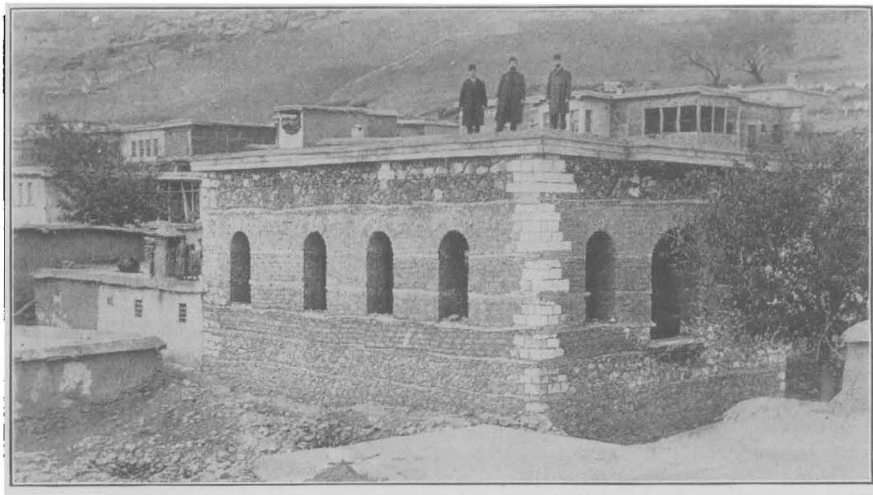


Clues to the Contents

QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT

1. Where (under the American flag) was a little girl sold by her mother for "some pigs, chickens, rice and a cloak"?
2. Why have two large parties of American tourists gone to Burma this winter?
3. Why was it found difficult to translate, for the Japanese Emperor, Prof. Peabody's lecture on "Service"?
4. What is the Aglipay movement, and what unworthy inducement does it hold out to Protestant Christians?
5. What wonderful and almost unbelievable change does one Chinese memorial tablet describe?
6. How are the cannibals of New Guinea indebted to an orange tree in Florida?
7. What kept the rowdies quiet at a meeting in Turkey?
8. How have "violent" hands been laid by Brahmans themselves on venerable Brahman customs in India?
9. What children had their schooling "charged to God's account"?
10. Why did a father offer a friend a large sum to put poison in his son's food?
11. In the history of nations, what connection can be traced between zero weather and progress?
12. What was written on the charm, and what great boon was promised to any one who carried it?
13. What type of missionary dramatic program appeals especially to men?
14. What religion teaches "the lowest conception of a God the world has known"?
15. Why were four Baptist preachers included among "many criminals"?
16. When and why did grown American women carry large dolls clothed as babies?
17. "Whosoever changeth his religion, kill him." What religious leader said this?
18. Where is the Church considered simply "the conventional way of being named, married and buried"?
19. "The right of selfishness in man and the duty of unselfishness in woman" are taught by what religion?
20. What people are compared to the Jews in their ability to hold out under difficulties?



THE NEW PROTESTANT CHAPEL AT SHEPLİK

Without floor, doors or windows, this chapel was used for the first time for the stereopticon talk



INTERIOR OF THE GREGORIAN CHURCH AT DZAK, ARMENIA

CHURCHES USED IN A STEREOPTICON GOSPEL TOUR IN ASIA MINOR

The Missionary Review of the World



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Vol. XXVI, No. 11
New Series

Signs of the Times

MISSIONARY PROGRESS IN AUSTRALIA

[LIKE North America, the continent of Australia is both a great home missionary field and is the home base for many foreign missionary societies. The churches of Australia are especially active in the surrounding islands, and some of them carry the Gospel to China, India and Korea. Recently there has been a marked revival of prayer and endeavor on the part of the Protestant denominations in the interests of the Aborigines of the island continent. An arrangement has been in operation for several years whereby the Moravians furnish trained head workers for various stations and the Presbyterians supply assistants and funds for the work. Now the whole aboriginal problem has been considered from a national point of view by the Protestant churches of Australia. This conference agreed that all the territory inhabited by Aborigines should be apportioned for missionary work to the various denominations so that all of the fast-perishing race may be speedily evan-

gelized. Methodists, Presbyterians, Baptists, Anglicans, and others have divided the territory and a few have already occupied new fields. The Presbyterians are endeavoring to establish a station on Warrington Island in the Gulf of Carpentaria and near Broome in the northwest.

ONE HUNDRED YEARS IN BURMA

[N December the American Baptists are to begin celebrating the one-hundredth anniversary of the founding of missions in Burma by Adoniram Judson. Two large parties of tourists have sailed from America, in order to be present at the meetings in Rangoon, Moulmein and Mandalay. It is appropriate at this time to look back and to see what has been accomplished in this century of work.

Burma is very different from what it was when Judson first set out to convert its people from their ancient faith and practises. Buddhism, Hinduism and Mohammedanism still exist, and hold the masses of the people in their superstitions, but

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.

their hold has been loosened, and they are undergoing more change than would have seemed possible.

Recently a convention met attended by 83 missionaries and 2,000 delegates, representing some 64,000 communicants, 728 schools, 1,142 teachers and 24,656 scholars. This is some of the harvest from Judson's sowing. There are also a large number of Christian hospitals and dispensaries, printing presses and book depots that disseminate Christianity. Some of the villages and a few districts are practically wholly Christian.

The total number of Christians (church members) in Burma is now over 80,000 and with the Christward movements among the Karens and others it is hoped that the present century will see the conversion of the people to Christ.

AGITATION IN THE PHILIPPINES

THE activity of the native agitators who are stirring up the people to demand release from their dependence upon the United States is proving a hindrance to the work of the American missionaries in the Islands. A missionary writes that "Shrewd and underhanded insinuations are used by these profest patriots to make the name and presence of all Americans more and more odious to the native population." The men who represent the independent Filipino Catholic Church, popularly known as the "Aglipay movement," are particularly industrious in fomenting these suspicions. They are attempting to proselytize among Protestants, and some at least of them do not hesitate to tell the Protestants that if they will join the independent church they need not be so careful about their conduct as

they are obliged to be under the supervision of missionaries. The lives of some of these independent priests themselves fully attest their claim that there are no high moral standards for membership in their church.

For this reason many missionaries urge the American Government to make a clear statement of their plans, for until the independence question is settled one way or the other, it is feared that missionary enterprise in the Philippines will have to make headway against great opposition from patriots as well as from priests.

The message of President Wilson on the subject of the Philippines denotes a friendly policy and ultimate independence, but gives no promise as to when freedom will be granted. The Filipinos are to have a majority of members on the Governing Commission, and this power will test their abilities in self-government.

ARE THE BRAHMANS ALSO AWAKENING

THE Brahmans of India seem to have had an awakening from the sleep of centuries. A convention of Brahman priests has been held at Amritsar, the second largest city of the Punjab, attended by a thousand delegates. This convention adopted a remarkable set of resolutions, "some of which laid violent hands upon venerable Brahman customs and superstitions accepted by some 217,000,000 human beings." One of these resolutions expresses the opinion that the Brahmans ought to work for a living and not subsist upon charity. Another enjoined upon all Brahmans as their first duty to get an education. A third advocated that Brahmans should disregard the present-

day sub-castes among themselves and intermarry among themselves with due regard for consanguinity. A fourth urged all Brahmans to put an end to unnecessary and wasteful marriage and funeral ceremonies. Perhaps the most radical resolution was the injunction upon all Brahmans to support Brahman widows and care for the orphan and poor Brahman children. The president of the convention is reported as urging upon all that they maintain a high moral character and purity of mind, and be truthful and honest in all their dealings. This convention and its conclusions may well be regarded as one of the by-products of Christianity in India.

NEW CLERICAL LAW IN MADAGASCAR

SINCE the seizure of Madagascar by the French Protestants, Christians have been greatly hampered, and especially since Governor-General Augagneur promulgated his own autocratic decrees in 1906, the missionaries have been working under most discouraging disabilities. So precarious has been the position that churches have been closed on the most frivolous pretexts, and Christians have been thrown into prison for holding services of worship in private houses. Now, however, a brighter day has dawned, for on March 11, 1913, the new clerical law was signed by the French President and the colonial minister. Its provisions are liberal beyond all expectations and have been hailed with intense satisfaction. The government has not by any means relinquished its hold on church affairs but the days of suppression and oppression seem

to have passed. A congregation must petition the Governor-General for permission to erect a church. The State reserves to itself the right of compelling the congregations to maintain the churches in reasonable upkeep, and, under certain specified conditions, a church may be closed by order of the Governor-General. Meetings other than of a religious nature are forbidden in churches, and it is forbidden to set up "Faith emblems," such as the cross, on public monuments or buildings, tho their use is allowable on churches and in burial places.

RUSSIANS AGAINST BAPTISTS

BAPTISTS in Russia are said to be winning altogether too many converts to please the Greek Church. The officials have, consequently, stirred up the government to prevent their propaganda, on the ground that Baptists are too democratic, and refuse to take the military oath.

Rev. William Fetler, the Baptist evangelist and pastor in St. Petersburg, was put under bond of 5,000 rubles to a Russian court in Moscow to answer for public Protestant preaching, but he recently received the pleasing tidings that, with three other Baptist preachers, he had been included in an amnesty proclamation which extended the mercy of the Czar to "many criminals." The Moscow court also issued an order that Mr. Fetler should no longer be subject to police surveillance. Russian priests have filed a protest in Moscow against the release of Pastor Fetler and are trying to have his case reopened. This effort of the hierarchy will probably be futile, but it is another sign of the hatred

of the Russian Church against evangelical Christianity.

STUDENT CONVERSION IN CHINA

THE interest awakened in March and April in the Mott and Eddy meetings in China has shown encouraging signs of permanency. The reports of the follow-up committee showed on May 31st large numbers of the inquirers enrolled in Bible classes and many already uniting with Christian churches. Of those who signed cards in Hongkong some 42 have been baptized and two Bible study courses have been held. One of the most encouraging results was seen in the new life and activity of the Christian students and the College Y. M. C. A.

In Canton of the 823 men who signed cards over half have been followed up and 90 have either been baptized or are preparing for baptism. The Bible Study Classes enrol 332 men who are showing more or less definite interest. Some of these did not sign cards during Dr. Mott's meetings. Personal workers are being trained to follow up the inquirers.

In Tsinanfu meetings the number of signed cards was 725 and 278 of these are enrolled in Bible classes to study the Gospel by Mark. It is hoped that a Y. M. C. A. will grow out of the work. This is especially encouraging since there was previously no Bible study work in Tsinanfu. The so-called Independent Chinese Church here has received a gift of over 3 acres of land for their building from the government.

In Tientsin the student work has been particularly promising and ripe. Of 545 inquirers 92 per cent. (497)

have been followed up and 80 per cent. (434) are in 54 Bible classes in government schools, associations and churches. Those already baptized or in preparation for baptism number 157 and more are coming. The students in the Bible classes come from 18 different schools and every one of the higher-grade government schools has now a Bible class.

Peking, the capital, is a difficult city to work in on account of its size, lack of sufficient workers, and the distractions found there. Of 738 inquirers 331 enrolled in Bible classes. In May the attendance increased to 407, including 22 officials, 43 soldiers and 14 business men. New Bible classes have been formed in nearly every important school in the city, whereas before the meetings there was only one. The work of the Christian associations is being brought prominently before the whole city. Normal classes for Bible teachers have been formed and the work has been well organized.

In Paoting-fu nearly all of the 293 who signed the cards have been looked up and 233 of them have joined classes—14 of which are in government schools. Missionaries and Chinese Christians urge the immediate formation of a Y. M. C. A. to carry on the student work and a committee of management has been formed with the Postal Inspector as chairman.

Another center visited was Wuchang, where 235 signed cards as inquirers and practically all have been visited. Those enrolled in Bible study number 158 and there are 30 candidates for baptism. The recent revolution has somewhat interfered with organized work since the gov-

ernment closed the student hostels and prohibited large meetings.

No regular series of meetings were held in Hankow, but two addresses were given by Dr. Mott and Mr. Eddy and as a result 97 men signed cards. Of these 50 attend regular Bible classes and some have applied for baptism.

In Nanking where there were 428 inquirers there are 168 in Bible classes at the Y. M. C. A. each Sunday. Shanghai meetings resulted in 611 inquirers who netted 424 for Bible study and up to June 1st, 31 baptized converts and 49 other probationers.

Fuchau had some remarkable meetings with 1,530 men enrolled as inquirers. Of these over one-third (562) have joined Bible classes, 55 have been baptized and 134 others are now probationers.

In twelve of the fourteen cities visited 720 men have already been baptized and many more are enrolled as probationers. In these eleven cities 3,183 have already been enrolled in Bible study groups.

These results, so far as mere statistics can show them, are significant. Faithful follow-up work has borne good fruit, for which any city might be thankful. Some of the influential Christian leaders of the political, educational and religious life in China have no doubt been "born again" in this campaign. Who can estimate the fruitage from the seed thus planted?

CHINESE STUDENT VOLUNTEERS

ONE of the most important and encouraging branches of missionary work is that for students, since it means the training of future edu-

cated Christian leaders. In China great progress has been made among these young men, enrolling inquirers and converts, forming Bible classes and organizing a Student Volunteer Movement for the ministry. This organization has recently received many recruits, and has adopted the following simple basis:

"It is my purpose through the Lord to become a minister."

Before any student is allowed to sign the declaration and be enrolled as a member of the movement, he must have reached the age of 18 years; have attained at least the middle grade in scholarship; and have the approval of the principal of the school or of some ordained minister, who is a confidential adviser. A form of organization for local bands has been started, and the management of the movement is entrusted to an executive committee, appointed annually by the National Young Men's Christian Association of China. This movement is great with possibilities.

EDUCATIONAL CHANGES IN CHINA

A RECENT action of officials in China will have a decided effect on the missionary schools and colleges of the Republic. The educational bureau has reduced all schools to two classifications: (1) Public schools, established by the government and supported by public funds, and (2) private schools, established by private individuals or groups and supported by benevolent donations.

The latter group, of course, includes the missionary schools, which will thus have the prestige of government registration. The curriculum

and hours for primary and grammar schools are prescribed by government edict, but any of these schools may teach additional subjects outside of the hours of their scheduled sessions. In the province of Kwangtung, where the dean of Canton College is Commissioner of Education, an odd regulation provides that no school shall give instruction in the classics of Confucius within prescribed school hours. Thus the study which, under the ancient regime, was the staple of all education for China, is, by the modern reformers, eliminated entirely from the studies of Chinese youth. The Peking government requires that "morals" shall be taught in every school, and in Kwangtung province the statement, "We use the Bible as our text," is taken to be one way of meeting this requirement.

RELIGIOUS CONDITIONS IN GERMANY

REPORTS of wholesale defections from the Church in Germany have been appearing recently and show that all the losses in Europe have not been from the Roman churches. During the first four months of this year, 40,000 persons have left the State Protestant Church and it is estimated that in 1913 about 200,000 persons will secede in the area served by the Berlin Synods. The question of compulsory church support is at the root of much of the movement. The law says that a citizen is bound to belong to some faith. If nominally a Protestant, the forces of the State compel him to support the Protestant State Church; if nominally a Catholic, the same compulsion is used for the benefit of the Church of Rome. Twenty per cent. of one's income tax is col-

lected, and if a man hesitates to pay, the State sends its bailiff and sells a man's goods until the demands are satisfied. These sales are of frequent occurrence. Formal withdrawal from the Church is the only remedy.

The movement, as far as it has gone, has begun to be felt by the taxing officials. Last year there was a deficit and a loan of £250,000 had to be raised. These loans, however, can not go on indefinitely, and the only chance the Church has to recoup itself financially is to raise the percentage of income tax from 20 to 25 per cent. But what will be the result? The secessions, which are now moderate in number, will be enormously increased, and either the State will have to come to the aid of the Church with a substantial grant-in-aid, or the State connection will receive its death blow.

YOUNG WOMEN WANTED FOR FOREIGN WORK

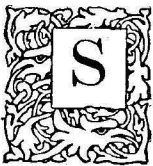
THE World's Young Women's Christian Association has issued "an appeal for Christian Social Service" in an outline of the work which is being carried on under its auspices among young women in non-Christian lands, and for which more workers are urgently needed. The secretaries sent out under this committee by the Foreign Department of the National Board of Young Women's Christian Associations in the United States are at work in India, China, Japan and South America. There are 27 such secretaries, eight of whom have gone out during the past year. One of the developments in China is the sending of a trained gymnasium teacher as national director of physical education. She has over 80 young women in gymnasium classes in Shanghai.



MASQUERADERS AT A ROMAN CATHOLIC FESTIVAL IN GUATEMALA

GUATEMALA CONDITIONS

BY REV. EDWARD M. HAYMAKER, WARRENSBURG, MO.



SOME Americans assume that Guatemala or any other Latin American nation can change quickly from the most absolute despotism to the successful operation of an up-to-date republic. The United States did not reach this point of civilization suddenly and Europe has been over three centuries in process of transformation. It behooves us to lay aside supercilious criticism of the governments of Latin America and to look frankly and sympathetically at their difficulties.

The disastrous character of the priestly rule that has produced general

upheavals in Europe has brought about the same results in the New World. It was this abuse of priestly prerogative that made Italy under Victor Emanuel and Garibaldi overthrow papal domination; that set France ten years ago to fighting her own state church; that made Canalejas and anti-Romanism possible even in Spain; that impelled the many papal countries of the world to banish, with disgust, their monastic orders and close many of their convents. This priestly rule must always produce finally a situation where life becomes intolerable and the worm turns.

In Guatemala a little group of enlightened leaders, seeing their country

moribund, easily enlisted the suffering Roman Catholics as a Liberal Party against their own Church, and succeeded in ousting the Italian hierarchy, banishing religious associations, separating Church and State, and making all Church property national instead of ecclesiastical. Thereupon they found themselves confronted with the Herculean labor of governing a nation. Many Liberals had read and studied, but perforce were without experience in handling governmental machinery. Republicanism appealed to them as theoretically beautiful and at the same time as the strongest counteragent to Rome.

In practise there was one great difficulty. This little group of leaders had to deal with a public utterly unprepared for liberty, a people whose moral, social and civic ideals had been molded by the priest and his system. From this public they must draw their working and controlling force for schools, customs, telegraph, taxes, municipalities and courts, not to mention a reliable army and a constabulary. This impossible thing the Liberals have accomplished and have not only held their own, but are gradually growing stronger.

The practical sense of the Liberal presidents has led them to adopt the only possible policy in the case, namely: While maintaining the outward form and ideals of a republic, to govern with a strong hand. Meanwhile they educate the people in the principles of liberty and self-government and multiply the popular privileges as fast as the people can safely use them. This is keeping the razor out of the youngster's hands until he has sense and beard enough to use it.

This policy necessitates acts and

measures on the part of the government, that seem arbitrary or cruel to an enlightened American. But a Guatemalan executive is not primarily engaged in adjusting himself to alien criticism, but in struggling upward with his country to a higher degree of enlightenment, while he heroically seeks to save it from returning to a despotism far more thoroughgoing than could be indicated by even the most arbitrary measures of his own. He is necessarily surrounded by enemies and dangers—the Church party, ambitious colleagues, vengeful relatives of prisoners, factional idols, any of whom may promote an attempt upon his life. Then there is the evil political effect of the slurs and ridicule of many an influential foreigner, resident or tourist, who has either never taken the trouble or never had the opportunity to look into the conditions. Surely if there is anybody who ought to have the hearty sympathy and unstinted encouragement of every patriotic American and especially of every Protestant Christian it is a Guatemalan executive.

The religious beliefs of the Liberals in Guatemala have undergone violent yet quite natural transformations. Tho often nominal Romanists, they look upon the Church as merely the conventional way to be named, married and buried. As most of these men are too intelligent to be duped by empty forms or blinded to evil consequences of sham, it is only a step to the conclusion that all religion is false. Casting about for something to which they may cling and for a weapon with which to fight Rome, they found in the Positivism of Auguste Comte what appealed to them. They naturally allied themselves with that branch

of his followers who accept his philosophy but reject his polity and religion.

But Positivism while furnishing a weapon has not proved satisfying. Its moral results have been disastrous. Then too the philosophical type of Comte's following has the great disadvantage of having no element that is both beneficial and

At the same time the Conservative element is becoming rapidly dreligionized. The Friars have been banished, and the native priests are dying off between four and five times as fast as they are being ordained. A resident priest now is unknown outside of the principal towns, and visits the smaller towns only once in several months. Outside of this the religious



WOMEN WASHING AT THE PUBLIC FOUNTAIN, GUATEMALA

adapted to the common people. Hence after trying out Comte, many of the Liberals are seeking a belief "that hath foundations, whose builder and maker is God." Spiritualism entered the field Christians neglected, and has had a phenomenal growth, but as its adherents begin to understand its character, many are falling away. To-day we find a decided leaning of both Positivists and Spiritualists toward Protestantism and our Christian duty is as clear as day.

life is confined to the repetition of a few prayers, the burning of a tallow dip before a wooden image or cheap print in the house, and an occasional trip to a larger town to attend mass. Even these forms are kept up by a diminishing minority. Fanaticism has lost its teeth.

Thirty years ago, Protestantism began with nothing, not even a Bible. There are now 52 Protestant centers in Guatemala under several societies, varying in number from 12 to 300, and

the traveler may find a Bible in any house. It is easier to gather a congregation of 30 than it is to secure a proper man to look after them. Four self-organized congregations are clamoring for the services of a native pastor, who already serves six congregations, preaching all week.

All the currents are setting toward Protestantism.

Why do the Liberals favor this form of religion? One of the severest blows against priestly prerogative was the law guaranteeing liberty of conscience and freedom of worship. It was to make this law practical that the great Liberal leader J. Rufino Barrios took a personal interest in establishing, and his successors in safeguarding the Protestant Missions in Guatemala. After 30 years of Protestant object lessons, the Liberal sympathy is becoming more cordial and less calculating as it becomes more obvious that Protestantism is not merely anti-Romanism, but is a mighty positive force making for morality, industry, good citizenship and intellectual progress. There is a growing conviction that the simple primitive principles of Christianity are precisely what are needed to supply the missing moral factor for the solution of the great national problems.

In no line is the need of this moral force more evident than in that of public instruction. President Estrada Cabrera has high ambitions for the education of his people. His fine school buildings all over the land; his attempt to establish efficient schools with free books, charts, and scientific equipment; public institutions to train the people in the best practise on vital topics; and the great annual edu-

cational festival that to a pageant-trained people tends to put education in the front rank of public necessities, these all show what President Cabrera considers most important.

But ambition is insufficient. The President must work through an army of employees, who should be intelligent and moral. The moral factor is the weak point. Positivism does not tend to produce dependable people, and it is coming more and more into the light that character spring from a definite moral and spiritual conviction.

The Presbyterian mission in Guatemala has now a girls' school equipped to produce teachers of the right kind. Some of them will doubtless find employment in the government schools, not because they are Protestants, but because they can be relied on. A Honduras official last year offered to employ all the teachers the Friend's Society girls' school in Chiquimula could furnish.

It is very regrettable that the Protestant missionaries are as yet unable to take advantage of this most strategic educational opening by establishing a thoroughly equipped boys' school. It is difficult to suppress envy when we see great benefactors of humanity seeking some unpreempted spot in which to found a great educational institution among the more than 500 splendid colleges and universities in the United States. In Guatemala there is now one of the finest opportunities ever known for the uplift of a nation. Like Diogenes with his lantern, we are *looking for a man*, —the man for this call, a strategist, a cosmopolite capable of a vision of world life, who understands historical perspective and can look into the

years and see his Guatemala college or university unfolding into the glorious flower and fruit of a ransomed nation—yes six nations, cooperating with Christendom in a world's redemption.

The Gospel is for all. Yet humanly speaking the conversion of Saul of Tarsus was economically more important than that of some incompetent tent maker working beside him. The

to and independent of European influence.

The Mayas, a very ancient people, still inhabit northern Guatemala and southern Yucatan. Their wonderful ruins in the Copan and Motagua valleys show a social organization so complete and a development so extraordinary that the beholder is awed by their extent and grandeur. An antiquarian of international repute recent-



A FASHIONABLE STREET IN GUATEMALA CITY

same is true of nations. What is Guatemala character worth?

In her 63,000 square miles (New York State has only 49,000) Guatemala has a million and a half of people, whose blood, counting that in Ladino veins, is about 85 per cent. aboriginal, of the industrial type of Indian. The pure blood aborigines even yet have many industries and arts of their own that are far from primitive, and which are all the more valuable because developed previous

ly made the statement that the Maya civilization was fully equal if not superior to that of ancient Egypt. American antiquarians say that the building of the Maya city of Quirigua was contemporaneous with the fall of the western Roman Empire. The Germans date it back 5,000 years.

But the fact that concerns us here is that the descendants of these people and of their allies and conquerors are with us yet, with their monuments, their pride, and the traditions

of their mighty deeds, from all of which are born the visions, instincts and hopes that urge them on to a more illustrious greatness that may yet be theirs. Why have they not attained it in four centuries of Christianity? The Iberian conquest receives the credit of civilizing and Christianizing the Latin American world. What it did was to destroy a very valuable indigenous civilization, suggestive in its originality and remarkable in its possibilities; break the spirit of initiative of the people; destroy their valuable records because they were not Catholics; malign their civilization to the world; and reduce the population to a condition of servitude and stagnation. It was in the 16th century that northern Europe, enlightened by the philosophy and science of pagan Greece threw off Romanism with its priestly tyranny, its ecclesiastical graft, its crass superstition, and its unspeakable immorality, as utterly unfit for human toleration. In that same epoch, that same type of nominal Christianity, in its worst form, was imposed upon the aborigines of Latin America. Could such a system Christianize anything? Their own writers, Las Casas and Edward Gage, moved by sentiments of ordinary humanity, in spite of their religion, denounced the abuses they saw in paragraphs of fire that read like lost portions of the *Inferno*. The simple fact is that Guatemala was decivilized, and has never yet been Christianized. The Liberal revolution was the first great movement toward the light.

Reverting to the Guatemala character as seen in the aborigines, a careful analysis reveals the following valuable traits:—

Industry, when their labor and interest is protected; great respect for lawful authority; fidelity in family relations; respect for parents; perseverance in seeking facts; a marked conservatism; a strong spirit of sacrifice for conscience sake; patience and endurance; ability to hold out under difficulties, like the Jews; natural taste for the fine arts; industrial and literary ingenuity; profound conviction; etc., etc. What soil for the Gospel! Many of these characteristics of the Indian appear only to him who wins their confidence. The Indian leads a dual life, one for his conquerors, the other for his own people. Their objectionable features will be found to be almost wholly due, not to their innate character, but to their vicious environment. The Indian characteristics have taken up more of our space than the Spanish, because they constitute the determining factor in the temperament of the people, and will ultimately control the type and even the fate of the nation. The Spanish factor has many most excellent qualities that need only the vitalizing power of Christianity to bring them out. In a word, the character lines of the Guatemalteco are of the very best, but their moral environment has been the very worst.

The work of the Guatemala Missions should not be misconceived. It is not that of establishing a group of struggling Protestant churches. It is taking advantage of a matchless opportunity for the uplift of a Republic by an all-around cooperation with the native reformers. It is giving to a land four-sevenths as large as Italy the moral and spiritual factor that can fill it with happy people and make it greater than the

Roman Empire—a joy to itself and an angel of light to the world.

“Ah, but we can’t hope for much from people living in those climates. They need the sting of winter in their blood to become a great people.” Let us see.

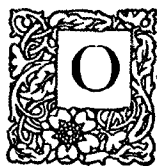
Egypt, the “cradle of civilization” fanned itself and flourished by the warm Nile and Sahara’s sands. The ancient enlightenment and organization of Babylon and Nineveh grew in warm southern valleys amid the hot breath of the Asian deserts. The Hindus wrote Vedas, hewed out temples and built palaces where the heated atmosphere dances on the burning dust of Hindustan. The frost and snow left the races of northern Europe submerged, while all around the mild and sunny shore of the Mediterranean Phœnicia traded, Rome ruled, Greece reasoned,

built and sang, and Israel blest a world with the monotheistic religion, a Bible and a Redeemer. Among the aborigines of the New World the colder climates produced nothing better than the quarrelsome Algonquin and the bellicose Araucanian, while the hot countries gave the Aztec, the Maya, the Chibcha and the Inca. Vanity leads us to connect zero weather with progress, but as a matter of historical verity, up until the time of the Reformation, indigenous civilization seldom wore skates. This suggests that the chief reason why Southern Europe and Central America are not to-day in the very vanguard of progress is not the thermometer but the miter. Their light has been smothered. It is our mission to bring to them the light and liberty of the unadulterated Gospel of Christ.

WHAT I SAW IN CHINA

BY STANLEY A. HUNTER, NEW YORK

Late of the Arthur Ewing Christian College, Allahabad, India



ON my way to China in the summer of 1912, I stopt at Singapore, and attended a meeting in the Princep Street Church of the English Presbyterian Mission. The room was filled with about 300 Chinese, most of whom were young; all clean, manly and alert. Many were in foreign clothes. Not a cue was to be seen. They had come to hear an address in English on the Chinese Revolution, which had been financed so largely by their own millionaires and merchants

in the Straits Settlements. Presiding over the meeting was a Mr. Song Ong Siang, a refined gentleman, who, as a youth, had won a thousand-pound scholarship from the government and had thus received a splendid education in Cambridge University and the Inner Temple. He was a leader in the Chinese community and he never refused to preach in the church in an emergency, altho he was a lawyer by profession. As we went out my attention was called to a memorial stone over the door. It was to his father and the inscription read:

1830—1900

In Loving

Memory of

SONG HOOT KIAM

Pupil of

James Legge, LL.D.

When Baptized in 1846

There were in all China Six
Protestant Communicants.

When he Died (the Year of the
Great Martyrdom)

There were over 80,000

That seemed almost impossible. When this father of the chairman of our meeting was baptized there were only 6 Protestant communicants; to-day, according to the *China Mission Year-Book* of 1912, there are 324,890 Protestant Christians, to say nothing of the Catholics, who claim one convert out of every 299 inhabitants.

This one incident was only an introduction of great changes soon to be seen in China. Opium cultivation forbidden, foot-binding prohibited, regard for the foreigner stipulated, jury trial introduced, superstitions shattered, and a hundred other reforms instituted, were heard of almost every day.

Fifty miles north of Peking we visited the Great 1,500-mile Wall of China. That wall stood for the old ideal of exclusion; our railroad train represented the new ideal of communication. When this particular railroad is finished it will not take all the thirteen days that are now required to travel from Peking to the

European cities. When that wall was being built 2,100 years ago all that China desired from outside nations was to be left alone. Her "Flowery Middle Kingdom" was the middle of the earth and there was nothing to be gained from foreigners. It must have taken a virile nation to construct that great fortification which stretches for 1,500 miles across the mountain heights, difficult of access, and broad plains. The virility of the race that built it is still there; and now the same energy that was once being turned to cut off communication with the world is being utilized for increased traffic. Shall Christianity build a great wall around its blessings and isolate itself, or shall it keep step with modern progress in the interchange, sharing its best? The whole history of our faith has been one of unselfish giving.

Shall we exchange goods and not ideas? On the steamer which brought me home was a consignment of \$2,000,000 worth of silk and tons of Chinese lilies. What shall be the cargo going westward? Hospital appliances and printing presses or only guns and cigars? Wherever one goes in China the advertisements of American cigaret companies stare one in the face. Their agents have penetrated almost as far into the interior as have the Standard Oil representatives, and Rev. Henry W. Luce, observing these two organizations and the missionary enterprise, said "they are all in China engaged on the errand of light, but light of what a different character!"



GREGORIAN CHURCH SCHOOL AT DZAK, ARMENIA

THE GOSPEL WITH A STEREOPTICON IN TURKEY

BY REO HENRY H. RIGGS, HARPUR, TURKEY



REACHING with the aid of a stereopticon is a practically untried method in this region, and it proves an exceedingly interesting and promising experiment. The following notes taken during the past few months are records of actual events as they took place. They will give a first-hand impression of this kind of missionary work.

Arabkir, November 18th. This evening the church was packed with 700 people. It was a motley crowd which showed the oriental aptitude for laughing at the wrong time. When I showed the truly tragic picture of Judas going out into the night to betray his Master, an audible titter went over the room. It is hard to

make the real meaning of it all impressive. People paid fairly good attention, but I have much to learn before I can make this work effective.

Dzak, November 21st. As there is no Protestant church here I did not think I would have an opportunity to use the lantern, but the trustees of the Gregorian Armenian church were persuaded to invite me to use their fine church, outside the village, on condition that the curtain be drawn before the altar. As that was where I wanted to hang my screen I was quite willing, and obliged them with two curtains. There had been no time to give notice beforehand, but word was passed from roof to roof and from door to door that there was something new in the "Zham," so that when the gong sounded the

people began streaming out to the church. By the time we were well started there was "no one left in the village but the lame and the blind," so the people said, afterward. They are all Armenians, and were a friendly and appreciative audience. Who can tell how much of the truth spoken went *home!*

Egin, December 7th. There were only 20 out to the Sunday morning service, but 250 saw the pictures of the Life of Christ this evening, including a score of Turks,—four of them drunk! They were remarkably orderly, and listened intently. Here, as in Aghun, I spoke in Turkish, tho only a small part of the audience were Turks. The Moslems are bitter and resentful at the turn which the Balkan war has taken. This, perhaps, accounts for so few coming, tho the lecture was well advertised.

Haini, January 9th. The Protestant church here seats 700 people. As the hour for beginning the lecture approached the hall gradually filled and out of the 500 people who entered, at least 400 came straight for the lantern to examine the strange apparatus. I stood guard, and had to watch every minute to prevent injury. One man started to handle the slides, another pinched the rubber tube from the generator, another removed the cap from the lens and poked in his finger to find out what was inside. We deal with them tactfully, for they must be made friends and not enemies. One disgruntled visitor could disturb the whole lecture. I showed them everything, let them feel and smell the carbide, poke their fingers into the gas flame, and satisfy their curiosity in every practicable way.

When I asked them all to sit down and the lights were put out, there was remarkably good order. The first slide bears the legend in Armenian, "Please keep *silence*," and the request was heeded, as a fair proportion of those present were Protestants, who are accustomed to orderly services. Then the pictures were thrown on the screen, beginning with the Annunciation, and giving scenes connected with the birth, childhood, and early ministry of our Lord.

It is the first time a magic lantern has been seen here; even ordinary pictures are rare, and each view had to be explained in detail. "Here is Jesus in a boat by the seashore";—but few of the audience ever saw the sea, much less a boat. All that must be pointed out, or the picture would mean nothing.

At the end of an hour and a half the people were told that the other pictures would be shown Friday evening. To-morrow evening the entire lecture will be given in Turkish, and all were urged to bring their Turkish neighbors.

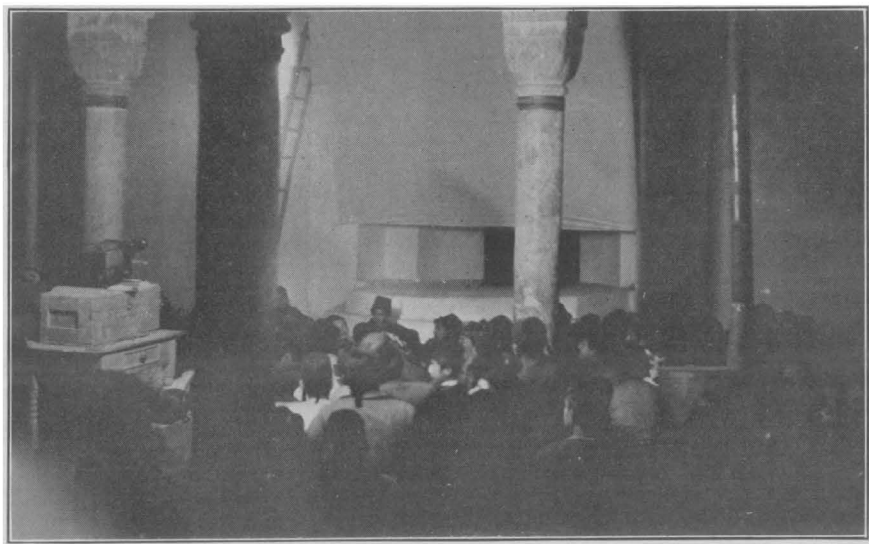
As the people started to leave the church there was a scene of indescribable confusion at the door. Each person had kicked off his shoes as he entered the church, and now the problem was to find them; and to pick out the right two from the 1,000 shoes strewn about the door is no easy matter, especially when it is dark, and 500 others are also on the hunt. Some had been provident enough to put their shoes in the racks provided for the purpose, but most were too intent on getting a look at the lantern to think of that. After a while the hubbub subsided as the crowd melted away into the night,

and there remained only a weeping youngster who could not find his shoes. He was finally persuaded to go home with the only remaining pair, two tattered remnants that fitted him,—but were not his. There was also an indignant man who had only one shoe,—not even a remnant to cover his other foot.

Has it paid? Did any impression of the story of love and power sur-

of a magic lantern; it is also their first hearing of the story of Jesus. The officials were seated in properly honorable seats near the screen, and the house was filled up with a larger crowd than last night.

As I spoke in Turkish to-night the Armenian boys made it hard to preserve order. The Turkish gentlemen also did not hesitate, at times, to exchange loud comments about the



READY FOR THE PICTURES, PROTESTANT CHURCH AT HAINI

vive in the souls of those ignorant people?

Haini, January 10th. Last evening's lecture was the talk of the town to-day. "Did you see the pictures?" "I am going to-night." "I have heard the preachers many times before, but never was I so moved as last night"—such were the comments heard in the market.

The Turkish governor of the town was especially invited to be present this evening, and with him came quite a group of other Moslems. For them this is not only the first sight

pictures, and I had to wait repeatedly for silence. This time I did not begin with the Annunciation, for the Incarnation is a great rock of offense to Moslems. The first picture showed John the Baptist preaching righteousness and repentance. Then his prediction of "One that cometh after me" was followed by pictures and descriptions of the miracles of love and mercy and power, and the wonderful preaching of the Man of Nazareth. Then the question of his neighbors, "Whence hath this man this wisdom and these mighty works?"

Is not this the carpenter's son?" was put to the audience. For answer, the lovely picture of the Annunciation was thrown on the screen and the story of the miraculous birth of the Son of God was told, while the Moslems present listened in respectful silence.

The remainder of the story, childhood, ministry, parables, persecution, death, resurrection and ascension seemed to be of absorbing interest to all. Two hours passed, but still they listened. As the picture of the ascending Christ was before them, there was a closing message to those self-satisfied Moslems. "Friends, our Gospel and your Koran both tell us that this 'Adorable Jesus' will come again at the last day to be our judge. Is it not the duty of all of us to know and heed the demands according to which He will pass judgment?"

Again there was the hurly-burly at the door, but the governor and his suite lingered a few minutes. He said, "The pictures were very good, and what you said was quite right. This is no mere show, as I had supposed; it is a sermon, and a rebuke to the people. It will do good. Thank you very much."

Haini, January 11th. This evening the church was packed. First came a great crowd of small boys, and it was hard to seat them and to quiet their chatter. But I confess the greatest strain on my faith was when I saw enter, along with crowds of others, several of the worst young fellows in town,—uncontrollable rowdies, whose rakish headgear and truculent swagger did not promise a peaceful evening. It was a very different sort of an audience from that

of Wednesday night, and quiet and attention seemed a long way off. Before darkening the room I told the small boys a couple of stories, and then explained to all that the rule was "no silence no pictures." When the first picture was thrown on the screen, there was a buzz of comment; another picture likewise.

"What is that black thing?"

"He says it is a boat."

"See the people on the shore."

"The man in the boat is holding out his hand."

In spite of repeated appeals for silence, after a few more pictures the buzz threatened to rise to a roar, so I capped the lens and waited. Surprized by the darkness some stopt talking. "*Silence!*" the sharp word and the darkness did the business, and you could hear a pin drop as the next picture came on. But they soon forgot, and the treatment had to be repeated occasionally. Gradually they learned to listen instead of talking.

When the matchless parable of the Prodigal was reached, there was a buzz and a giggle at the pigs feeding around the despairing boy; but as his hopelessness and his new resolution were described, the people grew quiet. There was a hushed "Ah!" as the beautiful final scene came on. The father, in his rich robes, embracing the ragged outcast, and lifting streaming eyes to heaven in thanksgiving. The people listened intently,—breathlessly—as I told them the meaning of the parable: "Is there someone here to-night who has wasted his life far from his Father's house? Even if you have come to the place where you are eating with the pigs, your Father is waiting for you,—waiting to wel-

come and receive you. Come home to Him! There will be joy in the presence of the angels over one sinner that repenteth." There was a silence in the room that could be felt; what of those rowdies who swaggered in an hour ago?

The remainder of the lecture was listened to very quietly, and the story of the last days made a strong appeal. The picture of Christ before Pilate is a sermon in itself, and I asked the people to come Sunday morning to consider again Pilate's question, "What shall I do with Jesus?"

We can not measure results, but any doubt I had before as to the value of the lantern in this country is gone. In these three evenings at least a thousand people have heard the Gospel story who would not, in all probability, have entered the church had not the pictures brought them in. The pictures do carry home the feeling of reality as words can not.

Dibneh, January 15th. Last evening I had a good audience, in spite of most unfavorable circumstances. The Protestant chapel is very small, so the Gregorian priest invited me to use his church. Of course there was no stove there, and it was bitterly cold. I do not see how any one could sit through the service on that thin straw matting over the cold stones. But about half of the audience had already sat there for two hours through New Year's mass and a sermon by the priest;—for it was Oriental New Year's Day. To cap the climax of difficulty for the audience, yesterday came the worst blizzard of the season, and the boys and men had been shovelling roofs all day. Everybody had to tramp

through the drifts out to the church; so that they were a wet, shivering crowd. Still, they were eager to see and hear, and apparently, as at Dzak, none stayed at home. What will not these people endure for a little variety in their dark, monotonous lives! The priest was very appreciative, and so were the "princes" of the church.

There was no such thing as a desk or table, so I set up the book-rack from which the priest reads, set my box on top of that, and the lantern on the box,—a rather high and top-heavy arrangement, but fortunately no accident happened, except that the gas gave out just before the last picture was shown.

Farkin, February 7th. It is not all smooth sailing, even with a lantern! As the Protestant church here is too small, it was arranged to have the illustrated lecture on Sunday in the Gregorian church. The service was at noon, and nearly a thousand people were present. The second picture was on the screen, and I was trying to quiet that restless mass of people, when the Vartabed (chief Armenian Prelate of the place), appeared, and crowding his way to the front, burst forth in a terrible storm of abusive language. At first I thought he was trying to quiet the people, so I tried to proceed, but he broke forth again, and ordered all windows opened. It was not until I approached near enough to note his breath that I realized what the trouble was. Reasoning with him was of no use, tho he had previously been consulted and approved the use of his church for that purpose. But unreasonable and drunk as he was, he was supreme authority there, so there was nothing for me to do but pack up my lantern and leave.

Pandemonium broke loose then, and before I got out of the church there was a rough-and-tumble around the Vartabed; some of the disappointed people wanted to beat him, but others came to his defense. For an hour there was uproar there, and all through the week the town has been agog over it. Everyone is down on the Vartabed, of course, and profuse in their apologies to me. But few realize what a mockery it is to have such a man at the head of that great church. One result has been a far larger attendance at the daily preaching services than I have had any-

where else, and when I used the lantern our little chapel, which will hardly seat 300 people, was packed with nearly 500 *men*,—which nearly wrecked the building!—and how they listened!

A Moslem who was present drew a crowd afterward telling what he had seen, and one of the leading Begs of the place made inquiries as to whether I could show the pictures again for them. But the Moslems are all stirred up now over the renewal of hostilities in the Balkans, and the arrangements for a continuance of the pictures were not completed.

FOR ALL THY MISSIONARY SAINTS

For all thy saints who labor on we pray—

Thy patient, toiling saints, who still are here
Climbing and faltering up life's rugged way—
Forget them not, O Lord, to them be near!

For all thy saints in far-flung lines, who still
Gallantly raise thy standard 'gainst the foe,
We plead—oh, show them perfectly thy will,
Give them the succors of thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives,
Aid each true saint on fields of battle wide,
As with the ranks of sin he sternly strives.

These are thy saints, O God—as truly thine
As those that rest before the great White Throne.
May they at last in that same radiance shine,
May they, like them, be numbered as thine own.

May they, when life's long fight is fully o'er,
Join in that hallelujah chorus grand
Amongst the victors, gathered on heaven's shore,
Who, crowned and robed in white, triumphant stand.

So, for thy saints who labor still, we pray,
Thy fainting, faithful saints—O Friend Divine,
Let them be circled by thine arms to-day,
And soon, like those who rest, in glory shine!

—ELIZABETH STRANG BAIRD in *The Pacific Baptist*.

A TWICE-BORN "TURK"—PART II

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEREEF

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT
Superintendent of the Nile Mission Press

OUT OF WORK IN CAIRO



DOCTOR: Welcome, you find me expecting you, my son. Let us go to Dr. X. With regard to your son, how do you propose to fill up his time?

Sheikh: My boy's natural inclination is toward carpentering and he has often pulled the tools about. He was apprenticed to the setting of type at a press in Beirut, but he did not persevere with it because he thought his grandfather's fortune would be his and there was no need to bother. I have not, however, received the inheritance. Perhaps he might learn in a printing press for the time being. The matter shall be as you think best.

Doctor: This is our friend, the Doctor of Philosophy.

(The usual Oriental salutations take place and the conversation continues.)

Sheikh: As your time is valuable, I will summarize my remarks by saying that after scientific and practical testing of the various religions I have found the Way of Truth and Life. But since Syria, as you know, is a land of religious fanaticism and of divisions I was not able to remain there, especially on account of my family connections.

Ph.D.: What was your profession in Syria?

Sheikh: At times I gave general religious instructions, at times preaching and the issuing of Fetwas, and at other times teaching in the schools (including my own private school); at another time editing a magazine; but the greater part of my life I was expecting to inherit the wealth of my family, consequently the greatest part of my instruction was given gratis.

Ph.D.: From whom is your family descended then?

Sheikh: It is descended from Aly ibn Hamud . . . ibn Idris, who fled to Morocco from the battle with his nephew Husain ibn Aly ibn Hassan ibn Aly ibn Abu Talib, and who received the fealty of the Moslems in Morocco in A.H. 172. There were descended from him twelve Xhalifas.

After giving an account of the Moslem wars in Spain, the Sheikh turned to the Doctor and said: "It is getting late, we will meet again, but in the meantime will you grant me one request?"

Doctor: Ask what you like, I will do my very best to help you.

Sheikh: May God bless you. You know the condition of personal and religious liberty in the Ottoman Empire, even tho it professes to have constitutional principles.

The reasons for this condition of things are: The numerous religious divisions; the great differences in habits and customs; the poverty of

the country; differences in the languages; different elements of nationality; widespread ignorance; excessive love of self, found both among rulers and subjects. These are deadly diseases which cut at its life, somewhat similar to a number of warring principalities and savage tribes of days gone by. On the other hand, in accordance with natural evolution and "the survival of the fittest" you find each of these elements contending for the mastery and extending the borders of their own district with mutual envy and jealousy. This is due to the oldest known eastern disease, namely, the love of leadership, which causes them always to be at war with one another.

Look, for instance, at the provinces of Yemen, Baghdad, Macedonia, Armenia and others, through the mutual animosities of Turks and Arabs, and even dissensions in the new parliament, the *Mab'ûthân*. Now, if you apply the gage to past history and see what has happened to all nations similarly situated, you will know what to expect from the present condition of things.

It is impossible for one holding my views and in my position to live among people who hold that blind fanaticism is the chief of religious virtues, quoting in support of it traditions sound enough in their attribution, being traced directly to Mohammed himself, among them:

"Whosoever changeth his religion, kill him"; which explicitly states that if any one leaves the religion of Islam, his blood, his honor, his wealth, his everything are lawful booty. Therefore, I have come as an emigrant to Egypt, and here I must remain unless Syria is some day occu-

pied, as Egypt has been, by the British.

Doctor: Did you bring your family with you? How many are they? And did you receive anything of your father's inheritance?

Sheikh: I only brought my boy with me. He is 17 years old, but as for his mother, she promised me that she would come when I could provide a dwelling-place for her and have enough to support her. The only other member is my daughter, and I am in despair of her salvation, for she is married to a Moslem husband and has children.

As for my father's legacy, I have only received a very little, for when he found that I was straying from Islam toward Christianity he officially registered certain documents to show that he had left his property to my three brothers, to be divided between them. At the time of his death I was absent at Beirut, and the keys to his private boxes were in the hands of his wife (not my mother). There was no ruler to watch the property, for the simple reason that the deceased himself was the ruler. When the boxes were finally opened we did not find any of the wealth or the belongings that had been in them.

As my brother had robbed my father during his lifetime, I entered a claim against him in the religious court, but as bribery is always prevalent I lost the case after I had spent upon it all my share of the furniture left in the house.

I therefore came away and a friend loaned me sufficient money to bring me to Cairo. If you have work for me I shall be grateful, and if you have any work for my boy I beg you

to see about it as quickly as possible, as I have only enough money to keep us a few days.

Ph.D.: As regards your boy, there is no difficulty, God willing, he will prosper all right. As for yourself, I would have been glad to have you here. But I can not, because there are many Mohammedans coming to my place; especially the Sheikhs, who would know you, for some of them come from Syria, and they would even know from your style of writing that you have been a Moslem Sheikh. This, no doubt, would expose you to great risk.

Sheikh (laughing at this warning): Your brotherly love is evident, but you do not know, my friend, that my desire is to be a real Christian in deed, not in name. Our Master said, "If any man will follow Me let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall find it."

As is well known, the seeker after truth, or rather after eternal life with the Beloved in the eternal habitations, cares not what may befall him. The light of faith given from God freely is reflected into all his trials and temptations, which become converted into grace, by means of which the believer increases in spiritual prosperity. I have experienced this myself. If my presence in your office would injure you materially or morally in the least, let me sacrifice myself, for I would not like to injure you.

Ph.D.: I will speak on the telephone to some friends, who may possibly give you some employment as a teacher in one of the schools, and

I will ask them to hasten. Have you patience to teach primary lessons?

Sheikh: Not only have I patience, but I have great delight in teaching simple children the elements of reading and writing, for I myself opened a private school in the town of Latakia to teach reading and writing, and also the four simple rules of arithmetic and religious instruction. Their progress in ten months brought me great gain, altho ten of them were taken in freely and the cost charged to God's account.

The school, however, had not been started two years when that appeared for which we would have given our own souls during 20 years, namely, the "*Dustoor*" (Constitution). The Unionist Society made me director of the National School, to enlighten the teachers along with the pupils, that they might gradually leave religion and take up the three principles of the Society of Union and Progress—liberty, equality and fraternity. There the events happened which caused me to be arrested and sent to the military court at Constantinople. Kindly excuse me now.

Sells His Books

The Sheikh went out and said to his boy, "Come along, my son, we must go and sell all the books and things that I have inherited from your grandfather." They went to the station and took possession of the cases and bags and the rest of their effects and went on to deposit their goods at the doctor's, and then interviewed one of the Islamic libraries. The director sent a lad to open the boxes, and he found a large book, entitled, "Holy Bible." He immediate-

ly turned to the Sheikh and speaking in an ordinary way, as tho it were a usual remark, said, "Is this the dirty Bible?"

The Sheikh took it at once from him, looked at it earnestly, and said, "I see no dirt upon it; whence, then, should it be called 'dirty'?"

"Oh," said the boy, "because it is full of lies about God and His apostles and prophets, upon whom be prayers and peace."

Sheikh: I am surprized at you. How can you attribute lies to the book of which the Koran claims to be the preserver, effectually preserving it from all alteration and corruption? It says in Sura, "Now," addressing the people of the Scriptures, "Believe in what has been sent down as a confirmation of that which is given you." Then in the same Sura, "We have given Moses the book and have sent other apostles after him, and we have given Jesus the Son of Mary, the evident signs, and we have given Him the Holy Spirit . . . and there came to them a book confirming that which was with them." In another verse it says, "Those to whom we have given the book and read it aright, they believe in it. Those who disbelieve it, they are the iniquitous ones." The Koran has taught us to believe in all the Holy Scriptures just as we believe in itself. In verse 136, "Say, we have believed in God and what he sent down to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no difference between them." In verse 213, "He sent down to them the Book with truth that it might judge

between men in that on which they were disagreeing."

Is it right, then, my brother, for you to give expression to such a wicked phrase when the Koran has said these things about the Holy Scriptures?

Now I know well the accusations of some concerning the alleged corruption of the Old and New Testaments. This has no evidence to support it, and the Koran itself denies it as do also history and reason. How many years, my brother, did I spend sitting up at night searching into the subject until the truth was revealed to me from clear proofs that the Holy Bible is the very scripture which God sent by the mouth of His prophets, and which the pearls of its truths have been preserved from every substitution, alteration and corruption, altho it has been translated into more than 400 languages and goes on being translated even now. Some ancient copies go back some hundreds of years before the birth of Mohammed and, when compared with the printed copy as found at the present time the meanings are found to be the same, neither added to nor taken from. Therefore, with these proofs, is it not wicked ignorance to make the idle claim of alteration and corruption? I advise you to let alone what some men say who claim to be scholars, but who are not known to science. They have never tasted of it anything but their own imagination.

Lad: May God guide you as you have guided me.

Sheikh: But such guidance can only be given to you by repentance. Now, as a pledge of your sincere repentance, will you kindly accept from

me this Holy Bible as a present, and promise that you will read it every night, a few pages with reflection, away from other people, and anything that you may find in it difficult to understand you can ask me about it, or you can ask someone else.

Lad: I have repented before God of my sin and I promise to do what you ask.

Sheikh: Thank you. May God make your repentance sincere. Let us now return to these books and consider the way of disposing of them, for I am in need of the money, however little it may be.

Lad: Be so good as to speak to the director about that and I will help you all I can.

The narrator then saw the Sheikh go into the office of the director, where they drank coffee, and after asking about his family and town, the director said, "As you are one of the honorables, it is incumbent upon me to assist you to dispose of these books. I will speak to the book shop-keeper on the telephone and send the books with this lad. He will sell them by public auction."

He then called the lad and said, "Put the books back into the box and go with this professor to sell them in the market by auction, but be careful to watch his rights even more than you will watch our own rights, for he is come as a blessing to us."

The lad promised him faithfully so to do. They emptied the box of books and put them in the shop and said, "Leave them till to-morrow morning, that we may negotiate." The Sheikh agreed to that, and he and the boy went away to meet their friend in the Ezbekieh Gardens.

A Christian Apostate

As he went along the Musky Street we saw a great crowd of roughs raising their voices and shouting, "Peace upon Mohammed," and following a young man who was mounted on a donkey, holding in his hand a lighted candle, altho the sun was still up, and on his head a white cap on which was written, "There is no deity but God, and Mohammed is the apostle of God."

Son: What is this procession, father?

Sheikh: The boy on the donkey has become a Moslem. I think he was a Christian before, Mustafa.

Son: Why did he become a Moslem and leave the religion in which he was born?

Sheikh: I have seen some Christian lads in Syria become Moslems, but I never saw any one who remained true to Islam, for they only did this in order to gain the love of some woman, or on account of extreme poverty, or for fear of vengeance or an enemy, or because of the softening of the brain. Our Moslem brethren do not stop to consider what is the motive for apostasy to Islam, for their prophet says, "Ours are the outward appearances, but God's are the secrets." If any Moslem finds a person come to him wishing to become a Moslem, it is incumbent upon him to teach him the two *Shahadas* and the necessity of disavowing any religion opposed to Islam.

Sometimes lads come to me, asking to become Moslems, but I would ask them, from what motive? Some would say that they had seen dreams in which Mohammed or one of his followers appeared to them, advising them to seek Islam. Others said that

there were things in Christianity which the brain could not receive, such as the doctrine of the Trinity of persons in One essence.

Once, in a mosque at Tripoli, I met a man who had left Christianity for Islam, and I asked him the reason for the change. He replied that he had discovered Christian theological difficulties which his reason had been unable to accept! I found it difficult to restrain myself from laughing in his face. When he pressed me to know the reason for my amusement, I said, "If you have left one religion on account of things which reason can not accept, you will find in Islam more of such nonsensities than in any other religion. There are many more than in the religion you have left." He was completely silenced.

However, you should know, my son, that the Christians in general, and the evangelicals in particular, are entirely different from the Moslems in this, for when any one comes to them earnestly wishing baptism, the Church council will meet and they will ask him as to his father and his age; where his parents are living; whether he is responsible and married; has he a trade by which he can live; what was his motive for wishing to become a Christian; what was the difficulty which caused him to leave Islam; and what is his proof as to the authenticity of the Christian religion? They will then ask him concerning his knowledge of things that all Christians are supposed to know. If it is clear that his only object is to save his soul from eternal perdition by believing in the only Savior, and when he has sufficient knowledge concerning the Christian life and faith they will meet privately

in his absence to discuss the time for his baptism and his reception into the Church. But if they find that he fails to come up to their expectations, they will tell him to continue attending the church and they will give him spiritual instruction and teach him to pray to God for sincerity and for growth in faith. Then, when they are clear as to the will of God, they will either receive him or reject him.

For this reason, the chief cause for the conversion of most of those who leave Islam for Christianity is one of two things: either evidence from the Bible and the Koran as to the truth of the Christian religion and the falseness of Islam, or the Holy Spirit has brought the light of God, revealing the truth that he may follow it.

Son: I see that the Christians go on gradually being established in the faith, different from the Moslems.

Sheikh: True, for the tradition says: "Deliberation is of God, and hurry is of the devil." Now, Islam admits this truth, but the learned men advise haste in such a very important matter as the initiation of converts.

Lad: Father, look at the young man sitting on the mat wearing a red turban. See how the women and men are kissing his hands and he is speaking to them in a speech not understood. Some of them he beats with a stick, and they are giving him money to get a blessing from him. See how he wipes his fingers across the cheek of a woman and she is very glad. He prophesies to the ignorant ones as to their fortunes, claiming to see the plan of the future.

Sheikh: That fellow has inherited his job from his father, who on account of his laziness and love of ease

profest to weak-minded people to be a *Vali*, and through his various schemes he received a certain credit among ignorant people until they provided for all his necessities, thinking to obtain a blessing from so doing. After his death his boy took up the same despicable trade, for his father had neglected to teach him any profession by which he could earn an honest living. There are in Egypt many more like him. In Syria there are not so many as here. I have had experience with these rascals in both countries for some years when I was investigating religions to find a creed that would agree with the Words of God.

Lad: Who are these, dancing to the sound of a pipe and shouting like wild beasts?

Sheikh: These, my boy, are doing the *Dhikr* (mention of the names of God) and these are the "Dancing Dervishes," who whirl around howling until they lose consciousness from sheer fatigue.

Impostures

Lad: Look at this old turbaned man who looks like one of the teaching Sheikhs who is standing on a platform, giving a lecture, and in his hand are printed papers.

Sheikh: Let us go and hear what he says:

"O servants of God, say, God is one and pray for the prophet."

This is the prayer of our Lord Ukasha, a companion of the prophet of God, upon him be prayers and peace, whom Gabriel brought down to the prophet and with him 70,000 angels, every angel having 70,000 wings, on every wing 70,000 feathers, on every feather 70,000 heads, on every head 70,000 faces, on every face 70,000

mouths, in every mouth 70,000 tongues and every tongue doing a *Dhikr* (mention of God) in 70,000 languages. All this is written on a sheet. Every one who reads and carries this, God will preserve him in his body, in his soul, in his wealth, and in his family and in his house and his possessions in this world and the next, and preserve him from the torment of the grave and the question put by Munkar and Nakir to him. Death will be easy to him and God will give him the reward of 70,000 prophets and on the day of resurrection his face shall shine as the full moon. He shall be clothed in 70,000 garments from Paradise, and shall walk upon the Sirât (bridge of eternity) like lightning, being mounted upon one of the camels of Paradise which he shall not leave until he enters it."

Narrator: The turbaned man began to collect money from the people saying that it is not allowable to sell the printed papers but that people might present him with the money and he would make them a present of this wonderful prayer (charm). After folding it and kissing it and giving it he would instruct the recipient to put a little piece of waterproof round it and then to put it into a little sealed tin case.

Lad: What is the truth about this, father?

Sheikh: This man is one of the lazy scamps who have found no means of earning a livelihood more easy than this devilish scheming. He lies in the name of the angels and prophets, and even of God Himself, in order to deceive men with myths, defrauding them, not only of their money, but also of their intellect and their religion. Probably after he has

sold these papers he will sit at his door, and numbers of women will come to give him money to predict the future for them. Having prescribed certain drugs he will take enormous fees from them. Whoever looks into the Islamic law, will find these things to be entirely illegal according to a number of Mohammedan traditions.

Let us now go to the Husain Mosque.

A Form of Polytheism

Lad: What is the crowd at the door of the mosque and what is all this shouting?

Sheikh: The crowd is wishing to visit the tomb. The shouting is simply the voices of those who are proclaiming the virtues of Husain, while others are crying aloud to him to fulfil their needs and some are calling upon his grandfather, Mohammed, for they hold that he is present at the Moulid as some of the Walis have stated. They are supposed to meet him awake, and ask him questions about abstruse subjects, and he is supposed to answer them. They even profess to assemble with many other prophets so much so that Muhyid-Din accounted as his tutors Abraham and Jesus, and said that he learned many sciences from them verbally, for he had seen them walking along in the streets and used to salute them.

Lad: Even if we suppose that the head of Husain was in this tomb, could it even then hear their speech and understand their words, being dead? altho, as a matter of fact, that which is here is only the head without the rest of the body. Even if we admitted this absurdity can Husain or any other created being walk

about in the world after death and are the professors of religion satisfied with such vain beliefs?

Sheikh: My boy, the answer to your first question can be clearly found in the Koran as it says (Ant: 80) that the dead and the deaf can not hear the call, and in the chapter of the Angels, "The living and the dead are not equal. God heareth whom he pleaseth. Thou canst not cause those that are in the graves to hear." There is, however, a Hadith which contradicts this. [The Sheikh gave it all in detail.]

Altho the founder of Islam forbade in the first place the visitation of the graves and then allowed it in order that we might profit by the example of the deceased ones, yet he never gave permission to go to the grave to receive blessing or to offer vows or to ask intercession or to pray for the relief of needs; rather, the spirit of Islam reckons that to be a kind of polytheism, so that the prophet himself said, lest they should fall into this error, "Do not take my grave as a place of prayer": they have so far disobeyed him that they have not only taken his grave but the graves of his followers as places of prayer, or rather as idols which should be worshiped along with God. All praise to the Wahhabis and the Mutazila (the puritans of Islam) who have exposed these sins in their writings.

Lad: Listen, father, to what these ignorant men say: "O, Husain, for the sake of your grandfather, the prophet, heal my eye, look at my sick boy. Thou art a generous one, O, Husain, etc."

Sheikh: Leave them in their folly wandering along. Let us now enter

this court which is prepared for the chanting of the Koran. Look at the man on the speaker's seat. He is the one who is going to do the chanting.

Narrator: After they had sat there for half an hour they rose and came out of the mosque and upon Mustafa's face could be seen much surprise and astonishment at what he had witnessed and the musical intonation and the pleasure of the hearers and their echoing of the sounds every time he came to a suitable pause, showing their appreciation by calling "Allah, Allah" and "Ya salâm" as tho it were a concert of mirth, in which there were no traces of worship at all.

Lad: But is this allowable in Islam?

Sheikh: Know, my son, that the first object of much rehearsal of the Koran was to cause spiritual meditation in order to profit by its exhortations and its commands and avoid that which it prohibits. Yes, the Moslems have been instructed to train their voices in chanting it and to exercise Arab tones in doing so, but you have been seeing them now as a matter of fact rehearse it for the sake of its musical intonation and the pronunciation of the sounds, and they are neither edified, nor do they even understand of its meaning anything but that which is on the surface, while they do not act upon it at all. Their obedience is turned into disobedience, since they spend their energy in the pronunciation of the sounds, so that they are like people who spend all their time

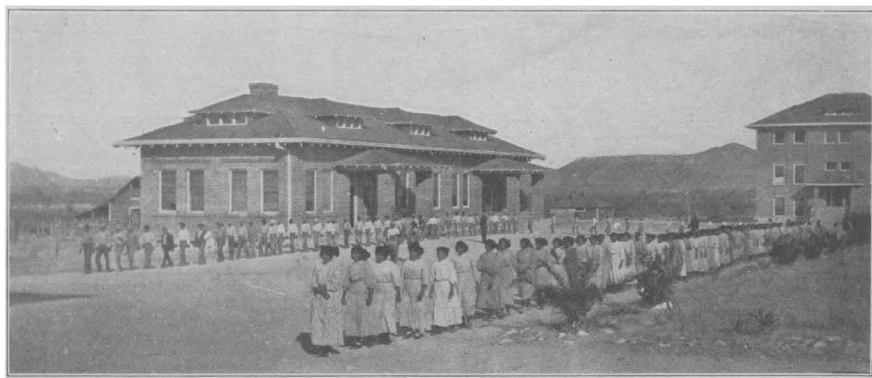
dressing up the outside of the body and quite forgetting the inside which may be filled with ever-increasing secret diseases, so that their manners are corrupted and their hearts filled with envy, pride, hypocrisy and other sins.

Lad: Who are those people smoking tobacco out of a shisha (Nargileh made of a cocoanut shell) sitting on the ground like dervishes? I see them looking out of the corners of their eyes afraid that someone will see them.

Sheikh: Those are Hashish smokers, who are afraid that the police will see them, for the Egyptian Government prohibits its importation to Egypt because it brings with it terrible diseases such as madness, paralysis and consumption, also it causes laziness which in its turn brings poverty; but, sad to say, it remains prevalent in Egypt, either on account of the carelessness of individual policemen, or through their unfaithfulness to their government, as I have often seen people smoking it with a policeman guarding them lest any one should see.

I, however, blame the authorities that they have allowed them liberty to sell such things as Menzöl. They have shops in some streets to sell this deadly poison which destroys body intellect and wealth. Menzöl is not any less injurious than Hashish probably, as it incites the sensual desire, from which may God preserve us.

(To be continued.)

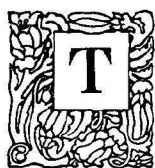


THE PRESBYTERIAN MISSION SCHOOL AT TUCSON, ARIZONA

AMERICAN INDIANS AND THE GOSPEL

BY JOHN W. CLARK, NEW YORK

Executive Secretary of The National Indian Association



THE Indian population of the United States, exclusive of Alaska, on June 30, 1912, was reported by the Commissioner of Indian Affairs to be 327,425, of whom 300,930 were under Federal supervision. In the same report we are told that:

Of 184,784 Indians reported upon, 90,341 speak the English language, and 54,843 read and write the English language.

Of 193,609 Indians reported upon, 140,721 wear modern attire.

Of 186,398 Indians reported upon, 78,543 are citizens of the United States.

Much is being done to-day by Government and by voluntary agencies to educate the Indians, to teach them the laws of health and the principles of sanitation and to train them in habits of industry. Some voluntary organizations also are looking after the natural and political rights of the

Indians. All such work is important and there is need of it, but most important is the work of Christian missions carried on by various boards and societies. The present condition of the Indians presents a favorable opportunity for an increase of such work.

For the Indian this is a period of transition from the old to a new order of things. The reservation system and tribal organizations are rapidly giving place to the individual ownership of land. It is often a difficult thing for the Indian to adapt himself to the new order, and just now when old tribal props and restraints are being removed he needs help to enable him to hold his own as a man among other men. The Christian missionary better than any one else can give that help, for he has a larger opportunity than any one else to reach the home of the Indian and influence him to live a pure life, both physically and morally. Only as the

Indian is brought under the power of the Gospel of Christ is he adequately fitted to meet these changing conditions of his life and to get from our civilization the best it has to give him.

Early Missions

The history of Indian missions shows that in the early days of missionary effort among them, the Indians welcomed Christian teaching

lization of the Indians were not wholly abandoned. A few decades later began the westward march of the white man, the consequent "Indian wars," and the forced removal of the tribes from territory formerly occupied by them to tracts of land set apart for their use by the government. For a long time these events interfered with the successful prosecution of Indian mission



THE JOHN ELIOT MEMORIAL CHAPEL, PAPAGO MISSION, TUCSON, ARIZONA

and sought to transmit the blessings of the Christian religion to their children. Following those early successes on the mission field, however, there came a time when the bright promises of a rich and abundant harvest were blasted by adverse events. During the latter part of the eighteenth century the work of the Christian missionaries was almost fatally interrupted by political struggles and the War of the Revolution. Yet even then efforts for the evange-

work. Under the system of wardship created by the government the Indian's spirit of independence was largely broken; treaties made with various tribes were ruthlessly violated by our nation, and the red man became suspicious of the white man. But notwithstanding the dark chapters in the history of our dealings with the Indian, the records of Christian missions prove that he responds to Christian teaching. To-day the attitude of the Indian race, as a

whole, toward the white race is friendly, and this is due for the most part to the faithful and patient work of Christian missionaries.

Protestant mission work for the Indians may be said to have begun in 1636 when Roger Williams, the Baptist preacher, started his purely personal work among the Pequots and Narragansetts and the tribes in Rhode Island. Ten years later the

had devoted its efforts to secure legal recognition and protection for Indians, began missionary work. This work is somewhat unique in character and needs a word of explanation. The policy of the association is to do pioneer work among uncivilized tribes. After opening a mission station and meeting the expenses of erecting the needed buildings, such station with the property gathered is



THE GOOD SAMARITAN HOSPITAL FOR NAVAJOS AT INDIAN WELLS, ARIZONA
This hospital was erected by the National Indian Association

work of Williams was extended by the Congregational missionaries Mayhew and Eliot. In 1741 the Lutherans, the Society of Friends, the Protestant Episcopal Church, the Moravians and the Presbyterian Church had entered the field. Organized work by the Baptists began in 1801. This was soon followed by organized work of the Congregationalists, Methodists and Mennonites.

Present-Day Missions

In 1884 The National Indian Association, an undenominational organization which for five years previously

given to one of the Protestant denominational mission boards on its undertaking a continuance of the work. The Association's most recent enterprise is the erection and equipment of a hospital and dispensary in connection with its mission to the Navajo Indians in Arizona.

In 1895 the Women's Committee of the Board of Domestic Missions of the Reformed Church of America began work at Colony, Oklahoma, and has since entered other Indian fields. Out of the work at Colony under the late Dr. W. C. Roe and his wife, there has grown up a philan-

thropic enterprise for the benefit of the Indians known as "Mohonk Lodge," with "home" and "industrial" departments.

A forward step in Indian mission work of recent years was the appointment of an "Indian Committee" by the Home Missions Council of the Protestant mission boards. This committee works for a practical cooperation by the Protestant forces in the division of mission fields, the gathering of data concerning neglected tribes of Indians and the locating of new mission stations. The results of this work are seen in the avoidance of an overlapping of work, a better understanding of the needs of the great field, and a deepening of interest and an increase of effort in Indian work among the various denominations. The committee undertook a tabulation of statistics of all the evangelical Church missions on the Indian field, and the following table gives a summary of the result. These statistics were gathered in 1910 and tho incomplete they are the latest to be tabulated and show approximately the extent of the work of the Protestant forces to-day. During the past year some boards have reported an increase in the number of their mission stations or in their working forces.

Early in the history of our country the Roman Catholic Church entered

the Indian mission field and has conducted missions among various tribes. According to statistics given by the Rev. William Hughes, in an address at the 1912 Mohonk Indian Conference, the Indian work of the Roman Catholic Church is carried on at 137 centers, and the number of Roman Catholic Indians is "estimated at about 100,000,"* and this Church has 55 boarding and 8 day schools.

The Young Men's and the Young Women's Christian Associations are engaged in an important work among the pupils in the various Government Indian schools and among the returned students on the Indian reservations.

Among the humanitarian enterprises carried on by the mission boards and other voluntary agencies none are more fruitful in beneficent results than their medical and hospital work.

The latest report of the Commissioner of Indian Affairs gives the statistics relating to the Indian scholastic population. From those statistics the summary on page 834 is taken.

School facilities are therefore needed for 20,000 Indian children of school age on the reservations. A

*This is an estimate. Mr. Hughes' words are quoted. In 1910, Dr. Ketcham claimed for the Roman Catholic Church the same number of Indians, but he stated that of this number only 40,000 were "good Catholics."

INCOMPLETE STATISTICS OF INDIAN CHURCHES AND MISSIONS OF THE PROTESTANT BOARDS

| Number of Boards and Societies | Tribes | Stations | Churches | Ordained Ministers | | Commissioned Helpers | | Communicants | Adherents | Sunday-schools | S. S. Enrolment |
|--------------------------------------|--------|----------|----------|-----------------------|--------|-------------------------|--------|--------------|-----------|----------------|-----------------|
| | | | | White | Native | White | Native | | | | |
| 18 | 174 | 318 | 397 | 164 | 211 | 114 | 191 | 26,532 | 60,347 | 342 | 16,083 |

MISSION SCHOOLS

| Number of Boards and Societies Carrying on Mission Schools | Number of Mission Schools | Enrolment | Teachers and Helpers | |
|--|---------------------------|-----------|----------------------|--------|
| | | | White | Native |
| 13 | 35 | 1819 | 145 | 5 |

SCHOOL ATTENDANCE DURING YEAR ENDING JUNE 30, 1912

| Number of Indian Children Eligible for School Attendance | Number of Indian Children in Government Schools | Number of Indian Children in Mission and Private Schools | Number of Indian Children in Public Schools | Number of Eligible Indian Children not in Schools |
|--|---|--|---|---|
| *65,093 | 24,341 | 4,779 | 17,011 | 18,962 |

*There were 72,603 Indian children of school age in 1912. 7,510 were ineligible for school attendance because of illness, deformity, etc.

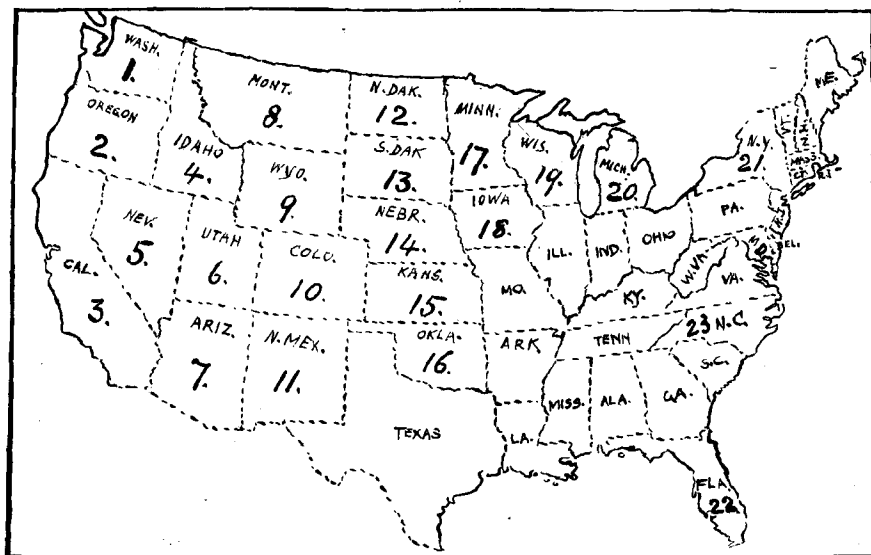
great need is presented here and a large opportunity for an increase in the number of mission boarding and day schools. One weak feature of Protestant mission work among the Indians is the fewness of such schools. There is great need for the training of Indian young people in Christian character, and that training should be given in mission schools in connection with the various mission stations.

The work outlined above reveals a large amount of missionary effort, and doubtless many people have the impression that all the Indians in our land are evangelized. Such is not the case, for the statistics gathered in 1910 by the Indian Committee, referred to, showed approximately 54,000 Indians among whom no Christian missionary work is being conducted. These Indians were found to be in tribes and separated parts of tribes resident in 15 different States, the largest groups being in Arizona, New Mexico and California. These figures indicate an opportunity for enlarged missionary effort in a field right at our very doors. The obligation to win the allegiance of

these native Americans to Christ is one which every American Christian should feel pressing upon him.

The work of the Christian missionary among the Indians is often a very difficult one. Pagan superstition and practises have a deep and powerful hold upon Indian life. Add to these the vices of intemperance and gambling for which the white man is largely responsible, and the encouragement given by many well-meaning, but, in my opinion, mistaken, people to the old-time Indian dances because of the picturesque features of some of them, and the whole forms a barrier that is not easily broken down. Unlimited patience, loving sympathy, much tact and a practical workable knowledge of some industrial pursuit suitable to the particular environment of the Indians among whom they are located, are requisites for successful work by the missionaries. Does the work pay? There are no brighter Christian characters anywhere than can be found among Indian converts, and the whole story of Indian missions is filled with instances of the transforming power of the Gospel of

Protestant Mission Work



The numerals opposite the name of a board or society indicate that mission work is conducted by that board or society among the Indians in the State marked on map with corresponding number.

Baptist: 21, 16, 2, 8, 7, 4, 1, 10, 23.
 Southern Baptist: 16, 17.
 Congregational: 13, 8, 1, 17.
 Dutch Reformed: 11, 16, 14.
 Christian Reformed: 7, 11.
 Lutheran: 7, 19.
 Mennonite: 16, 7, 8, 3.
 Methodist Episcopal: 1, 2, 7, 21, 19, 17,
 8, 5, 3, 20, 11, 23.
 Methodist Episcopal South: 16.

Presbyterian: 1, 2, 3, 4, 6, 9, 12, 13, 8,
 19, 17, 14, 16, 15, 10, 11, 7, 21.
 Southern Presbyterian: 16.
 Reformed Presbyterian: 16.
 United Presbyterian: 2, 18.
 Friends: 16.
 Moravian: 3.
 Protestant Episcopal: 19, 17, 5, 3, 9, 4,
 1, 6, 7, 22, 13, 21, 16, 12.
 Independent: 3.

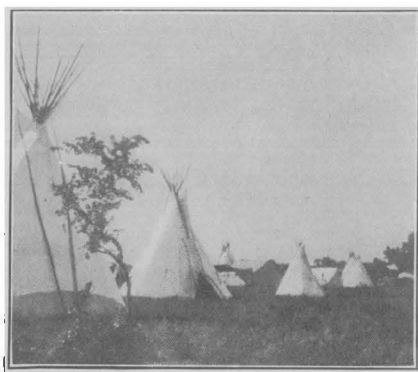
National Indian Association and Auxiliaries: 7, 19, 3, 11.*

Christ in individual and communal life. Under the influence of the Gospel of Christ, Indian young men and women have taken their stand upon the platform of human brotherhood and worked for the uplift of others, seeking to help all who needed their aid, irrespective of race or color. An illustration of this is seen in the life of Henry Roe Cloud, a Winnebago, who was graduated from Yale University in the class of 1910. When he entered the university he became interested in Y. M. C. A.

work and was especially active in the work at Yale Hall, the downtown mission of the students. He was able to interest many of his classmates as well as others in mission work among the people of races other than his own. He realizes that the hope for his own people lies in their being brought into a personal experience of the power of the Gospel of Christ. In an address at Lake Mohonk, two years ago, he said:

"It is very important to remember that the salvation of the Indian must

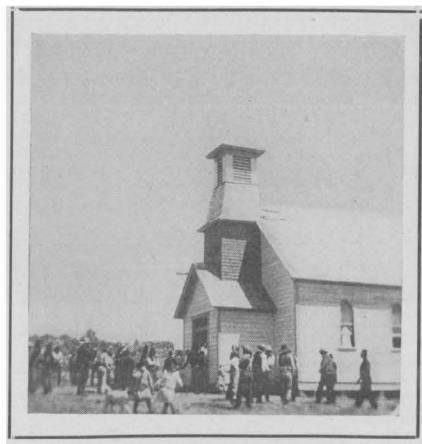
* The National Indian Association does pioneer work and has planted 51 mission stations, 50 of which have been transferred.



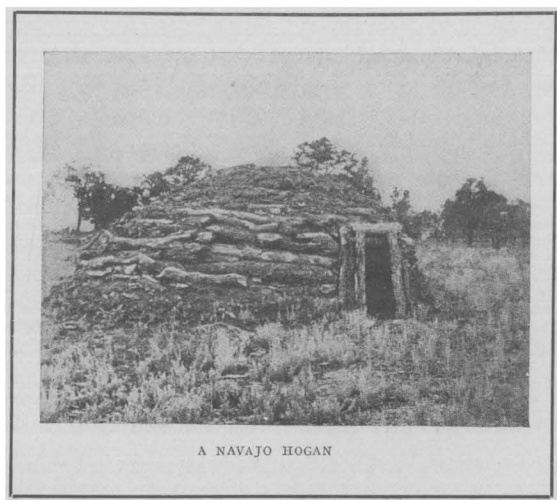
INDIAN TEPEES

be from the inside. I should not be true to the deepest convictions of my soul if I did not say this. I can well remember a dark night years ago when a missionary came to me and urged me to seek the friendship of the strong Son of God and asked me to give Him my allegiance. That night I started to follow Christ, and His power has sustained me till this hour. There is a splendid opportunity offered now for Christian people to guide the Indian into good citizenship, self-respect, and fine character. The time

when the government lets go of the Indian and he has to stand face to face with modern life and all its problems and perplexities, is a moment of great opportunity for the Christian people of this nation. Now on the reservations the Indians are scattering about like cotton tails among the bushes. Now is the time to go after the Indian and strengthen him by the power of the Gospel."



INDIAN CHURCH ON KLAMATH RESERVATION, OREGON
The building was erected by the National Indian Association.



A NAVAJO HOGAN

THE CHRISTIAN CHURCH IN CHINA *

BY REV. ARTHUR H. SMITH, D.D.
Author of "China and America To-day," etc.

II



AMID the swift and perplexing changes which the Revolution has brought to China the Christian Church has not only held its own but has steadily increased in influence. The wonderful contrast between the bitter persecution of 1900 and the careful protection afforded in 1911-12 imprest even the unimpressible Orientals, however accustomed to sudden changes of fate and fortune. To the Christians, however, these changes had a far deeper significance as the promise and the potency of a larger and a more permanent triumph yet to come. As we have seen, the Revolution itself was the work of but a handful of Chinese, who for the most part has either been educated abroad or under Western influences. Among these it was the Christians who saw sooner and more clearly than others the ultimate bearings of the movement, and it is not surprising that they exerted an influence out of all proportion to their numerical strength. An interesting monograph might be written upon this subject by one in possession of the requisite knowledge. Should this be done it would probably appear that the number of such Christians had been greatly overestimated. (In America, for example, it was, and still is, often represented that this element was so large as to form an

extensive "group," which measurably engineered the Revolution and held something like a balance of power.) It is also important to remember that the fact that a Chinese youth has at one time been received into a Christian Church, does not necessarily mean, either in China or elsewhere, that he is actuated by Christian motives, or is living a Christian life, altho it may still be true that his point of view has been permanently altered. Yet with all these necessary abatements it remains a fact that the contribution of its Christian elements to the Revolution was of incalculable importance.

The Request for Prayer

The Christian Church has now a recognized position in China. It is looked up to in a new way, and is regarded as an actual and far more as a potential force in the construction of the New China. In the month of April an event occurred which attracted world-wide attention. Mr. Lu, a Christian member of the Cabinet, remarked to a missionary that he should like to have the Christians in Peking meet in a quiet way for special united prayer for the nation. He believed that God could help China at this time of unrest and change. The Chinese pastors took the matter up and appointed April 13th as a special day of prayer. They also sent to the President a notice of the meeting.

* Continuation of Chapter I of the "China Mission Year Book for 1913."

He then replied expressing his approval, and sent a delegate to attend the service. It was afterward proposed to hold another special day of prayer throughout China. The government was asked to aid by sending the telegrams free of charge. Mr. Lu consulted with the Cabinet, secured their approval, and sent out the call for prayer from the Peking churches. He also offered to send special telegrams to the same places asking the Chinese officials to send representatives to attend the meeting. On the 18th a Reuter's telegram from Peking was sent out in the following terms: "Yesterday the following message was adopted by the Cabinet and telegraphed by the Chinese Government to all Provincial Governors and other high officials within whose jurisdiction there are Christian communities, and also to leaders of Christian churches in China, both Catholic and Protestant: Prayer is requested for the National Assembly now in session; for the newly established Government; for the President yet to be elected; for the Constitution of the Republic; that the Chinese Government may be recognized by the Powers; that peace may reign within our country; that strong, virtuous men may be elected to office; and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian churches in your Provinces that April 27th has been set aside as a day of prayer for the nation. Let all take part. Representatives of the provincial authorities are requested to attend the services which will be sincerely carried out by the entire missionary and Chinese forces of the

nation. This is the first time in the history of the world that such an appeal has come from a non-Christian nation, and it has given extraordinary satisfaction to the Christian communities in North China, while old foreign residents consider it a striking proof of the deep changes that are being accomplished in China since the Revolution."

Great interest was naturally excited in Great Britain and in the United States, where similar services were also widely held. The Archbishop of Canterbury and the Bishop of London referred in convocation to the Chinese appeal with the warmest sympathy, the latter remarking that few things *had happened in this generation more encouraging to missionary effort*. This striking occurrence might very easily be underrated in importance by the "old restraint" in the Far East, and as readily overrated in Western lands. It certainly does *not* signify that China is officially desirous of becoming a Christian nation; nor was it as in some quarters alleged a covert bid for Christian political support. It was an instinctive cry to God for help in time of national trouble.

When the new Constitution shall have been adopted it will be early enough to discuss the *legal* position of Christianity in China. In the meantime the Chinese Church would do well to recognize on one hand that the quest for official recognition and for dependence upon it may do the church much harm. In a China which politically, socially, morally, and religiously, is in a condition of flux, to keep the Christian Church true to its lofty and its divine ideals is to be no easy task. Popular prestige and the advantage of more or less well defined

"spheres of influence" in Chinese society are indeed a most welcome relief from the often thinly veiled persecution and the authorized snubs of Manchu times; but Christian teachings in regard to sin and salvation will never be *popular in China*, or anywhere else. A reaction in favor of old ways, old worship, old deities, is from time to time inevitable. Under the so-called rule of the people it will be much easier than before to incite local risings against unpopular and perhaps objectionable Christians now that in order to hold his place in peace the local official is mainly anxious to do what "the people" want done. It used to be said: The mountains are high; the Emperor is remote. Now the mountains are as high as ever, but beyond them there is no Emperor at all.

Independent Church Movements

One of the most striking developments of the new day in China is the wide-spread movement toward "independent" Chinese Churches. While this tendency has been for several years in evidence, since the Revolution and the establishment of a Republic it has received a marked development. In addition to more or less reaction against "domination" by foreigners, and a more or less conscious floating with the racial current of "China for the Chinese" there are other and complex elements involved. There is probably a recognition of the backwardness on the part of the Chinese (especially as compared with Japanese Christians) in assuming self-support, and in the assumption of responsibility. There is likewise the general principle so well emphasized by one of the delegates to

the Edinburgh Conference that "denominational distinctions do not interest us Chinese." There is also an obvious impatience of the minutiae of credal statements and of the details of ecclesiastical procedure, despite the fact that Chinese political and social life so largely depends upon those rules and regulations without which nothing Chinese can be carried or even begun. In the case of the church, this feeling might arise from ignorance of the historic development of that church, as well as from its indifference to the process of that development. Some of these Chinese Independent Churches seem to ignore both Christian doctrine and Christian discipline, short-circuiting Church history, and merely postulating the results of whatever form of Christianity happened to be most familiar to the founders of the new independence. Thus one of these prospectuses containing more than 700 characters ranged under 13 heads, provides for the formation of an Independent Church of Christ, the object of which is to preach the Gospel (undefiled), and so to instruct and to reform society that all may love instruction and love their country, with a view to encourage a spirit of self-management, and of liberty. Any one might join, whether previously a Christian or not, provided he is willing to keep the Ten Commandments, but if he comes to have a bad name he may be summarily dropt. Yet in the entire sheet the name of God does not occur, nor that of Christ, except as an adjective defining Christ, nor is there any reference to the Holy Spirit, to the Bible, to a weekly day of rest, to sin, to salvation, repentance, faith, prayer, baptism, the Lord's Supper, the re-

surrection from the dead, and the hope of immortality. All these are probably not so much ignored as taken for granted, nor is it apparently perceived that in default of wise and skilful leadership the effect would naturally, if not inevitably, be to transform the Church into a loosely organized moral and patriotic club, without initiative, without permanent notice, and without result.

There can be little doubt that during the past year the Christian Church in China has in many places made great advances, not merely or mainly in numbers, but in the recognition of its unique opportunities and its heavy responsibilities. But in other places it has seemed rather in a state of bewilderment merely marking time.

All accounts agree that doors are now wide open which were never before even ajar. At fairs, or markets, in camps, in many other places where men and women gather it is possible to get not merely a respectful but an interesting hearing. The street-chapel, which has been said to have become more or less an object of "contempt," has shown that by wise and skilful handling it may be not merely a gospel hall, but a center of intellectual and moral activity gradually penetrating a community. The openings for lectures to officials, to the best classes of Chinese, and especially to students in government schools have been unprecedented, and in the future are probably destined to very large increase.

John R. Mott in China

During the visit of Dr. Mott to China in the months of January, February and March of the current year, carefully organized efforts were made

to reach the students of 12 important cities of China, as well as Hong-kong, with evangelistic meetings, and in six of them by preliminary science lectures, by Prof. Robertson, which were of the nature of a huge bell to notify the student world that something special was offered. The report of those meetings showed that the aggregate attendance at the evangelistic meetings amounted to more than 78,000. Special efforts were made to have the same men attend consecutively the series of addresses in each city. At a conservative estimate probably at least 35,000 different men were in attendance at these student evangelistic meetings. In addition an aggregate of more than 59,000 were present at the preparatory science lectures. The combined aggregate attendance amounted to the vast total of 137,569. In spite of the difficult conditions placed upon inquirers, requiring not only daily Bible study, and daily prayer, but in most cases consent to enroll in Bible Classes, 7,057 took this first step in relation to the Christian life.

It is to be expected that there will be a considerable shrinkage in results as these men are tested by opposition, for inquirers are not to be confused with actual converts, and only the power of God can keep men true to their purpose. Only united prayer and effort can bring them through to baptism. Unusual efforts are being made to conserve the results. Specially trained men have been set aside in each city for this responsibility, and carefully organized follow-up plans are carried on with groups of Christian workers. The sales of Gospel portions and of New Testaments to students in connection with

these and similar meetings is matched by the steady and increasing demand for the same from schools and colleges. The baseless rumor current a few years ago in Western lands that the Christian scriptures had been introduced in the schools of two important provinces as textbooks (a fiction to which was accorded a wider circulation and an inextinguishable conviction with which facts are seldom greeted), has thus at length been automatically displaced by something of far greater promise and significance. The free distribution of small booklets and the use of large Gospel posters have received an enormous impulse from the gift of Mr. Milton Stewart, with what result does not appear to be publicly known. Each of the Bible societies has greatly increased its issues and its sales. The report of the British and Foreign Bible Society in China showed a circulation of 1,867,000 copies or portions in 1912, which is 214,000 volumes above the records for 1911. Under any circumstances in any year this would be a remarkable exhibit, but in the present condition of China it takes on overwhelming importance as related to the moral and religious welfare of the country.

Influence of the Y. M. C. A.

Among the many forms of activity of the Christian Church in China during the eventful years since the Boxer episode of 1900, none has proved so adaptable in the wide range of its working, nor more fruitful in results than the Y. M. C. A., which continues to combine the vigor of perpetual youth with the wisdom of mature age. The past year has

perhaps surpassed all others in the history of this virile organization. ~~Also~~ it will naturally have a chapter to itself, a few words are in place concerning its relation to the recent general progress of missions. Its international and interdenominational character, its constantly widening base-line of operations, its unique fitness for dealing with sudden and serious emergencies, have made it more and more an indispensable factor in the evolution of a Christian China. The confidence of the leading non-Christian men of China is exhibited in the large gifts of money during the past year from President Sun Wen, Premier Tang Shao, President Yuan Shih-kai, and many other officials, so that for the first time the contributions of the Chinese exceed those from foreigners. The striking developments by which there was a sudden call for an association in the remote and little known capital of the province of Yunnan, illustrates a normal expansion which might conceivably become almost or quite nation-wide. It is a matter of the highest importance that by vote of the United Societies of Mission Secretaries for the United States and Canada it is recognized that the association work is rather a method than a mission, in accordance with which several of these societies are loaning a total of 20 men to that work, some of whom are already on the ground and are engaged in language study. The highly successful sixth general convention of the Y. M. C. A. in Peking was characterized by the hearty participation of distinguished Chinese not themselves members. President Yuan Shih-kai welcomed them at his headquarters

and made an address like that of the head of any Christian land in the same circumstances. Without the extraordinary efficiency of the Chinese Y. M. C. A., the five sectional conferences held by Dr. J. R. Mott in leading cities of China, and more particularly the closing National Conference in Shanghai would not have been the conspicuous successes which they became.

It was the aim of these conferences under the auspices and the inspiration of Dr. Mott, representing the Continuation Committee of the World Missionary Conference at Edinburgh, to collect and to coordinate the views of leading missionaries from many parts of China, upon topics of vital interest and importance. The National Conference in Shanghai unified, expanded, and emphasized these findings, which now stand as the formulated opinions of those best qualified to express them. The selection of a large China Continuation Committee as a permanent body, with specific functions to link more closely to one another the various parts of the complex missionary work and to relate them to that of the Edinburgh Continuation Committee and to the numerous administrative missionary boards in Christian lands—this is the step which will characterize the national conference of 1913. If this effort accomplishes what it is expected to accomplish no subsequent issue of the Mission Year Book will fail to afford evidence of that fact.

Need for United Action

While the perception of the duty

and the necessity of united action in Protestant missionary work in China grows steadily clearer and stronger, there are indications from widely different quarters that the practical difficulties even of union already achieved and in operation for a series of years, do not for this reason grow less, but rather greater. This, however, ought to occasion neither surprise nor regret. Complexity of life implies a steadily increasing complexity of vital adjustments. This is what life means, and to the process there is no perceptible end.

Nothing is more difficult than to comprehend the meaning of one's own age. Within a comparatively brief period we in China have witnessed as in a cinematographic display the passage from the China of Marco Polo, the Mongols, and the Mings, to that of presidents, parliaments and tangs (parties). While we do not yet know exactly where we are, yet timing ourselves by the stars we may perceive in what direction we are swiftly, surely moving. The predominant impression made upon the mind of one who habitually studies the multiplying evidences of the uplift of China, and indeed of the uplift of the world, is that it is a process too complicated and too vast to be under the guidance of man, or of men. It may be accelerated; it may be hindered; but it can not be stopt. The upward slope is long and difficult, roughly paved with surprises and with disappointments, yet always it climbs toward liberty and toward light; for this, be it fast or be it slow, is the law of human progress.

(To be concluded.)



THE IMMIGRATION PAGEANT AT SILVER BAY
College men and women landing as poor immigrants

MISSIONARY METHODS FOR WORKERS AT HOME

CONDUCTED BY MISS BELLE M. BRAIN, SCHENECTADY, N. Y.

Author of "Holding the Ropes," "Fuel for Missionary Fires," "Fifty Missionary Programs," etc.

IF the hours spent in preparing for and giving simple missionary plays make more vivid to the participants and to the audience the desperate need of the world without Christ, they are well spent. If, failing in this purpose, they prove only a pleasant entertainment, the drama should, in the future, have no place among the serious tools of missionary education."

—MARY E. ALLIS.

MISSIONARY EXHIBITS AND DEMONSTRATIONS

BY HARRY WADE HICKS, NEW YORK, N. Y.

General Secretary of the Missionary Education Movement

There are several fundamental educational considerations involved in the use of missionary exhibits and demonstrations.

First, the fact that knowledge comes primarily through the eye, and not the ear, through what is seen rather than what is heard. Some educators testify that for the average learner three-quarters of the knowledge acquired is received through the eye.

Second, whereas most missionary knowledge involves verbal instruction only, that gained through exhibits and demonstrations involves personal and associated *activities* and personal *expression* of the knowledge gained. This expression, according to a sound psychological law, fixes impression and makes permanent the good derived.

Third, both participants and visitors at a missionary exhibit gain a new understanding of the realities of Christian missions by the portrayal

to the eye, and through the eye to the understanding, of scenes, customs and events familiar to the missionary but unfamiliar and unreal to the average church worker.

The missionary exhibit is a graphic and material representation of conditions of life in one or more home or foreign mission fields and the methods of missionary effort therein. It includes the collection and display of scenes, buildings, curios and other objects native to the fields involved, all being interpreted by stewards trained for the work. For the purpose of interpretation use is made of impersonations, demonstrations, plays, games, native music, addresses, and stereopticon and motion pictures.

A missionary demonstration is an impersonation or interpretation of some custom, scene or event in the life of a missionary or the people among whom he labors, by one or more persons trained for the purpose. It may be done either with or without a spoken part and may deal with the customary sights of street life, the home, social customs, schools, business, worship, the physical condition of the people and a multitude of other subjects.

The first step in organizing an exhibit is to determine who shall undertake it—one church alone or a group of churches in a community. There is manifest advantage in enlisting all the churches of a town up to five or ten if there is a hall available large enough to represent the interests of all. The next step is to appoint a general committee with sub-committees as follows:

Stewards—to enroll and train the participants.

Publicity—to advertise the exhibit and take tickets at the door.

Exhibits—to collect and arrange exhibit material and act as custodians of it.

Costumes—to collect and make the necessary costumes.

The period of the year should be carefully chosen as well as the dates on which the exhibits will be open. At least two (preferably three) months of preparation should be planned so that the participants may be thoroughly trained.

The securing of exhibit and demonstration material is a great practical problem in giving an exhibit. As far as possible it should be gathered locally and by borrowing from friends in other communities. Travelers and missionary families usually have some suitable curios, costumes and decorations, and some mission boards have collections which they rent for a small fee. Much can be done by the committee and participants in the way of making costumes, charts, banners and other decorations. The Missionary Education Movement is now gathering collections of material for exhibits on some countries, including curios and costumes, arranged in small sets for rental. Printed texts for demonstrations and plays are also being prepared. A number of these are now ready for use. All this material will be available for churches desiring to use it, along with the experienced counsel of a practical director of exhibits. A pamphlet entitled, "Missionary and Palestine Exhibits," setting forth in detail the method of conducting exhibits, will be sent, on application, to any one desiring a copy.

The enrolment and training of the

participants is one of the most important features in arranging an exhibit. In the case of young people and adults, it is strongly urged that they enroll in mission study classes for a period of eight weeks before the final period of training in the demonstrations. These classes should deal with the general subject to be treated. If the exhibit is to be on China, Chinese literature should be studied. If on Immigration, then the best literature on Immigration. Such thorough preparation is of inestimable value in making the demonstrations a success.

The purpose of a missionary exhibit is to enlist a number of Christian people in the study of missions, and through them and the exhibits to arouse and make permanent in the lives of those who attend, an intelligent and active interest in missions. The end in view, therefore, is not to make money through the admission fee, nor merely to entertain those who attend or participate. The only aim justifying the use of the method is to arouse the conscience and strengthen the will of Christians to give the Gospel to all the peoples of the earth, and to respect and encourage the missionaries at home and abroad.

The Value of the Dramatic Method

The advantages of the dramatic method now so largely used in missionary work, together with the dangers that threaten it, have been admirably summed up by Dr. T. H. P. Sailer as follows:

"The principal advantages of the dramatic method are its interest and vividness. Persons will attend to missionary information presented in

this way who would take little interest in an ordinary missionary meeting. Moreover, the impressions made on all classes by this method are apt to be much deeper and more lasting than those made by any but the most brilliant speaker. The method is not an easy one, but it is surely worth some trouble to get missionary impressions deeply implanted.

"The dangers of the methods are: (1) Dragging or drifting of the dialog due to insufficient preparation. (2) A spirit of frivolity due to the element of make-believe. This may be avoided by inviting only those to take part who are deeply interested in missions, and by an understanding of the real importance of the exercise. Certain things will undoubtedly provoke mirth, but the prevailing tone must be one of seriousness and reality. Ridiculous names, exaggerated mannerisms, and levity of tone must all be avoided. (3) Arousing antagonism by over-statements, or by caricature. (4) Misrepresentations of missionary methods or principles. The speakers must not improvise too freely, lest they make statements that are positively misleading. Minor inaccuracies will be unavoidable, but the principles of missions should not be misrepresented."

Missionary Monologs

The simplest form of dramatic presentation of missionary information and one that can be effectively used by any society, is the monolog or impersonation given by some one person, in costume if appropriate.

By this method make-believe returned travelers, armed with pictures cut from missionary magazines and any curios obtainable, can give vivid descriptions of the mission field and what is being done there; missionaries impersonated by clever and sympathetic students of their work,

can be summoned from any field to tell of what they are doing there; and native converts, drest in appropriate costumes, can be brought in to tell the story of their conversion, or to make appeals in behalf of their people.

Material for such monologs and impersonations can be found in abundance in *THE MISSIONARY REVIEW OF THE WORLD*, in the various denominational magazines, and in leaflets and books. The stories of Ramabai and some of her little widows in chapters V. and VI. of "Mosaics of India," by Margaret B. Denning, and of the native Chinese physicians in "Notable Women of Modern China," by Margaret Burton, can be used.

A fine monolog, "The Wireless 'S.O.S.' of India's Women," appeared in *Woman's Work* for April, 1913.

Some persons have a talent for impersonation that should be made use of. One young woman who caught the idea at one of the Silver Bay conferences, worked up one impersonation with such success that she has given it 50 times in different churches by request.

How Not To Do It

Few societies could fail to find profit in the little dialog entitled: "How Not To Do It." This demonstration of a missionary meeting that is guilty of all the sins to which such meetings fall heir, was a popular number on the Northfield program last summer.

The president was late; the secretary had forgotten the minutes; there was no prayer because "the lady who usually prays for us" was absent; the devotional meeting was omitted to save time; the hymn books having been taken to the home of the presi-

dent to have labels pasted on, an inappropriate hymn was sung because all the ladies knew it; there was a terrible mix-up over dues, magazine subscriptions and special objects, and a lengthy discussion of ways of raising money, fairs, festivals, concerts, lectures, and a rummage sale, each having their advocates. The program was a farce, the one woman who was prepared (?) substituting for the paper she had been asked to give on "The Condition of Women in India," a short article on "Prison Reforms in the South," which she read from a secular magazine in very poor style.

"How Not To Do It" was originally prepared by the late Mrs. B. B. Comegys for the 1909 annual meeting of the Philadelphia Presbyterial Society of which she was president. Each of the mistakes shown forth in it was an actual occurrence, tho no one society was guilty of them all. It may now be had in leaflet form,* and tho especially prepared for Presbyterians, it could be easily adapted to any denomination and a few slight changes could turn it into a home missionary meeting instead of a foreign one.

A Sample Presbyterian Board Meeting

At Princeton, New Jersey, not long ago, a class of women studying "The Why and How of Foreign Missions" under the leadership of Miss Elizabeth D. Paxton, superintendent of the Missionary Department of the Mercer County Sunday-school Association, gave a demonstration of a meeting of the Presbyterian Board of Foreign

*"How Not To Do It." Price 2 cents. *Woman's Foreign Missionary Society of the Presbyterian Church*, 501 Witherspoon Building, Philadelphia, Pa. Also an edition by the *Woman's F. M. S. of the M. E. Church*.

Missions at one of their sessions that resulted in the members realizing as they never had before some of the many problems that confront the Board. .

This demonstration is one of a series of six dramatic programs,* prepared by Dr. T. H. P. Sailer for use in connection with the study of "The Why and How of Foreign Missions." There are six characters: Dr. George Alexander, president of the Board; Secretaries Speer, Brown, Halsey, and White, Mr. Dwight H. Day, treasurer; Mr. David McConaughy, assistant secretary of the Home Department; and two members, one of whom is supposed to be newly-appointed. The appeals for new missionaries that must be refused for lack of funds; the doors opening in all directions that can not be entered because the Church is not ready; the consideration of a question concerning the international relationship between missionaries and the government under which they are working; the statements of the treasurer concerning receipts and expenditures; and the discussions of ways and means, are all most illuminating. Many of the statements have been taken from the minutes of the Board and all are truly typical.

This is a form of missionary dramatic program that makes a strong appeal to men and that they would enjoy giving. Nothing save being actually present at a meeting of the Board could give so vivid an idea of its workings.

Many Lands in Schenectady

In November, 1911, inspired by the "World in Boston" held the previous spring, the Woman's Foreign Missionary Society of the Emmanuel Baptist Church, Schenectady, New York, gave a missionary exhibit called "Many Lands," which shows what can be accomplished in an individual church by a company of clever women who are willing to study and work.

There were courts representing China, Japan, India, Burma, Africa, North American Indians, and Cuba and Porto Rico; and scenes and demonstrations of native home life with men, women and children; schools with teachers and pupils; temples and shrines with priests and worshipers; and mission hospitals with doctors, nurses and patients. The class-rooms of the Sunday-school were utilized for the various courts, each of which was given into the hands of some one capable woman with authority to plan her own decorations and demonstrations and select her own helpers.

Flags of all nations, oriental hangings, and a number of curios were obtained from the Woman's Baptist Missionary Society in Boston; others were loaned by returned missionaries in Schenectady and vicinity. A few of the costumes were rented, but most of them were made by the women themselves, as were also paper flowers and other things used as decorations. The curios, many of them of priceless value, were carefully guarded, a watchman being kept on duty all night as well as all day. In each court there was literature for sale descriptive of the country and the work being done in it.

*"Missionary Dramatic Programs," by Dr. T. H. P. Sailer. Price 10 cents. Educational Department of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, N. Y.

The exhibit was opened on the afternoons and evenings of two days and there was no admission fee, tho a charge of 25 cents was made to those visitors who wished a guide to show them through the courts and explain the curios and demonstrations to them. Having been well advertised it was largely attended not only by the members of Emmanuel Church but by the town's people also, and was a great success. Since the exhibit the society has doubled in numbers, partly, tho not wholly, as a result of the interest aroused.

China in Glen Ridge

A very successful exhibit called "China in Glen Ridge" was given last winter under the direction of Mrs. Harry Wade Hicks in the Congregational Church of Glen Ridge, New Jersey, a beautiful and wealthy little suburb of New York. Four organizations united in the effort—a mission study class of young women between the ages of 18 and 25; a mission band of girls from 10 to 16; a Sunday-school class of boys from 9 to 12; and the "Knights of King Arthur," an organization composed of boys of high-school age.

The church was beautifully decorated with Chinese hangings, banners, scrolls and lanterns and there were interesting exhibits of Chinese curios in several of the class rooms, interpreted to visitors by stewards who had been prepared by special study for the work. The Chinese missionary play, "Slave Girl and School Girl," published by the Missionary Education Movement, was given together with some 15 to 20 demonstrations including a dispensary scene, a series of street scenes, a number of

scenes illustrating home life and customs, a boys' school, a number of Chinese games, and methods of worship in temples and shrines. Addresses were also given by special speakers at different times, the whole aim being to show forth the purpose and results of mission work in China.

The exhibit was open two days with four sessions. In the evening the admission fee was 25 cents for adults and 15 for children. In the afternoon, in order to encourage mothers to bring their children, only 10 cents was charged. The attendance averaged a little over 200 at each session, and tho making money was not the object of the exhibit, the net proceeds were a little more than \$90, the expenses being from \$30 to \$35 and the receipts \$125.

The results were most gratifying. No missionary activity given in the church ever so aroused the interest of the community as this. Many who have no connection with the church came and were deeply impressed. There was too an immediate and very noticeable increase in the interest in missions, not only on the part of the participants themselves but also of the adult members of their families, especially those in which there were children taking part. Several of the participants attended the missionary conferences at Silver Bay largely as a result of the exhibit and in all the organizations taking part there was a noticeable centering of interest in denominational work rather than in independent, outside objects.

Medical Missionary Demonstrations

Medical missionary demonstrations are easily arranged and always make a strong appeal. At Northfield, in

July, 1912, a group of missionaries under the direction of Dr. Li Bi Cue, the famous young Chinese physician, gave a demonstration of the work of a medical missionary on tour in China, that could be arranged by any society that was willing to study up on medical missions and rent or make a few costumes.

A tent was set up on the lawn and just outside the clever little doctor adjusted bandages, examined eyes and prescribed for patients, among them a haughty, high-class lady whose bound feet were giving her trouble. Meanwhile a Bible woman was going about among the patients talking with them while they waited their turn for treatment.

A demonstration along the same lines, more easily arranged yet equally effective, was given at the conferences of the Missionary Education Movement at Silver Bay last summer. The platform of the auditorium was arranged to represent a dispensary in China, the setting being merely a few chairs and benches so placed as to form three sides of a hollow square and a table with a few medicine bottles and a box of powders done up in white papers. At the table sat a lady dressed in white, impersonating a medical missionary, and in the seats were a number of patients and a native Bible woman all in native costume.

Among the patients treated were the following:

A young woman with her sick baby (a large doll) who was highly indignant when the doctor told her she must wash her baby, but finally came to terms.

A boy who came running in with his hands on his stomach, screaming

that he was on fire. The doctor diagnosed it as dyspepsia and sprinkled a white powder on his tongue, which gave immediate relief.

A woman who wept and groaned and declared she had a devil which the native doctors had tried to drive out by puncturing her flesh with long needles in various places. This was also diagnosed as dyspepsia and the same white powder was administered. Two were wasted before one finally went down, the woman knocking them out of the doctor's hand in her great fear of the foreign remedies.

A young woman who came hobbling in with one foot heavily bandaged and was insulted when the doctor asked to see it. She was told to sit down and wait awhile, and after seeing a number of other patients treated, timidly announced that the "foreign lady might see her foot."

Meanwhile the Bible woman was going about among the patients with an open Bible in her hand quieting their fears and telling them about the new religion.

Immigrant Pageant at Silver Bay

An Immigrant Pageant that could easily be reproduced in any church or group of churches was given at Silver Bay last July under the auspices of the Missionary Education Movement. As the topic for Home Mission Week this year is Immigration this would be a good time for it. Care should be taken, however, not to give it in too public a way.* Immigrants are sensitive like other people, and might be hurt by it. At Silver Bay, there were none to see it.

Soon after the opening of the con-

*A leaflet with full directions for giving this Pageant may be obtained from the Missionary Education Movement, 156 Fifth Avenue New York, N. Y. It is entitled "The Immigrant Gateway." Price 25 cents.

ference it was announced that on Tuesday, July 15, at 2:30 o'clock, a large party of Immigrants would arrive at the dock and proceed at once to the auditorium for inspection. Promptly at the hour named a steam launch came up with a motly crowd of nearly 100 imitation Immigrants, attired in improvised costumes of many kinds and colors and carrying their possessions done up in old bags, baskets, bundles and valises. Several women carried babies,—dolls so cleverly drest and handled it was hard to realize they were not the real thing!

At the auditorium the platform had been railed off on the order of Ellis Island. There was a passageway across the entire front and back of it three compartments or "pens." Stationed at intervals along the passage way were three inspectors, the first provided with chalk, the second with a towel and a basin of water presumably containing disinfectants, the third with a table on which were pens and ink and a large ledger.

The immigrants were ushered into the first compartment and then filed along the front of the platform one by one. Inspector No. 1 examined them for physical disability of any kind and chalk-marked those who showed symptoms of disease; No. 2 examined their eyes, ostentatiously washing and wiping his hands after each inspection; No. 3 asked questions and recorded the answers in his big book. Those admitted passed into the second compartment on the platform, there to await transportation to their destination in the new country. Doubtful cases were put into the third compartment—the much-

dreaded "detention pen," where a missionary was waiting (a real deaconess of the Protestant Episcopal Church in costume) to cheer and comfort them, and to straighten out tangles.

Much of the success of the pageant depends on Inspector No. 3. This part was admirably taken at Silver Bay by the Rev. Herman F. Swartz, Associate Secretary of the Congregational Home Missionary Society, who announced that the inspection would be conducted in English for the benefit of the immigrants, the audience, and the inspector himself! Among the questions he asked were the following:

1. What is your name? Your age?
2. Where did you come from?
3. Who paid for your ticket—you or the steamship company?
4. Are you a polygamist? (Changed to, "How many wives?" if not understood.)
5. Are you an anarchist? (Changed to "Shoot?" if not understood.)
6. How much money have you? Let me see it.
7. Have you friends in this country? (To girls coming alone.)
8. How many children? (To married men or women. Great amusement was created by one man who turned to count his children before answering "Eleven!")

The whole affair was admirably carried out. Many incidents, some amusing, some pathetic, were introduced to represent real conditions. One man was deported with his wife who chose to return with him. The picture of the two taken on the dock where they were presumably awaiting deportation, portrays the most abject dejection.

THE OPPORTUNITY IN SOUTH AMERICA *

BY THE REV. CHARLES INWOOD, F.R.G.S.



In South America we are face to face with an amazing missionary situation which ought to stir the most sluggish soul into enthusiasm and into action.

It is one which will make colossal demands upon our brains, our purses, our hearts, and our lives. The South American Continent represents one seventh of the earth's surface. Across that vast area one word stands out, flashes out, blazes out, and that one word is OPPORTUNITY. Let me mention three features of that situation, which in some real sense creates this opportunity.

The first fact is this: In South America *we have religious liberty in all the eleven republics save one*. Peru, where I was last year, is the solitary exception. It was in Peru the hateful Inquisition was first set up, and it was there it held its sway longest and latest. But the rising spirit of liberty broke that yoke of blood. It went when Spain went, and it went never to return. Now the same spirit of liberty is beginning to move and surge among the peoples of Peru. It asserted itself in the Presidential election when I was there last year. In spite of all the planning of the clerical party, it carried into power an anti-clerical President, the grandson of an Englishman; and his election, we believe and hope, is the pledge that in the near future Peru also will grant civil and religious liberty. And when it does, we shall have religious liberty from one end of the Continent to the other. Now this fact alone marks progress and it clears the way as never before for a great wide missionary advance. That is one fact for which we thank God.

The second fact is this, that *the attitude of the governments toward us and our work is in the main sympathetic*. Of course, now and again some local authority, usually at the instigation of a priest, will hinder our work; but in the main, as never before, the governments of South America are really on our side. It is not long since the Minister of Education in the Argentine expressed the hope to see the day when the Bible would be taught in all the public schools of Argentina. When I was in South America, nearly four years ago, there was a great outbreak of anarchism imported mainly from Italy, and during my stay in the city of Buenos Aires some frightful outrages occurred, in one of which the head of the police and his secretary were assassinated. At once the authorities prohibited all public gatherings throughout the Argentine. In the town to which I was going they had just arrested seventy anarchists. I was going to hold public meetings, and at that time all public meetings were prohibited by the public authorities. Our missionary of the Evangelical Union of South America waited upon the Mayor of the town, to know whether this prohibition would be applied to my meetings. He, Roman Catholic tho he was, said in substance, "Oh! dear no. Your meetings can go on all the same. We know that you are not preaching anarchy. You are making law-abiding citizens, and seeking to make the people good. Go on!" The same thing happened with the open-air work in Buenos Aires. But with the exception of these Gospel meetings no public gathering was allowed throughout the whole Province of Argentina.

A third fact which is vast and far reaching: *The attitude of the people*

* From *South America*.

is changing toward Protestant Christianity. Where we are known, prejudice is rapidly dying, and in its place we are winning the confidence and esteem of the people, which itself marks a revolution. When I was in Cuzco last autumn, there came into our Mission Home a woman to undergo a terrible operation. It was one which had come upon her through wrongdoing, but perhaps more through the wrongdoing of another than herself; and it was of so serious a nature that the doctor who performed the operation said afterward it was the worst he had ever performed. That poor thing, an unmarried woman, came to our Home for the operation. The man, the brute I will call him, who was the cause of her trouble, knowing that her life could hardly be saved but by a miracle, wanted her to be sent to the hospital in that city, where, had she gone, she would probably have been a dead woman in twenty-four hours. He attacked the motherly woman for sending the sufferer to Protestants. That Roman Catholic woman replied, "The Protestants are the only people in this city who will help this poor woman in her hour of trouble."

It is not many years ago that our missionaries had to flee from that city in terror of their lives. They had to steal out by back ways, and undertake a long perilous journey overland to Lima, while the bells of the cathedral rang out peals of joy, and the saints were carried in procession round the great Square, which was thronged with a hostile multitude, gathered to watch the departure and to heap insults upon the hated heretics. But through the efforts of our workers, and especially through the gentle, Christ-like ministry of our nurses, all this has changed, and if they left Cuzco to-day, I am sure no joy-bells would be rung over their departure.

Take another illustration. I went down to see Mr. Payne at that

lonely outpost in the Urco Farm. Eight years ago or so in the town of Calca near by, which I visited, the priest made an attack upon the missionaries at early mass, and they had to flee for their lives. Last year, from that very town, a deputation of merchants waited upon our brother Payne, to urge him to become a candidate for the Town Council, for if he consented, they said, he would be returned at the head of the poll. You people do not yet understand what a revolution is behind that single fact.

So the attitude of the people is changing. Behind all this there is something more than chance, something more than a combination of favorable circumstances; *God is behind it*, and behind it not as an idle or listless spectator. He is the creator of it, He is the interpreter of it, He is the guardian of it, He is the very spirit and life of it. It is vitally related to His redeeming purpose for South America. He has opened the door that the people of South America may come to know Him. He has opened the door that He may pour in upon them all the regenerative forces of Calvary and Pentecost.

Because God is behind the opportunity *there comes from Him to us—a call and challenge to cooperation*. In the great primal work of creation God sought no finite aid. He spake and it was done. God does not now need the help of man to guide the planets or uphold the stars. No! But in this other realm, wonder of wonders, God desires, seeks, asks, and in some sense is dependent upon our cooperation, upon the measure of it, and the motive of it, and the quality of it. He is waiting and asking for that cooperation from you and from me.

The far-reaching issues of this opportunity are greater still, when we remember our close and potential relation of South America. South America is entering the family of nations, and the question of questions is this: Shall she enter

to impoverish or enrich us; shall she enter the family of the West as a maiden with the bloom of youth and purity on her brow? Or as is more than possible, shall she enter as a rotting leper, whose presence is a menace, and whose embrace means death? If we do not evangelize South America, South America in turn will blight us. Our Christianity and our civilization will suffer if South America, black and foul to the heart's core, come into close relation to us. Our statesmen are waking up to this. Our men of commerce are waking up to it. Shall we who are sons of freedom, we who are the champions of freedom, we who are the Lord's people, we who are called to guard His interests and to extend His sway, shall we Christian people be blind to this future? Shall we, through any in-

ertia or lack of heroism, or of sacrifice, compromise the future of a great Continent like that? We are not to seek victory for a society or a sect. Our hearts yearn that our risen loving Lord may come to His own in South America, for we know that when the Lord Jesus comes to His own in South America, she also will come to her own, and never till then.


Think of the infinite sacrifice of Calvary. Think of it till our hearts are melted into oneness with Him Who gave His all for us. Then in the light of Calvary let us measure our duty, measure our gifts, measure our sacrifice, measure our privilege, and then respond—

My Savior! how shall I proclaim
Or pay the mighty debt I owe?
May all I have and all I am,
Ceaseless, to all Thy glory show.

PROGRESS IN A COLOMBIAN MISSION *

BY JOHN L. JARRETT, CAMPANITO, COLOMBIA

Mr. Jarrett, whose genius lies in pioneering and the opening up of new work, was one of the founders of the work in Peru nearly 20 years ago. That work has passed through the period of bitter persecution and has entered upon a phase of steady progress, and God has called his servant to lay foundations in another dark corner of the Great Continent.

ROM Cartagena westwards toward the Isthmus of Panama, and about halfway between the two points, the River Sinu enters the Caribbean Sea. By several mouths the sluggish brown waters, bearing on their bosom great masses of plants and tangled brushwood, mingle with the blue of the ocean.

You reach the river by steam, motor, or sail boat from Cartagena, where the ocean steamer leaves you, choosing which is first available, for nothing is certain, and you may spend two days *en route*, or you may spend seven. Wind, water, and cargo and captain are all important factors in your movements.

Steaming up the river, every turn reveals fresh beauties and wonders, but the heat is terrific, and the nights are usually spent in wooing sleep, but never winning it. There is a tiny fly which defies any mosquito net, yet its sting is like a red hot needle. When, through sheer exhaustion, you feel like sleeping, then all is bustle and confusion on board, folding beds must be packed away to make room for cargo. A wash in a bowl as large as a teacup, which is all the washing appliance there is on board, and this not often used, a cup of strong coffee (cups washed in aforesaid bowl and wiped on a tablecloth too dirty to be used on the table), and you try to feel fit. After passing through many miles of forest on the lower river, you come to

*From *All Nations*.

the cleared land, where there is a succession of beautiful pastures and numerous hamlets, villages, and towns. Here there is a magnificent opportunity for missionary work. Thousands upon thousands of people most accessible. I have seen no such mission field in all my experience. The people, altho nominally Catholic, seldom see a priest. In only three towns of more than 50 I know, are there resident priests—one in each case. There are schools in some places, but many of the people are quite illiterate. Wherever you go you get an audience at once; for a lantern service in the open air a whole town will turn out. No missionaries have ever visited the region before, and, so far, we are alone in the work. We want helpers to enable us to start regular work in one of the towns, and to make possible a more systematic visitation.

We leave the steamer at Cerete, and from there take a journey 30 miles back into the bush, right into the heart of the forest. If conditions were primitive and wild on the river, they are more so here. Our home in Campanito is in a village on a large cattle rearing and rubber plantation. Through the forest in every direction paths lead to other settlements and villages.

The people live in rude huts, often nothing more than a roof. Sometimes part of the house is enclosed with canes, and sometimes these are plastered over with mud. A bench of sticks makes a bed, tho many sleep in hammocks. A pot or two for cooking purposes, a mosquito net, a wooden spoon or two, and you have all the household utensils and furniture. A leaf spread out makes both table and tablecloth, and for drinking vessels the gourds from the forest are used. The people are poor, and content to live in poverty for lack of enterprise and energy.

We have a day school for the boys and girls, night school for the men, and Mrs. Jarrett spends a large part of each day in the vil-

lage among the women and children. The days are very full of work. Very often, tho tired and weary, the night's rest is disturbed to attend to some sick one, and frequently we rise before the sun to find some waiting at the door who have come a long distance for advice and medicine or surgical treatment. There is no doctor within a day's journey, and the people are very sickly, besides being exposed to many dangers from falling trees, tangled undergrowth, and deadly snakes.

The people have lived in entire ignorance of the Gospel; they have received no teaching whatever. We have had most interesting audiences from the very beginning. As none can read or write, we have to teach them the words of the hymns as well as the tunes. Now they know and sing well several hymns.

On Saturday nights lantern services are held, and create a great interest. These people have never seen anything of the kind before, and large crowds gather, whose astonishment and surprize baffles description. It is a wonderful opportunity to preach the Gospel, and our limited supply of slides was used over and over again, always fresh to some in the audience, always interesting to all. We need a large supply of Gospel and other slides—they will be put to good use in Colombia. Our Sunday work begins early. Then everybody tries to get into clean clothes. Maybe all through the week very little has been worn, but for Sunday every available article of clothing in Campanito is put to good service. Sometimes the one suit has been worn all the week at school, and Saturday has been too wet or too busy to wash and dry. Then some are missing from meeting, for too dirty or too scant clothing keeps old and young away.

Here there is a work of wonderful possibilities and great scope and God has already evidenced His approval by giving His blessing.

FACTS ON MORMONISM *

PREPARED BY MRS. JOHN PADDOCK AND MISS ELIZABETH VERMILYE

Anti-Polygamy Resolution

The concurrent resolution for an amendment to the Federal Constitution, prohibiting polygamy and polygamous practises, has passed in 31 States:

Mormon Power, Purpose and Plans POWER

Political: Reed Smoot, apostle and representative of the hierarchy in the United States Senate, is the oldest and has been for six years one of the most influential members of that body. He is chairman of the U. S. Publicity Bureau and *has permitted to remain in its files nothing unfavorable to his church.* He has frequently occupied the executive chair and presided over the business of the Nation for hours together, thus fulfilling a prophecy of Brigham Young, that "Mormonism, polygamy and all, would be forced down the throat of the Nation."

Through its colonization policy in states where the balance of power is easily obtained, the Mormon Church has immense political influence controlling the vote of every Mormon and thus giving the solid Mormon vote to the political party which will help and not interfere with the Mormon system.

Commercial: By far-reaching trust affiliations, the hierarchy influences or dominates business interests all over the land.

As a Religious Force: It unites Church and State, assuming complete control of each. It sends thousands of missionaries throughout this land and all lands, under command to visit every city, town, hamlet and house and to talk with each person at least twice.

PURPOSES

Political: To establish a temporal monarchy and to rule this Nation and all nations, because "The King-

dom of God (Mormon Church) is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe."

Religious: To overthrow Christianity and the Christian Church.

Social: To make polygamy, as it is "the law of Heaven," the law, also, of our land.

Individual: To dominate all the life and action of every Mormon.

PLANS

First, last and always to colonize.

Second: To send bright girls at the expense of the Church to Eastern schools and colleges, to disarm prejudice.

Third: To send bright young men to theological seminaries, to acquaint themselves with Christian methods and to enter Christian pulpits.

Mormonism—A Menace

1. *A menace* to honor and the integrity of the nation; because in sworn testimony in the Smoot trial it was shown that every Mormon leader takes an oath of treason and vengeance against the United States. Their leaders have declared that they expect conflict sooner or later with this nation.

2. *A menace* to national ideals.

a. To pure home life, through polygamy.

b. To individual freedom through claim to political and life control.

c. To democracy, by the ideal of a kingdom.

3. *A menace* to high moral standards according to Brigham Young's testimony.

4. *A menace* to regard for law and decency according to Joseph Smith's sworn testimony in Smoot trial. He confessed he violated both in order "to obey the law of God."

*Displayed at the Presbyterian General Assembly at Atlanta.

5. *A menace* in their appeal to converts.

a. They teach: That Mormonism restores primitive Christianity with all its powers and forms.

b. "That no sin enters Utah."

c. Additions to the Bible through constant and direct revelations.

d. The provision of a way by baptism and marriage after death to save dead relatives.

e. The right of selfishness in man, and duty of unselfishness in woman.

Mormonism

Its corporate title, "Church of Latter Day Saints of Jesus Christ."

Politically. A self-styled kingdom within a republic. One of the most compact, wealthy, one-man-controlled kingdoms in the world to-day.

"The organization of Mormonism is the most perfect secret organization with which I have ever come in contact except, perhaps, the German army."—*Prof. Ely, of California*.

Brigham Young claimed, and maintained, the right of the hierarchy "to control every act of every Mormon from the cradle to the grave."

"Joseph Smith is God's representative on earth, and by virtue of his acknowledged polygamy will become a god after death."—*"New Witness for God," p. 187, Journal of Discoveries*.

Commercially, a gigantic trust, identified with most of the great trusts of the country, especially the "Sugar Trust."

Joseph F. Smith is director of all the great commercial activities of Utah and Idaho.

As a Religion. A mixture of Paganism, Mohammedanism, Judaism and Diabolism, with the lowest conception of a God of any system the world has known except devil worship. Teaches many gods who become gods through practise of polygamy. The "Divine and eternal or-

der of Heaven"—"to disobey means damnation." "Christ obeyed and had several wives."—Quoted from "*Doctrines and Covenants*," "*Journal of Discoveries*," "*Pearl of Great Price*," and "*Compendium of Doctrine for 1912*."

Mormons in United States

One million in good and regular standing: one-half million "Jack Mormons," i. e., Mormon supporters, according to ex-Senator Cannon.

Mormons claim six hundred thousand converts.

Burton Hendricks, in *McClure's Magazine* articles, which Mormons pronounce correct, gives these figures:

| | |
|------------------|---------|
| Utah | 112,000 |
| Washington | 61,000 |
| Montana | 87,000 |
| Idaho | 81,000 |
| Wyoming | 46,000 |
| Oregon | 56,000 |
| Colorado | 63,000 |
| California | 40,000 |
| Arizona | 39,000 |
| New Mexico | 24,000 |
| Nevada | 22,000 |

Proportion of population in 1832, one in every 1,125; in 1913, one in every 180. Government religious census for 1906 gives proportion of growth in membership to religious increase in entire population since 1890 as 38 per cent. Mormon against 28 per cent. Protestant and 21 per cent. Roman Catholic.

Proportion religiously affiliated in various states, as per Government census:

| | |
|----------------|--------------|
| Utah | 92 per cent. |
| Idaho | 62 per cent. |
| Wyoming | 11 per cent. |
| Arizona | 24 per cent. |
| Nevada | 8 per cent. |
| Colorado | 3 per cent. |

Mormons are scattered through all other states from the Pacific to the Atlantic, and from the Lakes to the Gulf. They claim to control a belt of states cutting the country in two from the North to the South.

By method of colonization they now control eight states through balance of political power, giving 66 electoral votes.

DOES IT PAY TO CHRISTIANIZE THE INDIAN?*

BY LEVI LEVERING, AN OMAHA INDIAN CHIEF, BEGGS, OKLAHOMA
Superintendent, Nuyaka (Government) Boarding School



MOST of the arguments for or against Indian education are written by white men, but I wish to speak of the problem as an Indian sees it. One summer,

more than 40 years ago, when my people, the Omahas, were hunting the buffalo on the prairies of Nebraska, I first saw the light. I grew up with the other Indian children until—when I was seven years old—a kind Providence turned my steps toward the Presbyterian Mission School, near the Omaha Agency. Later I was graduated from Carlisle, and then spent three years in Bellevue College. Ever since then I have been in the service of our government in its Indian schools. In spite of these experiences, however, I have always maintained an active interest in my own Omaha people, and felt it a great honor when, five years ago, they elected me as a Chief in our tribe.

When Columbus landed on the shores of America he found the country peopled only by the so-called Indians. To-day the Indian is still in our midst. During this long period he has proven that he possesses all the attributes which God has bestowed upon other members of the human family. He has shown that he has an intellect which is capable of development, that he is ready to receive instruction, and that he is able to take his place as an American citizen in every sense of the word.

What difference does it make whether a man's skin does chance to be red, when we remember that God "hath made of one blood all nations of men for to dwell on all the face of the earth." What difference, I repeat, does it make, so long as the Indian is willing—willing to be taught in our schools, willing to adapt himself to American ways of living,

willing to accept the religion of our Lord and Master Jesus Christ. . . .

The religious awakening has an effect upon the Indian which is little short of marvelous. This effect is not confined to any particular tribe, but is the same among Indians wherever found. I heard not long ago a Nez Perce Indian preach and pray. If I had needed any additional argument for the desirability of Christianizing the Indian, that sermon and that prayer would have convinced me. No work which produces such results can be in vain.

I was a delegate from my tribe to the Sioux Indian Conference, in South Dakota. Many of the Indians gathered there represented the most blood-thirsty tribe of the old days. But here again I realized that the preaching of the Gospel has the power to change men's lives.

My own people, the Omahas, live in northeastern Nebraska. They are not a large tribe, but "Father" Hamilton loved them and labored faithfully for their uplift. I think they have been progressive in every respect. They have a neat church and manse, and the majority own good houses and farms.

It has paid and is paying to Christianize the Indian, and it is going to pay more and more until all the red children are brought to Christ and His Church. Of course, we must not always expect results too quickly. The Indian must have a fair chance, we must be patient with him in his struggles and stand by him when he fails, just as we must in the case of any other person who is weak and has many things to discourage him.

The great mission of the Church is to bring men to God, and this mission will not be accomplished until the American Indians are brought into the fold.

* *The Assembly Herald.*

EDITORIALS

THE BROTHERHOOD OF MAN

THE expressions, "Fatherhood of God," and the "Brotherhood of Man," sound altruistic and religious. Many people use them glibly without much consideration of their real meaning or the logical outcome of their adoption as a working creed. These ideas are popular among Socialists, among Hindu reformers, Bahaiists and also among some Christian Sociologists. How far are they true and how are they related to the purpose and the progress of Christian missions?

These questions are brought to mind by a recent review of a volume on "Spiritual Culture and Social Service." The reviewer commends the thought that ignorant, non-Christian men are merely the "weaker children of God to be helped and uplifted by their stronger brothers" and that we can not say "Our Father" unless we regard every human being as "our brother." The Christian author goes so far as to say that "we have no right to interpret our individual life upward and then interpret our brothers' lives downward. . . . You are God's child; so then is the humblest servant in your house." This sounds sympathetic and religious—is it true from a spiritual standpoint?

Here is marked the parting of the ways for two classes of Christian thinkers. The one party would argue that God's image is in every man and that the life and light of God are common to all mankind—the Chinese pirate, the African cannibal, the Hindu devotee and the Christian saint. According to this theory, what is needed is not a new birth but a development—a new environment and better education—an uplift by the stronger brothers.

The other conviction as to mankind in relation to God is that man has

fallen and that the spiritual image of God has been so marred as to be practically obliterated; that he has therefore lost the right to be called a child of God and has therefore lost his spiritual life. As a result, what men need is not first education but power, not a new start but new life, not a human uplift but birth from above.

This is the teaching of our Lord Jesus Christ in the Gospel according to John. The Jews claimed to be the chosen people of God, and the children of God (John 8:41), but showed no spiritual likeness to the Father and refused to receive the Son of God. To them He said: "If God were your Father ye would love Me. . . . Ye are of your father the devil" (John 8:42-43; I John 3:8). The apostle John, who wrote in order that men might believe and have life, declares that only to those who "received Him" (Jesus Christ as the Son of God. I John 5:12) did He (the Father) give "the right to become children of God . . . who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

The doctrines of the Fatherhood of God and the brotherhood of man are half-truths that have led many to deny the necessity of new spiritual life from the Spirit of God—not only new in degree but new in kind. Even the words of Christ: "All ye are brethren" and "One is your Father," were spoken to the disciples, not to unbelievers. God is the Father of all men as He is the Creator and in a natural sense all men are brethren. This should lead us to humility and to sympathy with all mankind. We should despair of none from whatever race or condition he may come, for Christ Jesus came to bring the good news of salvation to all men.

But in a spiritual sense only those who have received life through Jesus Christ can claim to be the children of God and only those who are His children are members of the spiritual brotherhood (Matthew 12:50). This understanding of the teachings of Christ and of His apostles must impress upon every Christian the urgency of the call to use every possible means to preach the Gospel of Christ and to depend on the Spirit of God for spiritual life (John 3:5).

ORTHODOXY AMONG MISSIONARIES

THE Presbyterian missionaries in Korea have sent out a protest against sending into their field any ordained ministers who deny or hold loosely the distinctive doctrines of the Church. *The Presbyterian Examiner* thinks that there is no need for alarm since "ministers who have cut loose from the old faith are not looking longingly toward a mission station in the mountains of Korea. They prefer as a rule a pulpit on the avenue or a chair in the seminary."

This, however, does not do credit to many Christians, whose spirit of heroism and self-sacrifice is far in advance of their firm faith in what we believe to be the teachings of Christ and His apostles. Some men are now in the field who are preaching a "gospel" of reform rather than one of regeneration through faith in Jesus Christ. A few of these men have returned home after a period discouraged and discredited. If men and women do not believe in salvation for this life and for eternity only through the life and death of Jesus Christ and by union with Him and if the Bible is not their rule of faith and practise, they would best remain at home. Sure foundations and a life hid with Christ in God are needed to keep a man from sinking in the mire of heathenism.

LIMITING GOD

FEW people realize how unbelief *limits* God. They are wont to think of God's power as *omnipotent*,

unlimited. But there are two kinds of power: *physical* and *moral*. Physical power depends on force or energy. Moral power depends on co-operation. By mere physical strength you can lift a man out of the gutter when drunk, but you can only insure his becoming a permanently sober man by moral influence, the response of his own will. Fénelon says that in dealing with men, force can never persuade—it can only compel, and so make hypocrites.

Our Lord in His miracles did not simply work wonders by His own absolute power. He addrest *faith* as the condition of healing. The light of the body is the eye, not because the eye makes light, but makes light available, like a window in a house. Hence, unbelief limits God because He will not treat man as a *machine*. He depends on man's response to His approach and appeal.

Thus, in limiting God, we limit also our *own* attainment and achievement. We can not *do* mighty works—the same limitations we put about God we put about ourselves. And to remove the restraint on His working is by the same act to remove the hindrances about our own.

Unbelief puts *limitations* upon everything good, while it offers facility for all that is evil. It demands signs and wonders as a condition of faith, and then rejects even signs when wrought. It prevents the acceptance of salvation, the true hearing of the Word, seeking after eternal life, and rejoicing in God.

Unbelief insults and assaults God. It makes Him a *liar*. It impugns His *veracity*, or *sincerity*, or both. He makes an unequivocal promise and offers boundless benefits to the suppliant and obedient soul. If the offer is not accepted there is but one solution. It is not believed to be a real, genuine offer. Take the sum of the whole witness God has given of His Son: "He that believeth on the Son of God hath everlasting life; and he that be-

lieth not the Son of God hath not life." It is obvious that no man can *believe* that and *not* accept Jesus. The blessing of having, the curse of not having, so infinite a good is too obvious to allow of argument. If, then, any man does not accept it must be because the offer is not *real*. Either God does not mean it, or He will not stand by it; He is either not making a genuine offer, or else He is changeable and will not now make His offer good.

There is no sin or crime more emphatically arraigned in the Bible than the sin of persistent unbelief in God. It is treated as no venial fault, but as a *mortal sin* that holds in itself the germ of all other sin and makes all other crimes possible.

Its first great arraignment is in connection with the Desert Journey of God's Pilgrim People, Exod., xvii.

And it is well to notice just what the sin was to which it led. They came to Rephedem and there was no water to drink, and immediately they began to murmur and complain—almost ready to stone Moses. Now mark how *unbelief* is oblivious of past mercies and ungrateful for them. Already there had been two stupendous miracles wrought in connection with water—at the Red Sea and Marah. In one case the power of God had piled up the waters as a wall; in the other, sweetened the bitterness of them; and yet, as soon as a *new* crisis arose, unbelief forgot all God had done. And the name of that place was called Massah—*Temptation*; Meribah—*Provocation*. Comp. Hebrews, iii, 7; iv, 11. Better still perhaps, *exasperation*, and what was so exasperating to God! They tempted the Lord by saying, *Is the Lord among us or not?* They asked this in the presence of the Pillar of Cloud!

Another arraignment of unbelief is recorded in Numbers, xiv. This was the crisis. Here God for the first time *lost patience*, which shows us that even Infinite forbearance sometimes may be exhausted. Here was

the very goal of all their journey in sight. The Lord had brought them out that He might bring them in. And He had promised to bring them in with wonders that rivalled His bringing out. And here they were at Kadesh Barnea, on the borders, if not within the land. And the spies returned and all of them brought a good report, and all told of the Anakim, but Joshua and Caleb encouraged them to enter and possess the land. But so unbelieving were they that they not only refused to go up, but would have stoned the faithful spies for encouraging them to *trust* in God. How like the treatment of the Lord Jesus—our true Joshua—when that same Hebrew people not only refused His saving message, but crucified Him for urging them to believe and possess the promises.

Hear God's awful testimony and indignant rebuke (Numbers xiv, 21-39). Hundreds of believers come to the borders of blessing, hear the report of those who have entered into it, and urge them to go in and possess their possessions; and from that very gateway of blessing go back to wander in the wilderness of unbelief!

Hence that emphatic saying twice found in the Old Testament, II Chron., xx, 20. Jehosaphat stood and said to Judah and the inhabitants of Jerusalem: "Believe in the Lord, your God: so shall ye be established; believe His prophets so shall ye prosper." Again, in Isaiah, vii, 9, Isaiah said to Ahaz, 130 years before, If ye will not believe surely ye shall not be established—a very difficult passage to translate and convey the full force of the original: "Non credideritis, non intelligitis."

If in God ye do not confide,
Neither in power shall ye abide.

"If ye will not *believe*, neither shall ye *receive*."

Its most awful arraignment is in Hebrews, vi, 6, 7, 8; x, 29. It is there represented as crucifying the

Son of God afresh and putting Him to an open shame; trampling under foot, etc. This mysterious sentence is passed over as an exaggeration.

God so loved man as to give His only Son a ransom for the sinner. Everything depends, as to the *practical effect* of that sacrifice, upon the acceptance of the Lord Jesus as Savior. Every man, therefore, who on any pretext rejects or neglects Him, practically makes vain His whole atoning work. So far as he is concerned, our Lord might as well have not died at all. Here has been an expenditure of love that no language can express, and it is treated as *nothing*.

Christ's Death of the Cross is regarded as having once for all atoned for all sin repented of and forsaken. But if Christ is rejected, God is compelled to go back and take up these pretermitted sins and deal with them, legally giving each the just recompense of reward and ending by visiting wrath on that last and crowning sin of sins, rejection of proffered pardon and grace.

A. T. P.

MISSIONARIES AND JAPANESE IN KOREA

"PUTTING aside the past history of their religious work in the Peninsula (of Korea), the (Japanese) government now trusts these foreign missionaries to confine their activities to purely religious work without any intermeddling in political affairs." This sentence is from p. 52 of the *Annual Report on Reforms and Progress in Chosen* (Korea) (1911-12), compiled by Governor General of Chosen, Keijo (Seoul), December, 1912." It is a typical specimen of the animus that has at times been displayed by Japanese administrators toward Christian missionaries in Korea. The meaning which is evidently intended to be conveyed by the repeated implication of the sentence quoted is that missionaries did interfere and might again in the political affairs

of the once "hermit nation." Before and during the trial of the 106 "conspirators" the administration attempted to implicate directly the missionaries in the now disproved "conspiracy" to murder a high Japanese official. This charge was embodied in the "confessions" which Japanese police officials inspired and extorted by torture from the luckless Korean prisoners. And now, since the complete collapse of the prosecution, the same government is resorting to innuendo in its official publications. The Japanese press contains many of these charges and innuendos. Little confidence can be felt in an administration which uses such methods. We hope it will not be necessary for missionaries, in sheer self-defense, to detail, with name and date and place, some of the many outrages against person, property, honor, and humanity, committed by Japanese soldiers and officials in Korea, complete knowledge of which is in their possession. The missionaries have been most circumspect, have endured with great patience many trying experiences. But their cause and their honor must forbid continual and lasting charges that have as their only foundation the animus of prejudiced or bad administrators. It is difficult, if not impossible, for Christian missionaries to stand silently and idly by while they see innocent fellow-Christians maligned, imprisoned and tortured by officials who apparently have determined beforehand the guilt of Koreans under trial. As men, if not as missionaries, these American and British citizens must speak out and call the world to witness and protest. In all other respects the missionaries have been strictly non-partizan and have advised the Koreans to submit cheerfully to the Japanese domination. The missionaries are not in Korea to interfere in politics or national affairs but are there solely to preach righteousness and peace to the people and to extend the spiritual sovereignty of God through the Gospel of Jesus Christ.

WORLD-WIDE MISSIONARY NEWS

NORTH AMERICA

Y. M. C. A. Secretaries for Army and Navy

THE new year-book of the Y. M. C. A. deals in large figures, which show the Association to rank in property and expenses along with some of the largest religious denominations. The Army and Navy work is entering upon a period of great development, thanks to its share in the will of the widow of General Daniel Butterfield, which is expected to reach some \$2,000,000. Great pressure has been brought to bear on the Y. M. C. A. by Government authorities to provide secretaries for all battleships in the United States service not provided with Government chaplains, and for as many army posts in the West as may need them. It is reckoned that at least twenty-five men will be needed for navy work alone, and a considerable number for army work. There are now two Y. M. C. A. secretaries in the naval service, one in the Atlantic and one in the Pacific squadron.

Comity Between Bible Societies

THERE is perhaps no field where the principles of comity and co-operation, which are in the air nowadays, should more obviously be applied than in the work of Bible societies. When so many places are without the Bible altogether, there would seem to be no reason why colporteurs representing two different organizations should be traveling over the same ground. It is therefore welcome news that the American and the British and Foreign Bible Societies have entered into an agreement by which the former gives up its work in Persia, and the latter its work in Central America. The next step should be an agreement as to

Korea. As *The Continent* remarks: "It is high time to drop argument and apply the excellent solution which Abraham proposed to Lot."

The Woman's American Baptist F. M. S.

THE two Woman's Baptist F. M. Societies, which have had headquarters in Boston and Chicago, have now been united into one. The new society consists of nine districts, each with its own organizations. Mrs. Helen Barrett Montgomery is the first president of the United Society, and Mrs. Henry W. Peabody is vice-president. The president and vice-president are starting on a world-tour of Christian missions in November. Mrs. Montgomery is also a member of the Editorial Council of the *MISSIONARY REVIEW OF THE WORLD*.

The Kennedy School of Missions

"SPECIALIZED training for leadership" is one of the favorite phrases of the day, and since the Edinburgh Conference issued its call for "special missionary preparation on the part of missionary candidates in view of the increasing complexity of their work," it has often been heard in missionary circles. The Hartford School of Missions was opened in 1911 to meet this demand, and its constituency during its first two years has been international as well as interdenominational. It has provided instruction for candidates or missionaries whose work lies on three continents and in practically every large mission field; and it has thus served nearly a dozen denominations.

It is now entering upon a period of greater usefulness. Through the generosity of Mrs. John Stewart Kennedy of New York and friends

who have met her conditions, the School of Missions will soon have the income from an endowment of \$500,000, and will hereafter be known as the Kennedy School of Missions, one of the several schools maintained by the corporation known as The Hartford Seminary Foundation.

The courses offered aim to prepare for the delivery of the Gospel message; for the acquisition of foreign languages; for the work of teaching; for an understanding of missionary problems; for a preliminary knowledge of the field, and for increasing the efficiency in certain practical directions. The strength of the department on the Moslem field, under Dr. Macdonald and other specialists, has attracted a number of missionaries on furlough. What the school can offer as preparation for work among Moslems is typical of what it hopes to offer for each of the great mission fields.

More About Negro Progress

THE fiftieth anniversary of the signing of the Emancipation Proclamation has been the occasion for many summaries of the progress made by the negro race along various lines. The anniversary edition of the year-book, issued by Tuskegee Institute, states that the Negroes of the country to-day own hundreds of millions of dollars' worth of land, securities and other property. Negro farmers in the South are cultivating about 42,000,000 acres of ground, of which they own more than half. In the State of North Carolina alone Negro realty holdings are estimated to be worth nearly \$30,000,000. The report of the American Church Institute for Negroes points out some of the more important achievements of the race, namely, that they have established more than 500,000 homes owned in fee simple, have built and maintained upward of 26,000 churches valued at nearly \$30,000,000; and have expended more than \$25,000,000 for their own educa-

tion. Not a bad record for a people that a generation ago were in slavery and not only owned nothing but were owned by their masters!

A Good Work Advancing

THE Student Christian Movement has a persistence and potency which at one time was not counted on for it. When the World Federation was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2,320 with 156,063 members. In the United States there are now 20 student secretaries of the International Committee, 21 belonging to state committees, and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the state universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation at the start organized in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa.

Missionary Tree

A MISSIONARY, at a recent gathering, said pointedly: "I have established missionary trees all over the country. But perhaps you don't know what a missionary tree is? A missionary tree is one whose profit goes entirely to missions. A Roxborough farmer has in his apple orchard a golden pippin tree that helps to support the Chinese missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of Christianity in Zanzibar."

Mormonism in a Nutshell

THE Utah Gospel Mission whose twofold purpose is the teaching of Christianity to Mormons and the teaching of the truth concerning Mormonism to Christians, has published a considerable amount of good

special literature on Mormonism. We take the following strong facts from one of its leaflets.

In 1890 there were 144,352 Mormons in the United States, now there are said to be 400,000 in the United States, and 20,000 in other lands. In 1910, over 16,000 new members were gained by birth, more than half of the total, and by proselyting. Two thousand Mormon missionaries are at work (about 800 in the United States), who visit about 2,000,000 homes annually and distribute their literature, and hold some 50,000 meetings. Mormonism is paganism veneered with Christian terminology. It teaches that there are many gods, who were formerly men and women, have flesh and bones, are sinners, and often live in polygamy; that there is no Trinity, but that Christ is a polygamist and the Holy Spirit is a fluid; that Adam is the god of this world and each world has its own god; that sin is a necessity for all; that there is a "priesthood," which constitutes "the only right government" and receives continuous revelation which supersedes all, if desired; that there are four Bibles; and so on.

No reader of these tenets of Mormonism can fail to see the necessity of preaching the Gospel to its adherents, even if he is not conscious of the evil and moral degradation which follow in the train of Mormonism.

Christian Endeavor in Alaska

THE work of the church at Point Barrow, Alaska, is supported by the Presbyterian Board of Home Missions. The society of Christian Endeavor in connection with it here has a membership of more than 200, including the Juniors, Intermediates, and Young People. These are all Eskimos.

The Young People's society is largely composed of young married people who constitute the progressive element of the community. They stand for the betterment of their own condition, as well as that of their people. One by one they are build-

ing better houses for their families, and giving more heed to sanitation, both inside and around their dwellings.

Physically they represent the flower of the young manhood and womanhood of their people. The general impression that the Eskimos are an inferior race, either mentally or physically, does not hold good with regard to those in our Alaskan possessions. The Christian Endeavor meetings are well attended, and a splendid spirit pervades them.—*Christian Endeavor World*.

Another Side of Life in the Canal Zone

ONE of the achievements of our government in building the Panama Canal is the care given to the moral and spiritual welfare of the workers on the Canal. As early as October 4, 1905, church work was authorized by the Isthmian Canal Commission as one of the means of stabilizing the working force and promoting social order. By 1911 there were 40 churches on the Canal Zone. All the buildings are on land set aside by the government and 20 are owned by it. Seventeen chaplains are maintained by the government. The center of the social life is to be found in the seven Y. M. C. A. club-houses, which were built by the government under President Roosevelt. Each club-house with its equipment, cost \$35,000, and was specially designed and constructed for the tropics. The members, who are all white Americans, number over 2,000 men and about 150 boys.

SPANISH AMERICA

What Protestantism Has Done for Mexico

THAT Protestantism is to be one of the main forces in the future progress of Mexico is the conviction of Signor Garza Leal, a Y. M. C. A. secretary, who bases his confidence on what seem to him the things that it has already done for his native land. He says that it has been a force against those who systematically rob the lower classes, and that

it has helped to purify the Roman Catholic Church and to rouse it to new activities. Protestantism has helped to develop in Mexico a middle class. Its efforts have always been especially directed toward the lower classes, who need only ambition to be prosperous, clean, well-educated, independent, and good. That ambition the Protestant Church is helping to awaken in them.

Protestantism has helped, too, to a great extent to form an educated class and build up the school system in Mexico. Greatest of all is what it has done for Mexican women. Here Signor Leal has a very personal word to say: "I am one of millions of Mexican brothers, and I am glad that through Protestant education I have sisters who not only have some sense, but who know they have it and use it, and show me through their acts that they are just as good and even better than I."

The Putumayo Mission

AFTER spending several months in travel into the Putumayo district, and after expending thousands of dollars for transportation and equipment, the Evangelical Union of South America missionaries have returned home to England. The party of pioneer missionaries, headed by Dr. E. H. Glenny, endured many hardships on the journey and found that the Putumayo Indians, among whom they expected to labor, had moved further to the interior. The missionaries therefore returned home. It seems strange that they did not select some other locality where missionaries are needed and there establish a station and preach the Gospel of Christ. The rubber region atrocities seem to be of the past, but the Indians of South America are still neglected.

BRITISH ISLES

Inspiring Gifts at Swanwick

STORIES of individual sacrifices for God's work have not lost their appealing power since the day

when the Master called the disciples' attention to the widow who cast in all that she had. At a gathering of some three hundred supporters of the Church Missionary Society held at Swanwick, England, during the summer, especial prayer was offered in regard to the large deficit and over \$80,000 was contributed toward the fund to make up the amount needed. Many of the gifts evidenced heroic self-sacrifice. One young curate who had saved \$500 sent it all. A young lady who had received a substantial present of money to enable her to realize a dream of her life in a visit to Palestine, gave up the trip and contributed the money. From an old shoemaker came a letter, in which he said that he had been asking God to show him how he could help. He wrote:

"Some of us are failing in our duty. I have a feeling that I am to blame. I do not earn a deal now, for I am seventy-six years old, but I might have spared a bit. Just to think of the light being withheld from some who sit in darkness, because of selfishness or thoughtlessness in men like me. So I prayed and prayed, 'Lord, what can I do?' 'Mend your old boots, they'll do a bit longer,' was the answer. So here's the money I had put away for my new boots."

General Booth's Latest Scheme

GENERAL BRAMWELL BOOTH has projected a great institution for London under the auspices of the Salvation Army. It is to be called the "University of Humanity," and will cost \$1,000,000. Two hundred men and 300 women will be accommodated and educated in the ordinary courses of study, in manual training, in religion and army organization, and in the social activities that mark the work of the army in the slums.

A Great Gift to Charity

THE announcement by cable of the death of Joseph Storrs Fry, of the famous cocoa firm at Bristol, and of his bequest of £149,000 for charities, including £43,000 for missions, elicited some interest in the

Indian press, but there are many accounts in the English papers of his noble tho simple personality and his large charities. J. S. Fry was a member of the Society of Friends but he was a servant of the churches, "as much separated unto the Gospel as the highest ecclesiastic who realizes fully the spirituality of his high calling." A writer in the London *Friend* says of his public life: "J. S. Fry must have presided and spoken at more meetings for religious and philanthropic subjects during the last forty years than any five others of his fellow citizens." On the day of his funeral the Friends' Meeting House could only hold the personal friends and relatives and those present in a representative capacity; but many others were present at a memorial service, impressive in its simplicity, held simultaneously at the Cathedral. Mr. Fry was interested in everything that benefited his fellow men. His employees were never forgotten, but his interest extended to hospitals, adult and Sunday-schools, orphanages and the Y. M. C. A., and stretched out to foreign missions; he appeared to have a passion for humanity, and he ever sought to bring men into touch with the Lord.

Making Long-lived Missionaries

"If I had the ordering of things," said a famous surgeon and missionary enthusiast at Livingstone College, London, England, recently, "no missionary should leave our shores until he had taken a nine months' course at this college. Livingstone himself had no pride in missionary martyrs; he did not believe in dead missionaries. It is the long-lived missionary that we want to cultivate." Livingstone College, occupying a pleasant house and grounds in an unspoiled corner of Leyton, exists for that very purpose. Saturday was Commemoration Day, and it was thought fitting that this year the festival should have a special note, should be, in fact, the college's own

celebration of the Livingstone centenary. The great missionary's medicine chest was on view, together with other Livingstone relics and some interesting microscopical exhibits relating to tropical medicine. The 26 students in residence illustrated the cosmopolitan nature of the college, for they represented 9 different nations and 13 denominations. Nine, six and three months' courses are taken at the college. This does not mean the turning out of medical missionaries but it means that the ex-student will know how to look after his own health, do simple doctoring for his natives, and give "first aid" to his wife or to brother missionary.

THE CONTINENT

Outlook for Temperance in Europe

THE rulers of Europe are well disposed as to the cause of liquor. Alphonso XIII of Spain and his mother, Queen Christina, are both total abstainers. So is Victor Emmanuel III of Italy, as well as Queen Wilhelmina of Holland, and her mother, Queen Emma, the two queens of Sweden and King Gustavus Adolphus, Czar Ferdinand of Bulgaria, and George V of Great Britain. The emperors of Austria, Russia and Germany are extremely abstemious in the matter of stimulants, and have done everything in their power to encourage temperance among their subjects.

A National Missionary Collection

AMONG many forms of national celebration which have been adopted in Germany to commemorate the completion of 25 years' reign by the Kaiser, is one in aid of foreign missions. It is called a national collection, because it is the only one in which the whole nation is participating. It is divided into two sections, part for the Evangelical and part for the Roman Catholic missions. The Evangelical collection, according to latest information, amounted to two-and-a-half mil-

lion marks (£125,000). Evangelical Christians of all denominations are participating in this collection. When complete, the money will be presented to the Kaiser, who will have the pleasure of forwarding it to the various foreign missionary societies of his country.

Zionist Congress

THE aspirations of the Jews which find expression in re-peopling Palestine and restoring it to Jewish control are promoted by what is known as the Zionist movement. The annual convention has just been held in Vienna. There are two schools of Jewish patriots among them—one which would secure political control of Palestine, and the other which would promote primarily industrial and agricultural development looking upon the territorial control as impracticable, more so now than ever, since Turkey has suffered so great losses in the Balkan war. At the Vienna meeting colonization was strongly urged. It was determined to establish a university at Jerusalem, \$500,000 being named as the sum required. The delegates to the Congress subscribed one hundred thousand dollars, an American Hebrew giving one-fourth of it.

Protestantism in Italy

IN Italy there are about 600 Protestant churches, with a membership of 25,000, the Waldensian Church being by far the strongest Protestant body. There are several fine educational institutions, medical missions, etc., and 15 religious papers and reviews carry the Gospel over the Peninsula. A great change has taken place in the attitude of the people toward Protestantism. Whereas formerly Italian converts were regarded with suspicion and even as morally infectious and boycotted from public hospitals and factories, to-day they are respected, sought out, and all doors are open to them. The press speaks well of them, the cultured classes ap-

peal to the various pastors for evangelistic servants, knowing them to be honest and diligent, and even the Royal family entrusts the care of its children to Protestant governesses.

Sabbath Neglect in Germany

THE Berlin correspondent of the *London Christian World* reports the Prussian government will attempt to secure the enactment of a law to secure better observance of Sabbath. At present the day is not given to religious observance to any considerable degree. It is devoted to recreation, amusement, sport, theater-going. The Protestant Churches are represented as pretty near empty—men are said to be rare among attendants. The new law proposes to reduce and change the hours when stores, shops and box-offices may be open, but the cafes and saloons may continue to be open all day and all night. The storekeepers will be asked to cover up the displays in their windows. There can be no question of the need of a more reverent and religious observance of the day, but the measure proposed does not seem likely to secure it nor will anything else until the spirit of loyalty to the Lord of the Sabbath takes hold of the people. The correspondent quoted above says: "The fact is that, as far as Germany is concerned, Sabbath is in imminent danger of losing its significance, and until its people treat Sabbath as the Lord's Day all the restrictive legislation in the world will not help."

Religious Freedom in Russia

THERE is no such thing. The Czar, several years ago, issued an edict guaranteeing religious freedom, but it has remained a dead letter, as the laws necessary for its enforcement have never been passed, and are not likely to be soon. The same intolerance continues. No missionary of any religion is allowed in Russia.

How a Church Began in Spain

THE beginning of the Protestant Church in a Spanish village is thus described by Pastor Theodor Fliedner:—"A peasant was brought to Madrid to undergo a serious operation. On his recovery his wife came to take him home. While in Madrid, she saw a Bible for the first time, and bought it. The husband and wife read it together, and a new world opened to them—they were taken hold of by the power of the Gospel. Another, a drunkard and gambler, joined them. He, too, was won over. Besides the Bible, they possess the 'Pilgrim's Progress.' One day I received a letter from the village, of which I did not even recognize the name, begging me to come as soon as possible; a number of people there were anxious to hear a Gospel sermon. I went, and, in spite of the difficulties which were made by the clerical party, I was able to preach in a yard to a large congregation."

Monastir: A Center of Interest

THE town of Monastir, which by Serbo-Bulgarian treaty before the war was to go to Bulgaria, has now been assigned to Servia by the arrangement with Greece. News comes also that Isa Bolatinatz and his Albanian cohorts, estimated at 25,000, are marching to effect the capture of Monastir. Thus the town of 50,000 inhabitants that has been a station of the American Board for 40 years suddenly springs into unenviable fame as a bone of contention between four nations. Its Slavic name, Vitolia, as well as the Greek Monastirion, has reference to an old monastery found there by the Turks when they took the region. Next to the Moslems, who comprized nearly one-half the population up till a year ago, came the Bulgarians; there are also in the immediate vicinity many Rumanians, Jews and gipsies.

Two American Board missionaries and their wives occupied the station in 1873. In 1878 a girls' school

was opened, which in 1881 was made a boarding school, and contains now about 50 pupils annually. There is also an organized Evangelical Church among the Bulgarians of the place, and an orphanage containing about 40 children.—*The Orient*.

ASIA—MOSLEM LANDS

Missions and Higher Education in Turkey

INSTITUTIONS of higher education, of any kind, are few and far between in Turkey. There are several cities of over 100,000 inhabitants each with no semblance of a high-school or a college, as, for example, Damascus, Bagdad, Aleppo, Salonica, and many others of over 50,000 each, such as Adrianople, Afion Kara Hisar, Trebizond, etc. And all these cities are centers of a considerably larger suburban population, equally neglected. What an opportunity for the philanthropist who wishes to promote the cause of education! And now is the time, for the people are eager for the best possible training and are willing to pay for it.

There are now 3,796 students in the various American colleges in Turkey. Of these 917 are in the Syrian Protestant College in Beirut and 470 in Robert College. These students include 1,370 in collegiate and 1,795 in preparatory departments. There are 1,589 Armenians, 891 Greeks, 198 Turks and 497 Syrians, 124 Jews, 119 Bulgarians, 34 Albanians, 36 Russians and 199 Egyptians. These colleges are a great force in the upbuilding of the Nearer East.

An Opportunity for Love

A MOHAMMEDAN Sheikh of Bagdad, says *Men and Missions*, has recently sent an appeal to Christian nations, which appeal contains such sentences as these: "Islam is filled with anger and hatred against Christianity. We hate you to-day more than at any other period in our history." "We have only horror and contempt for the culture and civilization which make you so rich and

glorious." "We hate your civilization because you uphold that it rests upon the doctrine of the Trinity." "We desire to hold the same attitude toward you forever."

Work for Lepers in Persia

THE outcast lepers in Persia, where the disease appears to be seriously prevalent are still neglected but it is hoped that the *Mission to Lepers* will soon make a grant toward supplying some relief and Christian teaching to the lepers in the isolated colony about a day's journey from Tabriz.

For several years the missionaries have paid occasional visits once or twice a year to these neglected people in their village of mud huts, many of which have become dilapidated and are mere miserable shelters, not protecting their inmates from wild beasts and robbers. Sometimes in a hut six feet square, four or five lepers have had to sleep and live. The journey from Tabriz is long and difficult, across the plain and over a steep path which is closed in winter. The number of lepers varies from 75 to 150, and there can be no doubt that they form one of the most needy and neglected communities in the world. Mrs. Vanneman has made one or two recent visits to them, providing extra food, medicines, materials for clothing, and quilts for warmth in the winter. On her December visit she found that many of the lepers had died from hunger during the siege of Tabriz. There were at least 16 children in the colony, half of them probably untainted.

INDIA AND TIBET

The Centennial of Missions in India

THE approaching centennial of missions in India calls attention in a wide way to the whole question of missions. The American Board alone has invested about \$10,000,000 in these missions. It is not hard to imagine, then, in the absence of exact figures, the much larger amount which the whole Christian Church has poured into

this work, and not only into India, but into all the nations of the earth wherein missions are being carried on, and this now means nearly all nations. But the money is not the only thing which has been poured in, but human life, sacrifice, prayers. For what purpose was all this century of noble enterprise and labor? For one chief purpose—the giving of the Gospel to these millions, that they might be rescued unto eternal life through Christ's work for them and in them. What have been the results? Thousands saved unto eternal life, and relief and prosperity for the life that now is, to thousands more.

Living Epistles in India

OF a village in Aurungabad, where only a short time ago those who had the courage to become Christians were turned out of house and home by the Mohammedan owner, the Rev. J. P. Butlin writes: "One of the most remarkable sermons I ever heard (or saw) was what happened when we camped at B—. It was enacted rather than spoken. The catechist invited the elders of the village to my tent to see me, and they came. And then the Christians who had formerly been thieves and thoroughly bad, but were now reformed by the grace of God, came and told the story of their's and the world's salvation in song. Truly the refrain, 'For sinful men, for sinful men He came into the world, to die and be a Savior, for sinful men,' was a wonderful sermon, for these were some of the people He had saved, and this was their testimony to the whole village. It was not for me to speak. 'Ye are our epistle . . . known and read of all men.'"

Hardships of a Persian Convert

FROM Bombay comes the story of a young Persian of royal blood, who, while visiting a wealthy relative in that city, met an earnest young Christian, who told him of the One who could satisfy the long-

ings of his life. The young man told his mother that he was going to be baptized. At once his father was sent for and preparations were made for his return to Persia. One morning, before it was light, the young man slipped away to a missionary's house. When his father sought him there, and begged him to go back with him, he replied: "But why should I go? I have known no joy or satisfaction ever to compare with what I now know. Surely this is the Way." It was impossible! And so his father having taken all the boy's clothing except what he had on, and having spat in his son's face, disowned him for ever with a curse. The father bought poison and offered a friend a large sum if he would see that it was put in his son's food. Later, the young man and his Christian friend, while walking in an out-of-the-way part of the city, were attacked by a group of men and were severely beaten. He is now living his new life in another city, for his friends do not consider it safe for him to remain in Bombay.—*Young Men of India.*

A Challenge to Occupy Tibet

A WOMAN of the Christian denomination, who is especially interested in the evangelization of Tibet, has issued a stirring challenge to the people of her church in these words, which appear in *The Missionary Intelligencer*:

"I do hereby covenant with my Heavenly Father and with the mission of the Foreign Christian Missionary Society in Tibet, to build churches and chapels to the number of 30 as stations and out-stations are opened in Tibet—in order that the last man in all Tibet may be within reach of the Gospel."

The denomination must provide the missionaries and build them homes. If this is done, six main stations and twenty-four out-stations will have churches and chapels, and Tibet may be evangelized in this generation.

CHINA

Victories Gained for the Gospel

SAYS a recent writer: "One's heart can not but be stirred by the news of Gospel victories coming just now from China. In Shanghai the reformatory authorities have asked the Young Men's Christian Association to furnish teachers for educational, Bible, and personal hygiene classes, and to provide a religious service on Sundays for the boys. The auditorium and gymnasium of the Association Building were packed to overflowing with men to attend the religious prayer service requested by the government. Two thousand men sought entrance, among them being many leading men of the city and government, some attending their first prayer service."

Christian Influence at Work

THERE is no "sign of progress" more marked than the changed attitude toward Christianity on the part of officials, gentry, and the common people. The attitude of the officials is more than simple religious toleration. Under the old régime students from Mission-schools and ministers of the Gospel were not even allowed a voice in the selection of delegates to the Provincial Assembly. Now they may not only be members of this Assembly, but numbers of them have been appointed to high official positions. Those who have investigated tell us that 65 per cent. of the present officials in the Kwangtung province are either members of Christian churches, or in such close connection with churches that they call themselves Christians. A district magistrate, formerly a preacher, says that no item of business is transacted in his yamen on Sunday. He holds religious services and still preaches as opportunity offers. A preacher was one of the first advisers of the first Viceroy of the Republic.

The Curse of Opium

THE origin of the opium problem can not be better described than in the words of Lord Morley of Blackburn in his comments on Mr. Glad-

stone's attitude to the opium war of 1839-42: "The Chinese question," he writes, "was of the simplest. British subjects insisted on smuggling opium into China, in the teeth of the Chinese law. The British agent on the spot began war against China for protecting herself against these malpractices. There was no pretense that China was in the wrong, but war having begun, Great Britain felt bound to see it through, with the result that China was compelled to open four ports, to cede Hongkong, and to pay an indemnity of £600,000. So true is it that statesmen have no concern with paternosters, the Sermon on the Mount, or the *vade mecum* of the moralist. We shall soon see that this transaction began to make Mr. Gladstone uneasy, as was indeed to be expected in anybody who held that a State should have a conscience. Under such conditions was opened a chapter in our national history on which this generation will live to look back with shame and humiliation."

A Critical Time for Chinese Women

IN a striking article in the October *C. M. Review*, Miss Lambert, Principal of the C. M. S. girls' high-school in Fuchau, says: "Delay means loss. The whole education of the women of China might now be shaped by the Christian Church. There is religious toleration, and the abolition of religious disabilities. Some of the highest posts in the Empire are held by graduates from Christian colleges, but we want thousands more of them among 300,000,000 people. The women of China are in a very dangerous condition. Emancipated from centuries of serfdom, ignorance and derogatory treatment they have new and great perils besetting them, so that if not wisely and sympathetically guided now their freedom means disaster. We trust that supporters of our society may be alert so to impart information and to use their influence that, in the name and strength of God, well-educated Christian Church-

women may come forward and lay their culture on the altar for China in this hour of opportunity."

How the Gospel Reached an Island

HAITANG is a Chinese island about 25 miles long, with a population of 70,000. About 37 years ago, we are told, an inhabitant traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. He accepted the truth, returned to Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came about 10 years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.

European Vice in Peking.

THE missionary meets no greater difficulty in his work than is presented by the lives of some other representatives of Christian lands. A sad commentary on the state of affairs in Peking is to be found in an extract from *The Republican Advocate*, a Chinese publication of Shanghai:

"The Boxer trouble made Peking the rendezvous of adventurers: many of them stayed and attracted others, with the result that the city of the diplomats, has become a miniature Babylon. The presence of undesirable foreigners has exercised a most baneful influence not only on the foreigners themselves but also on our youth, who never knew what the taste of European vice was until the worst type of foreigners made their abode in our Capital. We are very pleased to note from the information circulated by the Far Eastern Information Bureau, that the diplomatic corps has determined to deport all gamblers and similar characters who are still in the Capital city. Their women companions must go with them, and hereafter all of this kind who venture here will be ordered away immediately.

"The diplomats have also decided that all foreign houses of prostitution, bars and restaurants must be regulated hereafter. The day of wide open joints in Peking seems to be over."

It is time, also, that the American government and American business

houses insist that their representatives shall at least live moral as well as outwardly honest lives.

Makers of the New China

CHINA's changed attitude toward Christianity is express by many of the makers of the new republic.

1. President Yuan contributes \$1,000 yearly toward Christian missionary work. He has openly express his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

2. Vice-President Li Yuan Hung, military leader of the revolution, and, with the possible exception of Dr. Sun Yat Sen, the most widely beloved man in China to-day, has voiced his strong desire that more missionaries may come to China and penetrate into the interior provinces where yet they have not gone. "We will do all we can to help them," he has said.

3. Tho not a Christian himself, the manager of the Kanking railway said recently: "Confucianism has supplied China with precepts in the past, but China imperatively needs Christianity to-day to supply her with moral power. Many leading men are turning toward Christianity as the hope of China; it is a sign of the times."

4. In order to accommodate the thousands of students who attended special meetings recently held in Manchuria, the governor of the province erected, at his own expense, a large auditorium which for several days was crowded to the limit with fully 5,000 government students and teachers. The provincial commissioner of education sat upon the platform throughout the meetings.—*Spirit of Missions*.

JAPAN—KOREA

Service a Christian Idea

A SIGNIFICANT story comes from Japan concerning an incident connected with Professor Peabody's lecture at the University in Tokyo on the subject of "Liberty, Culture, Service." This lecture was highly praised, so that when the emperor

heard of it he express a desire to read it. Altho the professor spoke entirely without notes, some one had reported the lecture in shorthand. A missionary, who happened to spend a half hour on the train with the Japanese professor who was appointed to translate this report for the emperor's benefit, learned that he had found it very difficult to choose just the right word to translate "Service" in the heading of the lecture, because the idea was not to be found in Japanese thought.

A Notable Japanese Woman

THE *Outlook* tells a very interesting story of the work of a Japanese woman who has made for herself a unique place among the women of her nation. She is Miss Ume Tsuda. She was one of seven girls—the first to leave their country, herself but seven years old—sent to America for an education. She spent ten years in schools in Washington and distinguished herself as a pupil on returning to Japan at the age of 17. She was made secretary and interpreter to the wife of Prime Minister Ito. When the Empress of Japan opened a school for peeresses Miss Tsuda was called to a place in it. This she later gave up and determined upon founding a school of collegiate grade for women. No other school provided training for women beyond high school grades. In 1900 she began with 15 pupils. There are now 150, with special buildings and grounds. The standing of the school is such that graduates have license to teach in government schools without examination. Miss Tsuda is a devout Christian, and while her school is not avowedly missionary, it is credited with sending yearly to homes of their own or to public places of influence from 20 to 25 college-bred women in sympathy with the principles of Christianity.

Odd Missionary Collections

IN one of the Methodist churches three collections are taken. The first is a plate collection for church expenses; the second is the woman's special collection for the building

fund of the church, and consists of a handful of rice taken from the regular allowance each meal and brought in a bag to the church on Sunday; and the last collection is given by the men of the congregation who have given up tobacco since becoming Christians, and so contribute their smoke to the cause.

A Large Korean Bible Class

A MISSIONARY writes home: The men's Bible class in Andong last winter was the largest and best ever held there. About 350 men studied in the five divisions, and at night only one small corner of the church was left for the women. They brought their own rice, and prepared it at little open fires, morning and evening, and slept in very overcrowded rooms at night. Another class with as big an increase would find us unable to accommodate it comfortably. After this central class, several smaller classes were held in the larger grounds throughout the country, some people walking five miles each morning and evening, in order to attend some of these. Many of the country groups report a largely increased attendance within the last few months. One of Mr. Welbon's churches, on a recent Sabbath, received 15 baptized members and 25 catechumens.

The colporteurs received a great stirring up after the class by the visit of a star colporteur from Seoul, who came to show them how to sell books. Judging from the stories they tell, he would make a good book agent at home. People could not shake him off, and had to buy to get rid of him. He took not only money, but various articles, in pay, providing he could turn them into money. Since that time the sale of Gospels has been some 10 to 20 times as great as it had been, while the sale of some larger books has fallen off, and less time is spent in preaching. The seed is being sown broadcast in far greater quantity than ever before, and needs the prayers of the people at home, that the harvest may be plenteous.

AFRICA—NORTH

Baptisms of Moslems

ON June 24 five persons were baptized at the C. M. S. Mission, Cairo. Three of them were an old man and his wife and son, and the other two a woman and her daughter. The daughter of the old man, Mohammed, had already been baptized. The old man himself was employed by the Mission several years ago as gate-keeper, but his zeal for Islam was such that he hindered the work. Under the influence of the late Dr. Pain he experienced a spiritual change, and soon after Dr. Pain's death he asked for baptism. His son about the same time, unknown to the father, under the influence of a recent convert, was also led to Christ. The father and son were each afraid for several weeks of informing the other of his change.

AFRICA—CENTRAL

A Chief Destroys Objects of Worship

AT Nabumale, the oldest station in Bukedi, in the eastern province of the protectorate, through the labors of the Baganda and Basoga teachers, who volunteered for certain periods of missionary work among their Bantu and Nilotic neighbors, a number of persons have put themselves under instruction. Of one chief, who publicly declared his faith in the true God, and deliberately destroyed all the shrines and other objects connected with spirit-worship in his village, the Rev. A. J. Leech writes: "During the last few months his faith and trust have been very sorely tried; sickness has been endemic and bubonic plague has been epidemic in his district, and he has mourned the loss one after another of two of his sons and two of his wives, besides many of his people. Then to his sorrow was added persecution, persistent and malicious. Some neighboring chiefs began to taunt him by asserting that he, by welcoming the Muganda Christian teacher to his village, and by giving

heed to the doctrines of Christianity, had angered the spirits and had brought all this sickness and death into his country. They then began to be angry with him, and accused him of spreading disease and death into their territories, and have even threatened to take his life if he persists in angering the spirits by maintaining his trust in 'Weré' (the true God) and in refusing to make offerings and worship at the shrines of the offended ghosts."—C. M. S. *Gleaner*.

A "Rush" into the Church

WRITING recently from Ode Ondo, a town 70 miles east of Abeokuta, Archdeacon Melville Jones said: "We have been spending Easter here. My last visit was with Bishop Tugwell in 1906, when there was one church in the town which was filled with a congregation of 330. On Sunday last I preached in a very fine new church to a congregation numbering between 1,100 and 1,200. There are two other large churches in the town, and the total number of worshippers on Easter Day can not have been much under 2,000. The rapid development, this *rush* (I can call it nothing less) into the Church, is a wonderful opportunity, and at the same time a tremendous responsibility. How to shepherd our growing flocks is the problem. . . . Training more African agents seems the best way we can help the growing work at this stage."

How the Gospel Advances

NO better news than that can come from Kongoland. It reached us from Baringa where a Kongo-Balolo mission station was first opened in 1900, amid a fierce and cannibal people that had never heard of Christ. In 1908, the church there numbered 8; in 1910, 15; in 1912, 80; and now as this extract from one of Rev. C. Padfield's letters shows, it is increasing fast. Many are being saved. Let this good news stand as typical of that which may be ex-

pected from Kongoland to-day. The hearts of workers there are glowing with fresh hope, and Kongo-Balolo missionaries are looking around their sphere with a view to possibilities that were never there before. It is huge—about 140,000 square miles; put Great Britain and Ireland into it, and there would still be many miles to spare; but wherever they go within that area—and they long to go further and faster than their present numbers permit—they find the people awakening to a new life, and an open door on every side. There is a native at Bonginda, who is already worth 3,000 francs, which he has made in the gum copal business, and there is no reason why he should not double his capital in a year or two, unless there be a serious slump in the copal market. *This man is a Christian, and maintains his own evangelist in the field.* He has just ordered £20 worth of corrugated iron from Europe to make a roof for his house. At some mission stations quite a number of iron roofs may be seen on houses belonging to natives.

Millions Hungry for the Word

THE marvelous possibilities of Christian work in Africa are just beginning to be appreciated by the Church of God. Among the 2,500,000 of native Africans that are dependent upon our Southern Presbyterian Church for the knowledge of the Gospel, there is a pathetic appeal for more teachers to bring to them the light of Eternal Life. Dr. W. M. Morrison tells of a community in Africa visited by him some time ago, where he found a chapel erected by the natives, with a boy 12 years old as their teacher and minister. This boy had attended a Christian mission school for a brief time, and on being taken to his home by his parents, began to teach his little companions how to read by writing in the sand. The men of the village gathered around, and stated that they could not allow the boys to learn something that they did not know;

so the boy became the teacher of the men. Finally they said to him: "You be our teacher and leader and we will erect a chapel for you so that you can do the work as it is done by the Christian missionaries." Thus this young boy was teaching his whole village the knowledge of the Gospel as he had learned it. There are hundreds of other villages where the people are just as anxious to know the Truth.

AFRICA—SOUTH

Missionary Waste in Natal

THE number of missionary societies having more than three white workers each in Natal is sixteen. There are about an equal number of societies having less than three white missionaries. The former may be classified, according to Lewis E. Hertslet, secretary of the Natal Missionary Conference Advisory Committee on Cooperation:

- Lutheran—5 societies (3 federated.)
- Methodist—2 societies.
- Undenominational—3 societies (federation contemplated.)
- Roman Catholic—1 society.
- Anglican—1 society.
- Presbyterian—1 society (federated in education).
- Congregational—1 society (federated in education).
- Salvation Army—1 society.
- Baptist—1 society.

The presence of smaller societies and independent workers further complicates the situation. Practically all of the Protestant societies appointed official delegates to the meeting of the Advisory Council, which met at Maritzburg in February, 1912. One society objected to advise on the matter and some of the native delegates were opposed to the idea of cooperation. This attitude prevented any satisfactory progress. The only practical work given to the Committee was the preparation of a syllabus for religious instruction in all government-aided native schools in Natal.

There are three movements toward federation that are making some

progress. (1) The three Lutheran societies—Berlin, Norwegian and Church of Sweden—have agreed to a combined executive controlling institutions for native ministers, for teachers and for evangelists. They have also prepared a common hymn book and a joint syllabus for religious instruction. (2) The United Church of Scotland and the American Zulu Mission have combined in educational work and have a well-organized Union Theological College and a Normal School. (3) Several undenominational societies have started a movement toward federation. There is still in Natal an overlapping which is unnecessary and wasteful and which seems on the increase. Societies claim to have been sent by God into their respective fields and refuse to consider common sense and Christian statesmanlike propositions.

The Needs of South Africa

AT the Zurich Convention of the World Sunday-school Association the report of the Commission on South and Central Africa was made by Mr. Arthur Black, secretary. There are 9,000,000 people, black and white, scattered over a territory of 1,000,000 square miles. Of these 1,250,000 are white and the remainder are black. Thirty-six missionary societies are working among these people and it is the best covered of any missionary field in the British empire, unless it may be one or two islands of the South Seas. The "Cape to Cairo" road, now within 600 miles of completion, is rapidly opening this territory. These people, especially the blacks, are the most plastic and the most easily reached on any mission field. There are 30,000 schools and an enrollment of 337,000. There needs to be a Sunday-school council on this field that shall bring the representatives of all denominations together for conference and consultation. There is great need of native leadership, and this must be secured through the

missionary colleges, of which there are 50, with 1,500 students.

ISLANDS

Slavery in the Philippines

A CARTOON of a man bound with chains standing on a slave block, and the caption, "Under the Flag," is not a pleasant one for Americans to contemplate. The occasion of this cartoon, in the New York *Sun*, was the report made by Dean Worcester, of the Philippine Commission, that slavery is all too prevalent in the Islands. This report was called forth by a request for information from the United States War Department and recounts the capture of children and their sale in the Islands or in China, their being enticed from home on various pretexts, and their purchase from parents. One thirteen-year-old girl, for example, "had been bought from her mother for some pigs, chickens, rice, and a cloak." Slavery exists throughout the Islands, according to this authority, even in the so-called "Christian provinces," under the direct control of the Philippine Assembly, not openly, yet on such a scale as to make it one of the most serious problems confronting the Government.

Naturally, the accuracy of these statements has been questioned by the Filipino Resident at Washington and others, and the report was made the object of a severe attack in Congress, but Dean Worcester's statement has been confirmed by Mr. Forbes, the retiring Governor-General of the Islands.

OBITUARY NOTES

Rev. Daniel C. Greene, D.D., of Japan

IN our October number (p. 788) we mentioned the honor conferred on Rev. D. C. Greene, of Japan, when the Emperor presented him with the Third Class of the Order of the Rising Sun, the highest order bestowed on civilians resident

in Japan. Now it is our sad duty to record the death of Dr. Greene. He was for over 40 years the distinguished missionary of the American Board. He went to Japan in 1869 and has conspicuously figured in the transformation of the nation. As teacher of Old Testament in the Doshisha, as translator of the New Testament into Japanese, as reviser of the modern Japanese Bible, as translator of books, as president of the Asiatic Society of Japan, independent author, or as a preacher of Christianity, Dr. Greene invariably brought to bear upon his task an intellect trained by study and experience and a balance of judgment that commanded a hearing. For the last twenty years Dr. Greene has belonged to Japan more than to America.

Mrs. William Butler

MRS. WILLIAM BUTLER, who, with her husband, helped to found Methodist missions in India and in Mexico, died at her home in Newton Center, Mass., September 12th, at the age of 93.

Clementina Rowe was born in Wexford, Ireland, July 30, 1820, and was married to Dr. Butler, in Portland, Me., November 23, 1854. The two pioneer missionaries established their home in the city of Bareilly just ten weeks before the breaking out of the terrible Sepoy Rebellion. Later Dr. and Mrs. Butler resumed their mission work until 1865, when they returned to America. A few years later she was one of seven women to found the Woman's Foreign Missionary Society of the Methodist Church. In 1873 Mrs. Butler accompanied her husband to Mexico, where she shared with him the responsibility of founding a mission of their denomination. In 1883 she revisited India, and in 1906, a few years after the death of her husband, she visited India for the third time, being a central figure in the 50-year jubilee of Methodism in that land.

BOOKS ON MISSIONS AND MISSION LANDS

THE HOME MISSION TASK. Edited by Victor L. Master. 12mo, 331 pp. 35c., paper, *net.* H. M. Board, Southern Baptist Convention, Atlanta, Ga., 1913.

Unfortunately, many Christians know nothing of the magnitude, problems, opportunities or success of the Home Mission Task. They are content with general impressions and interest. Mr. Master, secretary of the Southern Baptist Board, has gathered together some 14 practical and informing papers on various phases of the subject. It is an important book for pastors to read. The historical matter relates almost wholly to the work of Southern Baptists, but other chapters are of wide interest and importance. Dr. Wm. E. Thatcher gives his view of "House Keeping for Our Neighbor"; Dr. Howard L. Jones presents the "Social Application of the Gospel"; Dr. J. B. Campbell describes the difficult "Race Question of the South," and others take up the Immigrants, the Highlands, Frontier Missions, A Country Church, and the Needs of the City. We especially commend the chapter on the negro to the attention of Northern Christians. It is safe, sane and Christian. *Note.* "The supreme peril in the Southland is not the negro, but the white man."

OUR NEIGHBORS: THE JAPANESE. By Joseph King Goodrich. 16mo, 246 pp. Illustrated. \$1.25, *net.* F. G. Browne & Co., Chicago, 1913.

This is the first of a series of handy volumes to be issued dealing with the history and life of our neighbors of other lands. Professor Goodrich was a member of the faculty in the Imperial College, Kyoto, and gives to a very thorough knowledge of Japan and the Japanese a style of writing that is graphic, concise, and entertaining. Written in the first person, this little volume reads like a

friendly talk on the subject, and is entirely free from dry disquisitions, while at the same time it furnishes a complete outline of the history of Japan and the leading characteristics of its people.

THE CHRISTIAN MOVEMENT IN JAPAN FOR 1913 (including Korea and Formosa). Maps and statistics. Edited by John L. Dearing. 8vo, 751 pp. \$1.25. Missionary Education Movement, New York, and John L. Dearing, Yokohama.

The eleventh annual issue of this exceedingly valuable publication is an improvement even on its predecessors. The topics covered relate to Japan's progress in domestic and foreign affairs, in business and education, in political, social and religious life. Here we have the story of the visit of Dr. Mott of the Continuation Committee, and of the Japanese in California. There are also topics of interest like the "Opinion of Japanese on the Need of More Missionaries." The statistics are full and the missionary directory is unusually complete. The 34 chapters and numerous appendices leave little to be wished for in the way of record of progress in Japan.

"THEOSOPHY AND THE COMING CHRIST." By E. R. McNeile. 1d. S. P. J., London, 1913.

The author of this booklet was once so much under the influence of Theosophy that she went to India to work with Mrs. Besant, the Protector of the Faith, in spreading its teachings. There, having fully investigated its claims, she repudiated the cult, and turned to active teaching of Christianity. She now exposes the absurdities of the cult.

In order to enlighten others who have named themselves Theosophists without realizing the trend of the cult, she gives the facts which she

discovered. She describes the teaching that the Christ, the deity of the Fifth Root Race (or Aryans), appeared successively incarnated as Hermes, Zoroaster, Orpheus, and, lastly, in Buddha, passed beyond need of further rebirth. In the next enlightenment of the world, therefore, he merely made use of the body of an advanced disciple, a man Jesus of Nazareth.

According to the latest revelations, the latest and most advanced of the Masters is now at hand. The Christ, once more enlightens the world, using the physical body of a disciple, one Krishnamurti. A Madras by birth, he came under the influence of Mr. Leadbeater and Mrs. Besant, of the Central Hindu College, in Benares, and around him they built up first the Order of the Rising Sun, which prepared his coming. Krishnamurti later became head of the Order of the Star of the East and received worship from many disciples. He was completing in Oxford his preparation for his coming rôle under the guidance of a high priest, when his father sued Mrs. Besant for custody of his son, whom she was leading astray, and was shortly awarded the decision.

Miss McNeile attests that such facts show clearly that a Christian may not be a Theosophist. Theosophy denies the Incarnation, the Atonement, the death of Jesus Christ, and His claim to be the Only Way to the Father. These are the fundamentals of the Christian faith and any religion which attacks them is hostile.

A PRIMER OF HINDUISM. By J. N. Farquhar. 12mo, 222 pp. Oxford University Press, London, 1912.

Mr. Farquhar has given us a very valuable and fair-minded short study of Hinduism. Those who read his articles in the April (1912) number of the MISSIONARY REVIEW will realize his ability to speak forcefully and clearly on the subject. He gives Hinduism credit for its good points, but shows its weakness and failure. The

book contains an excellent bibliography and an index. It is better adapted for study than for casual reading.

WORLD'S STUDENT CHRISTIAN FEDERATION. Lake Mohonk Conference, 1913. 8vo, 497 pp. World's S. C. F., New York.

This imposing volume reports the addresses and discussions at a very significant conference. The Christian Student leaders from all over the world came together at Lake Mohonk last June and there listened to remarkable addresses from Robert E. Speer, Professor Cairns, of Scotland, Baron Nicolay, of Russia, Charles Graus, of France, President Ibuka, of Japan, Fletcher Brockman, of China, John R. Mott, and others. It would be difficult to find a volume that gives a more inspiring and encouraging view of the progress of the Gospel or one that shows more clearly the need of prayer and of dependence on God for spiritual results. Robert E. Speer's addresses on "Christ our Example, our Lord and Savior," and those of Mr. Brockman, of Mr. Graus and of Baron Nicolay were especially strong. The growth of this Federation in numbers and influence in the past 18 years has been remarkable. In the past four years the Student Federation has increased by nearly 300 associations and 20,000 members.

THE SOUTH MOBILIZING FOR SOCIAL SERVICE. Addresses delivered at the Southern Sociological Congress, Atlanta, April, 1913. Edited by James E. McCulloch. 8vo, 702 pp. \$2.00. Nashville, Tenn.

This important subject, with its many phases, forms the basis of addresses by men of national reputation. Public Health was treated in nine papers, Courts and Prisons in six, Child Welfare in five, Organized Charities in six, Race Problems in eighteen, and the Church and Social Service in nineteen. It is a volume worthy of careful study, and no one who desires to be conversant with the best thought and achievements in this department of work can afford to overlook these valuable contributions to the subject.

MISSIONS IN LATIN AMERICA. Conference, March, 1913. Foreign Missions Library, New York.

The Latin-American lands that were left out of consideration at the Edinburgh Conference are here considered in the report of a special conference arranged by the Foreign Missionary Conference of North America. The report contains the excellent addresses by Bishop Hendrix, R. E. Speer, Miss Florence E. Smith, Dr. L. C. Barnes, and Rev. Juan Gonzalez. Important themes were discussed and many diverging views were presented, but the time allotted was evidently too brief to reach conclusions on such important topics as "The Attitude Toward the Roman Church," "The Place of Education," etc. Nevertheless, the reading of this report brings to light many helpful facts and opinions.

CANTON CHRISTIAN COLLEGE BULLETIN. President Edmunds' Report, 1911 to 1912. Published at 156 Fifth Ave., New York.

An elaborate and interesting report of this interdenominational missionary college is presented by the president and is well illustrated. The college was founded by Dr. A. P. Hopper in 1885 and has now 428 students in all departments. The plans for the college include a large equipment with first-class buildings, extensive campus and up-to-date teachers and apparatus. The immediate needs include endowment for professors and scholarships, equipment for various departments and buildings.

REVIVALS OF RELIGION. By Charles G. Finley. Revised and edited with notes by William Henry Harding. 8vo, 542 pp. 2s. 6d. Morgan & Scott, London, 1912.

These lectures were first printed in the *New York Evangelist*, and awakened so much interest that they created a wide circulation for the paper. They helped much to spread evangelism in America and England 80 years ago, and they have lost none of their wonderful power. Every pastor and Christian worker who has not already done so, would do well to read them.

The lectures not only describe revivals and how to promote them, but deal with prayer, the Holy Spirit, personal work, preaching, and the care of converts.

What to Read on Burma

- ADONIRIAM JUDSON. By Edward Judson. Am. Bapt. Pub. Soc., \$1.50.
 AMONG THE BURMANS. By H. P. Cochrane. Revell, \$1.25.
 SOO THAH. By Alonzo Bunker. Revell, \$1.00.
 ODDS AND ENDS FROM PAGODA LAND. W. C. Griggs. Am. Bapt. Pub. Soc. 90c.
 BURMA. M. and B. Ferrars. Dutton, \$15.00.
 SKETCHES FROM THE KAREN HILLS. A Bunker. Revell, \$1.00.

NEW BOOKS

- WITH THE TURKS IN THRACE. By Ellis Ashmead-Bartlett. Illustrated, 8vo, 335 pp. \$3.00, net. George H. Doran Co., New York, 1913.
 WHAT NEXT IN TURKEY. Glimpses of the American Board's Work in the Near East. By David Brewer Eddy. Illustrated, 12mo, 191 pp. American Board, Boston, 1913.
 A CHURCH IN THE WILDS. The Remarkable Story of the Establishment of the South American Mission Among the Hitherto Savage and Intractable Natives of the Paraguayan Chaco. By W. Barbrooke Grubb. Edited by H. T. Morrey Jones, M.A. Illustrated, 12mo, 287 pp. \$1.50, net. E. P. Dutton & Co., New York, 1913.
 WINNING A PRIMITIVE PEOPLE. Sixteen Years' Work Among the Warlike Tribe of the Ngoni and the Senga and Tumbuka Peoples of Central Africa. By Donald Fraser. With an Introduction by John R. Mott, LL.D., F.R.G.S. Illustrated. 12mo, 320 pp. \$1.50, net. E. P. Dutton & Co., New York, 1913.
 A MODERN PILGRIM IN MECCA. By A. J. B. Wavell. 343 pp. \$2.80. Small, Maynard & Co., Boston, 1913.
 ALASKA: AN EMPIRE IN THE MAKING. By John J. Underwood. 440 pp. \$2.00 net. Dodd, Mead & Co., New York, 1913.
 THE APPEAL OF MEDICAL MISSIONS. By R. Fletcher Moorehead, M.B., F.R.G.S. With an Introduction by Sir Andrew Fraser. 12mo, 224 pp. 2s. 6d., net. Oliphant, Anderson & Ferrier, Edinburgh, 1913.
 THE ITALIAN HELPER FOR CHRISTIAN WORKERS. By Rev. Angelo Di Domenica. B.D. 16mo, 143 pp. 50c., net, postpaid. American Baptist Publication Society, Philadelphia, 1913.

- THE GREAT ACCEPTANCE.** The Life Story of F. N. Charrington. By Huy Thorne. Illustrated, 12mo, 272 pp. \$1.00, *net*. George H. Doran Co., New York, 1913.
- HOW EUROPE WAS WON FOR CHRISTIANITY.** Being the Life-Stories of the Men Concerned in Its Conquest. By M. Wilma Stubbs. Illustrated, 12mo, 309 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.
- THE PASSING OF THE DRAGON.** The Story of the Shensi Revolution and Relief Expedition. By J. C. Keyte, M.A. 12mo. \$1.50, *net*. George H. Doran Co., New York, 1913.
- A SOUTH AMERICAN TOUR.** By Annie S. Peck. Illustrated, 8vo. \$2.50, *net*. George H. Doran Co., New York, 1913.
- THE MAN OF EGYPT.** By Clayton Sedgwick Cooper, M.A. Illustrated, 12mo. \$1.25, *net*. George H. Doran Co., New York, 1913.
- OUT OF THE ABYSS:** The Biography of One Who Was Dead and Is Alive Again. With Introduction by Dr. George Steven. 12mo. \$1.25, *net*. George H. Doran Co., New York, 1913.
- A HEROIC BISHOP.** The Life Story of French of Lahore. By Eugene Stock. \$1.00, *net*. George H. Doran Co., New York, 1913.
- THE SPIRITUAL CONQUEST OF THE ROCKIES.** By Rev. W. N. Sloan, Ph.D. 12mo. \$1.25, *net*. George H. Doran Co., New York, 1913.
- GRIFFITH JOHN: THE APOSTLE OF CENTRAL CHINA.** By Nelson Bitton. Illustrated, 16mo, 143 pp. 1s., post free. London Missionary Society, 16 New Bridge St., E.C., 1913.
- THE GREAT EMBASSY.** Studies in the Growth of Christianity. By Cuthbert McEvoy, M.A. 16mo, 96 pp. 1s. 2d., post free. London Missionary Society, 1913.
- THE KINGDOM IN THE PACIFIC.** By Frank H. L. Paton. Illustrated, 16mo, 166 pp. 1s. 3d., post free. London Missionary Society, 1913.
- THE HOLY LAND OF THE HINDUS.** By Robert L. Lacey. 3s. 6d., *net*. Robert Scott, London, 1913.
- THE EMERGENCY IN CHINA.** By F. L. Hawkes Pott. Illustrated. 12mo, 309 pp. 50c. and 35c. Missionary Education Movement, 1913.
- CHINA AND THE GOSPEL.** C. I. M. Report. Illustrated. 1913.
- CALL TO BAHAIISTS OF AMERICA.** By August J. Stenstrand, Chicago, Ill., 1913.
- EVERY-DAY ACCIDENTS AND HOW TO TREAT THEM.** Burroughs Wellcome Co., London, 1913.
- MESSAGE TO THE JAPANESE PEOPLE.** Approved by 700 Missionaries. Kyobankwan and Keiseisha, Tokyo.
- REPORT OF THE WORLD'S STUDENT CHRISTIAN FEDERATION.** Conference at Lake Mohonk. 500 pp. 124 East 28th Street, New York, 1913.
- FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.** 8vo. Foreign Missions Library, New York, 1913.
- METHODS OF SPIRITUAL SCIENCE APPLIED TO THE GOSPEL.** According to St. John. By John Coutts. G. Lyal, London, 1913.
- UNCLE SAM.** By Martha S. Gielow. Illustrated, 16mo, 61 pp. 50c. Fleming H. Revell Co., New York, 1913.
- INDIAN UNREST.** By Chiro. \$2.00. Macmillan Co., New York, 1913.
- THE ALASKAN PATHFINDER.** The Story of Sheldon Jackson for Boys. By John T. Faris. \$1.00. Fleming H. Revell Co., New York, 1913.
- THE RUSSIAN EMPIRE OF TO-DAY AND YESTERDAY.** By Nevin O. Winter. 476 pp. \$3.00. L. C. Page & Co., Boston, 1913.
- THE MODERN MISSIONARY CRISIS.** By James Pickett. 2s., 6d., *net*. Primitive Methodist Publishing House, London, 1913.
- THE SOUL OF INDIA.** By George Howells, B.D., Ph.D. 5s., *net*. James Clarke & Co., London, 1913.
- THE CITY CHURCH AND ITS SOCIAL MISSION.** By A. M. Trawick. 60c. Association Press, New York, 1913.
- "A CRUISE OF MOST PRECIOUS OINTMENT."** By W. St. Clair Tisdall, D.D. 21 pp., 3d. Nile Mission Press, 16 Southfield Road, Tunbridge Wells, England, 1913.
- THE BOOK OF BABIES.** Stories for the Primary Department and the Home. By Mary Entwistle. 16mo, illustrated, 54 pp. 8d., post free. London Missionary Society, 1913.
- DR. HORTON IN INDIA.** An Account of a Visit to India in 1912-13. Illustrated, 63 pp. 8d., post free. London Missionary Society, 1913.
- YARNS OF SOUTH SEA PIONEERS.** By Basil Mathews, M.A. With Notes and Suggestions by F. Deaville Walker. A Book for Workers Among Boys and Girls. Illustrated, 96 pp. 8d., post free. London Missionary Society, 1913.

PAMPHLETS AND REPORTS

- CONFERENCE ON MISSIONS IN LATIN AMERICA.** 20c. Presbyterian Board of Foreign Missions, New York, 1913.
- BRIEF HISTORY OF MISSIONS.** By James L. Howe. 25c. Christian Observer, Louisville, Ky., 1913.