho the little ones have been given foreign names, their fathers stick to their old cognomens. Only two of them have adopted names *à la* Occidental. These are J. Marshall, who speaks English rather fluently, and J. Samuel, an old, white-bearded patriarch, both church-wardens.

The village itself is much like other towns in the *Bar*. In its center is the communal well, at which a group of women, one or two drest in the Indian Christian, the others in the regulation Punjabi costume—the *pajama* trousers, a shirt, and a *daupata*, a veil carelessly thrown over the head, leaving the face uncovered—may be seen chatting and laughing as they draw the water and fill their vessels. As they carry the earthen pots, two or three balanced, one

above the other, on their heads, they present a picturesque appearance. At each extremity of the town there are two tanks for watering the cattle. Each house in the village is built in the center of a plot of land fifty-five feet square, tho in one or two instances these dimensions are doubled. The compound is surrounded by a mud wall four or five feet high, along one side of which runs the open range, where the cattle are kept during the hours they are idle.

The people of Isa Nagri are simple-minded. Their ideas of religion are far from complex, tho some of them possess marvelous memories, and without making a mistake repeat religious dogmas, word for word, so glibly as to give one the impression that they are the authors of the statements they are making. After questioning many of them, I feel convinced that most of the converts in Isa Nagri really believe in what they profess. Indeed, their faith is so deep and abiding that often the pastor is called in to the houses to administer baptism to sickly, new-born babies, lest they may die before being admitted into the Kingdom of God.

The effect of Christianity has been to wipe out many of the old-time prejudices, and you find no caste and no *purdah* (seclusion of women) observed in the little village. This is the effect produced by Christianity wherever it gains a foothold in India, and if the teachings of Christ served no other purpose than to thus break down the barriers of prejudicial customs, the work of the missionaries in Hindustan, as a movement calculated to uplift the nation, would be well worth while.

REVIVAL SCENES IN CHINA *

BY REV. J. GOFORTH, HONAN, CHINA
Missionary of the Canadian Presbyterian Mission

IMPRESSIVE BACK-SLIDING, CONFESSION, RESTORATION AND CONSECRATION



SERIES of special meetings was recently held at Liuchang, an out-station in my old mission field in the Changte prefecture. Almost six years had

passed since we had seen these Christians. Their welcome was extremely hearty. They are our children in the faith, tho, as the sequel will show, they had wandered far.

On the first evening after an address on "The love of Christ constraineth us," deep feeling was expressed in the prayers, and confession of failure, caused us to rejoice that the blest Spirit was present at this first meeting in convicting power.

It was a joy to meet in this little church on the Sabbath, and find it packed forenoon and afternoon. It was their own church, built by themselves, without foreign aid. After the morning address on Acts 7:8, the first to pray broke down and wept because he had not witnessed Christ's witness in that promised power. The next was all broken up. Since he first professed to believe in Christ, ten years ago, he had always let the world entangle. For six months he had not come to church; to-day he had no intention of coming, and was not aware that we had been invited to come and hold revival meetings. This morning he was seized with such awful pains, that he fell on his knees in alarm. God told him to go to church. As soon as he started to walk the four miles to church, the pain left him. He came in when the address was under way, but there was enough left for the Lord to mightily convict him.

The Confessions of a Scholar

God was manifestly with us this first Sabbath at all three services, but I will not mention anything more, except two thoughts in a noted scholar's

prayer after the forenoon address. Addressing the Heavenly Father, he said: "If we do not imitate Christ in our homes, we can not save our own families. If we do not save our own families, we can not save our relations; if we do not save our relations, we can not save our neighbors; and if we do not love our neighbors enough to save them, we can not save our country." Then thanking God for the gift of His son, he said: "My heart was full of evil thoughts, and all my study of the classics could not dislodge them; but Jesus did. My lips were full of filthy words, and Confucius could not cleanse them; but Jesus did. My life was full of deeds of shame, and all the precepts of the sages could not stop me; but the Lord my Savior did."

Monday, the refining went on. The elder and two of the deacons were sore troubled. One of the oldest converts, awfully broken, confessed to opium-selling, drinking, and gambling. He further said: "My son will not obey me; but what wonder, when I will not obey Thee. I lost all testimony for Christ as soon as I sinned."

The first man interested in this region, but always unsatisfactory as a Christian, a man with some scholarship and considerable ability, was badly cut up on Monday, tho he said nothing. At night, in his home, he acted like a madman, slapping his own face and calling himself the worst of names.

On Tuesday, during one of the addresses, the Lord seemed to search hearts as with a lighted candle, and the people seemed awed in His presence.

A Call Heard and Accepted

Even before I started to speak on Wednesday the people were breaking down while praying. Their hearts seemed very tender, and there was

* From *China's Millions*.

an eagerness to pray. They seemed amazed at the Spirit's mighty power to search out all hidden sin. The cheering result to-day was that one of our high school graduates, a Mr. Fan, a young man of good ability, with a fair knowledge of English, and gifted with a winning personality, said the Lord had moved him to give his life wholly to glorify Christ among his fellow-men by preaching the Gospel. It was with difficulty he was persuaded to be present at these meetings. He had just received the offer of a paying position on the railway, and had decided to take it. Now he has heard the Lord's voice, and accepts the highest service.

We were all grieved this day at the way Deacon Liu Peng Liu acted. He had not proved much of a success as a Christian, and less so as a deacon. Being a proud, self-sufficient man, his influence has been exercised in the wrong direction; hence we were all concerned to have him changed during these meetings. After much persuasion, he came in the forenoon for the second time. We expected him to stay at least for the afternoon service. The elder and others did their best to induce him to stay, but he only insulted them and went home. The elder felt very cast down about it, but we comforted him by uniting with him and others in prayer for the deacon. My wife withdrew from the service to pray for him. My burden in prayer was: "O Lord, bring him to terms by making him the most miserable man in this county tonight." It seemed God must answer our prayers.

On Thursday morning we were all glad to see the deacon turn up, looking so unhappy. He sent in a request saying he wanted a chance to confess. This showed God had been humbling him during the night, for yesterday he told one of the brethren that he would die rather than demean himself by a public confession. After the address, I gave him permission, and he came forward greatly agitated, and, taking the chalk, he wrote on the blackboard: "I have broken a coven-

ant with God. I planned a murder, but it miscarried; nevertheless, I am as guilty as if it had; and I am guilty of adultery." With an awful cry, he said. "I have crucified the Son of God afresh, and put Him to an open shame. O pray for me!"

Freed From Bondage

Instantly all arose, and prayed for him, and then burst out into thanksgiving for God's triumphant grace. The deacon said he got all cut up at the service on Wednesday forenoon, and was perfectly miserable, but that the Devil almost dragged him away, lest he make a fool of himself by confessing. He further said that when he got home he found no relief, never sleeping a wink all night, and never having put in such a miserable time since he was born.

We were delighted to welcome Mr. Horsburgh on Thursday. He came to see the Lord's mighty power in cleansing and reviving His people.

All through Friday those who had not got right with God had a miserable time, and, unable to resist any longer, one after another came to terms of absolute surrender to God. One, with a terrific cry, confest to a fearfully aggravated sin. Deacon Lui Wan Yun, regarded as a pillar of the church, a man who has given his tithe since conversion, confest that he had allowed the sale of opium in his eating-house and shared in the profits. At first he said he made a fuss when he found his bookkeeper, cooks, and waiters had begun the sale of opium in the restaurant, but they said, "You need not handle any of it, but will share in the profits." Besides, the Devil said, "You must not press the matter, lest all your men leave you at this busy season, and then what would you do?" "On the other hand, the Holy Spirit," said he, "convinced me of the sin and the hindrance to the cause of Christ, but I stifled His promptings." The deacon had for for more than a month stopt the sale of the opium, but felt he must destroy the works of the Devil by a confession. He was so genuinely moved,

and spoke with such feeling, that it made a deep impression on all.

The daughter of the man who acted like a madman a few nights before, slapping his own face and calling himself the worst of names, had been constant in prayer for her father during these meetings that he might have no peace until he got right with God. This night she had the joy of seeing him bend, and confess his awful sins. The previous night she said her father humbled himself before her mother, confessing his unfaithfulness as a husband, and harmony was restored in their home. I am appalled at the awful condition of this church. O that these facts, which have come to the light under Divine pressure, might humble and alarm those who have had the oversight of this church during the last five years! But the most humbling and alarming fact is that this church is not a solitary exception. I have found all the sins committed by the heathen, committed inside the Church of Jesus Christ by His profest followers, and yet His servants, the missionaries, are not humbled to the dust nor weep for the hour of the Lord's Zion.

In the Refiner's Fire

The first to yield on Saturday morning after the address was Deacon Fan. For days he had been troubled, but now the pressure burst all bounds, and he came and flung himself on the platform in an agony of weeping, and confest to robbing God of the tithe, of service, of the Christ example in his home, where he has repeatedly given way to fits of temper, in which he indulged in reviling. "Recently," said he, "when in a rage and reviling vigorously, the one I was reviling taunted me, saying, 'Is it proper for a deacon in the Jesus Church to revile?' I retorted, 'Yes, it is to revile bad people.'"

All through the day the Lord sat in His temple refining, and men and women, boys and girls had to get right with God and man. One noted quarrel was made up amid bitter tears.

I am amazed at the extent to which the young Christians have gone back to cards and gambling.

On the second Sabbath, the ninth, and last day of these meetings, at the morning service, 19 volunteered to give the tithe. All promised to give so much each year. Even unsaved promised yearly subscriptions for the support of the church. The Sabbath question was taken up with vigor; there was not one dissentient voice. All agreed that if they were to live right as Christians and glorify God, they must keep the Sabbath. They have decided to put up a list of all professing Christians in the church, with space after each name for all the Sabbaths in the year. Any who attend will have a mark put opposite their names each Sabbath, and any one who misses several Sabbaths will have someone sent to call upon him to inquire the reason for the absence.

After the afternoon address on the "Prayer of Faith," some wept as they realized how much they had failed in the prayer service. Then at their close they organized into a preaching society, some volunteering five days of free service, some ten days, others 15 and 20 days. Several promised a month, and one man two months.

The evening was entirely given up to hearing testimonies to blessing received these days. I will only give the substance of the first seven. Mr. Fan, the student, said his blessing was beyond compare. He had been turned back from worldly ambition to wholly dedicate his life to the service of Christ the Lord.

Deacon Lui Peng Lui said millions could not buy the joy of sins forgiven which he had received.

Deacon Lui Wan Yun said God had given him new life and new vision; it was life from the dead.

Deacon Fan was all brimming over with joy and thankfulness for what God had wrought in his life, in his family, and in the church these days. He was amazed at the way the Spirit revealed every hidden sin, and rebuked it.

Elder Chang said God had revealed to him his weakness and hypocrisy, and made it so real that his only place of safety was abiding in Christ.

Mr. Li, the scholar, who had prayed so strikingly on Sunday, said that the blessing which had come to him was that he must drop all else and preach the Gospel. (He is now teaching in a Government school and is a man of unusual gifts).

A young lad said: "The great good to me of these meetings is that I have been solemnly warned not to fall into the snare of the Devil, and commit the awful sins I have heard confest these days."

The way of repentance these days was the way of Gethsemane and the Cross. It was crucifixion and bitter tears. It was so painful on Friday that my wife, in pity, suggested I preach more on joy, but I said I dare

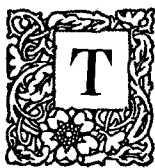
not heal lightly, nor put sticking-plasters on poisonous abscesses. The knife was the instrument I was prest to use, but the joy of the Lord would be their strength as soon as they obeyed. It was only necessary to see the happy faces and hear their hopeful, thankful testimonies at the meeting to be convinced that the joy of the Lord had become the strength of His people.

The good results attained were greatly helped forward by the service of song, led by my wife. With the aid of the organ, she conducted these services for about half-an-hour before I spoke.

Now, at the close of the meetings, the people are enthusiastic about calling a native pastor, and since we left have called one of my old, tried evangelists to be their pastor. They guaranteed all expenses and full support.

THE CHINESE REVOLUTION FROM AN EDUCATIONAL VIEW-POINT*

BY REV. WILLIAM CLEMENT ISETT



HERE is no doubt whatever that the Chinese revolution is significant. A short time ago the editor of a prominent daily newspaper said, "The nations are waiting with bated breath the outcome of the war in China." Another wrote, "We rightfully believed our own American revolution a salient episode in history. The population of the entire United States in 1800 was 5,308,483. The population of China to-day is more than 430,000,000—that is to say, 86 times as many human beings are directly affected by what is going on in China. The population of London just a hundred years ago was 120,909, yet a thousand things that have occurred there since Roman days have interested the world infinitely more than all that has happened to China's millions.

"The army of Xerxes that invaded Greece numbered 1,780,000; Ninus and Semeramis had armies of 2,000,000; Darius met Alexander the Great with perhaps 800,000 men. But what are such armies as these compared with the millions the Chinese can pour into the bloody field betwixt the Pacific Ocean and the Ural Mountains when once the nation is thoroughly aroused?"

This revolution will change not only the political situation in China, but also in the whole world.

It is not a movement which began recently. More than fifty years ago the seeds were sown when a few Chinese scholars graduated from Occidental colleges. These men studied the principles underlying free government by the people, and, true scholars that they were, they began applying these principles to their own government. As the number of students in western colleges increased,

* From *The Missionary Messenger*.

the movement gathered momentum, until the axiom again proved true that "Knowledge is power," and the *power of knowledge is asserting itself* as it has again and again in this the most interesting of empires. For China appears to have been immobile only because her history covers so many thousands of years. This revolution is significant because of its magnitude rather than because of its issues. Dynasties have begun and ended in the world since history began, but the fall of the Manchu dynasty affects the world because one-third of the human race is concerned in the issue, and because within a comparatively short time that vast number of people have thrown their weight toward progress.

The subject which I have chosen is, "The Significance of the Chinese Revolution from an Educational View-point." I have already hinted at what this significance is. Education has always been China's glory, and the educational view-point is the only true vantage ground from which to get a clear understanding of the revolution.

The significance of the revolution does not lie in the magnificent training of troops which a few years ago used bows and arrows and sharp *farm implements, even as some did in the onslaught against Nanking*. It is not the skill with which Mauser rifles, Krupp guns, wireless telegraphy and aeroplanes have been used both in defense and offense that makes this revolution noteworthy. Its significance does not lie either in the recall of the man most hated by the Imperial Government and feared of all Chinese modernists, Yuan Shi Kai. Its significance is in the fact that for years Chinese young men have been studying in Occidental colleges the principles which should underlie good government, and are now applying those principles. Its significance lies here: That it is an educational revolution, thought out by scholars, started by scholars, and carried to a great conclusion by the most scholar-

ly people in the world. For is not the test of scholarship the ability to successfully apply the knowledge imparted by teacher to pupil? The American revolution was precipitated by excessive taxation; the French revolution by the oppression of the poor. But the Chinese official has grown rich off the spoils of office no less than the Manchu; and Chinese and Manchu alike have plundered and oppressed the poor. Neither of these causes has been sufficient to awaken the spirit of rebellion. The cause is to be sought in the hearts of Chinese scholars.

Strange as it may seem, the decisive blow against the Manchu dynasty, which has been in power since 1644, was struck by the late Manchu Emperor, Kwang Hsu, a scholar of the first rank. Kwang Hsu was the actual ruler of China less than six months, but during that time his edicts rivaled in rapidity the famous messages of Ex-President Roosevelt, and were far more significant in history-making importance than those which issued from the White House. This emperor was a thorough scholar, and during the time of his minority had stored his mind with western knowledge, including the principles of the Christian religion. When he came into power he at once began introducing reforms in order to make his empire one of the sisterhood of nations. His first step was the establishment of an Imperial University in Peking, in which modern science should supersede ancient classics, and the abolishment of the time-worn essay on impractical themes.

Kwang Hsu paid for this stride through countless centuries of time-old customs at first with his political life, to be followed shortly by his assassination; but he has left as an everlasting memorial the introduction of modern scholarship into the oldest nation on earth. It was this entering wedge which has split the old empire into fragments. Before the short reign of Kwang Hsu, China

studied only the glories of the past. He only was a scholar who knew accurately what China had been. What she was then, or might become, had no interest whatever. "Knowledge is power," and with the introduction of knowledge China learned her power. She compared herself with other nations territorially, industrially, mineralogically, agriculturally, and found the comparison agreeable. There was but one point which brought chagrin: Modern history revealed her slavery. For hundreds of years she sat and dreamed of the olden golden days, until she imagined those days were running still their happy course. But when Kwang Hsu waked her from this dream she saw in him, and in his clan, her conquerors and enslavers. Like a giant she has risen in her wrath and smitten with deadly hatred the hand that electrified her with strength. The pathos has its most fitting climax in the baby nephew of this great reformer being made to proclaim to all the world, "It was all my fault." Poor little babe! What is the fault with which you so pathetically accused yourself?

Let us turn now to some of the practical results of this revolution of a nation's scholars.

The immediate causes of the revolution are two: Hunger and Hatred—Hatred of the dynasty which by its impious disregard of the people governed caused the hunger. But, again, I call your attention to the fact that it was education which awakened the people to the knowledge of the cause of their hunger. Graft and political intrigue made the great brilliant dynasty of the Manchu race odious in the eyes of the industrious millions of China, and the retribution has come quickly and terribly.

The first result of awakened scholasticism was to reveal the power of the people, and the people once aroused the old order must inevitably be at an end. It has taken many years to awaken this sense of responsibility on the part of the people. It has seemed to be practically impos-

sible to place responsibility where it belonged. For instance, if a robbery were committed no attention would be paid to it by the authorities until pressure had been brought to bear by the robbed. He would promptly be assured that the thieves had escaped (which was literally true, but not comforting), and that nothing could be done (which was not true, and therefore comforting). If sufficient pressure could be brought to bear punishment would be meted out, but no one supposed it was necessarily the real thief who was punished. No responsibility was imposed or assumed. A price had been offered to some one to assume punishment to satisfy the demands of a fanatical sufferer who was so unreasonable (!) as to demand redress for being imposed upon, and if the price were big enough some man could easily be found who would be willing to even be put to death if necessary, tho he may never have heard of the person who had been robbed, or know that a robbery had been committed. It was a form of life insurance by which one could provide for his family better by dying than by living.

This was the old order, which is old not only because it was in vogue many years ago, but also because it is now superseded by a new. Last year one of the missionaries in the station where I was staying was struck by two ruffians while itinerating in the country, beaten and left for dead by the roadside. Scarcely had the deed been perpetrated when men of the village gave aid to the injured man, seized the assailants and dragged them before the local magistrate. The Governor of the province was notified at once. He immediately ordered the would-be murderers beaten and imprisoned, and called in person at the missionary compound, placing an escort at the disposal of the physician to accompany him to the village where the assault occurred, and convey the injured man to the city. It must, in justice, be said that there were circum-

stances which made this action on the part of the chief magistrate politic, but it is a straw showing the direction of the wind, and those who know China best can not help being impressed by the fact that even the Governor of a great province should, for the sake of policy even, take such prompt action. In the revolution the lives of foreigners were wonderfully safeguarded by both imperial and revolutionary troops. The cause? Diplomacy. But where did the sense of diplomacy awake in the minds of soldiers who until recently have occupied an exceedingly low place in China's social scale, and have been noted more for their rioting and brutality than for righteousness or bravery? The same captains who led them to rob and pillage are now leading them in the path of order and obedience. Where did it come from? From the new scholasticism, which has raised the ignorant soldiery to the rank of scholar. The system of education set forth by China's scholars includes military and naval schools, a university in each province, colleges in every important city, high schools everywhere, and common, primary schools for both boys and girls without number. Adequate provision for the complete education of more than 50,000,000 pupils have already been made. So thoroughly established is the scholastic spirit in China that it is a mighty monument to education to be able to point to the awakening of over 400,000,000 people to a sense of nationalism of the most advanced type in the space of a few years. What a foundation, deep, solid and enduring, has been laid in ages past! Upon that foundation is being built a superstructure that is worthy of the foundation, but which can not be too heavy for it to bear.

Another great result of this scholastic revolution appears in the kind of government demanded by this newly awakened people. The wildest admirer of China's greatness did not dream of a republic. He scarcely

dared hope for a constitutional monarchy. Whence came the spirit of republicanism among a people whose emperor rules by right of Heaven's appointment? Less than a dozen years ago it was the business of the rulers to rule—the ruled were too busy attending to their own affairs to bother with governmental affairs. Even the Boxer uprising, bringing in its wake the exorbitant indemnity tax, was of little concern to the people at large; the tax being presumably just so much more graft to fill the capacious sleeves of the local mandarin. It was the business of the ruler to rule, as it was the business of the farmer to till the soil. We are even yet asking, Where was the idea of the republic born? For answer we must go back in China's history 2,500 years. China's great sage, the illustrious among earth's great scholars, Confucius, gave birth to the Chinese Republic. To the disciples of China's great scholar is to be given the honor of forming the greatest republic on earth from the standpoint of territory and population. It could not belong to the students trained here, for most of China's foreign trained students have received their education in England, Germany, and Japan, all of which are monarchies, not republics. Had it been due to the modern student, the promised constitutional monarchy would have been loyally upheld. It is not due to the army, for the best trained soldiers are Manchus. And Chinese have never followed the lead of the soldier because he is a soldier, as the French and Germans have done, but only because his cause may be right. The soldier must follow the will of the people. It is not due to the agitators, even those as eminent as Dr. Sun Yat Sen; for they have appealed only that Manchus may be driven out, and the Chinese put in their places. They have pleaded only for a change of dynasty. Even as illustrious a diplomat as Dr. Wu Ting Fang said in a recent interview that he was greatly surprised at the demand for a republic on the part of

the people, and it was not until he was offered the post of foreign affairs in the proposed republic that he could bring himself to believe it was a reality. The whole world is amazed at the turn affairs have taken.

I was talking with a Chinese scholar last summer regarding the political and religious situation in China. He was deploring the reign of the Manchu dynasty, and lamenting the subjection of the Chinese race. During the conversation he made this statement: "Confucius taught that every man, no matter how low in the social scale, is responsible for the good government of the country. The people are to see to it that those in authority are ruling righteously." In a word, Confucius taught the sovereignty of the people, and to a greater or less degree the people have always exercised this sovereignty. This same young man remarked further, when asked why there was not a revolt against the Manchus, that because the soldiers did not know the ancient classics they were willing to fight for whatever power paid them the most money. "But," said he, "the time is coming shortly when they will know, and when they do they will join with us scholars in establishing our sovereignty, no matter at what cost." The time of knowing has come, and China is putting into effect the teachings of her greatest leader, as he is among the greatest leaders of the world.

A third result is the breaking down of the walls of superstition. Centuries upon centuries of learning and study have not been able to eradicate superstition from the Anglo-Saxon race. I was at luncheon only a short time ago with a number of highly intelligent men and women, when suddenly, in awe-stricken tones, one of the company said, "Oh, there are thirteen of us at table!" "Oh, well," said another, "two of the children are taking one portion of food between them, so it is the same as if there were only twelve." But what in the name of twentieth century scholasticism put

it into the head of this otherwise intelligent person to make such a remark, and in such a tone? What possible effect could it have on one's digestion to be one of a company of thirteen? It is too bad that the fact that the day was Friday was not also mentioned.

It is always an interesting psychological experiment, after such a remark, to wait until the incident is forgotten, and then to introduce the subject of the opening of mines in China. A member of the company always accompanies one with the general question, "Do they really have things to mine out there?" As if all the minerals in the world had been put under the sacred soil of the United States, and "out there" were somewhere in space not definitely defined, as, indeed, it seldom is in the questioner's mind. It gives one the desired opportunity, however, to tell of the rich deposits of coal and iron, of gold, silver, and copper; enough not only to supply the needs of China, but of the whole world for many hundreds, perhaps thousands, of years, and to tell how superstition has kept the people poor when they might have been rich if these mines had been opened. Upon this comes the question, "Why don't they open them?" And the reply, "Because it would disturb the earth dragon, and cause an earthquake"; while the chorus responds, "Oh, how silly!" Isn't it? It makes one long for the time when the Chinese shall be "educated and civilized" up to the point of knowing how very unlucky it is to sit down with thirteen at dinner, or to see the new moon over one's left shoulder.

But education has revolutionized the superstition which has hindered advance in the mining industry, and the revolution has created a demand for the things which the Chinese earth contains.

It is impossible to separate religion and superstition in China, and when the progressive ideas were promulgated by Kwang Hsu he ordered that

a number of the temples should be cleared of their idols, and the buildings converted into modern schools. The priests of China, who ought to be the leaders in purity and right living, are the most immoral and despised class in the empire. Yet they have a wonderful power over the people. Again, we appeal to the scholastic spirit of this great people to show that in so far as this revolution has touched religion, it has been a purifying influence.

It is within the province of this paper to state the primary reason for this revolution. The daily papers and periodicals have, almost without exception, declared that it started by the government demanding the control of the trunk line railroads, and negotiating foreign loans for that purpose; while private companies desired to keep the control completely in Chinese hands. The floods in the Yangtze Valley furnished famished recruits by the thousands, demanding bread at the hands of those in power on both sides with such importunity that precipitate action had to be taken regarding the foreign loan of \$30,000,000.

This is what historians call the "immediate cause," but it is not the primary cause. That is to be found, as historians who are reliable authority will point out in after years, in the influence of the foreign missionary: The person least of all interested in the form of earthly government under which he labors; working under all kinds of government, from the Absolute Monarchy of the former Turkish Empire down to the "Might-Makes-Right" government of the savage African tribe.

Wherever he has gone the missionary has taught and educated. Carrying the highest principles of Divine sonship and human brotherhood as his evangel, he has ever sought for points of contact and illustrations in the writings and traditions of the people among whom he works. In

order to do this he has been compelled to find the very best that those writings and traditions contain, for their very best is still far below the message which he brings. This searching for the best in Chinese literature has called the attention of his hearers to the foundation principles of their religion, which has likewise been their government. Thus have Chinese classics been placed side by side with Christ's teachings concerning His kingdom of righteousness, and the very comparison has awakened a desire on the part of thousands of Chinese scholars to establish more firmly the best principles of Confucianism, which, as I have already pointed out, while clearly stating the duty of the people to the government, yet makes the voice of the people the deciding factor in governmental affairs.

And what shall we say of the influence of those who have come directly under Christian teaching in mission schools, and have learned experimentally of the freedom in Jesus Christ? At present there are 3,136 such schools, with over 80,000 pupils. Eighteen of these are of university rank, with a thousand pupils; 130 theological and normal training-schools, with 2,500 pupils; 438 boarding-schools, with over 20,000 pupils; 2,538 elementary and primary schools, with more than 55,000 pupils, etc. Wherever Christianity has gone there has gone the spirit of liberty and freedom, and China has more than 500,000 who are openly and on record as being in sympathy with Christianity, and studying its doctrines. I believe I am right in saying that the present struggle for freedom on the part of this mighty empire is due to the unconscious influence of the missionary body, and to the wonderful power of God's Spirit working through His Word to lift one-third of the human family in one mighty movement to freedom and world-wide responsibility.

THE MISSIONARY'S POINT OF VIEW *

A FIELD PICTURE OF THE REAL MEANING OF RETRENCHMENT



HE missionary sat in deep thought. The look on his face was sad beyond expression. In his hand he held a letter which he had just been reading. Evidently it had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell upon his knees and began to pray:

"O God, Merciful Father in Heaven, have pity upon my poor people! Help me for their sakes to bear this stroke. Teach me what to say to them. O God, spare them this trouble. Open the way. Send Thy Spirit upon the homeland, that this great sorrow may not engulf us. How long, O Lord, how long?"

When he rose, the lines of care were deepened, and the buoyancy of manner was gone. He acted like an old man, stricken with palsy, yet he was in middle age and fullness of his powers. He had come to the crisis in his faith.

Yes, after all these years of Christian belief and life and service in the mission field, he was now meeting his hardest spiritual test. The confidence he had reposed in the church seemed slipping from beneath his feet. More than that, the confidence he had known as a servant of God—the reality of his own personal faith—seemed shaken by this new experience. It was the critical hour.

What had brought it upon him? What was in the letter received that hour from the rooms of the Foreign Society in Boston that had stricken him as swiftly and pitilessly as a jungle fever or the plague?

The letter was full of tenderness and sympathy, of personal regard, of brotherly kindness. The secretary had done everything in his power to soften the stroke. But he was compelled to say that the Baptists had not given enough to meet the budget, that the debt was now very heavy, and that retrenchment was inevitable.

The board recognized the justice of his plea for a helper, but not only must refuse that, but did not see how his own work could be maintained while he was on leave. Perhaps he could suggest a way, etc.

So this was the outcome of his long years of self-sacrifice. Worn out, absolutely needing change of climate, he must leave his field without a leader, when the demands were greater than ever. The pleas from the out-stations had been so pitiful that they had taken his last ounce of nerve force. He had dreamed of reinforcement, and awakened to *retrenchment!*

The fateful word burned itself into his brain. Oh, if only the church members at home could know what that word meant to the missionary on the field, surely they would never allow it to be heard again! Had they ever practised retrenchment? The last report said 64 cents a year per member for foreign missions—yet the field-work must be crippled! His people must be left—.

His people! That was the crushing thought. It was not merely that they should be left without a shepherd; but *how could he explain to them?* What could he say for the Baptists of America, living in the Christian land of liberty and light? How could he save the faith of his people in Christianity, when Christians knew how millions of heathen were dying without knowledge of a Savior, yet could not give 100 cents a year to send the Gospel to them?

Again he sank on his knees: "Father, forgive them, they know not what they do!"

They found him as he had fallen. Providence spared him the humiliation of explanation. His death might save his people's faith. For him it was not retrenchment, but enlargement!

* From *Missions*.

EDITORIALS

SOME DEFICIENCIES IN MODERN MISSIONARY WORK

THE work of making Christ known and worshiped is the greatest work in the world and the greatest men are engaged in it. But there are some tendencies that need to be watched and corrected. Among these we note:

1. The mistake of *concentration* instead of wide *diffusion*.

The error of *Babel*—aiming to build up gigantic centers of civilization to avoid being scattered and lost sight of. This error has been repeated all through history. It has resulted in a great civilization but a comparatively limited range and scope. Christ's method is *diffusion*. The early church remained in Jerusalem till driven out by persecution. Worldly enterprise would concentrate and converge rays into one burning focal point. Christ would scatter and diffuse—make the light less intense at one point if need be, that it may be spread more widely and the darkness be less intense.

2. The mistake of selecting special fields, instead of regarding the *world* as the *field*. Man's selection is often guided by selfishness or at least short-sightedness. Fields attract by their climate, intelligence of the people, comparative civilization, receptivity for the Gospel. God's rule is directly the reverse. As Mary Lyon said to her pupils, "Choose work that no one else will undertake." If we look for the highest heroism in the mission fields we find it in the most unpromising and unfertile fields. *Allen Gardiner* at Terra Del Fuego, *W. A. B. Johnson* at Sierra Leone, *Coleridge Patteson* in Melanesia, *John Williams* on Tahiti, *Mackay* in Uganda.

The fields God has most blest are often the very fields man would have passed by: Madagascar, Korea, Hawaiian Islands, Zululand.

3. The mistake of consulting personal *affinities*—culture, elegant and refined tastes, enjoyment. This is the spirit of caste which is the enemy of all true religion. The keynote of all missions is *self-forgetfulness*—self-oblivion.

4. The mistake of undue dependence *upon organization*—machinery. The only power to convert is that of the Spirit of God and the Spirit works in answer to *prayer*. The subtle and acute Hindus are not brought to Christ by logical argument or felicitous illustration. A young man in the Christian School of India who took the prize in Christian evidences, confest himself unmoved by his studies.

The success of missionary work has been always in proportion to the self-sacrifice involved, the dependence on the Spirit of God, the earnest and united supplication of the people of God, and the place given to the living and the written Word of God. Organization, energy, planning, and tact are necessary but they are of secondary importance. A. T. P.

THE MISSIONARY REVIEW

A Backward Look Over Thirty-Five Years

THE type of the missionary magazines has changed greatly in the past thirty-five years.

Then men and women who knew how to write well and who at the same time were familiar with missionary principles and work were few in number; now they are a host.

Then the literature of missions was meager and had to be created; now it is practically impossible to keep pace with the output of missionary books.

Then the style of articles printed concerning missions savored of the sermon, the personal letter or an appeal; now a literary quality is demanded, with a strength of purpose and a reliability in facts, that give

missionary papers a value of their own apart from their worthy subject and aim.

Then few missionary books and periodicals were illustrated and those that used pictures were content with few cuts and poorly executed productions; now art and photography have given us a wealth of diagrams and half-tones that make pages attractive to the eye and bring the world to view.

Then Missionary interest was chiefly local and denominational—it was difficult to lead men and women away from provincialism; today interest is increasingly world-wide and non-sectarian.

Then "Missions" referred almost wholly to simple preaching; to-day the word includes education, industry, medical work, literature and a host of other branches.

Then missionary literature was used chiefly for propaganda—to raise money—and papers and leaflets were given away freely; to-day these publications in book and magazine form bring prices as high as that paid for other literature and they are worth it. People readily pay for the instruction and entertainment they receive through the modern type of missionary books and magazines.

THE MISSIONARY REVIEW OF THE WORLD has just completed thirty-five years of life. It inaugurated a new kind of missionary monthly—-independent, outspoken, practical, with world-wide interests, and a literary quality. It has brought to light many a worthy cause and noble but unknown worker; it has stood for the spiritual ideals and principles taught in the Bible and has advocated the closer cooperation of the Missionary Boards and a more careful study of conditions and methods. For years there was no other missionary periodical that discuss the science of missions on any broad basis. To-day there are several monthly and quarterly reviews that are devoted to the more scholarly study of the subject. It seems therefore wise to the EDITORS

to change somewhat the character of the REVIEW during the coming year—making it somewhat more popular in style and contents, and leaving the scientific and heavier topics and discussions to such quarterlies as *The East and the West* and *The International Review of Missions*. This does not mean in any sense a change of viewpoint or a departure from the basic principles for which we have stood, but rather a presentation of facts and theories in a more popular form—suited to general readers, to pastors and intelligent laymen and women who seek information and inspiration for themselves and that they may pass it on to others.

A FORWARD LOOK

During the coming year the departments of the REVIEW will remain the same.

The Signs of the Times will discuss briefly the noteworthy movements, at home and abroad, that indicate the tendencies and progress of the Kingdom of God.

The Leading Articles will consist of strong, stimulating papers on the spiritual Biblical basis, methods, and power for missions; the great achievements, the heroes and heroines of missions; the life-stories of native Christians; various aspects of non-Christian religions as contrasted with Christianity; brief articles from native converts themselves; letters from travelers; papers on various forms of Home Missions—frontiers, negroes, Indians, foreigners, eskimos, etc.; the achievements and methods of local churches and other organizations in behalf of missions.

The Selected Articles from other magazines and books will keep our readers informed of what others are saying and will give a wide range of acquaintance with many of our best missionary periodicals.

The Editorials will discuss the current thought of the day, the principles of missionary endeavor, and the standpoint and policy of the REVIEW on various matters.

The Missionary News will be gathered most carefully, month by month, will be digested and served up in the most palatable form—condensed, spicy and reliable.

Books for the Missionary Library will be reviewed by those who know missions and know books. The aim will be to keep readers informed of what is most worth reading and circulating in recent volumes that relate to home and foreign missions, non-Christian religions and mission lands.

The best of writers on this vast range of subjects will contribute to make the REVIEW unequalled as a missionary periodical. Photographs, cartoons, diagrams and other types of graphic art will be extensively used to make the REVIEW attractive and impressive.

A PROGRAM OF TOPICS

A general program of topics will be followed for the year—with a view to covering the whole world in twelve months. The order will be as follows:

January. The World View. The Home Church. Unoccupied Fields. The Missionary Message.

February. The Chinese Republic. Chinese Religions. Orientals in America. The Native Church.

March. Mexico, Central America and the West Indies. City Missions. Foreigners in America. The Social Problems of the Gospel.

April. India, Burma and Ceylon. Hinduism and other Religions of India. Educational Missions.

May. Central Asia. Siam, Laos, Malaysia. Buddhism. Mountaineers in the Southland.

June. Africa and Madagascar. The Negro in America. Fetishism. Industrial Missions.

July. Arctic Lands. The American Indian. The Islands of the Sea. Australasia.

August. Papal and Protestant Europe. Roman Catholicism. Missionary Conventions and Missionary Reinforcements.

September. Japan, Korea and For-

mosa; Shinto. Politics and Missions.

October. Moslem Lands: Turkey, Persia, Arabia, etc.; Mohammedanism. Greek Catholicism and Greek Lands: Russia, Greece, etc. Cooperation and Unity.

November. South America; Frontier Missions in North America. Mormonism. Prayer and Missions.

December. The Jews and Jewish Communities; Missionary Literature. Principles and Ideals of Missions. The Progress of Missions.

ST. PAUL'S MISSIONARY PRINCIPLES, III

The Law of Accommodation. "I am made all things to all men, that by all means I might have some." Paul identified himself with every class of men whom he met and sought to save. Christian character is sometimes rigid and frigid in its inflexibility. We know very little about bending and stooping. We have our inborn, inbred peculiarities; we call them characteristics because they seem inseparable from character. Our high intellectuality lifts us above ignorance, our refined taste above coarseness, our wealthy associations above the environments of poverty. We are prone to consult our affinities. And so society separates into little groups of those who are like-minded. Self-love degenerates into selfishness; we become comparatively isolated, and do not touch the great mass of humanity sympathetically, savingly.

The Apostle Paul had everything to tempt him to a similar isolation and separation. He was a man of royal mind, enriched with imperial culture. He had refined sensibilities and he was delicately organized. All his emotional and affectionate nature was built on the most exquisite pattern. He had the strength of manly courage and fortitude, with the tenderness of womanly sympathy and sensibility. He was aggressively active, yet his energy and activity were qualified by the passive virtues.

Such a man was one most likely to

retire into the comparative exclusion and seclusion of a few cultured friends. He might have been at the head of an academy, or a court, or an army, but he would have been naturally the center of a small circle of intimate associates.

But Paul had beneath his life a principle of accommodation. He saw all men in a lost condition, and so terrible was spiritual alienation from God that in those measureless depths all comparative differences were lost, as in the star-sown depths of illimitable space. He forgot his intellectual gifts and graces, his fine sensibilities and selfish affinities in one burning desire to save men. To the Jew he was a Jew, that he might gain the Jews; to those who were under the law or without law, he was himself in the same condition, that he might save them. He sacrificed no principle, he denied no truth, he compromised no eternal verities, but he got down to every other man's level and *from his point of view* looked at life and duty, law and penalty, sin and salvation.

4. Seeking the Profit of Many

Paul was moved by the *Principle of self-abnegation*. "Not seeking mine own profit, but the profit of many that they may be saved." Mark, not even his own *profit*. There are many who get where they forego *pleasure* for other's profit, but Paul surrendered even his own *profit*. He simply *lost sight of himself* in his passion for souls.

Only in the light of this marvelous enthusiasm for God can we interpret Paul's self-limitation. "I determined not to know anything among you save Jesus Christ and him crucified." Wisdom of words he could forego lest the cross of Christ be made of none effect. Literary ambition beckoned him on to receive its shining crown, but he forgot all else in that absorbing passion. He could say with Count von Zinzendorf, "*Ich hab' eine Passion, und die ist Er, nur Er.*" (I have one passion; it is He, only He.)

In this flame of devotion to his

Lord all else was consumed. The lust of gain, of applause, of pleasure, of office, of power, of achievement, all burned as to ashes in those inward fires that left only the image of his Redeemer to survive and glow the more brightly. Of this self-abnegation there is no expression more sublime than that in the epistle to the Colossians (1. 24), "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

To be crucified with Christ was a reality to such a man. It meant a cross and a death to self in order to save others. Christ's death saved no human soul. It only made salvation possible. The word of God is but the declaration of the terms of salvation. The Holy Spirit must take of the truth and blood and apply them to the soul. But how does the application come? *By human agency*. The believer is a witness and a herald; he tells the story of redeeming love, and he adds his own experience to attest the word. The Holy Spirit uses that believing testimony to convince the reason, persuade the heart, and move the will. It may be reverently said that the blood of Jesus *plus* the witness of the word, *plus* the work of the Holy Spirit, *plus* the believer, save sinners, for, each in its own place, all together are used by God to accomplish the salvation of the lost. God might have saved men immediately. He chose to do it mediately. Hence Paul needed to fill up what was behind of the sufferings of Christ in his own flesh for his body's sake. He was ever ready to suffer with Christ and bear in his body the marks, *stigmata*, of the Lord Jesus.

Paul's success in evangelism is no mystery; it is all an open secret. Give us one man, moved by such principles of evangelization, obligation, accommodation, abnegation, and again the history of humanity shall show a man who in one generation will compass the known world with the network of his personal labor and make a continent echo with his testimony!

WORLD-WIDE MISSIONARY NEWS

AMERICA

Foreign Students in American Colleges

IT is stated that among the regular students at American Colleges and universities during the year 1911-12 there were 4,856 from foreign lands. Mexico sent 294 and the West Indies 698. The Far East sent many, namely, China, 549; Japan, 415; Korea, 21, and the Philippine Islands, 123, furnishing thus almost 23 per cent. of all the foreign students. The importance of making these future leaders of their people acquainted with the Gospel, that they may return well equipped to do something worth while for their people, is apparent.

Medical Missionary Conference Meeting

THE fifth annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Michigan, beginning December 31, and holding over January 3. These conferences have for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this conference, all members are to be entertained free for one week by the institution. Inquiries may be addressed to The Medical Missionary, Battle Creek, Mich.

The Cost of Missionary Administration

SAYS the Missionary Board of the United Presbyterian Church:

"Such statements as these are commonly repeated: 'It costs a dollar to get a dollar to the heathen,' and 'It costs three dollars to get a dollar to the heathen.' The story is told of a man who, having given \$5.05 to missions, was asked why he gave such a peculiar amount. 'The five cents is for the heathen, and the five dollars is to get it there,' he said. Business men say it is very econom-

ical administration when they keep within 15 per cent. Does it cost so much for mission administration? How much of our money really reaches India, Egypt and the Sudan?

"The records of the foreign board, which are published and distributed widely throughout the country show that of every dollar paid into the board treasury, one-half of a cent goes to pay the interest on money borrowed because of irregularity in the Church's gifts. Eight-tenths of a cent is expended on literature and missionary advertising which bring in other gifts. Two and eight-tenths cents go to expenses of administration. Of every dollar, 95 9-10 cents go directly to the work. Not 50 cents to get 50 cents there; not 75 cents to get 25 cents to the field; not \$100 to get \$5 into those dark lands. No! It takes less than five cents to get \$1.00 to the field."

A Banner Year for Presbyterians

THE fiscal year of the Presbyterian Board of Foreign Missions (North) closed March 31. It was a banner year. The income reached the unprecedented total of \$2,046,793. This puts the Board in the lead as having the largest income of any foreign mission board of the world. For the first time in its history, it has passed the figures of the Church Missionary Society of England. One notable feature of the year's giving were the offerings of \$596,000 from the women of the church, aside from the gifts of the congregation. The Sunday-schools gave \$76,000 for foreign missions. The Board began its work in 1837. The receipts for the first year were \$44,548.

Each year the officers and members of the Board devote several days in June to a conference with the newly appointed missionaries. The Board

is this year sending 106 new missionaries to the front. Of these China receives a larger number than any other field. Twenty-four recruits are going to the 6 missionary districts into which the Presbyterian work in the republic is divided; 7 have been detailed for service in Africa and 14 for the 2 missions in India. The others are divided in small companies among the missions in Japan, Korea, Guatemala, Mexico, Persia, the Philippines, Laos and Siam. A number of those under appointment have not yet been assigned to any definite field.

American Slavery in 1852 and 1912

THE *Record of Christian Work* calls attention to the fact that, while the present year is the fiftieth anniversary of the issue of "Uncle Tom's Cabin," white slavery is amazingly strong in the United States. Miss Jane Addams has stated in *McClure's Magazine* that little girls of incredible youth have been saved from white slavers in Chicago. She said, "Quite recently I visited a home for girls against each of whom stood a grave charge involving the loss of chastity. Upon each of the little white beds, or on the chair standing beside them, was a doll belonging to a delinquent owner still young enough to love and cherish this toy of childhood."

Is it not time that American Christians arise and destroy the terrible coalition of the brewing interests and the politicians which is intimately related to the white slave traffic in Chicago, and probably everywhere else?

Water Street Mission, New York

THE trustees of the old McAuley Water Street Mission are erecting a new building, and all that is needed to finish it free of debt is \$25,000, five thousand of which has been subscribed on condition that the balance is raised. The work is not one that aims simply at the reformation of men, but it aims at their regeneration, and it has been the instrument in God's hands for the rescue of thousands of drunkards and criminals. It

was opened forty years ago, and its influence has been felt all over the Christian world.

The Gospel in Porto Rico

FIFTEEN American missionary societies have work in Porto Rico. They report 167 missionaries, 120 church organizations and 9,692 communicants. The Methodists report the largest membership, 2,524; while the Presbyterians are second with 2,415 members.

A New Tribe of Eskimos

BISHOP HOLMES of Athabasca tells in the March issue of the *C. M. S. Gleaner* of the recent discovery by Mr. Stefansson, a Norwegian anthropologist, of a new tribe of Eskimos, one thousand strong, in the region of Copper Mine River, north of Great Bear Lake (on the Arctic Circle), and another tribe of about the same number in Victoria Land, an island of the Arctic Sea. Of the latter it is stated that they still live by their bows and arrows, that stone implements are still in use, and that they had not previously seen the face of a white man.

Christian Activity of the Volunteers

THE Volunteers of America, with General and Mrs. Ballington Booth as leaders, have decided, through their Grand Field Council, just held in Cleveland, to appoint advisory boards of not fewer than five leading citizens of each city in which Volunteers have considerable philanthropic work. The Council also named a board of five members of Volunteer organizations to supervise Sunday-school work, which is growing among Volunteers. Almost 35,000 families were helped last year in the poor sections of large cities, and 640,944 persons were fed with substantial meals. Homes of Mercy cared for 5,000 women, and almost 40,000 lodgings were given in the year. In the medical dispensaries 14,000 new cases were treated, and 17,767 old ones cared for, or almost 32,000 cases in all. Nearly 1,000,000

persons attended the indoor Sunday and week night meetings, and 2,700,000 the outdoor meetings. The Prisoners' League, the special work of Mrs. Booth, has now 72,000 members, and of discharged prisoners going under Volunteers' care, 79 per cent. are living reformed lives. By correspondence and service the Volunteers are in touch with 80,000 men who are to-day behind prison bars.

EUROPE

Roman Catholic Missionary Education

GERMAN Roman Catholics have entered upon a campaign of missionary education among their people. A year ago a scientific missionary magazine, *Zeitschrift für Missionswissenschaft*, was founded. Its editor, Professor Schmidlin, is the first Roman Catholic professor of missions in the University of Munster. An illustrated and well-edited family magazine, *Die Katholischen Missionen*, was also founded in imitation of Dr. Julius Richter's *Die Evangelischen Missionen*. This winter, courses of lectures on missions have been announced for the students of the Universities of Munich, Strasburg, and Breslau by Roman Catholic teachers. From September 1st to 3d the first Missionary Conference (*Ferienkurs für Missionäre*) was held in Löwen, at the suggestion of Father Wilhelm Schmidt, of Steyl, the founder of the publication *Anthropos*. It was attended by about 40 delegates from missionary societies, universities, and other institutions, and a local committee in Löwen, with Cardinal Mercier as chairman, and an international committee, were organized as a kind of "continuation committee." Thus, the Roman Catholic Church in Germany has begun to interest itself in missionary education as a help to increased interest in missionary work.

Success After Long Waiting

PRINCIPAL McCAIG writes to the *London Christian*: "Pastor Fetler, through the blessing of God, is touching the heart wonderfully in Riga, where he has been holding a

mission for about two months. Theatres, halls, and churches have been crowded with people anxious to hear, and the Spirit of the Lord has been working mightily, so that many hundreds have professed conversion. The work has culminated in the purchase of a Greek church and its transformation into a house of prayer, a house for the Gospel. The friends had been praying that God would give them a place to hold the meetings and reach the multitudes. When they learned that this fine, large, well-built wooden church, formerly used by the military, was for sale, Mr. Fetler at once sought to secure it, and, tho others were eager to purchase it, he succeeded in getting it for £3,800, including the fine piece of land on which it stands and another plot adjoining—payment of £1,000 to be made on purchase, the remainder in instalments spread over five years. So great was the enthusiasm of the council and friends that at the first meeting to consider it they gave and promised £700. The property is now theirs."

A Church Without a Mission

OUR attention has been drawn to the Reformed Church in Hungary, particularly by the reports of delegates to it from the Presbyterian Church in Ireland and the United Free Church of Scotland, which have been published in the denominational papers.

The church has a history mostly written in blood and tears, because its dwelling-place is upon the plains of the Danube, which were the battlefield between Moslem and Christian for centuries, and it has suffered hardship and persecution from Roman Catholicism for many years, openly until religious toleration was declared a hundred years ago, and more or less secretly since that time. It counts almost three millions of souls, and has more than 2,000 ordained men in its ministry. Many of its lay members occupy positions of great influence in Hungary, and the church buildings are imposing in appearance

and built for large congregations. Its five theological seminaries are well filled with students for the ministry. While its worship is marked by the most extreme simplicity, the congregational singing, carried on without choirs, is hearty and voluminous, since men as well as women take part in it. But there is no public reading of the Scriptures. Sabbath-schools are few, tho the children attend the regular services, and the attitude of the Church and her ministry toward the observance of the Lord's day is, to say the least, quite "continental."

And this church, old, large, influential, has no missionary work at the present time! Within her boundaries live Slovaks, Rumanians, Ruthens, Jews, and Gypsies, whose languages are easily acquired by her members, who are highly gifted linguists! Her geographical situation is such that Islam offers a continuous challenge to her! Yet, no active missionary effort!

Recently, a lady, a member of the Reformed Church of Hungary, has gone to Africa. God grant that this prove the first step toward missionary activity worthy of a church with such glorious past and such encouraging present.

EUROPE—GREAT BRITAIN

A Notable Missionary Conference

DURING three days in June a conference of more than ordinary significance was held at Swanwick, Derbyshire, the conference headquarters of the Student Christian Movement. A direct outcome of "Edinburgh, 1910," this gathering was representative of all the denominations, the secretaries and officials of over 40 different societies meeting for free discussion and mutual counsel. The note of the gathering was unity and cooperation, and the proceedings throughout were marked by a deeply spiritual atmosphere. Among the subjects and plans discust were the following: (1) The formation of a body, composed of missionary workers and "experienced public persons," to conduct any business that may

arise between missions and governments; (2) the appointment of a Christian journalist, as an agent to supply the secular press with news from all the societies; (3) a plan for cooperation in producing and circulating missionary literature; (4) a scheme for a wide policy of medical and general education in China; (5) a proposal for raising the woman missionary to the full status in council of her male comrade; (6) the home base, and how to make it rise to the challenge of the situation. A number of interesting and valuable reports were given from sub-committees appointed at the York Conference last year, and special attention was directed to the problem and opportunity of China at the present juncture.

The S. P. G. Summer School at York

THE sixth annual summer school meeting of the S. P. G., held at York, June 29th to July 6th, was presided over by the Archbishop of York. The main features in the scheme of the school were the daily early Eucharist, Bible-study by Canon E. A. Stuart, and Intercessions, lectures by many eminent and able men, and evening conferences.

Socialistic Sunday-schools

WRITING on the spread of "Socialistic Sunday-schools," Rev. J. E. Linnell, of Pavenham, says: It is stated that some 13,000 or 14,000 children have already been induced to join these; and the movement is ever strengthening itself. These facts are too horrible to be believed. They are true, nevertheless; and any who will take the trouble to inquire into such matters will find that these schools, with their blasphemous teaching, their awful catechisms, etc., are, as one may say, "in full swing" all over the country. What the fruit from such seed will be one can not imagine without a shudder. Appeals for help to counteract the evil tendencies of the times are constantly being received by members of the churches.—*London Christian.*

ASIA—MOSLEM LANDS

Bibles Called For in Arabia

THE American Bible Society, with the cooperation of the Arabian Mission of the Reformed Church, distributed 4,550 copies of the Scriptures in southeastern Arabia last year. The war between Italy and Turkey and the disturbances in Persia have poisoned the minds of the Arabs, awakened a spirit of Pan-Islamism and thus stirred up pronounced opposition to Christian missionary effort.

In spite of these difficulties, however, great progress has been made by evangelistic and medical tours in the interior of the country, especially in the mountains of Oman, where there are 1,000,000 people. The Khutbas, short sermons prepared in Moslem style especially for Mohammedans, are much desired from the colporteurs, tho the old suspicion against any Moslem seen conversing with a Bible colporteur still continues among these Arabs.

A Syrian Presbytery

DR. IRA HARRIS, of Tripoli, writes of the meeting of Presbytery in Tripoli: There are thirteen churches, including Tripoli and Homs, their combined membership being 539, with 1,219 church attendants and 1,317 Sabbath-school members. For all purposes the income of these churches was \$114,856. There were 42 additions last year. Dr. Harris says that a year ago pastors and people were very enthusiastic and took as their "battle-cry" the stirring words: "A soul for every member of the church." But the churches did not double in their membership. Only 42 were received. They felt deprest over the outcome this year. He says: "One reason for the failure is emigration. Out of the 539 members, 399 are reported as being at present in the United States and South America. They comprize the leading members of the church. Usually they are the men. Women and girls remain at home. It is the men and boys who emigrate, to make money for the family."

Christians in the Turkish Army

AN important event took place when, at the beginning of the Italo-Turkish war, the Sultan decided to call to the colors all non-Mohammedans, both Christians and Jews. At one time Christian children were seized and incorporated in the ranks of the Janissaries, but they were converted to Islam at the same time. To-day the Christians are incorporated in the Turkish army, but they preserve their religion. To-day all, Turks, Jews, Christians, are Ottoman subjects, sons of the fatherland, and called upon to defend it. The Christian communities are no longer insignificant minorities, weakly defended by their patriarchs, but vital parts of the organism.

If this association of Moslem and non-Moslem soldiers develops without incident, the brotherliness of the peoples in the Turkish Empire will have taken a great step forward.

German Aid Society for Christian Charity in the East

AT the time of the great massacres of Armenian Christians by the fanatical followers of the false prophet, in 1896, German Christians founded the German Aid Society for Christian Charity in the East. They decided to send out two laborers, one, a physician, to care for the sick, and the other, a minister, to care for the numerous orphans and to occupy Kharput, where American missionaries had been laboring since 1855. When the new missionaries reached Constantinople, the German Consul-General pointed out to them the great difficulties and discouragements awaiting them, but he was not able to shake their faith in the ability of God to overcome all obstacles. They went, in February 1897, to Kharput, where they took care of the poor and the sick, then they rented two houses in New Kharpoot (or Mesereh) and commenced the work among the orphans. Soon they had gathered 200 of them, when the Turkish Governor peremptorily demanded that the chil-

dren be sent away. The Lord aided, and the work was allowed to go on, tho' under tremendous difficulties. Again and again the Turkish officials threatened to close the work, and sometimes the missionaries considered if it would not be wise to transfer the work to the American missionaries, who were less disturbed than they. But the Germans persevered, trusting in God, and now, after 15 years of work, they have 5 prosperous stations in Armenia. In Mesereh 500 orphans are looked after, while its schools accommodate more than 1,000 pupils. The 42 German missionaries and 72 native teachers care for 1,800 orphans in the 5 stations, while teachers, male and female, in 32 villages are in close touch with the work. A large, fine hospital has been built in Marash, while the influence for good of the work is apparent every where. The income of the society was \$132,332 in 1911.

INDIA

Laymen's Conference Proposed for India

AT the request of several laymen who have been attending the Pallavaram Camps of the Y. M. C. A. of Madras, a general meeting of the Indian Christian Laymen was convened some months ago, to consider the feasibility of holding a laymen's conference, at a secluded outside station, to meet the special needs of the employed men with a view to promote Christian fellowship and unity, to deepen their spiritual life, and to create indigenous missionary enterprise. A committee is now working out the details of the arrangements for the conference.

Women Care Nothing for Education

MISS ROBINSON, principal of the Isabella Thoburn College, Lucknow, in a letter to the *Indian Christian Messenger*, shows what difficulties confront those who would promote the higher education of the women of India. In this case poverty of money is not a chief cause, for money is lying unused. Says Miss Robinson: "If few Indian girls re-

ceive higher education, the fault is not with the mission schools and colleges, which offer every inducement. The missionaries would gladly see many times the present number of girls in their colleges and training schools. The Isabella Thoburn normal school, Lucknow, offers each year ten government stipends for girls who have passed the matriculation examination. Eight of these stipends furnish Rs. 20 per mensem, and two furnish Rs. 30 per mensem for girls who have some experience in teaching. This year only four students have applied for these stipends, all of whom are from the Isabella Thoburn high school. Last year only six of the ten stipends were used, and the year before only seven of the ten. The demand for graduates of this normal school to fill positions as teachers in schools in all parts of the United Provinces grows greater year by year, but the number of candidates that we have to offer for such posts is smaller each year."

Christian Ascetics in India

IN *The East and the West*, Mr. K. T. Paul makes a powerful plea for the evangelization of India by the means of an order of celibate wandering friars. He describes the pioneers of the method who are now at work, and shows that the Order of the Imitation of Jesus has been established with the view of developing the work. Two westerners—Brothers Stokes and Western—are now living the life of "celibate wandering friars." Brother Western attended the Edinburgh World Missionary Conference and made a fine impression on account of his manifest sincerity of purpose. Brother Stokes has become betrothed to a Hindu Christian girl, in order that he may be brought into still closer touch with the people. He thinks that this marriage will be a breach of the "letter" of his vow of celibacy, but it will be a keeping of the "spirit" of his pledge, because it will further the purpose for which he took the vow and bring him closer to the natives.

After his marriage Brother Stokes can scarcely claim to be a "celibate" still. While we have no doubt that these devoted men are doing much good, we believe that the Church consists of men, women and children who live in families and need the Christian pastor, who is the head of a well-ordered household and lives a simple, pure, and godly life.

Converted Through Reading the Bible

AN Indian clerk in a Madras railway office overheard the remark that the English Bible was the best book from which to learn English. He procured a copy from a friend, giving in exchange a volume of Renan, and set himself to study it, in order to improve his knowledge of English. Soon, however, the Book gript his attention, and he read it through once, twice, thrice. At length, convinced that Christianity was the true faith, and that Christ was able to save him from his sins, he went to the missionary who relates the story, and after a long conversation satisfied him that his knowledge was clear and experience definite. In the end he joined the church, won "to walk after the Lord" through the reading of the Scriptures.

Self-government and Self-extension

IN no part of the mission field in India has the native church reached such a high development as in South India, and nowhere else do mission organizations affect such large and influential communities. The nineteenth report of the work of the district church council of the Society in Tinnevely reveals steady progress. The society's grant was Rs 26,000; in 1910 it had been reduced to Rs 193, and ceases this financial year. The people's "sangam" (assembly) offerings in the same period increased from Rs 12,073 to Rs 31,497. The council is responsible for the oversight of work affecting 65,000 Christians ministered to by 46 Tamil clergymen and 800 catechists and teachers. The entire work of the mission, with

the exception of the boarding-schools, training schools, high schools, colleges and the Itinerancy, is placed under this council.—*C. M. S. Gleaner.*

Once Moslem, Now Christian

F. MASIH, formerly a fanatical Moslem, but now a missionary to his people at Amristar (in the Panjab), has recently organized joint readings in the Koran and the Bible, before assemblages of Mohammedans, allowing his hearers to decide on the respective merits of the two books. The reading has latterly been by topics, which method has clearly revealed the intrinsic poverty of the Koran from a religious point of view.

Indian Tongues in Roman Character

THE proposal to supersede, for practical purposes, the complex characters of the languages of India, by the introduction of phonetic writing based on the Roman alphabet, is receiving increased attention, as its importance becomes more widely realized. That such a measure would greatly help the spread of education is beyond question, while the advantage of some adjustable system when applied to forms of speech which have not hitherto been reduced to writing is equally obvious. In the July issue of the *Journal of the Royal Asiatic Society* the subject is discusst at length by Mr. R. Grant Brown, of the Indian Civil Service, who goes so far as to urge that, whatever his qualifications, the probationer who desires to understand and be understood in any Indian tongue should, in the first place, receive a thorough training in the science of phonetics. While commending for some purposes the Imperial Script advocated by Rev. Joshua Knowles, Mr. Brown emphasizes the value of the system of the International Phonetic Association, formulated 25 years ago.

Indian Home Mission to the Santals

WHEN Lars Skrefsrud, one of the two founders of the Indian Home Mission to the Santals, died on December 11, 1910 (see MISSION-

ARY REVIEW, 1911, April, p. 318), it seemed to some as if the work, commenced and carried so vigorously and faithfully by him and his helpers, would be at least considerably weakened. The forty-fourth annual report for the 18 months 1910-1911, which has just reached us, shows clearly that this has not happened. Skrefsrud was sick for many months before his death and during those anxious months the steps necessary for the securing of the undisturbed continuation of the Mission were taken. Rev. P. O. Boddling, Dumka, Santal Parganas, Bengal, was formally appointed his successor, new trustees were appointed, and rules and statutes to be followed in the future conduct of the work were framed. The central management was left in the Mission field, but the supporters in Norway, Denmark, and the United States effectively control through their right to sanction the budget proposals and their duty to select the workers to be sent out.

The regular Mission work, evangelistic and pastoral, has been carried on very much as usual in 1911. In the Santal Parganas district, the old field, the progress has been very slow, while in the Assam Colony and in Maldah and Dinajpur comparatively many heathen have been gathered in. A training institution for Christian workers among the Santals, sorely needed all these years, is now being planned and it is hoped to have the school at work in 1913 or 1914. The missionary force consisted of 11 white and 266 Indian laborers, among the latter being 6 native pastors and 3 native doctors.

CHINA

China's New Campaign Against Opium

WE have spoken of Dr. Sun Yat Sen's appeal to the British nation for the abolition of the opium traffic already (see *MISS. REV.*, August, 1912, p. 626). We are glad to note that the young Republic seems determined to commence a stronger fight against the evil. It is reported

that Rev. E. W. Thwing, an American, has been appointed advisor to the government in the work of opium prohibition. Mr. Thwing is the secretary of the International Reform Bureau and has been working with the Chinese for 25 years. During the last three years he has been giving his whole time to the fight against the opium trade, has founded the National Anti-Opium Society in Peking, and has taken part in "pipe burnings."

Shanghai Union Language School

LAST February an institution that has been long talked about but has not before been started was opened in Shanghai. It was a Union Language School for missionaries. While this school had no formal authorization from the various missions, the plan had the approval and co-operation of representatives of the different missions. There was a faculty of fifteen in addition to lecturers. The response was even more hearty than was expected for applications for registration were received from 130 Mandarin students. Eighty missionaries who had been driven to take refuge in Shanghai attended the school. The tuition fee, fixt at \$5.00, provided for all the expenses of the school as the faculty asked for no remuneration. The success of the undertaking indicates a strong need for a permanent union language school.

Canton Christian College

THE latest news from the Canton Christian College shows that the new year has opened with 340 students in all departments on March 1. Of these 129 are in the middle school and college, and 211 in the lower schools. However, the pupils in the day and Sunday-schools in nearby villages and in the night-school for workmen should be added to the number above.

The fees received from students, covering tuition and rent for the year, and board and incidentals for a half-year, amounted to \$13,000 gold. Cash

receipts from subscribers to the dormitory fund, after completion of the second dormitory, have left \$11,000 gold in hand for the third dormitory, which is now building.

During the year American givers contributed \$17,530 (\$7,500 for buildings, \$1,000 for scholarship), but money is urgently needed especially on account of the growth of the college. The Chinese themselves rank it as the best school in South China, and officials, gentry and merchants are sending their sons and are liberally contributing of their means. The college has not been disturbed during the recent civil war in China, and it has been the refuge for the missionaries from the interior. Friends of the college point out that it can have 1,000 students in three years, if the accommodations, the teachers, and the money for running expenses are provided. Day and Sunday-schools in the nearby villages can be quickly extended, since the inhabitants of some of them have broken their idols and have asked for Christian teachers.

The Seamy Side of Occidental Influence

THE *Chinese Students' Journal*, of Shanghai, mentions the fact that a large foreign distillery at Chaokow is now turning out 600 piculs of whisky a day. Opium out; alcohol in! So the trading Mammon corrupts and demoralizes.

Destruction of Idols in China

REV. CHARLES BONE, of Canton, writing to the *Methodist Times*, says: "The day we have waited for, foreseen, foretold, and expected has come at last. This week, in the city of Canton, one of the greatest cities in China, and the vast emporium of the South, all the idols in the most frequented and influential of the temples have been dragged forth from their dust-covered corners into the open-air to be beheaded. A Shing Wong Miu, or temple to the tutelary god of the city, is found in almost every walled town in China, but I have never seen any other

place to compare with that of Canton for its size and magnificence. The grounds and the buildings of the temple were invaded by bands of the revolutionary army, whose purpose it was to destroy the idols and burn the temple with fire.

The Way the Church Grows

FIVE or six Christian carpenters and builders of Seoul went down into the country some miles, in the way of their regular business to a country town where there were no believers. As the result of their living Christ and teaching about Him, when they returned a few weeks later, they left behind them a group of Christians regularly meeting and worshipping, a church, in fact. One of the most delightful things about it all is, that tho the church thus started, being on Methodist territory, will belong with that mission, the workmen belonged to another denomination, and everybody is quite happy and satisfied. No idea of trying to swell the adherents or glory of their own church entered their minds, only to save souls for Christ's sake. Do we foreigners leave a group of Christians behind us as results of our labor when we visit a place on business?—*Korea Mission Field*.

Church-building in West China

THE United Methodist Free Church of England has missionaries at work among the inhabitants of the Rice Ear Valley, West China, and many of them have become Christians. These are among the most independent of the Miao Christians, and give frequent trouble to the missionaries, but they are very faithful. They had an old chapel which six times collapsed on account of infirmity. Last year they determined to build a smaller place of stone, but the cost was too great. Friends of the missionaries promised aid, and the old building was torn down, and a small bamboo and plaster building was run up, and sheltered the people for nearly twelve months. Now they have succeeded

in building a comfortable and substantial house of worship. It has stone walls and great wooden pillars, and the two class-rooms and the gallery can be thrown open into the larger building by means of folding doors, so that a crowd of one thousand can be accommodated on special occasions. There was no supply of timber near at hand, and the country had to be scoured for many miles before sufficient trees could be purchased. Hundreds of men were needed to bring the wooden pillars on which the roof rests, and they worked hard. Much of the work was done by the Christians themselves, who gave over 2,000 days of free labor, in addition to more than \$200. Many of the strong young women joined in and took their share of the given labor. The chapel was opened on August 12th, in the presence of enormous crowds. It is now being decorated by the painters at the expense of the Christians of the Rice Ear Valley.

Is Tibet Open?

A MISSIONARY of the Foreign Christian Missionary Society in Batang, which is located near the frontier of Tibet, reports that it is now possible to send telegrams to Chandow in Tibet and that the post-office is open through the whole country. Thus Tibet can be scarcely called a "closed" land any longer, but it may soon have to be called a "neglected" land. At Batang the crowds at the regular services are increasing so rapidly that it will be necessary to rent larger rooms and to build soon. Much Christian literature is being bought from the Bible seller by the natives. It is said that the joy of some of these men when they receive the New Testament in Tibetan characters is almost pathetic to witness.

The people of Tibet have a very beautiful custom. When the storm rages and the snow is falling in large flakes, the people in the border villages remember those in the interior

and think of the pilgrims and merchants exposed to the fury of the tempest and in danger of death. They go to the nearest Lama and buy "paper horses" (pieces of paper with a picture of a horse stamped on each). In spite of wind and snow, they climb the nearest mountain top and set the "paper horses" free. As the wind carries them away, they pray to the great Buddha to lay them at the feet of the weary, storm-stayed pilgrims, and to turn them into living horses to bear the pilgrims to their homes in safety. Mr. French Ridley of the China Inland Mission has well said that likewise we should prayerfully scatter the printed Word of God, that it may reach the endangered wanderer and lead him to safety in Christ.

JAPAN

Vice in Japanese Cities

LED by the great Count Okuma, public conscience has been awakened in Japan, and the question of the segregation of vice is receiving wide-awake attention. When the yoshiwara (the vice districts) of Osaka and Tokyo were burned, they were not allowed to rebuild in the midst of the city, but were driven to the outskirts, and indeed some of the districts have not yet been rebuilt. Men of power in Japan are those belonging to the Satsuma clan—men who in the days of old Japan stood firm against social corruption and would not allow vice districts in the cities of the southern islands.

What Another Statesman Says

JAPAN has been profoundly stirred by the pronouncement of Count Okuma, the great statesman of the "Sunrise Land," who, tho not himself a Christian, has paid this remarkable tribute to Christianity: "Only by the coming of the West," he declares, "in its missionary representatives and by the spread of the Gospel, did the nation enter upon world-wide thoughts and world-wide work. Christian missionary work did not deepen

the religious nature of the people, but it gave a new ideal to which it might aspire, the life and character of Jesus." A half century ago Japan publicly attacked any bold enough to profess Christ. The statement of Count Okuma shows the drift of modern sentiment in the nation. The mighty force enrolled under the banner of the cross numbers about 1,000 foreign missionaries, 2,000 native preachers, over 600 organized churches, and 67,000 communicants.

Japan's Debt to America

JAPAN owes to America the opening of the Island Empire to the world; the influence for good upon its political life; the pattern furnished for her educational system; the aid received in securing an international standing; and last, but not least, the introduction of Christianity in 1859.

It is a remarkable fact that, while skeptical travelers are reviling and ridiculing the work of missions, the Japanese themselves bear loud testimony to the value of Christianity to their country.

Infidelity Increasing in Japan

A CORRESPONDENT in *The Chronicle of the London Missionary Society* says that in reading the report of the University of Tokyo he was astonished at the classification of its 5,000 students, according to religious views. There were 6 Confucianists, 60 Christians, 300 Buddhists, 1,000 atheists, and the remaining more than 3,600 were agnostics. What a pitiful statement from the center of culture in the new Japan. Only 300 true to the old religion of the East, only 60 Christians, and more than 4,600 either infidels or agnostics. There can be no doubt that the educated classes of Japan are sinking their heathenism for infidelity, and are losing their former interest in, and sympathy for, Christianity.

What One Woman Did

CHRISTIANS in Korea are surely "Doers of the Word, and not hearers only." One woman who has

been a Christian six or seven years, has led over 100 women to Jesus. For workers in the "Million Movement" small blank-books are provided. On the first page is written the name of some unconverted friend, and beneath an appropriate Scripture verse. The friend is exhorted and prayed for till she becomes a Christian, then another name is placed on the second page.—*Missionary Outlook*.

What Missionaries Have Done

IT is only natural that the Koreans of the interior should think well of missionaries. Around Pyeng-yang, for instance, the American missionaries, led by Dr. Moffett, have transformed the community. They have brought to the women a new life, and changed their outlook from that of domestic drudges into that of helpmeets and companions of the men. "My husband is treating me just like the Moksa (teacher) treats his wife," is now the boast of more than one Korean woman. They have stimulated a desire in the people for education. Where formerly the sick rotted away from neglected ailments they can now procure modern surgical treatment of the best kind. Further, the missionaries have lifted from the souls of the people the old haunting and terrifying fear of demons. The Koreans see what has been done, and they are grateful for it.—*Spirit of Missions*.

Sacrifice that Counts

A KOREAN lady of great wealth, beautifully gowned in shining linen and soft silk, stopt her sedan chair outside a bookstore in An Dong. A friend stopt to speak with her, and she said, "I have just been buying some books to take home with me to give away to my unbelieving neighbors." "Where are they?" I asked. "In the chair," was the reply. And one of the chair coolies, with a very disgusted look upon his face, raised the chair curtain, and behold! the chair was packed full of Mark's Gospel tracts

and hymn books! "But," I said, "the chair is full; you can not get in." "That's no matter," she laughed, "it's only 30 li (15 miles), and I can walk." The chair coolies were bidden to take up the chair, and they did so rather gruntingly, and the lady followed, walking with her woman servant, her face beaming with pleasure, and smiling "Good-bye." Only those who know what riding in a chair stands for among Korean women can appreciate the sacrifice in this story. "To leave the city of An Dong on foot when she might ride!" exclaimed a bystander. She was past fifty years of age.

AFRICA CENTRAL AFRICA

African Fields White Unto Harvest

THE missionaries of the C. M. S. in Central Africa are reporting openings in the regions around Uganda, where the people are actually begging for teachers. About 100 Christian Baganda are at present at work, but there are openings for twice the number. In the kingdom of Baganda is also lack of workers, and now the outside tribes are begging for teachers. The Belgian territory adjoining Baganda has remained without teachers a long time, the Belgian Government refusing to allow any to go. These tribes now beg the British missionaries for Baganda teachers with a European over them. But tho the places are waiting, there is no one to send. Truly, the harvest is great, pray ye therefore!

In Ndeje a monthly children's meeting is attended by 400 to 500 children, who bring in castor-oil seeds, which are sold by the missionaries. The money thus gained is sufficient to pay the children's teacher.

Progress in Nyassaland

THE Dutch Reformed Church of South Africa commenced missionary work in Nyassaland 21 years ago. The first station was founded at Mvera, 27 miles west of Domira Bay, on Lake Nyassa. The diffi-

culties were great. Few cared to listen to the preaching of the Gospel; parents were little inclined to send their children to the missionary schools; and the chiefs soon became openly hostile to the white man and his work. Attempts were made to get rid of the hated missionary either by killing him or by putting him out of the country. Yet, the truth prevailed, and in 1897 the first converts acknowledged the Lord Jesus Christ in public baptism. Since that time the work has been rapidly extended westward into N. W. Rhodesia, and southward into Portuguese Nyasaland. The D. R. Church of the Orange Free State has become responsible for Rhodesia, the D. R. Church of the Transvaal for Portuguese East Africa, while the D. R. Church of the Cape Colony continues to look after the work in British Nyasaland.

On November 18, 1910, special services in commemoration of the coming of age of the work were held in all the stations. The churches were crowded to the uttermost, and the speakers praised God for the marvelous growth of the work during recent years. This growth is well shown by the following figures:

	1903	1910
Communicants ..	606	2,709
Catechumen	1,325	5,864
Schools	105	400
Native Teachers.	579	1,376
Pupils	10,317	45,771

A Brave Nyassa Christian

A NATIVE helper of the Mbozi congregation of the Moravians in Nyassa, British Central Africa, recently aided the cause of Christ greatly by exploding an old superstition, under the ban of which his people had lived for ages. He dared to ascend the sacred hill where the ancestors of the chief, Maleme, lay buried. Certain death was supposed to come to any rash, disobedient person who climbed the hill. To demonstrate the impotence of the spirits of the forefathers of the chief, the Christian passed all barriers and found the maize offered to the spirits

untouched in the sacred hut. Two lively fowls, one black, the other white, were scratching about contentedly, the sole living occupants of the tabooed spot. Otherwise, nothing of interest was to be seen. When he returned to the habitations in safety, he created a sensation among the inhabitants. This bold exposure of the worthlessness of the ghost-cult may have a decided effect in destroying the power of this old superstition.

WEST AFRICA

Growth of the Church in West Africa

THE Church of England missionaries entered the African Continent more than a century ago. Sierra Leone was selected as the field, because its liberated negroes represented over 100 West African tribes, speaking a variety of languages. They carried, as it had been hoped, the Gospel with them as they returned to their old homes. Thus, the work extended to other parts of West Africa until there were 40 Church of England stations, with about 20,000 adherents after 80 years. The last 20 years saw a tremendous advance. The 40 stations have become 300, and the 20,000 adherents have grown to over 50,000. The old idol worship is despised, even by those who have not been baptized, and a general movement toward Christianity has commenced.

EAST AFRICA

First Missionary Conference in East Africa

THE First Missionary Conference for German East Africa was held at Daressalam from August 13 to 19. Delegates represented the Leipsic Missionary Society (2), the German East Africa Society (4), the Berlin Society (5), the Moravians (2), and the C. M. S. (1), while a large number of messages and letters bore testimony to the great interest which was taken by missionaries and by friends of missions. A number of excellent papers were read and extensively discussed. The second day was

most important, because it was set apart for the discussion of Islam, its progress, its danger, and the means to be employed in the battle against it. In the report of the discussion in this connection we find the statements that while it is impossible to give exact figures concerning the progress of Islam at the present time, none can deny that its progress is tremendously rapid just now; that the propaganda in its behalf is chiefly carried on by Arabs and Hindus who live on the coasts of Africa, but that a direct organization of such propaganda can not be proved; that the chief power of this propaganda is in the contempt with which non-Mohammedans are treated and the hope for social and political gain by the converts; that the problem before the missionaries is primarily religious, and that Christianity must employ different methods of propaganda than Islam and must use especially the preaching of the Gospel, the indoctrination of inquirers and converts, the education of native workers, and the creation of apologetic and missionary literature in the language of the natives. Special emphasis was laid upon the necessity of more aggressive and extensive work in the cities on the coast as well as in the interior, which latter, the interior, has been considered as of supreme importance in the present crisis, so that the coast, whence the propaganda originates, has been somewhat neglected.

Progress in German East Africa

THE (German) Missionary Society for German East Africa, in its report for 1910, speaks of the Lord's blessing and of the progress and strengthening of the work at home and abroad. January 1, 1911, there were 12 stations and 39 outstations, with 14 missionaries and 12 layworkers, assisted by 72 native helpers. The 62 missionary schools were attended by 2,675 pupils, of whom 2,227 were heathen. The number of native Christians is now 1,473, and 125 adults were baptized in 1910. The total income of the society was \$56,-

573, of which amount \$2,170 had been contributed in Africa.

In Usambara the work has been made a little more difficult by the progress of European culture, but the missionary schools are more crowded than ever before, and the Christian congregations are growing in number and in spirituality. Islam is becoming more and more aggressive, so that the missionaries in the Bunguland were forced to speak against it in a public mass-meeting. The addresses of the missionaries led to a vote of confidence in them and in their work by the heathen, and the public services were crowded during the next months, up to the time when the report closed.

In Ruanda the king and his counselors continue to be unfavorable to Christianity, so that it has not been possible to approach, much less to gain, one of the higher classes. But, as in the days of Christ, the common people hear the Gospel gladly, and already seventeen inquirers are preparing for baptism, tho it is but few years since the missionaries entered the country. Among the 141 pupils in the four missionary schools in Ruanda were forty-eight girls, an amazingly large percentage for a young work, and the number of pupils was almost fourfold that of the preceding year (thirty-six).

East African Notes

AT Ngora in Eastern Province of Uganda, industrial work is a patent factor of mission work carried on by the London Church Missionary Society. Its school includes a blacksmith shop, an 8-acre cotton field, and 10-acre potato field. The British Government recently gave the school 200 acres of land on condition that it teach agriculture.

SOUTH AFRICA

A Union Bible School in Madagascar

FOUR of the eight missionary societies whose representatives are preaching the Gospel to the heathen in Madagascar, namely, the S. P. G., the L. M. S., the English Friends,

and the Paris Missionary Society, have decided to found a Union Missionary Training and Bible School for the training of native teachers in Tananarivo. It is hoped that its pupils will receive a training which will not be inferior to that given the pupils of the school supported by the Government, and that the gathering of the future Protestant teachers in one school and in one representative body will strengthen their faith and increase their usefulness. Hitherto many difficulties have been caused by the exclusion of the pupils of Protestant schools from the secondary Government schools in Madagascar.

Training School for Native Christians

THE London Missionary Society has established a training school at Tiger Klooff which promises to do for the natives of South Africa what Tuskegee is doing for the Africans of our Southern States. Its founder is the Rev. W. C. Willoughby, who for several years was pastor of King Khama. He had noted that of several hundred admitted to the Church none had been converted under his own preaching, but instead under that of native preaching. So he decided to make it his business to train up such a force. It has also workshops in which natives are taught various trades.

The Black Giant Aroused

IF the heathen are beginning to rub their eyes, what shall be said of the native progressives—the educated children and grandchildren of the first natives to break away from the old tribal life! There have been some stirring events the past three months, and the natives have given the whites a rude shock. In January there met in Bloemfontein chiefs and delegates from all principal tribes south of the Zambesi. There they organized the Native National Congress of South Africa. The purpose of this body is to advance the political and economic interests of the native races. The leaders fully realize that tribal divisions and feuds have been the undoing

of the natives in the past. One of the first objects of the congress is to promote unity among the various tribes, speaking five or six principal languages. They believe that if the 5,000,000 blacks stand together and speak with one voice, the 1,000,000 whites who now rule the land will sooner or later be obliged to give heed. The organizer of this congress is a young Zulu attorney, a graduate of Columbia and Oxford. Its president is Mr. J. L. Dube, another Zulu known to many in America.

A New Pygmy Race Discovered

DETAILS of the discovery, by British explorers, of a new pygmy race in New Guinea are creating a sensation among anthropologists. The names best known in connection with this expedition, our contemporary informs us, are those of Captain C. G. Rawling, Doctor Eric Marshall, of the Shackleton expedition, and Doctor A. F. Wollaston, of the British Museum.

Captain Rawling was making a short trip into the mountains, and while proceeding with his Papuans the leading man dashed ahead. After a long chase through the jungle, two hillmen were caught, dreadfully frightened. Captain Rawling offered them a cigaret, but nothing would induce them to smoke it. They were naked, except for a grass helmet, a bag and a tiny strip around the waist. They were 4 feet 3 inches and 4 feet 6 inches in height respectively, dwarfs in fact.

THE OCEAN WORLD

Cannibalism Still Abounding

THE July number of the *Revue des Deux Mondes* relates the experiences of a missionary priest on the Oubangi, in French Kongo. Cannibalism of the grossest type abounds. Human flesh is for sale in the butchers' shops and "we have been offered without embarrassment a leg or a thigh for ten or fifteen sous." This flesh is usually eaten raw. It is the custom among the Bonjos to break arms and legs and thrust the living

victims naked into the river—the head alone being out of the water—that the flesh may become more tender. Père Allaire alleges that he has seen among the Zolos slave markets where purchasers indicate with chalk the parts or cuts which they wish.

Not Clothes, But Tattoo

A MISSIONARY heard the following prayer repeated by Christian South Sea Islanders at the close of a service: "Grant, O Lord, that the good words to which we have listened be not like unto the beautiful Sunday clothes, which we lay aside speedily and put away till the Lord's day comes again. But let these truths be like the tattoo marks upon our bodies, which can not be removed while we are alive."

How the Gospel Transforms

A Missionary writes from Burma: The chief interest of this New Year's service was the address in different tongues. I will mention only one, part of which was in English. The speaker was the Rev. Ba Te, a Karen, about forty years old. He was a lawyer, a dozen years ago in Rangoon, with a good income. He gave up his profession and went as a missionary to Kantung, on the border between Burma and China, at 50 rupees a month. Within the last ten years the Christian converts there have come to number 10,000. Mr. Te told his story eloquently, modestly, making it appear that the great work was being done by the converts themselves. I learned after the meeting that many of the people had banded together as a society pledged to use no intoxicating drinks and to try to do right as far as they knew, until God should come and show them a better way. They bound cotton cords around their heads and wrists, agreeing to wear them until the divine message should come. When Mr. Te came among them, preaching the gospel, they said that God had sent him to tell them what they had been waiting long to hear. They cut the cords from brow and wrist and profest

themselves disciples of Jesus Christ. But the greatest romance of missions is not in stories that can be written in words. It is recorded in the faces of such assemblies as I looked on last New Year's morning—strong, fine faces of young men, womanly faces, in marked distinction from the multitude of their kind that throng the streets. True, it was a motley assembly, but it blended into a noble, composite picture as they sang together in confident tones, "Jesus shall reign where'er the sun," and closed with the doxology, each in his own tongue, but all in harmony, praising the wonderful works of God.

All One in Christ Jesus

IN one of the smaller churches in Hawaii the membership consists of 10 Japanese, 9 Hawaiians, 9 Americans, 1 German, 11 American Hawaiians and 9 Chinese Hawaiians. On a recent occasion a pastor (who speaks thrice a Sunday), addressed 30 Hawaiians, to a mixed audience of Japanese and Portuguese, and again to a collection of Chinese boys and girls. Splendid results ensue in Christian fellowship. All are one in Christ Jesus.

School Work in Malaysia

In Malaysia we have a chain of Anglo-Chinese schools in which about 4,000 boys and young men are enrolled. These schools are entirely self-supporting, not a cent of missionary money being spent on them either in the plant or salaries. Of the school at Singapore William T. Ellis wrote recently: "The notable Anglo-Chinese school of the Methodists in Singapore and the work that centers in Oldham Hall are doubtless the most important single educational facts in the settlement of Chinese in Malaysia."

OBITUARY NOTES

Bishop Edward Ralph Johnson

THE death of Bishop Edward Ralph Johnson occurred on September 11. He succeeded Bishop Milman in 1876 and was very largely

instrumental in extending the Indian episcopate. At Bishop Milman's death there were only the three Presidency Bishoprics and that of Colombo in the Province. The year of Bishop Johnson's arrival in India saw the Lahore and Rangoon bishoprics created, and when he resigned in 1897 there were ten bishops. Bishop Johnson did much in other respects also to promote the organization of the Indian Church.

Rev. Thomas Walker

IN the death of Rev. Thomas Walker, of Tinnevely, the Church Missionary Society and the Indian Church at large lose one of the ablest and most sympathetic missionaries in India. He commenced work as a missionary in Tinnevely in 1885 and soon acquired such scholarly mastery of Tamil, under the guidance of the noted Tamil scholar, Bishop Sargent, that he quickly became a most fluent speaker and writer of that difficult tongue. For many years past he spent not a little of his time in holding conventions for the deepening of the spiritual life, and he became one of the most influential and best beloved speakers at great gatherings of Indian Christians and Missionaries. He took a deep interest in the spiritual affairs of the Reformed Syrian Church and conducted annual conferences in Travancore for the members of that Church by invitation of its Metran. He was holding such a convention at Masulipatam when cholera seized him. The illness proved fatal and he died on August 24, mourned by multitudes throughout the Indian Empire.

A Swedish Worker Gone

JOSEPH HOLMGREN departed this life on July 29, 1912, in Warmland, Sweden. Since 1890 he had been secretary of the Swedish Mission in China (*Svenska Missionen i Kina*) and editor of the missionary magazine *The Land of Sinim*. Thoroughly consecrated, filled with great zeal, and well instructed, he accomplished much for the cause of the Master by his writings and by his addresses.

BOOKS ON MISSIONS AND MISSION LANDS

THE LIFE OR LEGEND OF GAUDAMA. The Buddha of the Burmese. By Rt. Rev. P. Bigandet. 2 vols. 267 and 326 pp. 8vo. \$4.00, *net.* Trübner's Oriental Series. Imported by E. P. Dutton & Co., New York, 1911.

This work was first printed in Burma, over fifty years ago. It is a careful investigation and account of the story of Gaudama, or Buddha, whose followers number to-day over 300,000,000 in Burma, Ceylon, Tibet, China, Korea, and Japan. A third edition of the work of a Burmese translator is here published with copious and informing annotations. In spite of these notes a glossary is needed.

"For seven things of worlds," says the translator, "he who was to become the Buddha felt, during that immense number of revolutions of nature, a thought for the Buddhahip awakening in his soul. . . . He began to understand that the practise of virtues of the highest order was requisite to enable him to attain the glorious object of his ardent wishes, and no less than 125,000 Buddhas appeared during that space of time. . . . The period of asking openly for the Buddhahip lasted nine things of worlds. It was brightened and illustrated by the successive manifestations of 987,000 Buddhas."

The story, in which there may be a kernel of fact, goes on to describe, in a legendary way, the birth of Thoodana, his marriage, and the wonders attending the conception and birth of Phralaong—who became a Buddha, called Gaudama.

There is a mixture of beauty and of grotesqueness in the story that is in tremendous contrast to the simplicity of the story of the coming of Christ into the world. There is also a mixture of truth and falsehood, of good and evil, in the ideals of Buddhism, which, when compared with Christianity, reveals the best religion

that men can produce in contrast to that which is divine in authority and power.

THE PROGRESS AND ARREST OF ISLAM IN SUMATRA. By Gottfried Simon. 8vo. 328 pp. 6s., *net.* Marshall Bros., London, 1912.

The last state of the heathen that becomes a Mohammedan is worse than the first. In the Dutch East Indies the Christian missionary comes into contact with raw heathen, with Moslem Hadjis, and with heathen Mohammedans, and the last are more degraded and hopeless than either of the other two. But in Sumatra, Java, and Borneo there has been done a remarkable work by Christian missionaries for the conversion of Moslems, and the story is full of encouragement.

Mr. Simon, who has had eleven years' experience as a missionary in Sumatra, has given us a remarkably interesting and illuminating book. The English translation is also excellent. The author first shows why so many of the Dutch East Indies have turned to Islam. There are no Moslem missionaries, properly so called, working among them, but the traders and officials make it to the interests of the native to become followers of the "False Prophet." The sensualism and superstition of Islam make their appeal and the arrogant behavior of Moslems toward the heathen leads to a desire for self-betterment.

In the second section of the volume Mr. Simon unveils the real moral and religious state of the pagans who have turned Moslem. He shows the confusion of religious ideas that follow an animist's adoption of the doctrines of Islam and the moral degradation that comes to woman. In Sumatra and Java, prostitution is as common among Moslems as is polygamy, and in some villages the loose customs as to marriage and divorce have brought

about promiscuous relations that are more disgusting than rank heathenism.

A third division of the book takes up the conversion of Malaysian Moslems to Christianity. This work is most urgent and most encouraging in its results—the largest in missions to Mohammedans. We should not speak of the hopelessness of converting Moslems until we have more seriously tried it. Read this inspiring volume, pray to God, and take courage.

THE MOSLEM CHRIST. By Samuel M. Zwemer, D.D., F.R.G.S. Illustrated. 12mo. 198 pp. 3s., 6d., *net*. Oliphant, Anderson & Ferrier, Edinburgh, 1912.

Dr. Zwemer has an unusual grasp of the Mohammedan history, religion, and character. In his present volume he gives a unique essay on the Moslem teachings concerning Christ according to the Koran and tradition. He shows that while Mohammedans believe in Christ as a true prophet, they deny his deity, his atonement, and his supremacy. A study of the Moslem view of Christ is helpful to all Christians, and is extremely important to those who are working for the conversion of Mohammedans. Dr. Zwemer is always interesting, even on an apparently technical topic.

OUTLINES OF MISSIONARY HISTORY. By Rev. A. DeWitt Mason, D.D. 8vo. 338 pp. \$1.50, *net*. George H. Doran & Co., New York, 1912.

There is, perhaps, nothing new or unique about this summary of missionary history, but it is a good, concise account of the progress of missions from apostolic days up to the present time. After five introductory chapters, the author, who is editor of the *Christian Intelligencer* of the Reformed Church, gives a summary of missionary progress in each of the principal countries of the world, including North and South America. The view is encouraging. He also inserts a valuable missionary chronology, statistical tables, list of authorities, and an index. The volume is rather a careful compilation than a work of first-hand knowledge.

ARTHUR T. PIERSON. A Biography by his son, Delavan L. Pierson. Illustrated. 8vo. 334 pp. \$1.50, *net*, and 6s., *net*. Fleming H. Revell Co., New York. James Nesbet & Co., London, 1912.

One can not read the story of this life, devoted to the service of God, without being inspired with new confidence in the faithfulness of God and the truth of His Word.

The boyhood days, the college experiences, the early pastorates, and even apparently trivial circumstances, all prepared the way for the worldwide service to which Dr. Pierson was called. The book contains dramatic incidents, many inspiring passages, some characteristic humor, and for pastors and Christian workers hints that are invaluable. We reserve a fuller notice of the book to our January number.

DR. PIERSON AND HIS MESSAGE. By J. Kennedy MacLean. 8vo. 280 pp. \$1.00. The Association Press, New York, 1911.

Mr. MacLean has given us a very sympathetic and interesting sketch of Dr. Pierson's British ministries. Without the records or private correspondence to draw from, he had, nevertheless, made a volume which has a value of its own. The London Tabernacle and Keswick ministries are especially emphasized. The larger part of the volume is devoted to some of Dr. Pierson's characteristic sermons—biblical, practical, and spiritual.

JUST BEFORE THE DAWN. Life and Work of Ninomiya Sontoku. By R. C. Armstrong. Illustrated. 8vo. 273 pp. \$1.50, *net*. The Macmillan Co., New York, 1912.

Japan is a nation whose ideals and development are worthy of study. What was Japan before the missionary arrived and before the age of enlightenment dawned? This is what Mr. Armstrong reveals. It is, perhaps, of interest to the student of history, ethics, and ethnology more than to the student of missions, but the light upon Japanese character is both entertaining and valuable.

The main part of the book centers around the life of Ninomiya Sontoku

—a man who was born in 1787 and who died in 1856. He was a reformer who did much to help in the moral and physical betterment of the Japanese villages. The book is well worth reading.

FETISH FOLK OF WEST AFRICA. Robert H. Milligan. Illustrated. 8vo. 328 pp. \$1.50, *net*. Fleming H. Revell Co., 1912.

"The Jungle Folk of Africa" was a marked success. This companion volume is on the same line. It narrates in popular style the observations and experiences of a missionary in the Kamerun country. The book abounds in anecdote and incident and interesting facts. The humanity of the people is revealed, and the degradation that results from their fetish worship. The crying need of Christian missions is evident, also the worthwhileness of the work that is being done.

MOROCCO AFTER TWENTY-FIVE YEARS. By Dr. Robert Kerr. Illustrated. 8vo. 10s., 6d. Murray & Evenden, London, 1912.

Morocco is an interesting country in spite of—perhaps partly because of—its semi-barbarism. The Moor still holds sway, with French influence predominating in international commerce and politics. Physically, morally, and religiously, the conditions are rotten, and it was for this reason that Dr. Robert Kerr went out to the country 25 years ago to heal diseases and to preach the Gospel. He was first sent out in 1886 by the Jewish Committee of the English Presbyterian Church, but later became the head of the independent society—the Central Morocco Mission.

Life for a Protestant missionary is not easy in Morocco, and Dr. Kerr seems to have suffered from fanatical Moslems and from interfering consuls and other diplomats. He tells his story in a very interesting anecdotal fashion, and gives us much valuable information as to the country and people. His narrative also contains some excellent incidents and touches of humor.

The missionary work has met with little outward success because of the

religious fanaticism, but the need for missions is great, and there are results that bring joy to the seed-sowers.

THE BLACK-BEARDED BARBARIAN. By Marian Keith. 12mo. 307 pp. 50c., cloth; 35c., paper, *net*. Missionary Education Movement, New York, 1912.

The story of the Canadian missionary, Dr. George Leslie Mackay, is full of romance and adventure. His life among the Chinese and the savages in Formosa reminds us of that of John G. Paton in the New Hebrides.

The present volume is rewritten from Dr. Mackay's own book, "From Far Formosa," and is remarkably entertaining and stimulating. The missionary began his work as a despised barbarian, hooted at and stoned as he passed through the streets. Some narrow escapes from death read like miracles of God's providence. But Mackay persevered, and when he died, after over thirty years of work, he left 4,000 converts, a college, theological seminary, and four organized churches. The story of the B. B. B. reads like a novel, and contains no dates, and few evidences of its historical character.

TWENTY YEARS A KOREAN MISSIONARY. By Juan Perry. Paper, 6d., *net*. S. W. Partridge, London, 1912.

Miss Perry gives some fine glimpses of her work in Korea—encouraging work among the women and children. The changes are described with some of the marked movements in which she has had a part.

PAMPHLETS

THE CHURCH OF ROME IN AMERICAN POLITICS. 5c. The Menacee Publishing Co., Auburn, Mo.

THE ROMAN CATHOLIC MASS AND THE BIBLE. By Charles C. Cook, New York.

These two leaflets are chiefly valuable to those who do not know the errors of the Church of Rome and are willing to learn. The difficulty is that many who should know will not read them.

PROCEEDINGS OF THE FOURTH ANNUAL MEDICAL MISSIONARY CONFERENCE. Battle Creek, Mich., January, 1912.

This conference is becoming more popular and more important. The re-

port contains excellent papers and addresses presented by Dr. Davis, of China; Dr. W. H. Riley, Dr. J. H. Ingram, of North China; Wilfred M. Post, M.D., of Syria, and others.

NEW BOOKS

- MESSAGES OF THE MEN AND RELIGION MOVEMENT. 7 vols. 12mo. \$4.00, per set. Association Press, 124 East 28th Street, New York City.
- ARTHUR T. PIERSON. A Biography. By his son, Delavan L. Pierson. Illustrated. 8vo. 334 pp. \$1.50, *net*. Fleming H. Revell Co., New York. 6s., *net*. James Nesbit & Co., London, 1912.
- A MODERN PIONEER IN KOREA. THE LIFE STORY OF HENRY G. APPENZELLER. By William Elliot Griffis, D.D., L.H.D. Illustrated. 12mo. 298 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1912.
- SUN YAT SEN AND THE AWAKENING OF CHINA. By James Cantlie and C. Sheridan Jones. Illustrated. 12mo. 252 pp. \$1.25, *net*. Fleming H. Revell Co., New York. Jarrold & Sons, London, 1912.
- THE LIFE OF DR. ARTHUR JACKSON, OF MANCHURIA. By the Rev. Alfred J. Costain, M.A. With a preface by the Rev. William Watson, M.A. Second Edition. Frontispiece. 12mo. 2s., *net*. 182 pp. Hodder & Stoughton, New York and London, 1912.
- A CHINESE ST. FRANCIS; OR, THE LIFE STORY OF BROTHER MAO. By C. Campbell Brown. 2s., 6d., *net*. Hodder & Stoughton, New York and London.
- ISLAM LANDS. Nubia, the Sudan, Tunisia, and Algeria. By Michael Myers Shoemaker. Illustrated. 12mo. 251 pp. \$2.50, *net*. G. P. Putnam's Sons, New York, 1912.
- THE SOUL OF A TURK. By Victoria de Bunsen. 8vo. 302 pp. Illustrated. 10s., 6d., *net*. John Lane & Co., New York and London, 1912.
- JAVA, SUMATRA, AND THE OTHER ISLANDS OF THE DUTCH EAST INDIES. By A. Cabaton. 12mo. 376 pp. 10s., 6d. T. Fisher Unwin, London, 1911.
- THE FETISH FOLK OF WEST AFRICA. By Robert H. Milligan. Illustrated. 8vo. 328 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1912.
- PYGMIES AND PAPUANS: THE STONE AGE TO-DAY IN DUTCH NEW GUINEA. By A. F. R. Wolaston. Illustrated. 352 pp. 15s., *net*. Smith, Elder & Co., London, 1912.
- SOME ZULU CUSTOMS AND FOLK-LORE. By L. H. Samuelson. 83 pp. 3s., *net*. Church Printing Co., London, 1912.
- THE OUTCASTS' HOPE. By the Rev. G. E. Phillips. Illustrated. 1s., *net*. C. M. S., London, Salisbury Square, E. C., 1912.
- A FIGHT FOR A LIFE. The Story of a West African Convert and His Friends. By Frances M. Hensley. With preface by the Rt. Rev. Herbert Tugwell, D.D. Illustrated. 12mo. 207 pp. Church Missionary Society, London, 1912.
- AN ENGLISHWOMAN'S TWENTY-FIVE YEARS IN TROPICAL AFRICA. Being the Biography of Gwen Elen Lewis, Missionary to the Cameroons and the Kongo. By George Hawker. Illustrated. 6s. 12mo, 352 pp. Hodder & Stoughton, New York and London, 1912.
- DAWN IN DARKEST AFRICA. By John H. Harris, F.R.G.S. With an Introduction by the Rt. Hon. the Earl of Cromer. Illustrated. 8vo. 10s., 6d., *net*. Smith, Elder & Co., London, 1912.
- THE RENAISSANCE IN INDIA: ITS MISSIONARY ASPECT. By the Rev. C. F. Andrews. 319 pp. Cloth, 2s., *net*; paper, 1s., 6d., *net*. S. P. G. House, London, 1912.
- KABI CHARAN BANURJI, Brahman, Christian, Saint. By B. R. Barber. With a Preface by Sir Andrew Fraser. 73 pp. 4 annas. Christian Literature Society, India, 1912.
- LIFE AND LABORS OF BISHOP HARE, APOSTLE TO THE SIOUX. By M. A. D. Howe. 417 pp. \$2.50, *net*. Sturgis & Walton, New York, 1912.
- THE DRY DOCK OF A THOUSAND WRECKS. By Philip I. Roberts. With an Introduction by John Henry Jowett, D.D. Illustrated. 12mo. 212 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.
- ENGLISH FOR COMING AMERICANS. A Rational System for Teaching English to Foreigners. By Peter Roberts, Ph.D. 12mo. 82 pp. Association Press, 124 East 28th Street, New York, 1912.
- BRITISH, FRENCH, AND DUTCH GUIANA. By James Rodway. 318 pp. Illustrated. 10s., 6d., *net*. Fisher Unwin, London, 1912.
- MISSIONS: THEIR RISE AND DEVELOPMENT. By Louise Creighton. 16mo. 256 pp. 50c., *net*. Holt & Co., New York, 1912.
- THE CALL OF THE WORLD; OR, EVERY MAN'S SUPREME OPPORTUNITY. By W. E. Doughty. 16mo. 111 pp. Laymen's Missionary Movement, New York, 1912.
- CAN THE WORLD BE WON FOR CHRIST? By the Rev. Norman Maclean. 12mo. 192 pp. \$1.25, *net*. George H. Doran Co., New York, 1912.
- CHINA AND THE GOSPEL. An Illustrated Report of the China Inland Mission, 1912. 12mo. 186 pp. China Inland Mission, London and Philadelphia, 1912.
- NINETY-SIXTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY. 1912. Together with a List of Auxiliary Societies, Their Officers, and an Appendix. 8vo. 556 pp. American Bible Society, New York, 1912.