



WHAT HINDUISM DOES FOR WOMEN—LEAVES THEM TO STARVE PHYSICALLY, MENTALLY AND SPIRITUALLY
IN TIME OF FAMINE



WHAT CHRISTIANITY DOES FOR WOMEN—SOME OF THE GIRLS IN MRS. EDWARD HAINES' CHRISTIAN SCHOOL,
BOMBAY—FED, CLOTHED, TAUGHT AND LED TO CHRIST

DARKNESS AND LIGHT : CONTRASTS IN WOMANHOOD IN INDIA

The Missionary Review of the World



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Signs of the Times

PLANS FOR THE FUTURE IN INDIA

DR. MOTT'S visit to India, as chairman of the Edinburgh Continuation Committee, has been an important event in the history of Protestant missions in that great country. Seven sectional conferences have been held by Dr. Mott, in Colombo, Madras, Bombay, Lahore, Jabalpur, Allahabad and Calcutta. Finally, from the 18th to the 21st of December, a National Conference was held in Calcutta, when sixty prominent Christian workers (ten of them Indians), representatives of the sectional conferences, came together to discuss the missionary problems in India. The entire conference was divided into committees on the following subjects: Survey and occupation, the Indian Church and Indian Christian leadership, mass movements, Christian education, Christian literature, medical missions, women's work, training of missionaries, the European and Anglo-Indian community, and cooperation.

During the sessions the conveners of committees submitted their several reports, which were first read through, and then submitted for frank and full discussion, and revised paragraph by paragraph. Finally, in their revised

form the findings of each committee were adopted as findings approved by the conference. One of the most striking resolutions called for a thorough survey of the empire, to show how far Christian agencies are occupying the country for Christ. A committee was appointed for this purpose, and the services of an expert are to be secured for two or three years. The committee on cooperation presented a scheme for the formation of provincial representative councils of missions, to be unified by a national council. To carry out the findings of the conference, where no special committee had been nominated, there was appointed an interim committee of 30 members, with the Bishop of Lahore as chairman. Dr. Mott summed up the meaning of these conferences as the call of God to larger plans, a larger dynamic, and a larger unity.

In his earnest plea for unity, Dr. Mott said: "The most solemnizing word in the New Testament was that which was said of Christ, that He could do no mighty works there because of their unbelief. He was hindered! The limitation not in Himself in the real sense, but a limitation. So let us be especially solicitous as we

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.

labor together in committees and conferences assembled, that these limitations, wherever they may be, may be recognized and overcome, counteracted by the only sufficient power. Let us act cosmopolitantly. Let us act interdenominationally, as the family of God, even tho we may not have seen much of each other as children. Let us find our places quickly in the family and act as a family. Let us act seriously, and let us act as those who have a superhuman God, and therefore as those who are not acting alone."

SIGNS OF PROMISE IN INDIA

DR. J. W. SCUDDER, for many years a missionary in India, reports that India Christians have developed wonderfully in the last few years, and are advancing steadily. Disregard of caste limitations which was impossible thirty years ago, is becoming common. There is an eagerness after western education and customs, and a restless disbelief in the old gods and relics. Temples are decaying and falling into disuse; there is a drawing together of those who have been at variance or unknown to each other. The birth of the South India United Church, in which the various denominations are being united into one church, is another of the hopeful signs of the times.

Heathenism, also, is noticeably on the decline, so that even a native Indian paper shows how thoroughly this is recognized. *The Indian Witness*, of Calcutta, quotes the following from a native paper: "The sad truth need not be concealed that, on the Dusserah day, tho the people of India should rejoice, there is no joy in their hearts. The annual decrease in the number of the images of the goddess Durga

during the last three or four decades, amply testifies to this deplorable fact. Thirty or forty years ago there was scarcely a Hindu village in Bengal which had not had its Durga Puja and the gladsome celebrations connected with it. There is now scarcely a village, unless it is a large one, where the sound of the drum, in honor of the ten-handed goddess, is heard. The same remark applies with equal force to the city of Calcutta, where the number of images of the goddess is getting less and less every year; and the time, it is feared, is not distant when even a dozen images may not be forthcoming."

A REVIVAL IN SOUTHWEST CHINA

JAMES R. ADAMS, of the China Inland Mission at Anshun fu, sends cheering tidings of the progress of the revival movement among the Miao tribes in the southwest of China. Last November, at one village after another, he baptized humble believers, till the number reached 337 for the tour. At A-dji-mih, the center of the great spiritual movement among the red-turbaned Miao, thousands are being awakened from their long death in darkness and sin. Mr. Adams writes:

"All along the road to-day we were met by different groups who had come out to welcome us. A few miles from the large new Gospel-hall came the evangelists and leaders, and a big crowd had gathered ere we reached the village.

"The evangelists from all the new centers came in to discuss the blest campaign. There are five chapel centers in connection with A-dji-mih. At these new Gospel-halls are now being built. There are more than 1,000

families connected with A-dji-mih, and its branch-halls—say 5,000 people now under Gospel influences. Everywhere drums, charms and the devil-doctor's queer things are being burned. Whisky-drinking is stopt. At A-dji-mih the now disused brothel was pulled down and the materials used to cook the ox-flesh and other food while we were there. The inquirers teach each other; the men teach their wives, and so on. As soon as a Miao man knows a little of the 'doctrine,' he teaches some other body that little. One would see a group around one man who knew a hymn that the others did not know, or perhaps a portion of Scripture that they had not yet learned. The one who knows a little more than his neighbors willingly becomes their teacher. I was astonished to see how much the knowledge of the Truth had spread among them."

YUAN SHIH KAI AND THE Y. M. C. A.

ONE of the most significant events in the history of China took place on December 12th, when President Yuan Shih Kai tendered a reception in his official residence to the nearly 400 delegates attending the sixth convention of the Young Men's Christian Association of China. This was an official recognition of the service which Christianity has rendered to China, and the place which it holds in the life of the nation to-day. The following is the translation of a portion of the President's address:

"In a free government like the Republic of China, all conceivable encouragement should be given for the healthy development of every individual. We require all the good men of the land. The Y. M. C. A.

is in position to supply such men so needed by the nation.

"You represent a society which has made its influence felt not only throughout China, but throughout the world.

"Your object is the rearing of model citizens. You, my friends, who are members and delegates of the Association from every province of the Republic are examples for the men of every class of society. In energy and spirit you show them the best qualities of manhood. In counsel and experience you will exert the restraining influence of young men. You, my friends, are young men, but you will not be carried away with the hot blood of youth. You are young men, but rich in experience and knowledge. By the help of your guiding light and uplifting influence, millions of young men, well equipped morally, intellectually and physically will be raised in this nation to render loyal service to the Republic in its time of need and lift her to a position that shall add to the civilized world an undying luster."

A REVIVAL OF CONFUCIANISM IN CHINA

ON October 7th, the 2,463rd birthday of Confucius was celebrated by the numerous Unions which have lately arisen in China, chiefly for the purpose of keeping the teaching of Confucianism in the curriculum of the Chinese schools. In Shanghai, two great meetings were held. At the one, Confucius was honored by the members of the Union, who are learned men, merchants, and students, according to the ancient rite which demands three genuflexions and nine bowings of the head before his tablet, and is called san-kuei-chiu-tou. After the

ceremony, Dr. Tschen-Huan-tschang, the head of all the Unions and the leader in the battle in behalf of the preservation of Confucianism in China, delivered an address. He stated that the religion of Confucius is the foundation of China, and that its removal would mean the complete destruction of the country, and he appealed eloquently to his hearers that they continue to adhere strictly to their ancient religion and labor diligently for its revival.

FEDERATED FORCES IN JAPAN

THE Twelfth Annual Conference of the Federated Missions in Japan took place on January 8th and 9th in the Ginza Methodist Church, in Tokyo. The principal Protestant missions in Japan, together with the Y. M. C. A. and the Y. W. C. A., belong to the federation. The main purpose is united effort along practical lines, such as the preparation of Christian literature, the gathering of united statistics with reference to the supply and demand of missionaries and other workers, so as to cover the entire field of Japan, if possible, and the holding of Bible conferences for Japanese pastors, evangelists and Bible women. No mission has at present more than three members in the conference, and the total number of voting members is 44. At the recent conference, Dr. Wainwright, of the Southern Methodist Mission, was appointed as the first general secretary of the Christian Literature Society of Japan, which has taken the place of the former Literature Committee of the conference. The adoption of "a joint historical statement of Christian faith and life" was referred to the Christian Literature Society, without any

endorsement from the Federated Missions.

A NEW ERA FOR JAPAN

THE growth of Christian sentiment throughout Japan is manifest in many ways. There are 25 or more Christian teachers from the United States who are college graduates, and are now teaching in the higher grade government schools. Of their condition and opportunities, Mr. J. E. Donaldson writes that concerning opportunities for Christian work, it is safe to say that where a little common sense is used, no hindrances of any sort will be encountered. Officially, the director may do nothing that may be construed as help; but privately, he will commend the teacher, and, in not a few cases, become a member of the Bible class.

"The principal of one middle school is looking anxiously for a foreign teacher, and told me, in effect, that none but a Christian need apply. In short, the opportunities are limited only by the teacher himself. He can secure as many Bible classes as he has time to conduct; generally he is urged to teach a Sunday-school class in the nearest church, and he can distribute, if not on the school-ground, in the street and at home, as much Christian literature as he can afford to buy, or his friends will supply. Not infrequently he may sell Bibles to half a class at one time; and he can be ready, at all times, to answer questions about Christianity, when the students or teachers visit him at his home."

AN OTTOMAN EDUCATIONAL CONFERENCE

THROUGH the initiative of Constantinople College (formerly the American College for Girls), committees were appointed last year in it and

in the Syrian Protestant College and in Robert College to consider the question of a union of the American colleges of the Ottoman Empire, including the above-mentioned three and those of Marsovan, Harput, Tarsus, Smyrna and Aintab.

The purpose of the union is to discuss questions of general educational interest, and to take steps toward unifying the educational efforts made by American institutions in Turkey so far as this may seem feasible and desirable.

The first educational conference is to be held in Beirut, April 23d-25th, and the program provides for the discussion of such topics as the following: How far should college education in Turkey follow American models? The peculiar educational needs of Turkey. The elective system; how far applicable in the Orient? The ideal standardization of college curricula in Turkey. Religious life in our colleges. If this conference, which seems so full of promise, leads to a permanent Educational Association of American Colleges, it will mean the realization of the long-cherished hopes of certain American friends of education in the Ottoman Empire.

MANY ZULUS TURNING TO CHRIST

DWESHULA was a rich Zulu, who lived far from the missionaries of the American Board, and where the native preachers from the Umzumbe Church occasionally came to hold services on the Lord's Day. For 30 years he struggled against heathenism and its customs, until finally he won with God's help. Often he was almost persuaded to give up his beer-pots and his wives (of whom he had taken six), and all his ways of darkness. Then he

would take off his skin aprons and put on regular clothing, and almost renounce heathenism, but soon he would go back and wear the skins again. Yet even then he would continue to pray and encourage his children to become Christians. For 30 years the conflict raged, then the victory was won, and, born again by the Spirit, Dweshula cut away from heathenism. He gave up his beer and five of his six wives, making good provision for those from whom he separated. Then he was baptized, and joined the church.

For two years Dweshula lived a consistent Christian life. When dying he sent for the whole tribe, and told them of his long struggle, his fierce battles, his many defeats, and his final victory by the grace of God, and said, "When I am gone, I want you all to become Christians."

One year has passed since Dweshula's death, and now a great turning to the Lord has taken place in that remote spot where missionaries appear but rarely. Thirty men have cut off their head-rings and put on clothes. Huts are being torn down and civilized houses are being erected in their place. The school which was started years ago, is overcrowded, and when a missionary preacher went there recently to hold services, 300 came to it. The people say to each other, "It is Dweshula's God we are worshipping," and Dweshula's God is dear to them because he made such a man as Dweshula was. In times of famine was it not Dweshula who used to send his cows here and there to the poor to be milked for the babies until the stress was over? Did not he use to inspan his 14 oxen into his big wagon and cart a load of corn for the poor

people free of charge? Thus Dwesh-ula being dead, yet speaketh. After 30 years' struggle, the hand of God lifted him up, that through his example and consistent life many of his people might also come to Christ.

SLAVERY AND EUROPEAN GOVERNMENTS

HUMAN slavery was not finally abolished throughout the Russian Empire until January 1, 1913. When the rescript of emancipation was issued in 1861, the Caucasus region was excepted from its provisions on account of special conditions there, and temporary measures were instituted pending the adoption of the most suitable method for giving the serfs their freedom. Only after a lapse of more than 50 years this transitional stage has now been terminated, tho there was still some opposition to its abolition. Premier Kokotzoff appeared before the council of the empire to urge the adoption of the new law, which finally abolished human slavery in the Russian Empire.

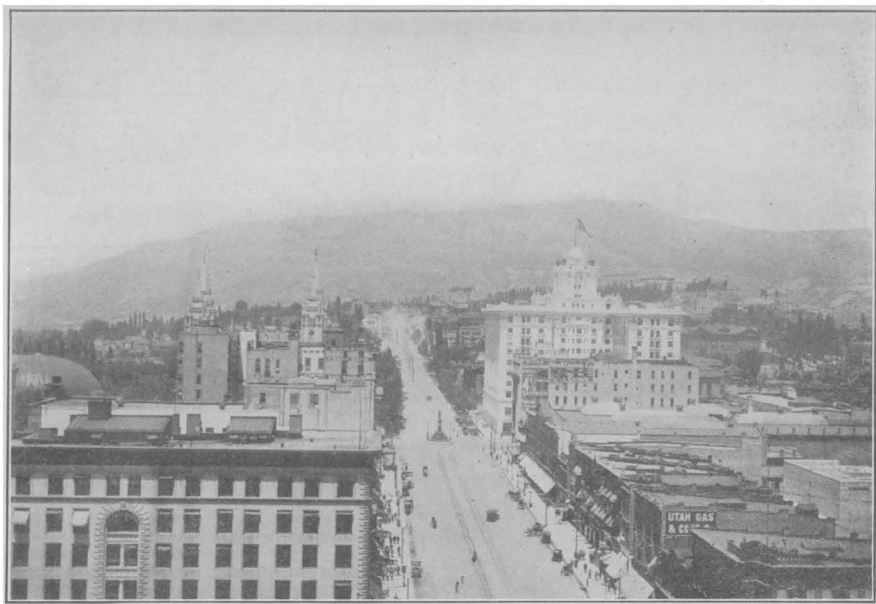
The French Government also has taken an unequivocal stand against human slavery recently. In October, 1912, a French doctor, Mme. Legey, who lives at Marrakesh, Morocco, published an article in *Le Matin*, of Paris, in which she said that one of the first duties of the French protectorate in Morocco would be to abolish the revolting harem system of decadent Morocco, and, having liberated the unfortunate women, educate them and furnish them with means of earning a living. She described the great slave market at Marrakesh, which was authorized and controlled by the Makhzen, the Moorish Parliament. This has been the center of Moroccan sla-

very, where thousands of men, women and children were bought and sold like cattle. "There," she said, "a male slave can be purchased as low as \$14, but females go as high as \$400, and new-born babies are frequently torn from the breasts of sobbing mothers, who never see them again."

An article referring to this slave market in Morocco City appeared in *L'Echo de Paris* shortly after the appearance of these articles in the Paris journals. The correspondent of *L'Echo de Paris* wrote: "The slave market has been closed," so that it is clear that the French Government took prompt action after its attention had been called to the evil. It will take years, however, for slavery in Morocco to disappear completely, even tho the French Government takes energetic measures against it.

But while Russia and France thus oppose slavery, *The Spectator*, of November 23d, accuses Great Britain of recognizing it. In a review of Mr. Harris' book, "Dawn in Darkest Africa," the following passage occurs: "We fear that many Englishmen are allowing their senses to become dulled in the matter of slavery. . . . Mr. Harris says that over large areas of Southern Nigeria, which, of course, is a British colony, the police recapture slaves and restore them to their owners. It will be remembered that some two years ago a slave was handed back to his owner from a British ship."

The Spectator's statements have remained unchallenged, so far as we know, and the accusation stands that the English Government is taking an attitude toward human slavery in Africa, which is, to say the least, not endorsed by Englishmen in general.

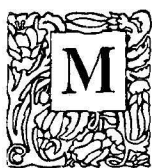


LOOKING NORTH ON MAIN STREET IN SALT LAKE CITY, THE CAPITAL OF MORMONISM
The Brigham Young Monument is in the center of the street and Mormon Temple, Hotel Utah
are on the right and the left sides.

MORMONISM TO-DAY AND ITS REMEDY

BY REV. JOHN D. NUTTING, CLEVELAND, OHIO

Secretary of the Utah Gospel Mission



MORMONISM has been called "Satan's masterpiece;" and, with all respect to its sincere adherents, there is no more fitting name. It is often little understood, and more often wrongly understood; for it is far away from most people, is many-sided, conceals itself like a cuttlefish, and is spread over such an area as to make local study and generalization difficult. He who would understand Mormonism must either be content to spend years in study and first-hand observation among the common people and in reading publications for and against it, or he must take the results of such study and experience on the part of others who have so studied. One of the

great hindrances to a correct understanding of the question has been the utterances of those who have ventured to "inform" the public without first informing themselves. We purpose in this article to give some results of over 20 years' most intimate connection with the Utah situation. During this period the writer has talked with approximately 7,000 Mormons about their system, in nearly 200 of their settlements, attending hundreds of their meetings, conducting over 500 gospel services, and becoming familiar with their periodical and other publications. Meanwhile he has been at the focus of the reports of workers who have visited practically all the Mormon homes three times over, in Christian work intended to give them a fair gospel

chance. A system which has more than doubled itself in the last 20 years of nineteenth century daylight, and which sends out 1,000 emissaries a year to accomplish its purposes, is surely worthy of study, and must have it if Christianity is to protect itself and its civilization from dangerous invasion.

What is Mormonism To-day?

Joseph Smith, its "prophet," said it was the only true church and religion; Joseph Cook characterized it as "a religion of the barnyard," or breeding. Other word-portraits have been:

"A political machine surpassing Tammany."

"A financial trust dealing in the bodies and souls of men."

"A clannish and immoral social order bound together by secret oaths."

"A politico-financial hierarchy."

"A renaissance of phallic paganism."

All but Joe Smith's certainly have much truth in them. Let us group the main facts under four heads:

I. Mormonism as a Political Machine

While over-emphasis has sometimes been given to this point, certain unquestionable facts show the tremendous possibilities of the system. And it is beyond credulity to believe that such a machine waiting for an operator and such operators as Mormon leaders waiting for machines, have not long ago come together. The main items to be noted are these:

1. The shrewdness of the leaders and the simplicity of the common people forms a combination hard to beat for either political or religious results—the ideal for oligarchical rule of any kind. The most of the people are unlearned in the ways of the world and the politician, as well as in political issues. Many want

leadership and get it; as a non-Mormon said, speaking of Mormon services: "There's always some one comes down from Salt Lake before election, and we go then, and from something he says we know how they want it to go, and it goes that way." This was her observation, and some such general truth holds to-day, tho probably less now than formerly.

2. The habit of obedience to ecclesiastical superiors as measurably inspired of God, in secular as well as religious things, is a still stronger factor in the case. It is simply impossible for a person with such a habit to be uninfluenced by the wish of his superior, even if influence were not intended; which often seems far from being the case.

"When a man says you may direct me spiritually but not temporarily he lies in the presence of God."—*Deseret News*, Apr. 25, 1895.

3. The opportunities for such influence are almost unlimited. The Mormon machine is especially constructed as if this end was in view, as it doubtless was. A so-called "bishop" is in immediate charge of every village, with two "teachers" for each block under him; the men are organized into "quorums" with their leaders; a "stake president" is over each group of settlements and bishops, with his "counsellors"; over them the "Twelve Apostles," who are the traveling authorities; over them the head "prophet, seer and revelator" of the whole, with his "counsellors," these being the final and highest authority for the whole world and he the special mouthpiece of God, whose word thus given supersedes even the Bible. Weekly, "Zion" is covered with a network of

speakers, local and traveling, whose supposedly religious talks easily touch anything from religion to ditching. One could hardly imagine a machine more thoroughly devised to accomplish the will of its central authority, in things political as well

ceptible of similar use, tho of late years usually guarded in their utterances.

5. A very important factor, indeed, lies in the direct teachings of the system about its relation to civil government and politics, of which a few quotations are here given:

"The priesthood 'holds' the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges."—*Key*, p. 70.

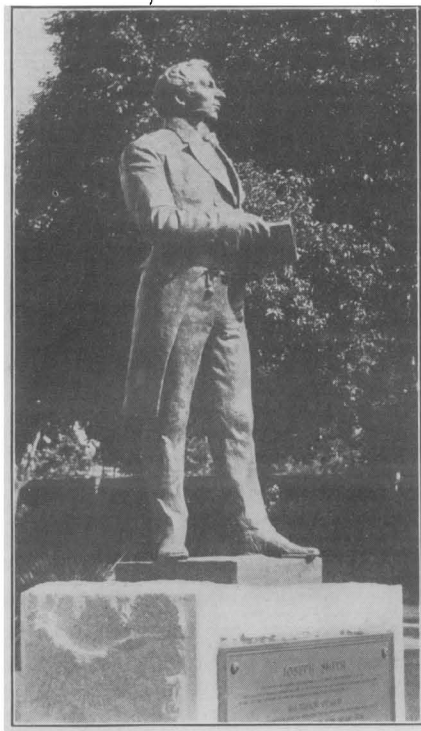
"It is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule."—*Apostle John Taylor, J. of D., V: 186 and on.*

"Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things spiritual or temporal."—*Sermon by Dr. Gowans, Logan Journal, May 26, 1898.*

"The question with me is . . . when I get the word of the Lord as to who is the right man [to vote for] will I obey it, no matter if it does come contrary to my convictions?"—*Pres. Jos. F. Smith, sermon in Tabernacle; Des. News, Dec. 6, 1900.*

These statements are strong, but are the logical corollary of the professedly theocratic but really hieratic idea which is the basis of Mormonism. Any number of denials of political use or control of the system would make no difference, even if sincerely made; *the machine is thus constructed, and is bound to work out that way*;—the writer believes intentionally so from the beginning.

Volumes might easily be written on the actual interferences of Mormonism in local and national politics—the natural outworking of the implanted principle. They would in-



BRONZE STATUE OF JOSEPH SMITH

This is the Mormon statue of the founder of Mormonism, and is in the temple grounds in Salt Lake City

as religious; and this without the uninitiated surmising what was being done.

4. The Mormon periodical press is another factor which can not be overlooked. A good-sized and fairly well conducted daily, with a semi-weekly edition taken in every hamlet; the organs of the young men's and young women's organizations, and issues in foreign tongues, are sus-



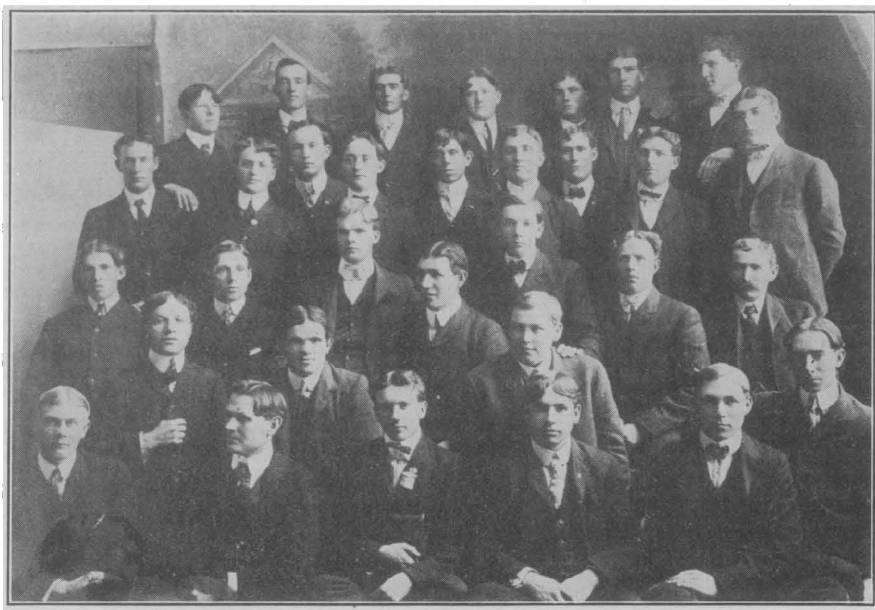
SOME TYPICAL MORMON PUBLIC SCHOOL CHILDREN, CHESTERFIELD, IDAHO (DESTITUTE OF CHRISTIAN PRIVILEGES)

clude the early political efforts of Smith at Kirtland, in Missouri and at Nauvoo, with his candidacy for the presidency; the defiance of law leading to their illegal expulsion from each of these places in turn; the procuring, by the methods of the demagogue, of the charter making Nauvoo superior to the State within which it was located; the long and sometimes open defiance of the government by Brigham Young and others in Utah which finally led to the establishment of a military post there; the long story of the years covered by ex-Senator Frank J. Cannon's exceedingly valuable articles and book, and multitudes of other facts down to the latest minute of its hierarchical life. And the claim that much of this was only in defense of religious rights does not improve the case, for it actually confesses the fact with which we are chiefly concerned, that Mormonism

is such a political machine; capable of infinite mischief in the body politic whenever it chooses so to apply itself.

6. Mormonism is a gigantic secret order, in which the mass of adults are bound to one another, to the system and to its leaders by terrible oaths with death penalties—a fact which affords every chance for underhanded, jesuitical influence and control, political and otherwise. These oaths have been testified to again and again during the last fifty years, so that their existence and character are beyond question.

7. Politicians outside know enough of these facts to make the vote of Mormondom a bait for them, enabling Mormonism by trades to get about what favors it wants outside; witness the passing of the enabling act, the favorable decision in the Smoot case, the prevention of action all these years on an amendment



GROUP OF MORMON YOUNG MEN IN TRAINING TO GO ON A "MISSION"

against polygamy, the undeserved prominence given Smoot in the Senate, the acts of two recent heads of the nation when visiting in Utah, etc.

While there can be no doubt that multitudes of the common Mormon people love their country and intend to be true to it, there can also be no question that the very existence of the above facts would make Mormonism a vast political machine almost in spite of itself, human nature remaining as it is. And no such machine is safe to have around.

II. Mormonism as a Financial and Business System

Of course, any true church has its business and financial side; but that is not what is referred to here at all. The features of the system outlined above clearly empower Mormonism with financial, industrial and business control which is not only beyond the needs of any true church,

but far and away beyond legitimacy or public safety. Mormonism started as a money-making scheme of Smith and Rigdon, and its development was along the same lines. First the money-digging schemes of Smith; then the Book of Mormon concocted for sale; then the "church" organized, tithing, fraudulent lot-sales and wild-cat banking—all before or in Kirtland; since which time the stamp of gain has by no means disappeared. Its million or two of tithing receipts, plus income from business interests, plus expenses contributed by over 2,000 emissaries, plus the financial results of its political and moral control, plus gifts, enable it to finance almost any scheme of propagandism or suppression which may seem desirable. Its missionary work must cost more every year than Christianity ever put into that field in a decade; its "church" schools are claimed to have cost \$350,000 last year, while

new buildings and publications must require quite as much. The center of this power lies in the tithing system, which must next be briefly noticed.

The Mormon Tithing System

This was established by several "revelations" to Smith, 1831-38, given in *Doctrine and Covenants*, pages 241, 301, 339, 418-19. It requires that on

the Salt Lake authorities. No real accounting is ever made to the givers, except in the most general terms. In spite of the penalties above, many Mormons do not pay, and many others pay less than is their honest tenth. The real tithe of the income of, say, 400,000 Mormons could hardly be less than four and a half millions annually.



THE MORMON TEMPLE AND TABERNACLE, SALT LAKE CITY

becoming a Mormon every one shall give "all their surplus property to be put into the hands of the bishop," and thereafter a tenth of his income; and there are heavy penalties "revealed" for those who fail to pay, as "he that is tithed shall not be burned at my coming," and that the names and genealogy of non-payers shall not be kept in the "church" records, so that they can not get the ordinances which alone can give salvation, according to Mormonism. Every village and every city ward has its "bishop" whose first duty is to see that this tithing is paid and to keep records about it; his share of this is about a tenth, the rest being sent to

A sidelight on the financial character of present-day Mormonism is seen in the fact that the head of the system, Joseph F. Smith, (nephew of the original Joseph), besides being the head of the "only true church," and only mouthpiece of God on earth, was not long ago listed as *president of 14 different local business enterprises, with operations aggregating probably not less than \$25,000,000 annually*, besides being a director in a transcontinental railway! One of these institutions illustrates the system still further. It makes the special undergarments which every adult Mormon is supposed to wear. It has competitors, also Mor-



A TYPICAL VILLAGE TITHING YARD, WILLARD, UTAH

The bishop's office and the hay, brought in as tithes, stacked in the yard, and the granary (at right)

mons; but Joseph F's concern puts on its garments a label stating, around a picture of the "Temple," that these are the only garments authorized by President Joseph F. Smith, and advertises similarly: "They are the authorized garments. . . . Made exclusively by the ————," Smith's concern. Was ever graft more apparent—at least to an outsider? And one rival imitates by using the word "approved," instead of "authorized." And instances of direct interfering with business affairs of others have not been wanting in history, even in recent times; tho probably not so frequently now as formerly. A volume would not do more than justice to this part of our subject.

Painful instances of the growth of this graft spirit have come under the writer's observation in the past two or three years, seeming to indicate a great declension from the sim-

ple-minded earlier characteristics of very many Mormons. A "bishop" in a larger town was given custody of a fund which had been collected to help a poor Mormon bring his family over from Europe. When the man called for it he was compelled to give a note at 6 per cent. before he could get it, which so aroused the indignation of those who had raised it that they compelled the "bishop" to destroy the note.

With practically everything in the hands of the Mormon authorities in a locality, it is easy to see how a non-Mormon might be "frozen out" as soon as it becomes evident that he would not be converted to the ruling faith; as also with one who had left the system. An independent farmer, or a man who can establish a business which is necessary and independent of competition, need not fear, of course. And often in other



THE NEBO "STAKE" (CHURCH DISTRICT) TABERNACLE, PAYSON, UTAH
This cost \$50,000. The tithing office and stake house office are across the street

cases opposition will not materialize; depending on the man, the bishop, the kind of Mormons in the vicinity, etc. But the power still remains, and during the past summer several complaints were made to the writer of its exercise. The fact certainly seems to be sure that Mormonism, backed by its immense income and control of the movements of its followers, has a financial and business grip which all the other institutions of Mormon-land combined could hardly overcome should a struggle come, as well as one which reaches far out overland.

This is not, however, to say that this power has commonly been exercised greatly to public detriment, or that it has not often been used to the great advantage of the common people. The writer has known bishops who seemed to take a really

paternal if not Christian interest in the affairs of their people, and does not doubt that probably the majority of such officials are seeking fairly well to do their duty by their own people. But because powder may be useful, we ought not to take the less care against its great danger.

III. Mormonism as a Social System

The social phases of Mormonism seem to the writer to have been greatly over-emphasized in most presentations of the subject, both as regards polygamy and cooperative features. Articles have attributed the growth of the system to its cooperative features; while it has also, and more truly, been said that the co-operation was more like that of the lion and the lamb, with the lamb inside. The so-called cooperative stores are simply joint-stock companies, usu-



A MORMON MUNICIPAL DANCING PAVILION AT SPANISH FORK, UTAH

ally locally owned, and having no integral connection at all with others. The same is true of the creameries, canneries, irrigation enterprises, etc.; indeed, the creameries and cheese factories have mostly been combined in a trust within a few years, greatly increasing prices—the very opposite of cooperation. The knitting factory methods already noted, and the official “advice” to certain farmers to “raise more beets,” where the factory wanted them, are other instances.

The polygamic feature of Mormonism, perhaps, defies over-description; black itself is hardly black enough to paint it, either in its moral or social character or its effect on posterity. Its purpose was probably threefold: to cover up the licentious proclivities of Smith, Young and other leaders who began it, to “build up the kingdom” by human

breeding to the limit of possibility, and to create a nasty barrier against apostacy and a bond of union by the very shame of the thing in which they were involved. All these purposes were accomplished, sometimes even through almost the wails of the damned among its victims, as every one familiar with the facts knows. And daily we are told, even now, that it is as much a doctrine of the system to-day as ever it was, tho it is falsely added that “we do not practise it now.” A friend of the writer was calling at a home in Utah the past summer. The man was quite indignant at the “lies” he had heard were being told in the East about the Mormons as still practising polygamy, and stated as above. On calling at two neighbors later in the same day, the friend (new to Utah), was quite astonished to have both of



POLYGAMOUS FAMILY OF PRESIDENT JOSEPH F. SMITH, THE PRESENT HEAD OF MORMONISM

President Smith is a nephew of the original Joseph Smith, the founder. The photograph was taken in 1905. Smith and his five wives are in the central row. He now has 43 children. One son is an "apostle."

them tell him that this very man was then living in polygamy—and his own daughter was one of the informants! (This illustrates common Mormon duplicity as well as polygamy). Probably almost every village in Mormondom has one or more cases. Nor has proof been lacking that new "marriages" have been performed; the Salt Lake *Tribune* has published the names and addresses of about 235 such cases, two of them "Apostles." The head man of all,

Smith, has now five families in Salt Lake, within one-fourth mile of the "Temple" itself!

The fact is that polygamy is an integral part of Mormonism itself, and can not be abandoned as long as the people worship polygamous "deity." Law will hinder the outward practise, if enforced; but the theology will continue to propagate the belief, and the practise as far as possible, until the doctrine is changed. (*To be concluded*)

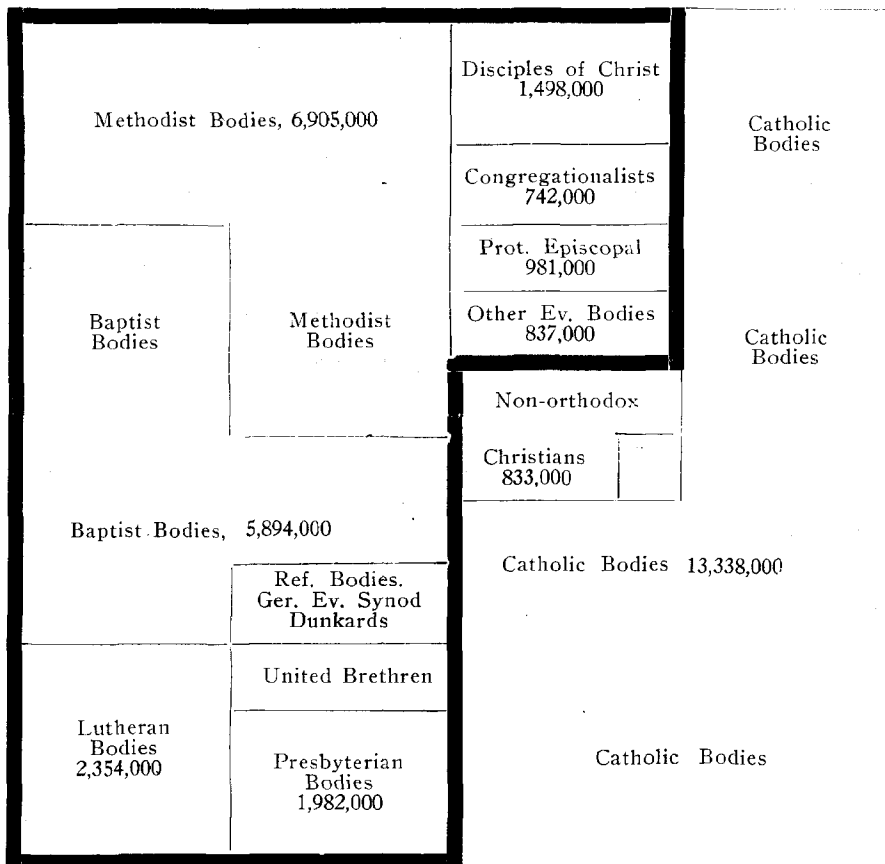
MISSION WORKERS WANTED AMONG MORMONS

The Utah Gospel Mission are calling for nine suitable men who can go out this summer. To succeed, one must have fair health, ability, education and knowledge of Bible truths, joined with devoted love for God and for souls, a conviction of duty in this field, unselfish perseverance, and reasonable adaptability. He should also be able to sing Gospel hymns. If one is used to horses and has mechanical resource, so much the better. Gifts in preaching and personal work will find full play, while lesser gifts are not ex-

cluded. The work affords valuable opportunities for the cultivation and growth of all one's gifts by practical experience, while helping meet one of the greatest Gospel needs to be found anywhere. Men who are fairly qualified are invited to write at once to the Utah Gospel Mission, 1854 East Eighty-first Street, Cleveland. The term of service commonly begins late in June. Those who can not go should help arouse public sentiment by distributing at home tracts and other literature on the subject.—EDITORS.

Evangelical Bodies, 22,352,000

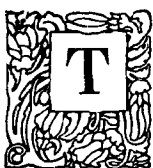
Catholic Bodies, 13,338,000



* Non-Christian bodies, 152,000.

RELIGION AND RELIGIOUS GROWTH IN THE UNITED STATES

BY H. K. CARROLL, LL.D.



HERE are some who despise statistics, underrate their value and declare that figures *do* lie. Statistics may be dry and uninteresting, according to the way they are assembled and the manner in which they are studied and interpreted. They represent facts, and facts are important materials for the historian,

statesman, scientist, financier, farmer and everybody else. If they lie sometimes it is because some one makes them lie for an unworthy purpose, or unwittingly perverts the truth with them. Figures are very honest, if sometimes also dull, in themselves. It all depends on how they are used. "The Autocrat of the Breakfast Table" said that the way to make them interesting was not to talk them but to

talk about them. Is not that true of facts in general?

The statistics of the Churches, if treated in this way, can be made both interesting and profitable, particularly to those concerned with the problems of humanity. For one can learn but little about these problems unless he considers the effects of religion upon mankind, and these must be weighed and measured with numbers. How much? and how many? are questions that confront one at every turn of investigation.









If, for instance, we ask whether the problem of Christian divisions is a lesser or greater problem in the United States than in any other country, we ask one of the foregoing questions. How many? We retire to the arid regions for a moment to count and compare, and we return with the announcement of the fact that no country in the world has so many divisions of Christianity as are found here. If we must explain why this is so, a number of reasons come at once into view: (1) Many varieties have originated here, and (2) Many others have been brought here by immigrants. Nearly all the main stocks, so to speak, as Baptist, Congregationalist, Lutheran, Mennonite, Methodist, Presbyterian, Protestant Episcopal, Reformed, Roman Catholic, Eastern Orthodox, came to us from Europe early in our history, excepting the last named. Even in colonial days, under the genial sun of religious liberty and in the stimulating atmosphere of a Church free from State control and a State free from obligations of Church support, there has come great prosperity both to Church and to State. It is not strange that divisions have ripened

under these conditions, and that new varieties of Baptists, Methodists, Mennonites, Presbyterians, etc., have come into existence, with some forms of faith peculiar to the United States.

At the very outset immigration is seen to be an important factor and it has been a pretty constant factor in our religious, as in our national, social and industrial life. We have the most polyglot population on the face of the earth. The United States is the meeting-place for all other nationalities. Most of the languages of the countries of Europe and those of a considerable part of Asia are spoken in our streets and nearly all are used in our public worship. We have the world here in miniature. What are we doing with the races, the kindred tribes and tongues that come here to live? What are they doing with us, with our social, political and religious institutions?

They are crowding our churches, for one thing. Great numbers of them have been bred and baptized in the Roman Catholic faith and know no other. They swell Polish, Italian, German, French parishes and make it difficult for that expanding Church to care for them and for the myriads who speak Lithuanian, Ruthenian and other strange tongues. Many of these strangers are opposed or indifferent to that traditional faith. Others from Greece, the Balkan states and from Russia and Turkey, are building up congregations of the Eastern Orthodox communions. Others from northern and eastern Europe are Lutherans, and that communion with its large German, Scandinavian, Finnish, and Slavic elements is growing from these additions as well as by natural native increase.

INCREASE OF COMMUNICANTS IN THE LAST 12 YEARS, 1900-1912

Increase of All Religious Bodies		9,293,000
Increase Catholic Bodies		4,574,000
Increase Evangelical Bodies		4,554,000
Increase Roman Catholic Church		4,198,000
Increase Baptist Bodies		1,361,000
Increase Methodist Bodies		989,000
Increase Lutheran Bodies		694,000
Increase Presbyterian Bodies		407,000

Many other bodies, as Baptist, Congregational, Methodist, Presbyterian have here at home a large, prosperous work among foreign populations, the Methodist Episcopal Church reporting 100,000 communicants who hear sermons in other than the English language.

Immigration also brings the Jew, and the oldest form of worship known to us is more or less zealously observed among us by about 2,000,000 people. They, too, tho they are of one race or stock and have a common language for the synagogue, are of different nationalities and speak different tongues. There are more followers of this ancient faith to-day in the single State of New Jersey than can be counted in all Palestine, and Christian ministers can here reach more of them than were accessible to Paul and the other Apostles.

It is easy enough to see how immigration adds mightily to our total of worshipers, and how populations so diverse in character, customs, tongues, forms of worship, habits of thought, and so commingled in our cities strain the resources of the churches and complicate the situation that confronts them. The new-comers are not, from the religious standpoint, an unmixed good. They are coming

too fast to receive proper attention, and they are increasing the babel of confusion that swells around the great modern temple of worship.

The Question of Growth

When we try to take up the matter of growth, we find difficulties and complications due to the great factor of immigration. How much of the increase of any given period is due to the influx of foreigners? How much is the result of natural growth? What proportion of the immigrants are religious and what proportion non-religious? In other words, what proportion of non-religious Italians and other nationalities are added to our unchurched and irreligious classes? Some sections of the country have comparatively few foreign-born residents, as the South and the Far West; other sections are overrun by them. It is obvious that the problem of growth is one that can not at present be analyzed except in the most general way. It is not only a question of additions of ready-made communicants from other countries, it is also a question of changes in the constituency of communities. Churches have been blamed for retreating from certain municipal sections, but their natural constituents had departed and aliens in tongue

and faith and custom had taken their places. The gospel is undoubtedly a leaven, but it can only operate as a leaven when it is mixed with the meal. And if conditions arise where temporarily it can not be so mixed it is useless to attempt it. Not only new mixers but new methods must be employed.

Going back to 1900 for a basis of comparison with 1912, we find that the increase in communicants for all religious bodies for the 12 years is 9,293,000, which is a little less than 33 per cent. If for the sake of comparison with the growth of population we choose census years, we get the following results:

Net increase of communicants in the 10 years, 1890 to 1900	6,765,497
Net increase of communicants in the 10 years, 1900 to 1910	7,861,492
Percentage of increase from 1890 to 1900.....	33—
Percentage of increase from 1900 to 1910.....	28+

The advance in communicants for the whole period of 20 years is from 20,618,307 to 35,245,296, or 14,626,989. If we take the figures for 1912 instead of 1910—36,675,537—we get an indication that if the present rate of growth continues the number of communicants reported in 1890 will have doubled by the close of 1916, or in 26 years. The population of the country lacked more than 8,000,000 in 1910 of doubling since 1880, the last 30 years. It will require probably five and a half years more to reach twice the figure of 1880, that is, 35½ years. This comparison is distinctly favorable to the churches, showing that while they are doubling the number of their communicants in 26 years, the popu-

lation of the country requires 9 or 10 years more to double itself.

Noting the percentage of growth in communicants for 1890-1900—33 per cent.—and for 1900-1910—28 per cent.—it will be seen that there is a decline in the last decade. That is to be expected, for the larger the basis the smaller the average. The absolute increase in the latter decade was more than 1,000,000 greater than in the previous decade. The percentage of increase in the population in the last decade was 21. The actual increase was 15,977,691, while the actual increase of church-members was 7,861,492. It should be remembered that the census increase covers persons of all ages, including infants, while communicants include none under 8 or 9 years.

The denominations which are growing are chiefly those known as Evangelical, the Roman Catholic and the Eastern Orthodox. As the last named depend entirely upon immigration for their increase, we need not further consider them. The Evangelical Churches, forming the body of Protestantism, constitute the main division of Christianity in the United States.

For the sake of convenience we here introduce a table of denominations and denominational groups to show how the increase in the decade, 1900-1910, and in the last 12 years, 1900-1912, is distributed, division being made into Evangelical, Catholic—Latin and Greek, non-Orthodox Christian and non-Christian. It must be admitted, of course, that difference would arise as to the proper classification of some of the bodies; but the few changes that might be made would not be of significance.

GROWTH IN COMMUNICANTS FOR THE PERIODS 1900 TO 1910 AND 1900 TO 1912, INCLUSIVE.

Evangelical Bodies

	1900	1910	1912
Adventists (6 bodies).....	88,705	95,646	95,808
Baptists (15 bodies).....	4,533,252	5,603,137	5,894,232
Brethren (River) (3 bodies).....	4,739	4,847	4,903
Brethren (Plymouth) (4 bodies).....	6,661	*10,566	*10,566
Brethren (Dunkards) (4 bodies).....	112,194	122,847	119,644
Catholic Apostolic	1,491	*4,927	*4,927
Christians	109,278	87,478	102,902
Christian Union	18,214	13,905	13,905
Church of God.....	38,000	41,475	41,475
Churches of the Living God (3 bodies)....	.....	*4,286	*4,286
Congregationalists	631,360	735,400	742,350
Disciples of Christ (2 bodies).....	1,149,982	1,464,774	1,497,545
Evangelical (2 bodies).....	157,338	182,065	184,866
Faith Associations (9 bodies).....	.....	*9,572	*9,572
Free Christian Zion.....	.....	*1,835	*1,835
Friends (3 bodies).....	97,168	104,123	104,619
Friends of the Temple.....	340	*376	*376
German Evangelical Synod.....	203,574	236,615	258,911
Lutherans (24 bodies).....	1,660,167	2,243,486	2,353,702
Scandinavian Evangelical (3 bodies).....	30,000	62,000	70,500
Mennonites (11 bodies).....	58,728	54,798	57,219
Methodists (17 bodies).....	5,916,349	6,615,052	6,905,095
Moravians (2 bodies).....	14,817	18,711	19,970
Non-Sectarian Bible Faith.....	.....	*6,396	*6,396
Pentecostal (all bodies).....	.....	21,420	22,416
Presbyterians (12 bodies).....	1,575,400	1,920,765	1,981,949
Protestant Episcopal (2 bodies).....	719,638	938,390	980,851
Reformed (4 bodies).....	368,521	448,190	459,106
Reformed Catholic	1,500	2,100	3,250
Salvationists (2 bodies).....	19,490	26,275	27,345
Schwenkfelders	306	850	941
Social Brethren	913	*1,262	*1,262
United Brethren (2 bodies).....	265,935	303,319	320,960
Independent Congregations	14,126	48,673	48,673
	17,798,186	21,435,561	22,352,357

*These bodies and some of the smaller Baptist, Mennonite, Methodist, branches and the conservative division of Disciples of Christ make no statistical returns, and for them we must rely on census report of 1906.

Catholic Bodies

Roman Catholic	8,690,658	12,425,947	12,888,466
Polish National	20,000	*15,473	*15,473
Eastern Orthodox (7 bodies).....	53,500	385,000	434,000
Total Catholic and Eastern Orthodox..	8,764,158	12,826,420	13,337,939

Non-Orthodox Christian

Christadelphians	1,277	*1,412	*1,412
Christian Catholic (Dowie).....	40,000	*5,865	*5,865
Christian Scientists	48,930	85,096	85,096
Churches New Jerusalem.....	7,679	9,314	9,554
Communist Societies	4,010	*2,272	*2,272
German Evangelical Protestant.....	36,500	*34,704	*34,704
"Hicksite" Friends	21,992	19,595	19,597
Latter Day Saints (2 bodies).....	343,824	400,650	352,500
Spiritualists	45,030	150,000	200,000
Unitarians	71,000	*70,542	*70,542
Universalists	52,739	52,150	51,716
	672,981	831,600	833,258

*There are no later returns for these bodies than those of the census of 1906.

Non-Christian Bodies

Jewish	†143,000	†143,000	†143,000
Buddhists .....	.....	*3,165	*3,165
Ethical Culturists	1,300	2,450	2,450
Theosophical Society.....	3,000	3,100	3,368
	147,300	151,715	151,983

Recapitulation

Evangelical	17,798,186	21,435,561	22,352,357
Catholic, etc.	8,764,158	12,826,420	13,337,939
Non-Orthodox Christian	672,891	831,600	833,258
Non-Christian	147,300	151,715	151,983
Grand Total	27,382,535	35,245,296	36,675,537

† These figures represent only technical membership of synagogues. They include only heads of families. On general basis of Christian membership, there would probably be 1,200,000 or more Jewish members.

The net increase of the Evangelical group, which constitutes somewhat less than two-thirds of the aggregate communicant membership of all religious bodies in the United States, or 64+per cent., appears to have been for the decade 3,637,375, or an average of 363,737 a year. This is not a particularly encouraging, nor a particularly discouraging increase. It indicates a percentage of 20+, which is a fraction short of the net increase in population for the same period. Two per cent. annual increase is not large. The Evangelical group, however, has been far less helped by immigration than that of the Roman Catholic and Eastern Orthodox Churches. It is doubtful whether immigrants have appreciably swelled the membership of any of the Protestant Churches, excepting the Lutheran and the Scandinavian bodies. The German Evangelical Synod and the Reformed (German) Church show only a nominal rate of growth. The English-speaking additions from other countries probably have not greatly exceeded the losses sustained by migration to the Canadian Northwest.

It is more encouraging to note

the increased rate of *growth in the last two years*. The net gain is 916,796, or at the rate of 458,398 a year, as against the annual gain of 363,737 in the previous 10 years. The percentage rises from 2 to 4; that is, it is doubled. Is this rise to be attributed to the Men and Religion Movement, the Laymen's Missionary Movement, the activities of brotherhoods and other similar claims upon the interest and attention of the Churches? Adding the two years to the preceding 10 we have an aggregate net increase for the 12 years of 4,554,171, or an average annual increase of 455,417, or 2.5 per cent. a year. For the period of 12 years the gain would be 25 per cent., which is not, all things considered, an unfavorable showing.

If, now, keeping still to the Evangelical division, we seek for the denominations having the largest absolute gains for the 12 years, we find the following results:

The Baptist group, in which, however, only the three bodies known as the Northern Baptist Convention, the Southern Baptist Convention and the National Baptist Convention (colored)

are showing signs of vigorous growth, has a net gain of 1,360,980, by far the largest of any group.

The Methodist group, in which the Methodist Episcopal, Methodist Episcopal, South, and the three leading African branches, indicate the most considerable gains, has a net increase of 988,766.

The Lutheran group stands third in the order of net increase, with 693,535. It also stands third in the order of total number of communicants.

The Presbyterian group, in which the four largest branches absorb nearly all the growth, has a net increase of 406,549.

Next come the Disciples of Christ, reported since 1906 in two divisions, with a net increase of 347,563. This body has grown very rapidly since 1890. It had then about 641,000; it has now nearly 1,500,000.

Sixth in the order of absolute increase comes the Protestant Episcopal Church, with which, historically, the Reformed Episcopal Church is bracketed, with 261,213, of which all but about 2,000 belong to the larger body.

Seventh in the order of increase come the Congregational churches, with 110,990.

The Reformed group, now embracing 4 bodies, has 79,669 communicants more than it had in 1900.

The German Evangelical Synod, allied both to the Lutheran and Reformed groups, has a net increase of 55,337.

The United Brethren, two bodies, of which only the larger is growing, allied to the Methodist group in doctrine and discipline and usage, has a net increase of 55,025.

The three Evangelical bodies, two Swedish and one Norwegian, allied to the Lutheran group, have a net increase, due almost entirely to immigration, of 40,500.

The Evangelical Association and the United Evangelical Church, Methodistic, have a net increase of 27,528.

This list disposes of the entire increase in the Evangelical class, except about 127,000, which is distributed among all the other denominations of the division.

Coming now to the division which includes the Latin and Greek Catholic bodies, we find much larger absolute increases than those we have had under view. There are nine bodies in this group, aggregating 13,337,939 communicants. It is necessary at the outset to explain that in the Eastern Orthodox Churches all baptized persons are technically communicants; but as the great bulk of the 434,000 persons reported as attached to these churches are adults, mostly men, (families have largely remained in the home lands), comparatively small deductions would have to be made for infants.

The Roman Catholic Church returns officially only population, which embraces all baptized persons who have not been excommunicated. Children are now confirmed at 9 years of age and over. Catholic prelates have estimated that about 15 per cent. should be deducted from the population figures to ascertain the number of communicants. The estimates of population are, therefore, treated in this way. The 12,888,466 in the above table may be regarded as the number of communicants in the Roman Catholic Church in the

United States, at the end of 1912, saving the possibility of an increase when the full returns are made known.

The net increase of the Roman Catholic and Eastern Orthodox Churches for the 12 years is 4,573,781, which is about 20,000 more than that of the Evangelical division and the percentage is 52. European and French Canadian immigration largely accounts for this immense increase. There have come to our shores since 1900 a total of 10,690,000 immigrants. Allowing for the large number who have returned to Europe, there must have been a permanent addition of more than 5,000,000 aliens to our population in the last 12 years. Many of these aliens were Jews; but the bulk of them were probably of the Catholic faith.

The non-Orthodox Christian division embraces 13 bodies, from 5 of which no later returns than those of the census of 1906 can be obtained. Those for the Christian Science Church are for 1907. Since that year, by order of Mrs. Eddy, no figures for members are given by the authorities of the Church. They do, however, give returns for readers and churches or branches. In the 10 years ending in 1910 there was an increase of 1,268 readers and 634 churches. A further increase for 1911 of 872 "readers" (corresponding to ministers), and 436 churches was reported; but there was a decrease in 1912 of 152 readers and 76 churches. There are generally at least two readers to each church. Probably the number of members is not much if any larger than in 1907.

The loss in number of members of the Latter Day Saints of upward of

48,000 in the last two years is only apparent. The returns for 1912 eliminate children under 8 years of age; those of 1910 include them.

The number of Spiritualists is not nearly as large as that returned by the national secretary of the movement; but it is much larger than that given by the census of 1906.

The net gains of the division in the 12 years, 160,277, are nearly all absorbed by the Spiritualists, Christian Scientists and Latter Day Saints.

The Jewish Year Book estimates that there are about 2,000,000 Jews in the United States. The great body of them, of course, recognize the claims of the Jewish religion.

The Conclusion

What, then, is the conclusion of the whole matter? (1) The people of the United States are as a body decidedly religious. Counting members, and making a reasonable estimate for adherents, including baptized children, the religious population can not be under 80,000,000 out of upward of 92,000,000. This would leave 10,000,000 or more outside of the classified lists.

(2) The people of the United States are overwhelmingly Christian in their religious attachments and sympathies, there being only about 2,000,000 of the Jewish and other non-Christian faiths.

(3) The Orthodox Christian population, including Evangelical, Roman Catholic and Eastern Orthodox communions, is to the non-Orthodox as 79 is to 1.

(4) The Protestant population (64,415,241), constitutes more than three-fourths of the total Christian population.



MOSQUE OF ST. SOPHIA, SALONICA, IN THE HANDS OF THE BULGARIAN SOLDIERS
Note the cross restored on the minaret and dome

THE MACEDONIAN PROBLEM AND MISSIONS

BY REV. JOHN HENRY HOUSE, D.D., SALONICA, MACEDONIA

Missionary of the American Board of Commissioners for Foreign Missions

OUR minds are, perhaps, beginning to become accustomed to the thought that Turkish supremacy in the Balkan peninsula has ceased. The recent renewal of the war will, in all probability, not disturb this position. That being so, it remains to us to examine some of the resultant problems, political and religious, which are to be solved when peace is concluded. The first important question is: Can the Alliance be maintained, when the conquered territories come to be divided among the victors? Even the Allies themselves must feel concerned about this. They have learned the value of union in action, it is to be hoped they will

not forget the value of federation in peace.

All acknowledge the great difficulty of giving boundaries to an autonomous Albania, which will be satisfactory to the Albanians themselves, to the Allies, and to the Great Powers. The Allies have yielded gracefully to the general principle of a self-governing Albania. But that is very different from yielding to the claims of the Albanians, which would include in their country such important centers in western Macedonia as Monastir, Uskub, and Prishtina, and the old Servian towns of Prishtina, Mitrovitza and Novi Bazar. This would take away from Servia the fruits of her victories and is not to be thought of, we suppose, even by the Powers

themselves. At any rate the districts of which these cities are centers, are occupied by Servian troops and will scarcely be evacuated without another war. We may, however, leave these difficulties to the Great Powers, who will, perhaps, settle them by an European conference. The probabilities are, that Monastir will be left to Bulgaria, and Prisrend, Mitrovitza, Prishtina and Uskub to Servia.

A general boundary line between Bulgaria and Servia seems to have been arranged before the war commenced. The line was to stretch from the extreme southern point of the present Servia to the northern extremity of Lake Ochrida, reaching that lake, probably, somewhere about the town of Struga, leaving Ochrida, Resna, and Monastir to Bulgaria.

The boundary between Greece and Bulgaria does not seem to have been definitely settled before the war and the principal danger to the Alliance lies in harmonizing the ambitions of these two powers. Greece desired that her northern boundary should stretch from Cavalla north to Drama and then run to the north not only of Drama but of Serres Salonica, and Monastir. Bulgaria will, doubtless, claim all these places except Salonica, which she would like to have, but may consent to its being a free city. This would mean a neutral government, and its port would be open to all the Allies alike. At present the city is governed by the Greeks, but is occupied by detachments of both the Greek and Bulgarian armies. The city is still, as in the times of the Apostle Paul, the "Chief City of Macedonia" with a population of some 200,000, which is

rapidly increasing. The Jews are in the majority with some 80,000 or 90,000 souls. Then come the Greeks and the Turks with, perhaps, 30,000 each, the Bulgarians probably do not number more than 10,000 or 15,000. Serres, Drama and Cavalla as to their Christian population are largely Greek, but the villages to the north of these cities are almost entirely Bulgarian. The Bulgarian Governor-General of Macedonia is now stationed at Serres, which is the natural center of the Macedonian districts occupied by the Bulgarian troops. The probabilities seem to point to the occupation by Bulgaria of the seashore on the Ægean from the Gulf of Orfani to the East as far as the head of the Gulf of Saros. Already rumor speaks of a plan of the Bulgarians to make a new port at the head of the Gulf of Orfani at the mouth of the Struma River. Without doubt this port, if made, would be connected with Sophia by railway through Serres and along the beautiful defile through the mountains made by the Struma. If such a port should be successfully built, it would, doubtless, have an adverse influence upon the development of Salonica.

With the exception of the north-western part of Macedonia, already yielded to Servia by agreement, probabilities point to the occupation by Bulgaria of the rest of Macedonia and all of Thrace, or Rumili as the Turks call it, as far as the Chataldja lines in the East. The final results of the conflict which has now been reopened will probably have some influence on the *exact position* of the boundary line between Bulgaria and Turkey in the East. In the final settlement of all the questions connected



THE TURKISH TOWN OF MONASTIR, MACEDONIA

with the war, it would not be strange if Russia obtained the opening of the Bosphorus and the Dardanelles to her fleet which she has so long desired.

The Religious Problem

From this glance at the probable political changes we now turn to the religious problems which complicate the situation.

The first great change which the Alliance, if maintained, is to bring about seems to be the healing of the differences between the Greek Patriarch and the Bulgarian National Church. Since 1872 the Bulgarian Church has been called Schismatic by the Patriarchate. The head of the Bulgarian Church is called an Exarch; whether in the future he will bear this name it makes little difference, but the national character not only of the Bulgarian Church, but also of the Servian, Montenegrin and Greek Churches will be acknowledged

by the Ecumenical Patriarch, while in return the Patriarch is to be head of all these national churches. This will undoubtedly result in the strengthening of the Eastern Orthodox Church. The removal of the Schismatic condition of the Bulgarian Church should be considered a desirable thing from almost any point of view, for it has never departed from the dogmas of the Greek Church and was only declared Schismatic because of the national aspirations of the Bulgarian people. There is, however, a question of great importance to be asked here: Will this consolidation of the Eastern Church lead to a greater spirituality and increase its power to attract the hungering souls of those who are longing for communion with God, or will this increased strength lead to a greater insistence upon uniformity in ceremonial observances and prompt its authorities to a still more fanatical spirit in persecuting

those who are longing for the simple gospel of Jesus Christ? A significant admission of the spiritual deadness of the Church has recently appeared in the Greek press, and there is undoubtedly a strong desire in many quarters for a reformation in the Church itself. Will the consolidated Church be more inclined now in its new strength to heed this cry of earn-

The Christian churches of America will wish to know how these political and religious changes are to affect Evangelical Mission work in Macedonia and Thrace. It will be necessary first to state the position of the stations and out-stations of the American missions in these lands.

Salonica, besides its city work among both Bulgarians and Greeks,



ARRIVAL OF THE GREEK KING IN SALONICA

est souls or will it press on to outward aggrandizement and seek to increase its ceremonial richness and splendor? Would that it might pursue the better course and use its new freedom from internal strife to come back to the primitive purity and simplicity of apostolic times. Probably this is too much to hope for as long as the power of the Church is so completely centered in the superior clergy, and while laymen and the priesthood have so little to say in church matters.

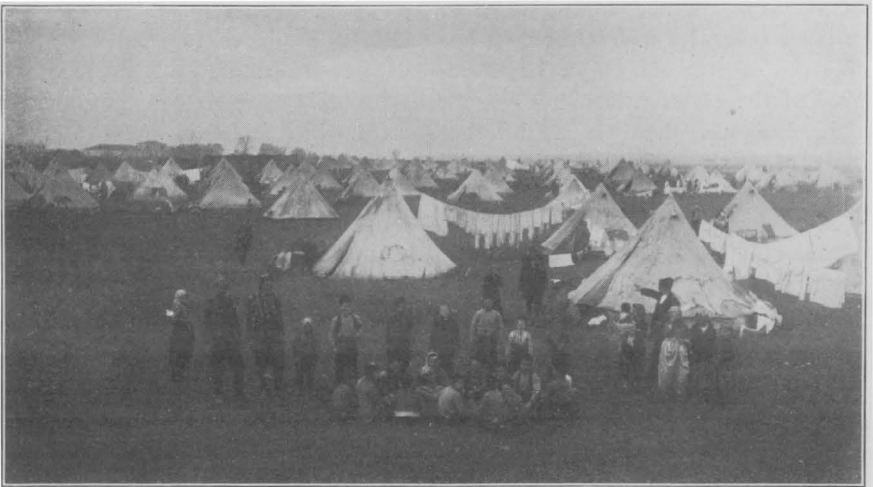
has in its suburbs an American school of unique character called "The Thessalonica Agricultural and Industrial Institute." This institution is incorporated under the laws of the State of New York and also has the approval by Iradé of the Sultan of Turkey. It is to be hoped that the United States government will insist upon a like approval and recognition by whatever new authorities are installed in that city. Under sympathetic treatment there is a vast work for this school to do for the uplift-

ing of rural life, not only among the Evangelical communities of Macedonia, but also among the rural communities of all faiths.

There is also a fine girls' boarding-school in the city of Monastir in western Macedonia and another girls' boarding-school for Albanians in the city of Kortcha.

Then there is the Evangelical work spread throughout the province of

presage of what we have to expect from the Servian civil government. Established Protestant churches are, I believe, recognized by the Servian authorities, but it is a question as to whether evangelistic touring among Servian towns and villages will be allowed. There really seems to have been no avowed missionary work in Servia on record from which we can prophecy for the future. The circu-



TURKISH REFUGEES AT THE INTERNATIONAL COMMITTEE'S CAMP, NEAR SALONICA

Macedonia, Albania and Thrace in 5 stations and 27 out-stations. Some 4 or 5 of these out-stations, under the new arrangements, will fall in Servian territory, viz.: Uskub, Mitrovitz, Prishtina, Tetovo and Vuchettrn. If the expulsion of the Erickson family, American missionaries in Elbasan, Albania, by the Servian military authorities is a straw showing which way the wind blows, religious tolerance can hardly be considered a Servian virtue. Allowance, doubtless, ought to be made for the fact of military government, and it is to be hoped that this brutal act is not a

lation of the Bible has been allowed. The practical question is: Will the new conditions be friendly to the missionary work now being done in the Uskub and Prishtina districts?

The Greek Church in Greece is well known for its grudging tolerance of existing evangelical work in the Piræus and Athens. It does not allow the circulation of the Scriptures in the modern language, but permits the sale of the New Testament in the ancient tongue. It can easily be inferred from this that the uneducated village population is kept in pretty thorough ignorance of the gospel.

Knowledge of the Scriptures is the basis of all real progress in spiritual things and oftentimes in rural populations in intellectual things also. It must be confessed, then, that the religious conditions as far as Evangelical Christianity is concerned are not hopeful unless the people themselves revolt from the tyranny in which the higher clergy hold the Church. The evangelical work in Yanina will now, doubtless, fall to Greece. The fact of the union of the Church and State in these countries makes the civil authorities instruments to a large degree of the ecclesiastical.

In Bulgaria there is a different state of affairs. The circulation of the Scriptures in the modern language, the distribution of religious books and tracts of an evangelical character, the preaching of the gospel in towns and villages are all tolerated. There is besides a friendly feeling usually between government officials and evangelical workers throughout the country. The only point where there is clashing between the mission and the government has been in the matter of schools. The government disapproves of private schools, and in the interest of the national schools it has been easy to find ways to almost completely eliminate evangelical village schools. There are, I believe, very few, if any, in existence in the kingdom of Bulgaria. Two American gymnasia and one American kindergarten exist in Samakov and Sophia with a good patronage. Every effort, however, made to obtain needed recognition from the government for their diplomas has thus far been in vain, altho the requirements of the law have been scrupulously regarded. This would seem to be a place where

American diplomacy could find a proper field of activity. America has the same rights with France and the French lycées have full recognition. There is a crying need for Evangelical schools in the country because of the prevalent scepticism in the otherwise well equipped government schools. Unbelief prevails to an appalling extent among the educated youth of both sexes throughout the kingdom. This is felt keenly by many in the National Church itself, and such prefer to send their children to Protestant or Roman Catholic schools because of the religious element which is found in them.

When Albania is organized into an autonomous province, Kortcha and its girls' boarding-school and Elbasan will fall under an Albanian government. About two-thirds of the Albanians are Moslems, and the other third are nominal Christians, divided between the Roman Catholics of the North and the Orthodox Greek Catholics of the South. The national spirit, however, among all faiths tends to weld them into one nation. Past experience leads us to hope for large tolerance among them for the American missionaries whom they have always found to be their friends.

The missionary work in Thrace or Rumili is mostly confined to Adrianople, and consists of work among both Jews and nominal Christians. This work will enjoy the tolerance which other missionary work has in Bulgaria.

In the present conflict we find ourselves heartily in sympathy with the aspirations of the various peoples of the Balkan peninsula to free their own races from foreign rule. We could wish, however, that in the

new arrangements their governments could be induced to come up bravely to the modern position of full religious liberty for all faiths. Here is a point which should attract the attention and awaken the interest and prayers of all lovers of the Kingdom of Christ. At any rate the struggle for the attainment of this object is on. We earnestly hope that all missionaries concerned will "endure

engaged in making clothing for the sick and wounded soldiers of all nationalities; our school-rooms furnish places for temporary hospitals, and missionaries, pastors and preachers have given their time to distributing relief to the starving villagers driven from their homes and huddled together in all possible shelters or left without shelter in great cities. Thirty thousand Turkish refugees were



THESSALONICA AGRICULTURAL AND INDUSTRIAL INSTITUTE
Operated by the American Board Mission, near Salonica

hardness as good soldiers of Jesus Christ" until this principle is established.

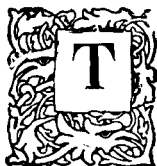
This war, one of the most bloody and devastating in modern history, has brought in its train an amount of human suffering which is simply appalling. It is the glory of the Christian missionary that being on the ground and of a willing heart he is always among the first to run to the rescue of the wounded in the rear of armies and to the succor of non-combatants fleeing from devastated villages and from before advancing hosts. Teachers and scholars have

thus swept by the tide of war into Salonica; and my associate, Dr. E. B. Haskell and Mr. Mihitchopolos, the Greek Evangelical pastor, had at one time 11,800 on the list for whom they were personally responsible. This kindness shown to the defeated Moslems was greatly appreciated. A Turkish Hodja, to whom Dr. Haskell had given a copy of the Sermon on the Mount, said with tears in his eyes: "Reading this and seeing its interpretation in your acts, I think that we shall soon be brethren." What an opening there will be among

these Turkish villagers when they return to their homes! We can not but hope that wide doors will be opened for work among Moslems in Macedonia and Albania after this war is over.

FIVE FOREIGN FORCES AT WORK IN CHINA *

AN AMERICAN BANKER'S VIEW OF IT



TO-DAY there are five great foreign forces at work in China, each of them in its own way having great influence on her development.

I give them in order of efficiency in organization:

1. The small but brainy coterie of Britishers who, with the aid of certain British government representatives, are working to nullify the popular anti-opium movement and firmly establish again their nefarious traffic. In point of ability displayed in their tactics and in the money involved in the outcome, no project in China is worthy to be compared with it.

2. The Standard Oil interests. They reach into every province, and conduct their affairs in a most high-toned fashion. Their picked representatives are considerate of the rights of others and have won the respect of every one in the East.

3. The Hongkong and Shanghai Banking Corporation which for years, in banking, has stood in a class by itself for intelligent management and foresight.

4. The British-American Tobacco Company. Cigarettes and cigarette posters have flooded China. This company has displayed rare ability,

push, and insight into the wants and prejudices of its customers.

5. The great Missionary Propaganda. In number of force employed, this leads them all, ten to one. In intelligence it can not be surpassed. But in organization and management it is far, far behind.

China has the greatest undeveloped resources known in the world. And she represents the largest aggregation of able traders, merchants, and bankers. These two factors taken together spell tremendous commercial potency. In the near future, with again 5,500,000 square miles of territory fully occupied and developed by 1,000,000,000 brainy, progressive people, it will not be a question of the six Powers helping China, but of who can get her help abroad. The Chinese, through deep gratitude to America, have offered her, and from their hearts still offer her, first choice of position. Are we going to be satisfied with selling the Chinese oil and cigarettes, or are we going to climb right up and sit with the driver?

In the same issue of the *Missionary Herald* there is a very interesting picture with the title, "Cigarette Advertising in China," with the note, "Such posters cover the walls of every village and town even in the interior province of Shansi."

*Extracts from an interview with Warner M. Van Norden, of New York. Quoted in the *Missionary Herald*, October, 1912.

MISSIONARY LIFE IN THE HIMALAYAS

A GLIMPSE OF THE CHARACTER AND WORK OF DR. MARTHA A. SHELDON, OF NORTH INDIA

BY LILLY RYDER GRACEY

DAWN AT DARJILING.

Up, up, high up we journeyed through the night
Unto the threshold of the morning star.
Great peaks were all about us, near and far;
We only thought of one, the master height,
Whose crown is everlasting snow and light;
Whose brow no man may gloom, no eagle mar
With any shadow of his wing; whose war
Is but with Time that bows unto his might.

The false dawn came; the guide said "Look!"
and bowed
And prayed unto his mountain god, while we,
An hundred miles away, as 'twere a cloud
Of argent anchored in Eternity,
Saw Everest gleam. Spellbound, we gazed,
nor spake,
Our hearts so glorified they could but ache.
—John Rhuddlau in *Chicago Evening Post*.



PERHAPS the magnitude of her character and the sublimity of her purpose, drew Dr. Martha Sheldon to the region of the world's greatest mountain peaks, Kinchinjunga and Everest. For in character she out-towered their matchless sublimity; in nobility of purpose she was as great as their majestic beauty and her achievements will be as eternal as their everlasting snows.

"With my face toward the eternal snows, I push on and up toward Tibet," she once wrote to her family circle, from her distant Indian home.

Martha Sheldon was always a 100 per cent. woman. Accounts of her college career say that she "excelled in skating, rowing and swimming." She graduated from the University of Minnesota at the head of her class, giving the Ivy oration; and afterwards, when she was graduated in medicine from Boston University, she stood 100 in surgery.

In 1888, she went out to India as a missionary of the Methodist Episcopal Church, and when on Christmas day, on board the steamer, she responded to a toast, the big Scotch captain brought down his fist with the remark, "She is the cleverest woman I ever heard; I only wish I were 30 years younger!"

For six years Miss Sheldon's work kept her near Darjiling, North India, and later she and Miss Eva Browne,



DR. MARTHA SHELDON

a like-spirited worker, were assigned to regions still more remote from railroads and thousands of feet still higher up.

The new field was along the north-western border of Nepal, within 10 miles of Tibet, and comprised the Bhotiya villages in the valley of the Kali Ganga, and its tributary, the Dhauli River. For half the year they lived at Dar Chula, whither hun-

dreds of Bhotiya families came in winter with their flocks and cattle to escape the ice and snow of higher climes. In spring they moved to Chaudas, a place surrounded by Bhotiya villages.

The people, who are rather nomadic in their habits, were found to be interesting and well-to-do. They live by farming and trading, and their chief wealth consists of flocks of sheep, which are also used extensively as beasts of burden. The women are active and industrious, and do much of the farming of the country. The men are equally energetic in their main occupation of driving great herds of sheep as they carry their articles of trade over the mountain passes to various places. In the summer months the men go into Tibet to exchange sugar, rice and various grains, for salt, borax and wool. During the winter they go with their sheep to trading posts on the edge of the plains and there exchange salt, sugar and borax for the products of the plains. The sheep furnish wool which the women weave by hand into blankets and clothing. It is their custom to teach children to spin at an early age.

Dr. Sheldon found that no women or girls had been taught to read, as in fact the Bhotiya language had no written characters. She learned the language by sitting down beside the women as they weaved, talking with them and jotting down words and phrases. Finding it akin to other dialects, she made translations of the Ten Commandments and other portions of Scripture and hymns. She found it an intellectual pleasure to discover grammatical methods and forms in the new unwritten language.

She wrote home, "I find it easy to love these people," and she proved her love by her service. She started schools for women and girls in several villages; erected tents and thatches for the sick, until she could put up a hospital and dispensary. She built a church and some grist mills, and even had kindergartens where Froebel's methods were carried out. The home in which she and her co-worker lived was on the highway to Tibet, so that they thus had access to many travelers who were otherwise untouched by the gospel.

Dr. Sheldon delighted in *itinerating* among the people, and Henry Savage Landor, the author and traveler, says that he found her praises sung far and wide among the mountaineers.

To explorers and authors and eminent civil engineers, she not only extended the most gracious of American hospitality, but rendered them invaluable assistance by giving information in regard to the country and the people, besides often rendering professional services. The stories of her wonderful cures and successful treatment of cataracts and goiter spread over mountains and valleys and into adjacent countries. Her general practise alone included about 2,000 patients a year. Blood letting and burning were the native methods of treating diseases, and the services of a blacksmith were often called into requisition to open abscesses.

Dr. Sheldon once described a Sunday as follows: "Our services are unique; crowds gather at them; there are wild, restless boys as untamed as New York newsboys; bright-faced girls; laughing women and men with their spinning in their hands. They will not sit, but insist on standing."

For 18 years she lived among these people, and many hundreds of them in that time came to know and adopt Christian customs. Children's Day was observed and Epworth League meetings became a feature of church life. The people learned to celebrate Christmas each year in their mission

they did, the evidences of the love of the far-away family circle. She wrote of the "joy" of receiving some baking powder, with which her companion, Miss Browne, made some such delicious "home-like pancakes." With the baking powder they were also enabled to offer to Mr. Landor



DR. MARTHA SHELTON'S HOME, ON THE ROAD TO TIBET

church, and the joyousness of such seasons was increased for them by a Christmas tree with dolls, picture-books and games from America for the children. There was also a Bhot dinner of goat, rice and chutney for the adults. At such times she would remember the family of the highest official in the province with scrap-books and dolls.

It was almost pathetic to note the joy that the boxes from home gave even to Dr. Sheldon, bringing, as

and other tourists some home treats, such as "muffins" made by Miss Browne.

The little bungalow, in which these two women lived, and which the natives who dwelt in windowless huts considered a mansion, was erected at a cost of \$400. Dr. Sheldon wrote: "My home is built halfway up a lofty mountain. Below me is the roaring Gangas. It sounds like the traffic of a mighty city. Across the Gangas is Nepal. I have crossed the river in

a swaying split pine log several times and have visited villages there."

During her tours she made friends with the highest Nepalese officials, whose duties might be likened to those of lieutenants or court judges, and whose wives became her patients.

"In making our marches over the mountains," she wrote, "we are often impeded by great flocks of loaded sheep going up or coming down. Sometimes we are delayed in a narrow pass, while a dozen separate flocks of sheep file past in places so dangerous that my head becomes dizzy as we wait. Often we have to lead our horses up almost perpendicular places. Daily I come in contact with the sturdy Tibetans who remind me much in their looks of the North American Indians."

It was her desire to gain an entrance into Tibet, as well as to be among the Bhotiyas. Four different times she climbed mountain passes 16,000 to 18,000 feet high, until she reached Tibet and looked upon the waters of Lake Manasarowar, the sacred place of the Tibetans. But each time she was sent back by the ruling rajah, for Tibetans were on constant guard to see that no strangers entered their land. Of one of these journeys she said: "We had very difficult marches over great beds of snow, packed for years. From crevices we estimated the snow to be 75 to 100 feet in depth. Would you have slept that night, Mother, in a single tent, in a strange country, under a guard of nearly 30 men; the night we were told we must go? Miss Browne, Jasma, Jhupri and I were in a tent quite a little distance from our servants, who were encamped in the same place as the Tibetans."

Dr. Sheldon learned the Tibetan language and helped to translate some Scripture into that tongue. As time went on the people of the "great closed land" heard of her skill in surgery and medicine, and invited her to come back. So for the last few years of her life she went to and fro, and it was said that no foreigner had the languages of the mountain people as well as she, and that her influence extended far into Tibet and Nepal as well as in Bhot.

In his latest book on Tibet, Mr. Walter Savage Landor says: "At Sirka, a Christian church of stone has arisen—the first one in British Tibet—the work of the untiring and self-sacrificing Miss Sheldon of America."

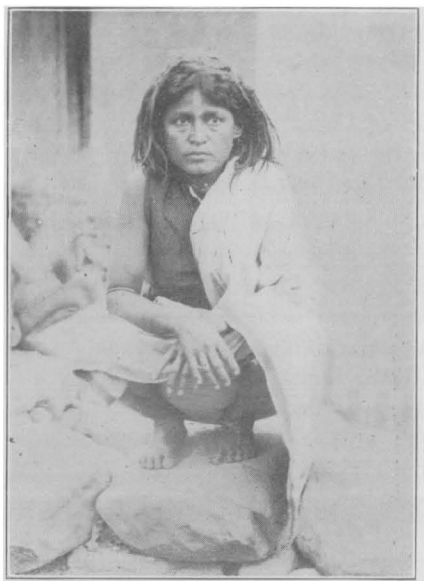
Many lamas became her patients and only a few months before her death she went again over the lofty Lipu Pass, the entrance into Tibet over 17,000 feet high, and over the Upla Pass, after traversing which the lakes burst upon the traveler's vision.

In her report we find the following for 1912: "Again medical work opened the way for me to spend two weeks in Tibet. I was called to Lake Manasarowar to operate for cataract upon women living near its monastery. Camped beside its changing waters, we visited the monastery and performed operations in the stone houses built for pilgrims and traders outside. It was a great joy to be in Golden Tibet again. Just before reaching the lakes we saw the symmetrical Kailas pahor mountain. The snows had so melted as to cut a huge black cross upon its white surface. The effect was thrilling. It seemed

as if the cross had gone before us, as indeed it has."

Here follows a bit of her musings: "What a power the printed page is! All parts of the world made one by the use of the press. As we walked slowly over the mountains, up and down, I pondered whether I was living out of touch with the world in thus traveling so slowly in these

Mine is to reach and to win the Bhotiyas and those allied to them, to



A MAN OF BHOT, NORTH INDIA, NEAR THE
TIBETAN BORDER

days of lightning speed. I decided it all depended upon one's life work.



A TIBETAN WOMAN

Christ. They travel with their great flocks of loaded sheep slowly. I, in traveling thus, come more in touch with them. So I content myself with a very humble work in a very humble corner, in a very humble way."

Dr. Sheldons' life of transcendent usefulness on one of earth's great highways ended in her mountain home October 10, 1912.

KNOWN BY THEIR FRUITS

THE Hindu Shastras have given us India; the Koran has given us Arabia, Turkey and North Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet and Siam; the teachings of Confucius has given us enfeebled, distracted China. The Bible has given us Britain, Germany, the United States—nations which, tho unhappily afflicted with numberless evils because the Bible is not yet allowed full

supremacy in the individual and national life, are in the van of human progress, enlightenment and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment or uplifting impulse. —*Christian Observer*.

IMMEDIATE CONVERSION AMONG THE CHINESE*

BY MISS BELLE M. BRAIN

Author of "Holding the Ropes," "All About Japan," etc.



DOES the preaching of the Gospel in non-Christian lands ever result in the immediate conversion of souls to Christ? This is a question worthy of study, for it has sometimes been questioned. If there are such immediate conversions in non-Christian lands, it is a wonderful testimony to the power of God. Henry Martyn declared that the conversion of a Hindu is a greater miracle than the raising of the dead. The fact that there are not *more* of such conversions is, perhaps, partly due to the fact that many missionaries do not believe them possible and so do not aim for them. They realize the stupendous change that must take place in the heart of one who has no conception of a monotheistic faith, no real sense of sin, and no knowledge whatever of the atoning work of Christ, and it is not to be wondered at that many lack the faith to work and pray for immediate results from the preaching of the Gospel. They are content to wait until the slower process of patient teaching has done its work. With this in mind, no doubt, Hudson Taylor, one Sunday morning, during the Ecumenical Conference in New York, in 1900, at a service in the Central Presbyterian Church, urged the missionaries, no less than the workers at home, never to close a

service without casting the net, and never to cast the net without expecting results.

Such a conservative, phlegmatic people as the Chinese would naturally be among the last to make an immediate response to the message of salvation, yet in his recent work, "Half a Century in China,"* Archdeacon Moule, of the Church Missionary Society, relates some remarkable instances which show the Gospel of Christ to be the power of God to the immediate salvation of some in the Land of Sinim.

An Aged Buddhist Nun

The first case cited by Mr. Moule is the very unusual one of a Buddhist nun who one day wandered into one of the mission chapels while a preaching service was going on. She was an old woman, but she began at once to make a disturbance and ridiculed and opposed the preacher. But the discourse was on the Fatherhood of God, and as she listened to the wonderful new doctrine, it touched her heart. "She was arrested by it then and there," says Mr. Moule. "She heard and accepted, tho with trembling at first, the truth that one who had wandered so far and so long in superstition and ignorance might even now enter

*"Half a Century in China." Recollections and Observations by the Venerable Arthur Evans Moule, B.D., Missionary of the Church Missionary Society from 1861, and sometime Archdeacon in Mid-China.—Hodder and Stoughton, London, New York, and Toronto.

*In his widely-read book, "Men and Missions," William T. Ellis declares that tho there are well-authenticated cases on record of persons that have been so impress by the first hearing of the Good News that they have at once surrendered their lives to Christ, these cases are exceedingly rare. In the chapter, "Some Darling Delusions," he names as one of the common misconceptions of missionary work the prevalent impression that a first hearing of the gospel story in non-Christian lands convicts and converts. There is a measure of truth in this; yet a study of missionary history reveals a far larger number of such cases than Mr. Ellis would lead us to believe.—B. M. B.

the family of God and be reckoned among the sons and daughters of the Lord Almighty." She had not long to live, but she became an exceedingly happy Christian and died triumphant in the faith.

A Quarrelsome Chinese Villager

Another instance of immediate conversion occurred on one of Mr. Moule's long evangelistic tours. While on his way to a town of a thousand inhabitants, called Pure Water Lake, he passed through the small and secluded village of Lake Side. It was an insignificant little hamlet with only a dozen families, and Mr. Moule's thoughts were so occupied with the larger town to which he was going, that he had not even noticed it. But not so the Chinese helpers that were with him. Reminding him that their commission was to preach the Gospel to every creature, they begged him not to ignore this tiny village. At this, Mr. Moule turned out of his way, and, saluting the people, asked if he might give them an important message. His was the first English face they had ever seen in their village, yet they gave him a hearty welcome. It was a fine spring evening, and with great cordiality they invited the whole party to come in and sit down with them in the open air.

As time was precious, Mr. Moule lost no time in conventionalities, but proceeded at once to deliver his message. Around him were grouped a little band of listeners, none of whom had ever heard of Christ or the Christian religion. Yet almost instantly an old man among them was powerfully convicted of sin. He was the worst man in the place—a notorious character, posess of a violent

temper and forever pouring out foul-mouthed abuse on his neighbors. But when the missionary proclaimed the news of forgiveness through Christ, the heart of this aged sinner was stirred to its very depths. "He repented and turned to God," says Mr. Moule, "and accepted and held fast the truth of the Gospel till death."

His conversion changed his whole life. At first, on account of his age, he despaired of curbing his tongue and changing his nature. "Nature," the Chinese say, "is fixt and unalterable, like the inset, flowery ornament of a steelyard." But by and by, through faith in Christ, he conquered his tongue, and instead of quarreling with his fellow-villagers, became their benefactor and helper. Nothing was too much to do for his Lord; in order to keep the thought of the crucified Savior ever before him, he took a hot iron and burned a cross into his wrist. Like the Buddhist nun, a mere fragment of life remained to him; but from the day he first heard of Christ until the end, he lived a happy Christian life and glorified God among his fellow men. When, after nine short months, God called him home, he died, fully conscious to the last, in the unfaltering profession of the faith.

A Chinese Gentleman and Scholar

At Chuki, once one of the proudest and most exclusive places in China, an instance of immediate conversion occurred that shows the power of the Gospel to win the cultured and wealthy Chinese as well as the poor and illiterate. Public preaching was going on in the market-place, and a great crowd had gathered. There was a good deal of rudeness and rough opposition, and

the missionaries presently discovered that it was largely due to a Chinese gentleman who was standing with the mob and inciting the disorder. He seemed so agitated and annoyed that the missionaries thought some word he had heard must have gone home, like a sharp arrow in his heart. The late Bishop Hoare, who was preaching at the time, very politely requested him to refrain from further interruptions, as it prevented others hearing. The remonstrance was very kindly, but the man was very indignant and refused to keep still.

He was evidently a scholar, but at length he became so obstreperous that one of the Christian students was directed to very politely request him to withdraw from the crowd and talk quietly with him about his difficulties and answer any questions he might have to propound. The gentleman consented, but very sullenly; nevertheless, when out of earshot, he sat on the parapet of a nearby bridge and talked to the Christian student for fully an hour. Scholarly and shrewd in argument tho he was, he was plainly much disturbed in mind. At once he began asking about the mystery of human nature, the problem and origin of evil, the being and nature of God, the future life, and the credentials of the missionaries' message.

"Jesus Christ!" he exclaimed. "What need have we in the Central Realm of a foreign sage? And what, after all, must I do for peace of mind and of soul?"

Setting aside his own store of apologetic knowledge, the young Christian student pointed the Confucian scholar to a higher authority,

the Word of God. With that wonderful strength of memory for which the Chinese are remarkable, and with great ability of exposition, he was able to turn to the right book, chapter and verse, and find the answer to every question of atheistic, agnostic or philosophic doubt raised by his opponent. These replies struck home with convicting and converting power. They seemed to come, as this gentleman afterward confessed, from the One who had known his thoughts long before, and had met them all.

"Hold!" he exclaimed at last. "Enough! That is an extraordinary book. I must study it."

A copy was given him and he carried it home, and once more the entrance of the Word of God brought life and light to a soul.

The School-master of Chuki

Another instance of a scholar accepting Christ at once occurred at Hangchow, once the imperial capital of China, and still a most important city. Just outside the Periwinkle Gate, the present site of the railway station, Mr. Moule had opened a small mission-room for preaching and conversation. But the venture seemed a failure; not a soul came near. Mr. Moule was advised to close the room and try again in some other quarter of the city. But he thought best to wait awhile, and ere long the work bore unexpected fruit.

One morning, before the preacher arrived, while the doors were still closed and the shutters put up, a stranger passed by on his way to the market. In his native village far away among the mountains of Chuki, he was the master of an endowed school, and he had come up to Hangchow to visit some friends. As he

passed the little mission-room, the sign over the door, "The Holy Religion of Jesus," caught his eye and arrested his attention. As there was no one about except the landlady of the room, he began to question her.

"What does this sign signify?" he asked. "And what does the name Jesus mean?"

"I can't tell you much," she replied; "but I believe it is a good doctrine, and that Mr. Moule and Mr. Tai, who preach it, are good men. You would better go into the city and see them for yourself."

As he was a stranger and did not know the way, she offered to guide him. It was a two-miles' walk, and her feet were bound, yet she brought him to the door of Matthew Tai, Mr. Moule's native assistant, and left him there. The man from Chuki at once declared the purpose of his visit, and without wasting time in the customary complimentary talk, Mr. Tai opened his Bible, and out of the Law of Moses and the Psalms, the Prophets and the Gospels, expounded to him the things of Jesus Christ for more than two hours. Then they went over to the mission-house to see Mr. Moule. Here, brushing aside preliminary topics and going straight to the point, he began eagerly discussing the doctrines of Christianity and related the Gospel story clearly and with great earnestness. Mr. Moule was amazed.

"How long have you been a Christian?" he asked him, politely.

"I do not understand you, sir," was his reply; "I do not know what a Christian is."

"How long, then," Mr. Moule next asked, "have you been acquainted with the Bible and Christian litera-

ture, that you are able to speak so clearly on these matters?"

"For a period of two hours and a half," was the astonishing reply; "I never heard of Jesus or met with preachers or Christian books until Mr. Tai read with me and instructed me."

Incredible as it seems, this man had not only received the truth of God as soon as he heard it, but had grasped the fundamental doctrines of Christianity when they were unfolded to him by one of his own countrymen. "After thirty-five years of chequered life he is still living," says Mr. Moule, "a wayward, headstrong man at times, but never abandoning his faith, and possess of a sort of genius and unquenchable zeal for evangelization."

This first visit of the school-master from Chuki was followed by three weeks of reading and study and prayer under the missionary's roof. And later, when Mr. Moule penetrated into the heart of Chuki, he became his chief guide. Ultimately, as a result of his conversion, a church was founded in his mountain home, and the work was extended throughout the district of Chuki.

The Secret of Archdeacon Moule's Success

The secret of Archdeacon Moule's success along this line is explained in the following paragraph taken from his book. "In open-air or mission-room preaching," he says, "the missionary is confronted by an audience constantly varying in numbers and characters. He appeals to husbandmen resting for a few minutes under a willow or camphor tree by the canal-side; or to a crowd of men of all classes from the streets—hucksters,

stall-keepers, countrymen staying but a few minutes and hastening on lest the city gates be shut; artizans on their way back from work; and a scholar or two, or a merchant strolling up for amusement. If the preacher's mind and conscience be awake, he is fired, and yet almost paralyzed by the thought that this may be the first and also the last time they will listen to the Gospel. He can not afford to dally with compliments and light words before he presents to them the Savior knocking at the door. He must be as direct and yet as full as he can be in these few minutes. It may be a matter of life and death. He dares not hold back, for a time, as a matter

of expediency, the Cross, and the central fact for all mankind of the death of Jesus Christ.

But how shall he begin? He must be quick to watch for, or even to force, an opening, and not to rely on the delivery of a well-ordered and well-prepared discourse; tho it is well if he has spent time beforehand in prayer and in careful study of some special passage from the Bible. Some answer to a question from the preacher himself, or some flippant remark from some one in the audience, may be the opening of the door; and he must be alert with proverb, illustration, classical quotation, or humbler folklore to press home his message."

CHINESE FAITH AND WORKS *



WHEN crossing the continent on her first furlough home, a fellow-passenger became acquainted with Mrs. Mateer and found, after a day or two, that she had been in China. Being a man of the world, a disbeliever in missions, and withal hating the Chinese, he freely expressed the opinion that no Chinaman could become a real Christian. She did not argue on general principles, but told the following story:

"One of our converts of some years' standing, a middle-aged farmer, called to see me and tell of his welfare. After some conversation and exhortation, I asked him what evidence he had that he was a Chris-

tian. He spoke of his faith in Christ, etc., but I asked him if he had any real, concrete proof. After a moment's reflection, he said: 'I believe I have a little proof. When I used to clear the stones off my fields, because it was more convenient, I just tossed them over into my neighbor's fields, but I don't do that now. I carry them and throw them into a gully or some other place, where they will not harm anybody.'"

Her listener looked thoughtful for a moment and then said: "There are a good many Christians in America who, I fear, would find it difficult to give as good an account of the effect of their religion." He said no more against the Chinese or against religion.

*From "Character-Building in China," the life story of Julia Brown Mateer, by Robert McCheyne Mateer.



THE CHURCH THAT SONG SSI SAVED—NOW A CHRISTIAN GIRLS' SCHOOL

SOME OBSCURE KOREAN HEROES

BY REV. E. WADE KOONS, CHAI RYUNG, KOREA



LIKE the church in other lands, the Korean Church has its prominent native leaders, men of apostolic gifts, who meet with apostolic success. The time will come when their biographies will be read and treasured by the whole church. But Korea is rich also in obscure men and women who are the strength of the scattered country churches, where a few score of humble farmers meet faithfully Sunday after Sunday to hear God's Word expounded by one of themselves. These men and women are ignorant in the learning of the schools, but they are wise in the Bible, and are filled with the Holy Spirit.

Yi, the Self-Confest Murderer

In the winter of 1906-'07 the churches in Korea were the scene

of a remarkable "Revival." It took the form of an awakening among the Christians, rather than an increase in the number of those who were giving up their former heathen practices and coming into the church.

Prayer-meetings were held night after night, and many of the older members made public confession of grave faults and grievous sins. Many of these antedated the conversion of the perpetrators, and others were pride or anger or jealousy, which they would not have considered at all culpable in former days.

Many of the men who made these confessions had to sell their houses or other property to make restitution for wrongs that would never have been laid at their door but for these voluntary confessions, and more than one unbeliever was astonished to find himself the richer by several hun-

dred dollars, the long-delayed results of some transaction of former years.

At the Presbyterian Church in Chung Wha, a large town 15 miles south of Pyeng Yang, there was a young man named Yi, who had for several years been a respected resident of the place and had joined the church some months before the revival began. No one knew much about him, and there was nothing against him, beyond the fact that he was a comparative stranger.

One night he rose at the meeting and made a confession substantially as follows: "Before I came here to live, I had been the worst kind of a profligate, and after wasting all my own property, I turned to highway robbery as a way to eat and live. In a robber raid I killed a man of such and such a village so many years ago." Naturally the village was much excited over the matter, and the news traveled as news can in the East, which had a "wireless telegraph" ages before Marconi was born.

The policemen at Whang Ju, the nearest city, thought they saw a chance to turn a penny for themselves, so came and arrested the young man, who disappointed them by saying philosophically, "If I am to go to prison, prison is for me," so in a little while they turned him loose in disgust. So much for the Korean police, but it was not long till the Japanese police heard of the matter, and Yi was informed (wireless again) that they were coming for him, and this time all his friends advised him to run away, but he refused to go, insisting that he had no other "mind" than to take whatever punishment was coming to him, and in a little

while he found himself in the "Ka Mak So" or common prison at Hai Ju, sentenced to 15 years. For most men a sentence like this would be reason enough for black despair, if not for suicide.

But Yi found that the gospel that had prompted the confession that brought him there, had power enough to comfort him, and while his old mother, who had followed him all the way from home, was managing, by day labor, when she could get work, and by begging when there was no way to earn a little money, to get food enough for her son and herself (for the prisoners must in those days be fed by their friends or starve) he was preaching the gospel of Jesus Christ to the mixed and ever-changing population of the jail, and like another prisoner "his bonds became manifest" through the whole province.

His case was finally taken up by some friends among the leading men of the church, both Americans and Koreans. A petition stating the facts of the case, and emphasizing the voluntary nature of the confession, as well as the prisoner's good conduct in jail, was drawn up, and after it had been signed by those who were in a position to know about the matter, was presented to Chief Justice Watanabe, the head of the Japanese judiciary in Korea, who is himself an elder in the Presbyterian Church. He made a careful investigation, which resulted in Mr. Yi being pardoned. He told some friends that even after he had been out of the jail for a week, he could not believe that it was not a dream, and that he would not soon awake to find himself again a prisoner.

Song Ssi, the Woman Who Saved a Church

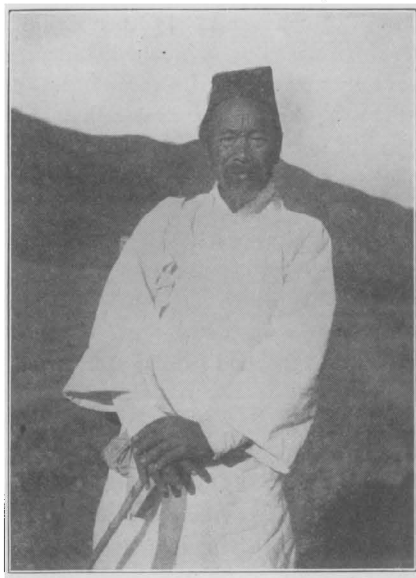
The Chai Ryung City Church, with its Korean pastor, elders, deacons, and membership of nearly 400, has a usual Sunday congregation of 700 or more. It is now one of the strongest and most consecrated churches in Korea, as we can see from the fact that of the \$1,000 which the Presbyterian General Assembly voted to raise for a Mission to China this church gave on Thanksgiving Day \$50.00. In this sum not a missionary had any considerable share.

This church is a monument to the faith and perseverance of one woman. In the late nineties, the little group in Chai Ryung suffered severely from the persecution, so vividly described in Dr. Gale's *Vanguard*. The men fell away from the church, and even the building was about to be sold. But God sent to the church a wealthy widow, named Song (the "Ssi" is merely an honorary title), who, single-handed, saved the situation. She bought the building, occupied it as her own home, opened a little school for poor boys, and finally arranged with a neighboring group of Christians to send a leader each Sunday to stimulate the few disciples whom she could bring together.

In 1905, the Presbyterian Mission opened a station at Chai Ryung, and Song Ssi was reinforced by the coming of missionaries. They naturally stimulated the zeal of the faithful few, and encouraged many others to come. Song Ssi had the joy of seeing the little company of 30 believers grow in a few months to 250, and then to 600, before she passed to her reward. She saw the building that she had bought and held for

a church and where one little room used to be too large for the small congregation, crowded with women, while the men stood outside in freezing winter weather. She helped to build the new church, which was the largest building in the province, and which was dedicated free of debt.

The Presbyterian form of government has no place for such a woman,



THE MAN WHO "BECAME AS A LITTLE CHILD" FOR
THE SAKE OF CHRIST

but she made a place for herself, and as long as the gospel is preached in Chai Ryung, she will be remembered as the woman who saved the church.

Lay-Preacher Quon, Who Converted a Village

In the winter of 1909 and 1910, the Christians of Eul Yul took an offering for the purpose of sending out a man to preach to unbelievers. They decided to try a novel plan, and instead of sending a man on a salary, to preach in some village for

a few months, to send a man to *live* in a heathen village.

They chose the unsalaried lay-preacher, Quon, who had for years been the acting pastor of their own group. He was already old, and settled in his home. In a year or two he would have been made elder in his own large church. But he felt the call, and gladly packed up his worldly possessions and, with his wife, moved to a large heathen village seven miles out. This distance is nothing in a land of automobiles and railroads, but it is more than two hours' journey in Korea, where every one walks. It was genuine exile for the two old people.

When they reached the village a few had begun to ask about the gospel and at the end of the first year there was a congregation of 20 or more. At the end of the second year a few were ready to be taken in as catechumens, and a man and his wife came to Eul Yul to be baptized and received into the church. In the spring of 1912, when the missionary in charge came to visit, he found 40 people ready to be examined, and he baptized 30 of them. The congregation now averages nearly 100, and during the past summer they had a Bible Chautauqua of over 150 students.

The man who has brought this about is an old, ignorant, farmer. He is poor, personally unprepossessing, not a "good mixer." He has done this simply and solely by living Jesus Christ before the people. And there are scores, perhaps hundreds, of other Christians in Korea like him.

Old Man O, the Pioneer

Ten miles off the Korean coast is the Island of Cho Do. Cross-current

and strong tides make the trip out a matter of hours, and the return may be one of days. Of the thousand people on the island, many have never visited the mainland. But the gospel found a way. Before the missionary had reached the island, an old man, named O, had heard and believed. He urged all whom he met to become Christians, and in time gathered a little congregation which met every Sunday to hear him explain the Bible. It was not long before he came to the end of his little store, for he had only the simplest education, and had never studied the Bible regularly.

When winter closed the bays and put an end to navigation, he took his place in a church primary-school on the mainland. It was the only place where the old man could get a chance to study the Bible all winter, and he was glad to do anything to help his people. Thus for the whole winter this old man sat on the floor of the little school-room, among the smaller boys. "Except ye become as little children" seemed to him to fit the case.

In the spring he went back, with new lessons for the island Christians. They welcomed him gladly and in time better educated men became Christians, and were able to study the Bible and lead the services. The old leader gracefully took a humble place once more; and now every Sunday he climbs the steep and winding mountain pass, and plods over five miles to the church. There he takes his place on the floor, a humble, earnest listener, always striving to take in some new truth. Surely he will find in heaven One who will say: "Friend, come up higher."

CHRIST IN THE SLUMS OF JAPAN

BY REV. H. W. MYERS, KOBE, JAPAN



CONVERSION through the power of Christ and Consecration in the name of Christ are two themes that always make a Christian's heart burn within him. How many lives have been touched by the story of Jerry McAuley's conversion, or of Dr. John G. Paton's work? The power of the Lord has been working recently in one of the very dark places of Japan, and we see again that He is able to save unto the uttermost.

In the southeast part of Kobe is a section known as Shinkawa, which for poverty, wretchedness and crime has no equal, perhaps, in all Japan. To pass along any of the thoroughfares of this section one would never guess what is the real state of affairs. But only go a few steps into one of the side alleys, and you are in a new world. Long rows of tiny wretched houses face the six-foot alleys; disease and filth abound, and dire poverty is written on the very faces of the children. The local name of this section is the "Two Mat" section, indicating the size of many of the houses, six feet square, in which whole families eat and sleep and die. The average respectable Japanese has never seen this place, and does not realize that such a place could be found in the whole country.

A closer study makes the picture only darker. In summer these hovels are infested with vermin, and in winter few of the people have enough clothing and bedding to keep them warm. A week's rain when they are not able to get work will bring half

the population of some 4,000 souls to the verge of starvation.

Worse, still, is the moral side of the picture. "Another murder at Shinkawa," or "a suicide at the crossing below Shinkawa," "a police raid on a party of gamblers in Shinkawa," or "a noted criminal caught in Shinkawa," are almost stereotyped headlines in the Japanese papers. The almost total ignoring of the marriage tie makes the proportion of illegitimate children born in Kobe larger than in any other city of the empire. The death rate here is about six times the average. The unemployed, the prodigals, the criminals and the beggars find their level here.

What is to be done for such a community? Give them money, and it is soon gone for gambling or carousing. Get them work? They can not keep a steady job or a responsible position. Educate them and lift them up? The government is attempting that with very doubtful success. Try to bring them to Christ? Yes, and until they are saved by the power of Christ, nothing else will be of any value at all.

In September, 1909, a young theological student named Kagawa, from the Presbyterian Seminary, began to go out preaching on the busy corners of the city to all who would stop to listen to him. Sometimes alone, sometimes in company with other students, he would sing a hymn, make an earnest appeal, and sometimes end with a prayer or a personal appeal to any who seemed impressed. Soon he had gained a hold upon one and another, and had gone to their homes to talk and pray with them. One after an-

other was brought to repent and cry out for mercy. As the work progressed, the conviction was borne upon him that he must provide some place where those he was leading could be helped in the Christian life. So he asked permission to withdraw from the school dormitory and rent a room in the heart of this little Sodom. Kagawa had just recovered from a serious illness, and we trembled for his health, but could not refuse his request; so just before Christmas he rented a house—at three and a half cents a day—and went to work in earnest. In addition to his regular school duties, he would preach every morning at six, before the men went to their work, and again in the afternoon before dark. This work, with three evening meetings in different places and three Sunday-schools would be enough to keep most people busy. But Kagawa's work only begins with all this. In all Shinkawa, "every one that is in distress, and every one that is in debt, and every one that is discontented" seems to call on Kagawa for help, and those in need always find a sympathetic ear and a helping hand. His quarters were soon outgrown by his work, and the "house" next door rented, and the partition wall torn down, making a good-sized room. Then a room was rented for the sick, a number of whom have found his room a gate-way to heaven. "Sensei, let me go to heaven, now," were the dying words of one young man whom he had befriended. "I have nothing myself, but I will be a beggar for your sakes," is what he tells the poor sufferers around him.

A death in one of these families brings on a financial crisis. The

necessary funeral expenses need not be more than four or five dollars, but where there is not a penny laid up, and perhaps a debt for medicines, or where the rice-winner is carried off, the burden is terrible. Kagawa has conducted and helped to provide for just 14 funerals in the past year. Recently a poor woman came to him saying that she wanted to be a Christian, but she had to return a debt contracted to pay for her husband's funeral. She had borrowed four dollars then, and the only possible way for her to return this sum and the interest on it was by a life of shame. He promised to try to help her, but before he could do so, she was arrested and imprisoned.

One poor woman died last summer, leaving a tiny baby to the care of her old mother. The old woman gained a precarious livelihood by picking up rags and scraps of paper from dust and garbage heaps. One day she picked up something that belonged to some one else, and was imprisoned for it. Rather than let the little thing die, Kagawa took the baby and cared for it for some time, till he could get some one to take it for him. "The baby wept, and I wept, too," he told me. The father's people have at last taken the responsibility for the child.

Naturally, there have been some relapses and bitter disappointments among those he is leading. One young man who had known all the depths of sin, seemed to be converted. But he became obsessed with the idea that he was ideally fitted to wear a suit of foreign clothes, get a salary and strut about as superintendent of the work. When clearly informed that Kagawa had neither suit,

salary or position for himself or any one else, he flew into a rage, and broke up a prayer-meeting by kicking over a brazier, and threatening to kill everybody in the room with a sword that he flourished about. He soon repented, and I now have that sword on my desk as a memento of the occasion. A big "friend" of Kagawa would not stand this, and told the young fellow that if he ever set foot in Shinkawa again he would kill him, and the young man wisely left.

A few weeks ago special meetings were held for three nights, with good crowds and interest. Across the six-foot alley was a boisterous drinking party, and not more than ten feet from where I stood was a gambling party in the adjoining house. The police raided the house one night a few minutes after the meeting was over, but most of the party escaped by jumping bodily through the paper windows.

On Christmas morning ten of the "first fruits" of this work are to be baptized before sunrise. There are 30 or 40 who believe, but these have held firm for a year. Of the men, one has been imprisoned for murder, another almost succeeded in murdering his wife, and at least two others have been in prison. Of the two

women, one has been saved from a life of shame, and the other is the widow of a noted gambler who was killed a few months ago by jumping from an upstairs window when the police raided his house.

The believers are organized into what he calls the "Salvation Band," and every one of them is leading some one else to Christ. The purpose of the band is stated as follows: "To study the incarnation of Christ, and by living like the poor, for the poor and with the poor, to lead them to Christ. Constrained by the grace of the Father, the love of Christ and the guidance of the Holy Spirit, to preach 'like madmen' at all hours on the street corners and in their homes to the poor. . . . To teach and live the very words of Jesus, just as they are, and to walk in His footsteps; especially, in regard to not resisting, opposition to war, loving one's neighbor as one's self, and forgiveness till seventy times seven, and all the teachings of the Sermon on the Mount."

Christ is working in the slums of Kobe to-day. Scores of lives have been transformed already, and the work is growing day by day. Is it too much to hope that the darkest spot in all Japan shall become a center of light and salvation?

PICTURE OF THE HEATHEN WORLD

A SAD and vivid picture of the heathen world was thus sketched by Bishop Foster: "Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet

deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children! It is the heathen world—the people seen in the vision of the prophet—who sit in the region and shadow of death; to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning."

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CHRISTIAN PROGRESS IN THE INDIAN EMPIRE *

BY REV. O. HANSON, LITT.D., NAMKHAM, BURMA

Missionary of the Baptist Foreign Missionary Society



In the early Christian centuries, India was included in the world conquest attempted by the pioneers of the Cross. This far-famed country of ancient religions, profound philosophies and beautiful poetry,—this land of mighty empires and untold wealth, had long before the Christian era held a strange fascination for conquerors and empire-builders, traders, scholars and religious reformers. From the time of Alexander to the days of Lord Clive this land has been the magnet for adventurers and fortune-seekers; from the hoary past to within the memory of many it has been the world's most blood-stained battlefield. Long before modern civilization had taken root in European soil, India could boast of its learned men, sacred books and large literature; it was conscious of being the land from whence religions and philosophies had sprung that were influencing and guiding more than one-half of the human race.

Even to-day admirers of Indian lore will claim that not only Brahmanism, Buddhism and modern Hinduism owe their existence to the religious genius of Indian thinkers and reformers, but that through Zoroastrianism and a widespread oriental mysticism, both Judaism and Christianity are indebted to the civilization of the Indus and the Ganges. We do not believe that the Essenes were Indian fakirs, and that the pantheism of the Bhagavad Gita has influenced the logos doctrine of the Fourth gospel; the stories of Krishna, Buddha and Christ are not identical. Still we must admit that oriental thinking and asceticism profoundly influenced the post-apostolic church. The close resemblance between Roman Catholic and Buddhist religious practises and ecclesiastical organization is more

than strangely accidental. The convenient explanation of satanic plagiarism and imitation resorted to by the first Roman Catholic missionaries to Tibet does not satisfy the modern mind.

Early Christianity came in contact with Indian life and thinking. Tradition claims Thomas as the apostle to the Indian people. In the fourth and fifth centuries there were flourishing Christian communities on the Malabar coast, and as far south as Ceylon. Across the peninsula Christianity advanced to western China, where in the sixth century the Nestorians had a well-organized work, wielding an influence probably felt to this day. Some students of ethnology maintain that the traditions among the Karens, Mushos and other tribes along the Chino-Burman frontier, so closely resembling some of the Biblical stories, come to us as echoes of their work. This is a profoundly interesting missionary chapter, for the writing of which we wait for more light.

But India was not Christianized. Hinduism gradually absorbed both Brahmin and Buddhist forms of worship, and put its stamp on the still feeble church. At the same time Hindu thinking gained from Christianity its characteristic idea of faith (bakhti), just as it is now learning to speak in Christian terms of the fatherhood of God and the brotherhood of man. In time many of the weaker churches shared the fate of their sister communities in Arabia and Persia, and were swept away by the Mohammedan sword. But the Thomas Christians have held their own to this day, which goes far to prove that it is possible for the Christian faith to send its roots deep into the Indian soil.

For centuries India was left to itself. The missionary spirit of the church was almost dead. But again

*From *Missions*, March, 1913.

the forces of Christ are besieging this mighty fortress. For more than a century and a half the conflict has been before the eyes of Christendom, and we are asking what the outcome will be. Will the ideals of Christ ever gain assent in this empire? Will our religion absorb or supplant the native creeds, and what progress in that direction has already been made?

I—Progress Among Hindus, Buddhists and Mohammedans

When the sainted Schwartz first came in contact with the moral degradation of India's millions; when Carey began to explore the secrets of Indian life, and Judson made his first attempt to enter the stronghold of Buddhism, the task must have seemed almost superhuman and impossible. Could any one hope to make an impression on systems, traditions and customs venerable with age, and so deeply imbedded in the national life of one-fifth of the human race? The Hindu with his superstitious reverence for everything ancestral, his blind devotion to the "customs of the fathers," can not conceive anything more perfect than his own infallible creed. Around the traditions, songs and philosophy of the Vedas, and the moral code handed down from ancestral times, centers his whole life and existence. It would seem impossible to undermine the foundations of an edifice that through centuries has been laid so deeply and securely. But profound impressions have been made and the effects of the battering rams can be seen. Indian Christians are now counted by the millions; the churches are beginning to feel their strength and importance; the growing influence of a religious press, the increase of schools, hospitals and leper asylums, with a number of other charitable institutions, tell their own story. The existence of these agencies for good, representing the love and sympathy of Christ, go far to prove that India is changing. The once all-powerful priesthood is losing its influence, the de-

grading caste system is weakening; girl-widows are allowed to remarry in many parts of the country; the burning of widows, exposure of children, the atrocities attending the Jaugernaut feast, and many objectionable features of the fakir life, belong to the past. It may be said that many of these reforms are due to the British rule. It is true that we should not have been so far advanced except for the help of a civilized government. But many of the Indian statesmen have paid tribute to the efficiency and influence of Christian missions. The distinctively Baptist principle of liberty of conscience is everywhere recognized and will undoubtedly become a permanent possession of the religious life. Guided by power divine, Indian Christianity exerts an influence both religiously and politically far beyond its numerical importance. It has begun its onward march and let us hope they will not rest until the gods of India are placed side by side with those of Greece and Rome.

The advance among the Buddhists of Ceylon, Burma, and we may here include Siam, has not been rapid, but Buddhism is not an impregnable rock. Considerable progress has been made in establishing schools and churches in Buddhist centers. But the influence of the gospel shows itself not only in the number of converts it can win, but still more in the transforming power of the individual, community and state. In order to guard its young people, Buddhists have attempted Sunday-schools, Buddhist Young Men's Associations, and other organizations of this kind. They have introduced street preaching, tract societies, girls' schools, and are considering the question of Buddhist hospitals, imitating similar activity in Japan. Only a decade or two ago such innovations would have been regarded by the orthodox as contrary to the spirit and teaching of Buddhism; now they are adopted in self-defense. Even the proud, self-satisfied and self-

centered Buddhist admits the high ideal of our Redeemer. We feel sure that his belief in another and more perfect incarnation of a Buddha will be satisfied by his acceptance of our Christ and Lord. Buddha himself foretold the decline and disappearance of his faith after 5,000 years. More than half of that time has passed, and we need not go far to see that his words were truly prophetic. Even tho some attempts are made to introduce Buddhism in English-speaking countries, it has long since ceased to be a missionary religion. The hope which the promised triumph of Christianity brings its followers is not known to the Buddhists. Urged by this inspiring power, we should be moved to greater efforts in this large and promising field.

Progress among the Mohammedans has been slow, but there are signs that even the Moslem world is beginning to yield. Not only in the Dutch colonies, in Egypt and European Turkey, has it been proved that the followers of the prophet can be truly converted, but a considerable number have in India joined the Christian churches. But more significant is the changed attitude of the Moslem world toward western Christianity. Thousands are studying the Bible and Christian literature. Thousands are beginning to understand the superior claim of Christ, and see that his gospel of peace is more powerful than the sword of Mohammed. They begin to realize that his message of divine love is more potent for a sinful world than the fatalism and soulless predestinarianism of the Koran. Christ stands supreme, and He alone can heal the broken heart of a sin-stricken humanity, and give hope for time and eternity.

II—Transformation of Backward Races

While Christianity has made a deep impression on the proud Hindu, the self-satisfied Buddhist and the intolerant Mohammedan, its greatest glory, now as in the past, is its abil-

ity to reach and elevate the low, backward races, steeped in the most degrading forms of ignorance and demon-worship. The ethnic faiths of the East have never been able to eradicate the primitive animism or spirit worship. Ancestor worship, in one form or another, is the earliest faith known in India. Even to-day nine-tenths of the people of Burma, while nominally Buddhists, are practically spirit worshipers. They will pray in the monasteries, and chant their praise to Buddha, but in illness and misfortune, when everything else has failed, a spirit doctor is called for, and the spirit altar in front of the house is supplied with appropriate offerings. The unbounded faith in evil spirits by Hindus and Mohammedans is well known. They are the real gods and the most potent arbiters of individual destiny. There are still a good many millions within the Indian empire that do not claim any higher form of religion than this. Among them are the low, degraded and illiterate hill-tribes of Northern India, Assam and Burma, and many of the low-caste races may be counted among them. The Telugus of central India were among the lowest of the low. We have heard of their wonderful turning to the Lord, and how they have risen in the scale of civilization. The gospel has transformed these outcasts despised by the higher classes. The story of the Garos, Nagas and the poor laborers in the tea-gardens of Upper Assam forms a thrilling missionary chapter. Here we have tribes without a rudiment of civilization, all left to themselves, coming under the influence of the gospel and thousands of them changed in a few years. The Garos have their books, newspapers and schools, and are sending evangelists to all parts of their country. Only 70 years ago the Karens of Lower Burma were a despised, "timid, downtrodden and illiterate people, held in contempt by the proud Burmans, who regarded them as their lawful slaves and dependents. At the sound

of the gospel message they sprang to their feet as a sleeping army springs to the bugle call." Eagerly they learned the alphabet and books prepared for them by the missionaries. Conversions and baptisms were recorded by the thousands. Schools and churches soon studded the jungle, self-support became the accepted principle, and societies were formed to extend the work, not only among their own people, but also among related tribes. They are supporting workers among the Shans, Chins, Kachins and Mosho tribes, where they have shown rare devotion and efficiency. When the writer first saw the Kachins they were without a literature and an alphabet. To-day hundreds of them can read and write their own language. Victories like these are no longer anything unusual. They are reported from every part of the globe.

Work like this can not be measured by statistical figures or fully understood from our annual reports. It is foundation work for future ages and generations. It is the work of Ulfilas, Boniface, Columba and Ansgar over again, only the scene has changed from the British Isles and Northern Europe to the hills, valleys and jungles of India. It is the poor and the despised, the slaves if you will, who hear and are saved. It is a most impressive object lesson to the aristocracy of the East to see the children of the lowest castes receive a Christian education and rise to responsible positions in the state and the community. The history of the first Christian centuries is repeating itself. The slaves and the humbler classes that sought a refuge in the catacombs of Rome changed the aspect of the empire. The backward races and the down-trodden classes in India are coming to the front, led by Him who preached the gospel to the poor, and came to seek and save the lost.

III—Social Transformation

The India of to-day is not the same that Carey and Judson knew.

The unchanging East is astir. Customs and traditions are losing their hold; the old is passing away and a new day is ushered in. Our missionary methods aim at the transformation of all from the highest to the lowest. Everywhere there are forces at work that are silently but surely preparing the soil. Even where our religion has not been formally acknowledged we see the influence of its might and power. Attempts are made to formulate new expressions of creeds and confessions. We have heard a great deal about Theosophism, Esoteric Buddhism, Vedantism and the Brahmo-Somaj. These movements are all attempts to pour the new wine into the old wine-skins. There is unrest in the intellectual and spiritual sphere, as well as in the political. It reminds us of the struggle in the post-apostolic church to formulate a creed satisfactory to the Christian conscience, while retaining as much as possible of the old faiths and practises. These are the mistakes of the transition period, but they carry with them promise of better things to come. The peoples of the East will not adopt all of our theology, but the Spirit of God is leading them as He has been leading us into the fullness of truth.

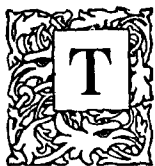
Wonderful changes are taking place all around us. India is learning from both Japan and China, as well as from us. Guided by western education, hundreds of young men have lost all faith in their own creeds without deciding for Christ. Others have begun to doubt every form of religion, while still others are secretly believers. History will tell us what all this means. If we are ready to give our help and sympathy, if we can be to them a guiding light, if we can prove that we are in earnest, they will be ready to see the worth of our principles, and the truth as it is in Christ. A progressive East hostile to our civilization would be a menace and danger to the whole of

Christendom. It is not impossible that some day China, Japan and India will stand more unitedly together than they do to-day. What a power for good or evil. Unaffected by Christian ideals the East in its new civilization will naturally stand radically opposed to all that we call sacred and divine. . . . Some form of religion India as well as the

rest of mankind will always have. Will they crown "Christ King of all," as they with joy crowned their King-Emperor? The reply must come from the Christian churches in Europe and America. On this reply depends whether India is to become a Christian nation or be dominated by the modern Hinduism, a fanatical Mohammedanism, or lifeless Buddhism.

THE POWER OF THE GOSPEL AMONG THE KARENS OF BURMA *

BY MG. HLA GYAW, A KAREN CHRISTIAN



HE progress of the Karens is but a short history dating back to 1813, the year which witnessed the dawn of the gospel in Burma.

It covers not even 100 years, but it is the best known part of the history of the Karens. No Karen who ruminates on the thoughts of those past days can help clasping his hands, falling on his knees, and pouring forth the thanks and praises which overflow his heart to the Everlasting Father. It is a period which not only the Karens, but also those who wish to know the marvelous and miraculous deeds which God the Almighty has wrought on this earth should always remember.

In order to know clearly the wonderful and beneficial change the gospel has made in the Karens, we shall have to contrast their condition before and after the advent of the gospel. In those miserable days the Karens as a race were unknown. They were poor, and scattered; were divided in every direction at the sources of the waters and in the glens above them. When they fell among the Siamese, the Siamese made them slaves; when they fell among the Burmans, the Burmans made them slaves. So they lived on one stream beyond another, and could

not see one another. Their rulers made them drag boats, cut rattens, collect dammer, seek beeswax, collect cardamums, clear away cities, pull logs, and weave large mats. Besides these things, the rulers demanded from them presents of yams, arum tubers, capsicum, ginger, flesh, elephants' tusks, rhinoceros' horns, and the various kinds of vegetables that are eaten by the Burmans. The women had to labor at home. Sometimes the men were at home only four or five days in two or three months. They were compelled by the rulers to guard forts, to act as guides, to kidnap Siamese, and to go from one place to another till many dropt down and died in the jungle. Notwithstanding they did all this, their arms were twisted behind them, they were beaten with stripes, struck with the fist, and pounded with the elbow, days without number.

Sometimes the Burmans would kidnap the Karens in Siam and carry them up to Ava, to the presence of the king; and thus separated from father and mother, husband or wife, brothers and sisters, they yearned for one another, and many sickened and died on the way before reaching the monarch's golden feet. Sometimes the Siamese kidnapped the Karens in Burma, and subjected them to the like treatment. The Karens in Siam

*An oration delivered at the prize distribution of Rangoon Baptist College, July 18, 1912. Reprinted from the *Baptist Missionary Review*, February, 1913.

knew that those whom the Siamese brought from Burma were their relatives, and their tears flowed when they saw them; yet they dared not supplicate for them. So those in Burma, when they saw the Burmans leading away the Karens whom they had kidnapped in Siam, knew that they were their cousins; yet they dared not speak or entreat for them; for if they did, death was sure to be the immediate consequence.

Moreover, the Karens dared not dwell near the cities, for the rulers took away by force all their rice, and everything they had. They went far off and dwelt by the streamlets and in the gorges of the mountains. Even so, the rulers took away all their rice, and in this state of starvation they would eat the roots and leaves of the jungle, and great numbers died. Sometimes the rulers assembled them near the cities, when having nothing to eat, many died of starvation and sickness. Sometimes they would have to carry rice for soldiers on the march, and being unable to cultivate their fields, great numbers died of hunger from this cause.

In the midst of these sufferings they remembered the ancient sayings of the elders, and prayed beneath the bushes, tho the rains poured upon them, and the mosquitoes, the gnats, the leeches or the horse flies bit them. The elders said: "Children and grandchildren, as to the Karen race their God will yet save them." Hence in their deep affliction they prayed: "If God will save us, may He save us speedily; we can no longer endure these sufferings. Alas! where is God?"

Concerning the white foreigners, the elders charged their posterity thus: "As to the white foreigners, they were the guides of God so God blest them, and they sail in ships and cutters and can cross great oceans." The elders further sang as follows:—

"The sons of God, the foreigners,
Obtained the words of God;

The white foreigners, the children
of God,
Obtained the words of God an-
ciently."

The elders said in relation to God the Almighty thus: "All things in heaven and on earth, O children and grandchildren, are created by God. Never forget God. Pray to Him every day and every night."

As to the gospel and their written language the elders said: "Children and grandchildren, the Karen golden books will yet arrive; the white brethren, the foreigners, will bring them. When they arrive the Karens will obtain a little happiness."

Amidst sufferings, they were all the time waiting for the arrival of the white brethren who would bring the golden books. All of a sudden, the rising light of the gospel—the mind-refreshing and soul-reviving light, rising from the west, not from the east—shone down upon these poor suffering Karens, through the parting clouds of danger and distress. The missionaries came with the gospel of grace for the people of Burma. At first the Karens were unnoticed; the fact that there was a race in Burma known as the Karens, was unknown to the white foreigners.

But it was not long after the arrival of Dr. Judson that the missionaries discovered the Karens and preached to them the gospel of grace. A short period after the conversion of Ko Tha Byu, the first Karen convert, many Karens became Christians. They received the gospel with great enthusiasm and satisfaction, for they knew that Christ is the Savior and the true God whom they had been seeking all the time; and they worshiped Him with their whole heart and soul.

They told the missionaries the traditions regarding God, the white foreigners, and the golden books to be brought by them. Everyone will know what the Karens, a race with such traditions, would ask the missionaries, after having seen them and

having obtained from them the gospel of Christ. They asked the missionaries for their golden books, which tradition said would be brought to them. They were quite ignorant of what they asked, but the missionaries knew what was meant by the term "golden books" in the traditions. Dr. Wade had to invent the Karen alphabet, make the Karen books, and teach the Karens. In a short time many learned to read and write their own language. This paved the way for the advancement of the gospel. Tracts and pamphlets on the gospel were printed and distributed among the Karens. The Bible was soon after translated by Dr. Mason; and the translation of many other useful books followed. From this time on the Karens have been rapidly progressing spiritually as well as mentally.

Now the Karens are not only freed from the previous bondage and sufferings, but they are also allowed to enjoy the rights of citizens of India. They are no longer forced to work on pain of death, nor can anyone demand from them anything which they earn with the sweat of their brows. Many of them are good and honest farmers, who peacefully and contentedly plow their fields. Early in the morning, with prayers in their hearts and music on their lips, they go out into the fields joyfully, and come back to their houses when they wish. There is no one to force them to continue their work, or to ill-treat them while plowing. They are surrounded with the sources of great pleasure. Nature, the most beautiful and charming of the beautiful and charming, always attends them. Moreover, they have every privilege to worship God the Almighty, who has raised them to their present state.

Many of the Christian Karens receive a good education, some rendering good service to the patronizing government and some to the Heavenly Father. There are Karen Extra Assistant Commissioners, Inspectors

of Police, Physicians, Deputy Inspectors of Schools, and even an Instructor in our College department.

All the Christian Karens love education, for they send their sons and even their daughters to schools and colleges to acquire knowledge.

It may be said that the prosperity of the Karens is due to the government and the general advancement of civilization. If this be the case, the Christian Karens and the non-Christian Karens should be on the same level, both in the mental and in the moral sphere. But is there any non-Christian Karen who holds any high position under the government? Are there any well-educated non-Christian Karens? They are still in the darkness of ignorance and superstition, and I am very sorry to say that sometimes they even bear a disloyal feeling to the government, and aspire to have a kingdom of their own. They are a great nuisance to the government, and on account of them the good name of the Karens suffers greatly.

We see that it is chiefly due to the light of the gospel that the Karens, who were once in the night of ignorance, servitude and affliction, have become peaceful, helpful and loyal citizens. The ancestors of the Karens would never have dreamed of such a prosperous time as their posterity now enjoy. No one who saw the Karens in such a downtrodden and servile condition would ever have thought they could rise to their present station. They were illiterate; moreover, they had no written language. But now the Christian Karens are educated, have their own written language, and a few of them are as well educated as the best educated Burmans. This vast difference between the ancestors of the Karens and that of the present Christian Karens, and again between the Christian Karens and the non-Christian Karens in our own day, reveals to the world the most wonderful, the most miraculous, and the most praiseworthy influence of the gospel.

WORLD-WIDE MISSIONARY NEWS

INDIA

United Theological College at Bangalore

FIVE years ago five missionary bodies in South India—the London Missionary Society, the Arcot Mission of the Reformed Church of America, the American Board, the English Wesleyans, and the Danish Missionary Society—decided to join forces in the establishment of a united theological college, at Bangalore. On November 22, 1912, the foundation stones of the college buildings were laid in the presence of a goodly company, among which were prominent Dr. John R. Mott and Dr. Robert Horton (of London). A fine site has been secured and the cost of the buildings is expected to be \$33,000, largely the gift of the London Missionary Society and a single contribution of 30,000 rupees from Sir Robert Laidlaw, of Calcutta. The institution is designed for picked men from the various missions, and only candidates with a sufficient knowledge of English are admitted. Already 20 students are connected with it and four missionary professors have been appointed, representing respectively the London Missionary Society, the English Wesleyans, the American Board, and a Committee of Students in Denmark.

Salvation Army Work in India

THE Salvation Army is carrying on an extensive social work in India, according to the *Record of Christian Work*. The Salvationists have under their care 539 social and educational institutions, aside from their purely religious work, which they carry on in 2,763 villages and towns, with 207 European and 2,285 Indian workers. They are attempting the colonization of 20,000 acres of land which has been turned over to them for that purpose. In the Punjab they are reclaiming the jungle for settlement purposes, using

certain criminal tribes for this work. The employment of these tribes has served to decrease crimes of violence and plunder. More than 2,000 men, women and children of the thieving Haburah and Sanseah tribes have been colonized in 11 settlements, which under the management of the Army are contributing 30,000 rupees annually toward their own reclamation, in addition to the money earned by them from outside employment, which is said to be as much again. Beside these institutions the Salvationists have 18 schools for teaching weaving with handlooms, and 5 silk-spinning schools, where improved methods of silkworm-rearing, mulberry cultivation and silk-reeling are also taught. The Army is also seeking to interest the natives in the planting of trees, especially food-producing trees. This is a great work, and the results of it will loom large in the India of the future. These missionaries and their helpers are teaching the Hindu not only how to live hereafter, but how to live here in this world. With the advance of the missionary movement we have frequent and substantial testimony of favor from the non-Christian world along with the faithful gifts of converts. Here are some recent illustrations: Mr. Ratan Tata, the Parsee philanthropist of Bombay, has headed the Indian Fund in memory of the late General Booth with a gift of 6,000 guineas to be used in consolidating the work of the Salvation Army in India, and of ensuring its permanence.

A Change from Hate to Love

FORTY years ago a Mohammedan was converted to Christianity in the Bareilly District. His older brother was infuriated by his taking this step, and beat him severely. Tho wounded and bruised, the Christian bore it patiently and meekly. For 40

years he has prayed for the conversion of this brother from Moham-medanism. Now over 60 years of age, the latter has for two years been relaxing in his intolerance and in his hatred toward Christianity. Altho severely taunted by his friends for increasing leanings toward Christianity he was not deterred. The younger brother a few days ago saw the fruition of 40 years of faith and prayer, in the baptism of him who long years ago had assaulted him for taking the same step. He has served Jesus Christ loyally and long, for more than 20 years as a colporteur and Christ has honored his toil and faith. The two aged brothers are now once more united in the fold of Him who called Himself the Good Shepherd of the sheep.—*Kaukab-i-Hind*.

A Native Missionary Society

THE Telugu Baptists of South India have their own home and foreign mission society, now about 12 years old. It began by sending workers to certain hill tribes in South India, but its most important activity is now among Telugu coolie emigrants to Natal, employed on coffee and other plantations. After eight years of labor it reports in Natal 5 organized churches, each with its church building, Sunday- and day-schools, the beginnings of a theological seminary, and 9 other congregations evolving into churches. The Telugus love this society, pray for it, and give more heartily to it than to anything else.

Some Specimen Evangelists

IN the last report of the Telugu Baptist Mission we get glimpses of the activities of the South Indian evangelists. "No country," says the writer, "could show a band of men more faithful to each other and to the kingdom than our touring band. Let me introduce the preachers, Subbaiah Lyman, Kondaiah, Abraham, Kotaiith. Paul, Lot, Bassavaiah, Matthew and Moses. Their kit consists of only a staff and sandals, one blanket and two changes of raiment. In the course of

the touring season of five months they walk about 1,000 miles on the King's business. They sleep in the houses of the Christians, if possible; if not, out in the open. When once out on a tour, a rheumatic leg or headache or other minor malady makes no difference; there are never complaints or grumbling. From four to five services a day, some of them lasting three hours, are taken as a matter of course, day in and day out, with no slackening of interest or diminution of enthusiasm. They are unknown heroes making their very existence a living sacrifice."

What One Tract Did

A SON of one of the chiefs of Burdwain was converted by a tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in 48 hours he could read the tract through, and was saved. He took a basketful of tracts, and despite much difficulty, preached the Gospel at his home, and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him, and in one year 1,500 natives were baptized in Arreacan as members of the Church. And this through one tract, in the hand of a man who was in earnest!

The Judson Centenary

ABOUT a hundred years ago Adoniram Judson landed on Burmese soil, and arrangements are under way for keeping the anniversary. Lately 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 the harvest from Judson's sowing.

Plans for the Judson Centennial

IN 1813, Adoniram Judson began his long and memorable missionary service in Burma. The present year, therefore, marks the centennial of Baptist missions in that country. The central feature of the celebration will

be the two Judson centennial tours. One will start from San Francisco late in August. A second tour started from Boston about the first of November, arriving at Burma about the same time as the other, and in time to take part in the meetings planned.

Interest will center about the centenary meetings in Rangoon. At one of these it is hoped that the Lieutenant-Governor will preside. Some who were baptized by Dr. Judson are expected to be present, and missionaries who remember the great pioneer will give their reminiscences. Christian representatives from nearly all the tribes of Burma will be present, as well as delegates from stations in India, Siam and China. Meetings will also be held in Maulmain, Ava, and Aungbinle, and the scenes connected with Dr. Judson's ministry and imprisonment will be visited.

The meetings will be only preparatory for the tours throughout the country. In small parties, each in charge of a selected missionary, the most important and typical stations will be visited. It is this that will probably be the most impressive part of the whole tour for the party. To Mandalay and Upper Burma by train, down the Irrawaddy by steamer, a jungle trip, the strange people, the wonderful Karen choirs—these will not be forgotten by even the most indifferent tourist.

Upon the return of the parties, or rather in May of 1914, meetings will be held in Tremont Temple, Boston, to commemorate the founding of the American Baptist Foreign Mission Society.

How a Brahman Became a Christian

REV. R. J. CHITAMBER writes in the *Bombay Guardian*: "It was as a direct result of Scripture teaching in the Wilson College, Bombay, that my father was brought to Christ. He was an orthodox Mah-ratta Brahman, and a very faithful follower of the religion of his forefathers. Once he and his friends saw a Christian preacher preaching

the Gospel in a corner of the bazaar. He went up to him and bought from him a copy of Scripture portion and right before him tore it into pieces, saying, "Here is your inspired Bible; let me see what it will do to me," while his companions burst into laughter. On another occasion he bought another copy of Scripture, but this time with a view to finding mistakes and inconsistencies in it. But the Word of God is a hammer that breaketh rocks asunder. The Bible "found" him and his carping spirit was soon changed into an inquiring spirit. After a short period of restlessness and mental worry during which time he used to go to the seashore after dusk and pray, "O, God of Christians, if there be any such God, give my soul peace, peace which Jesus Christ has promised to give them that follow Him"; the Lord spoke peace to his heart and he at once made up his mind to renounce the religion of his forefathers and accept the religion of the Messiah. For fear of family persecution he went to Allahabad and was there baptized."

For Children of British Descent

THE "Homes for Destitute Children of British Descent," in India, which are to be built by the European and Eurasian Education Fund Committee, will offer the children a splendid chance of development in conditions—climatic, physical, intellectual, moral, and religious—which will approximate very closely to those they would have if they were in similar institutions in this country. Technical and agricultural training will be special features of our work. The workers, honorary when possible, will be sent from this country. It is imperative that something should be done immediately for as many as possible of the 10,000 orphan and destitute children of British descent who are to be found in all parts of India. Scores of them are of pure British parentage.

The Woman Question in India

IN India, side by side with the growth of national ideals and aspirations, the woman's question grows steadily in importance. Not only in the quickly increasing percentage of girls attending school do we find traces of the new spirit, but in every department of social life. Clubs are being started, women's periodicals launched, philanthropic activities undertaken, all carried on by Indian women for Indian women. One of the most significant movements of the kind is the Bharat Stri Mahamandal, a society formed in the United Provinces last winter by some advanced Hindu and Moslem women in the Empire. The following extracts are from the inaugural address given at the meeting of the Mahamandal: "The hand that rocks the cradle rules the world." It is to make ourselves worthy and efficient rulers, to equip ourselves with the fitting of sound rulers, to have our Indian social world better governed, that the Bharat Stri Mahamandal has been founded. No nation can rise above the spirit of its women. If that spirit be asleep the nation can never be wide awake. Thus the Bharat Stri Mahamandal is to form a common center for all women-thinkers and women-workers of every race, creed, class, and party in India, to associate themselves together for the progress of humanity. The secretaries and members of the executive body are always to be chosen from the Hindu (including Sikh, Jain, etc.), Mussulman, Buddhist, and Parsi women of India. A certain number of "helpers" are to be selected from the Anglo-Indian and Christian members who join the Mahamandal.

A Bell as Missionary

AT a town called Ghaziabad, in the north of India, there is a bell which rings to such good effect that it has persuaded two Hindus to come and be baptized. Each morning this bell sounds its musical summons for prayers in a C. M. S. mission com-

pound. A young man who was employed as a servant next door wondered why the bell rang, and *inquired of a Christian fellow-servant*. The explanation interested him, and he tried to find out more from a non-Christian sweeper who worked in the mission compound. This man had read some of the Bible, and told as much as he could about the foreigners' religion. Next the young Hindu came to one of the missionaries, and it was agreed that he should attend regularly at the mission to be taught. Within two months he had learned to read the Bible for himself. His baptism not long after made the second which has taken place in Ghaziabad through hearing this mission bell ring for morning prayers.

Child Wives of India

AS more and more details of the Indian census of March 16, 1911, are worked out, the truly horrible condition of women in that vast, overcrowded empire becomes more apparent. Forty-three millions of the total population of 315,000,000 consist of children less than five years old. In this 43,000,000 there is an excess of 639,000 girls, but between the ages of five and ten the relative numbers are changed until the boys are a million in excess and between 15 and 20 the boys actually outnumber the girls by 3,250,000. After this the proportion of women gradually increases and at the 25-year age period they again outnumber the men. After this, until the age of 60, male predominance again occurs.

Neglect and abuse are the explanation of these curious fluctuations in the number of women in India. Actual murder of girl babies, suppressed by the British Government with a stern hand, has ceased, but girl babies, not wanted by their heathen parents, receive little care, and few tears of regret when they die. But even if they survive, they are married, usually to more or less mature men, almost as soon as they have outgrown the cradle. The recent census showed

no less than 302,425 girls less than six years of age already married, and 17,700 of these widows condemned to all the sorrows of Hindu widowhood. Of the girls of 10 years, 2,500,000 were married, and of those 16 years old, no less than 9,412,642. There were but 3,500,000 boys of 16 years married. Of the women between 25 and 30 years, 309,000 only were unmarried.

That something more than legislation is needed has been clearly shown in Baroda, Northwestern India, where the "Infant Marriages Prevention Act" has not been a success during the past ten years. The *Times of India*, in reviewing that period, says, "No less than 22,218 applications were made for exemption from the provisions of the Act, and 95 of them were allowed. Over 23,000 marriages were performed, even without an application for exemption, in violation of the Act. The age returns are notoriously unreliable, but even thus there were 158 per thousand males and 277 per thousand females, married and widowed, under 10 years of age, while the legal minimum ages are 16 and 12 for boys and girls respectively. Something more is needed even than legislation."

MOSLEM LANDS

Turks Returning Home to Asia

REV. C. T. RIGGS, in the *Congregationalist*, describes the panic in Constantinople, and tells how much was done by American missionaries and others to quiet the nerves of the people and relieve the awful distress. Very interesting and highly suggestive is his description of the return of the Turk to Asia, which has already begun. He says:

"It is a weird sight—this trekking of the Turk back to his Asiatic home. Five centuries ago he swarmed across the Hellespont and took up land in ancient Thrace and Macedonia. Today, turning his back on the onward march of progress, he recrosses the Straits and leaves his European farms. And the strange part of it is, he goes

back absolutely unchanged after all these five centuries of life in Europe, but not of it. With his primitive household goods in his primitive ox-cart, and his primitive plow tied to the back of his primitive donkey, with his own and his wives' costumes practically unchanged, just as uneducated and just as unenterprising, he now returns to a life practically the same as what his fathers left in the fifteenth century. And he is perfectly unconcerned about it. Contented, shall I say? No; he knows he is not happy, but 'man that is born of a woman hath but a short time to live, and is full of misery.' Is it not the lot of all? He is Islam—resigned. Fatalism has kept him from advance, and will keep him from ambition, but also from much discontent."

A Remarkable Assembly

A FEW months ago the Greek Patriarch of Antioch visited Beirut. During his visit he gave a dinner to which he invited the heads of all the sects of the city—Greek Catholics, Orthodox, Roman Catholics, Armenians, Maronites, Syrians, Protestants, Moslems, Druses, and Jews. It seemed that all except the Jewish rabbi came. No wine was served, out of deference to the Moslem represented (it was stated). The spirit of the invitation to "get together" sank all differences as far as possible, and a respect for each other's opinion prevailed at the gathering, which must be called "remarkable indeed."

A Moslem Christian Endeavor Society

REV. F. E. CLARK recently wrote to the *Christian Endeavor World*: Think of a *Christian Endeavor* society made up altogether of *Mohammedan* girls! Did you ever hear of such a society? I certainly never did until I went to Beirut, in Syria, a few weeks ago, and was told by one of the Presbyterian missionaries, "You must go to the Jessie Taylor Memorial school, and see an absolutely unique Christian Endeavor society, such as,

with all your traveling in many lands, you never yet have seen. I gladly accepted the invitation of the principal of the school to address the girls, and one afternoon found myself in a large and pleasant schoolroom, used also as a chapel, and in the presence of a hundred or more bright-faced girls, every one of whom was a Mohammedan or a Druse (the Druses are a sect of Mohammedans).

Turks and Christians Fraternizing

MR. RYAN, of Caesarea, tells in the *Missionary Herald* of a joint club of Moslems and Christians, which was started in 1908 by the Rev. Mr. Irwin, in a *kahn*, or Turkish inn, with four rooms. One of these is fitted up as a gymnasium, a second as a reading-room, a third for private conversation, and the fourth for night classes. On Sunday evenings the gymnasium is turned into a place of meeting, with addresses, stereopticon and phonograph. These meetings are attended almost exclusively by Turks (to an average number of 250), but the addresses are in the main from American missionaries or Armenian pastors and teachers. The daily attendance at the club amounts to nearly a hundred, half of whom are Turks and the rest Christians. This enterprise has broken down prejudice, bridged the chasm between the Moslems and Christians of Cesarea, won the confidence of the Moslems for the missionaries, and been the means of awakening intelligence and an interest in the Bible.

The Henry Martyn Centenary in Tokat

AT the local celebrations in connection with the centenary of Henry Martyn, at Tokat, in Armenia, where he died, representatives of the Evangelical Union, who had journeyed from many different stations, the local pastors, priests of the Gregorian community, and many others gathered together in the chapel for a memorial service. A platform was erected, near the monument, for the speakers. Rev. Kevork Demirjian's address was followed by prayer, after which, as the

setting sun was throwing his golden beams of light across the assembled company, Dr. Tracey gave the final address, with great solemnity and power. An interesting episode was a spontaneous response, in the form of small sums placed on the monument in token of a purpose of the Tokat people to establish on those grounds a Henry Martyn School, the inauguration of which, Dr. Tracey believes, would, within 25 years, change the spirit of Tokat. The monument of Henry Martyn is the only Christian stone that stands upright in Tokat, as Jews and Christians are required to place the tombstones flat.

Moslem Appeal Against Christianity

SHEIK ABD-UL HAKKI BAGDADI, who calls himself a "member and legal representative of the holy union of Islam" and whose name pronounces him a "servant of righteousness," has published an appeal to the Christian nations which reveals the disposition toward Christianity which prevails still among the Turks. Abd-ul-Hakki severely attacks the doctrines of Christianity, especially that of the Trinity. He says, "Islam is founded upon the idea of the unity of God. To it the doctrine of the Trinity is only blasphemy." "They who superstitiously teach that there is not one God, but a Trinity, lower man below the beasts." "The most curst men are the Christians, because they believe that God has a mother and a son." "There is an unbridgeable gulf between us, so long as you recognize Christ as the Son of God. It is impossible for us to suffer such an idea which makes the unity of God a lie."

In regard to Islam he fantastically writes: "The Koran is eternal. Each word of it has a seventy-fold sense. The truth of the Koran has been preached by 124,000 apostles. God has a thousand names and all are derived from 'hakk' (righteousness), which has no equivalent in Christian languages. Allah is the contents and the limit of all ideals. Freedom and

equality are not allowed where Allah is unknown. The equality which we proclaim for our subjects in our States can be preserved under one condition only, viz.: the acceptance and worship of the One, Eternal God and the recognition and worship of His greatest prophet, Mohammed."

The last sentence shows what practical conclusion the influential Mollah reaches from his comparison of Islam and Christianity. But he speaks still more significantly when he says: "Islam is filled with anger and hatred against Christianity. We hate you to-day more than at any other period of 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." . . . "It is a crime and a sin against God to have fellowship with Christians." . . . "If you investigate the development of this hatred carefully, you will be able to solve the riddle which we have been to you so many centuries. We desire to hold the same attitude toward you for ever."

What a hatred is revealed in the statements of this Mohammedan Sheikh! And there can be little doubt that he expresses the sentiments of very many Turkish leaders.

Armenians Giving of Their Poverty

THERE are increasing and most gratifying signs that some of those who emigrate to this country from mission lands not only remember with affection their homeland, but as well the missionary-work which is being done there and which has been a blessing to them. A fresh example appears at Watertown, Mass., where a small group of Adana Armenians organized, a half dozen years ago, a society for the purpose of assisting the Boys' Academy maintained by the American Board in the city of Adana. There are now 32 regular members in the society, and tho all of them are in humble circum-

stances, during these years they have sent several hundred dollars to the help of the school in whose work they are so much interested. Recently Dr. Chambers, of Adana, had the opportunity of meeting with them for a conference, and was impressed and encouraged by their evident desire to do yet larger things for the school. Setting before them the urgent need that a new building should be secured in place of the one which is so unfit as to be a disgrace, he urged them to set out upon a campaign for securing 1,000 Turkish liras (about \$4,500) as their contribution. Plans were talked over for a systematic start upon raising this large sum.

CHINA

Christianity and the Republic

THE Christians of Peking took advantage of Dr. Sun Yat Sen's recent visit to that city to hold a reception in his honor. The American Congregational Church, in which the meeting was held, decorated with flags and palms and flowers, had 1,500 people crowded into it long before the hour of meeting. Admission was by ticket, to make sure that those present should be Christians. When Dr. Sun entered he received an enthusiastic welcome. After the reading of Scripture, prayer, and the singing of some hymns, an address was read by a Manchou pastor. Dr. Sun's reply had for its keynote a call to the churches to see to it that "the whole country is permeated with Christian doctrine. The republic can not endure," he said, "unless that righteousness for which the Christian religion stands is at the center of the nation's life. I call upon the church to help in the establishment of the new government."

A Chinese Bible in English Letters

THE American Bible Society has just published a "Romanized" edition of the Holy Bible in Hing-hwa dialect—Romanized not doctrinally or ecclesiastically, but simply in

the use of our own Roman alphabet. This is a significant mark of the change going on in China, that it should be worth while to print a complete Bible in Roman—that is, English letters. The societies were urged to do this at the Shanghai Conference, particularly for one reason: because it was believed that women would more readily learn to read the Bible in this form. The translation has been made by four native Chinese scholars under the general direction of the Rev. William N. Brewster, and, as he notes in the English "Foreword," which somehow gives the volume a still more English air, it is published by this society and on sale at about one-fifth of the cost of publication. The translating committee has not attempted a new translation, but utilized the best and most modern translations of the Bible in classical Chinese, including the great work of Bishop Schereschewsky, which has been constantly employed.

Chinese Student Volunteers

THE news from China grows more and more interesting. The movement is towards Christ. The Rev. Mr. Robertson, Mukden, busy in the midst of his work, drops a note to say: "Graduated eight men from here a few days ago, all standing by the church. It is wonderful to see these young fellows making the choice which entitles them to be called Student Volunteers. Seventeen during last session, after much deliberation, pledged themselves to undertake the work of the ministry." There is abundance of opportunities for them. Y. M. C. A.'s are springing up in all the large towns, and the students are to the front in this good work.—*Missionary Record*.

Modern Chinese Girls

I HAVE just come in from the street. A few minutes ago I passed a company of 50 or more girls, 16 years of age or thereabout, marching along the streets, preceded by flags and buglers. They were the

students of the Siangtan Middle School for Girls, parading the city, and celebrating the first anniversary of the launching of the revolution in Wu Chang.

This incident evidenced several phases of the tremendous forward movement in China. Six years ago such a spectacle would have been unheard of anywhere in China, not to mention this interior and most conservative province of Hunan. In the first place, there would not have been any girl's-school, except such as were conducted by missions; secondly, respectable girls would not have ventured out in such fashion on the streets; thirdly, had they wanted to do so, it would have been impossible for them to march with tiny, bound feet; moreover, there was not enough patriotism in the land to call forth such a demonstration.—*Rev. A. R. Kepler*.

A Successful Fortnight

REV. A. A. FULTON writes from Canton: "I got back day before yesterday from a country trip of over two weeks, and one that makes me glad I am a missionary. In fact, I have always been glad, even when I worked for years without a convert, but success in missionary work, as in other callings, means steady hammering. On this trip two new churches were dedicated and nine elders ordained, and four churches organized, with nearly 300 members and 115 men and women and 35 children baptized. In many of my chapels the overcrowding is a very serious matter, and we shall have to get up more new buildings. At Chung Lau, where we dedicated three months ago the finest building in the province for church use, we are planning for an additional school building, and already nearly \$3,000 is in sight, and one man has given \$1,000. The two new churches which I dedicated on this trip are in important market towns where we began in small, dark shops. The united seating capacity is about 700 and the indication, judging from

numbers at dedication, is that these buildings will have to be enlarged before another two years."

The Zeal of Chinese Christians

IN Ching Chou Fu, in the province of Shan-tung, the English Baptists have a flourishing work and a considerable number of consecrated Chinese Christians. These Christians have recently built a new church with a seating capacity of 1,000, in the hope of bringing their membership to that point. For that purpose a number have pledged one day a week for personal evangelistic work, going out two by two. This band of personal workers numbers 33 already.

The Tug-With-All-Your-Might Society

THIS is one of the names by which the Young People's Society of Christian Endeavor is known in China, and expresses well its energizing influence on the mission field. Under the title, "Christian Endeavor in Missionary Lands," President F. E. Clark has written interestingly of the extent to which this agency is used in foreign lands, with testimony from distinguished missionary leaders, and in particular with extracts from recent letters to the diversity of operations to which Christian Endeavor is adapted in these differing fields. It is an effective recital, and, as every one who is familiar with the subject will agree, is not at all overdrawn.

Woman Suffrage in China

THE women in China have not yet been granted equal suffrage with men but when the provisional Assembly was in session at Nanking, a number of native suffragettes petitioned that the suffrage be immediately granted to women. This was refused and the ladies petitioned the Assembly again and again. Finally, that body passed a resolution expressing an opinion in favor of equal suffrage but as the Assembly was only a provisional body, it could not make any final decision on this question. The suffragettes acted, how-

ever, as if the suffrage had already been granted to them. When the National Assembly opened its sessions, last June, at Peking, a petition was presented reminding that body of the provisional Assembly's promise. A Suffrage Act, passed in July, had no provision, however, for women's votes. Even the vote to male citizens was granted only under strict limitations. Any male citizen of the Chinese Republic over twenty-one years old may vote if he has resided two years in his election district and has paid a direct tax exceeding two silver dollars, or owns real estate valued at more than five hundred silver dollars, or is the graduate of a primary school. But no citizen may vote if the Government had suspended his citizenship, or if he is an illiterate, a bankrupt, an insane person, or—last but not least—an opium-smoker.

A Step Toward Independence

A SIGNIFICANT action was taken at the meeting of Kiang-Cheh Presbytery, at Su-chu, China, recently. This action was, that the foreign members be asked to secure their letters from the home Presbytery in America in order that they may become members of the new Presbyteries. The arrangement which was known as the "Amoy Plan" is no longer in effect. Under that plan missionaries had a vote with reference to the ecclesiastical standing of the Chinese members, while the Chinese members had no vote on the missionaries' ecclesiastical standing. The new plan means that the Church in China will demand that all members of Presbyteries shall be on an equal footing. The Synod of China, which met at Han-kow in March, directed that four new Presbyteries be made out of the five former Presbyteries.

From Benighted Hunan

MARSHALL BROOMHALL, of the China Inland Mission, writes in *The Christian*: "Impressive as was such a journey into Hunan, the conditions of life in the capital itself seemed hardly less striking in the

light of its past history. Here in this formerly anti-foreign city, whence had issued some of the most bitter and blasphemous literature ever published, were abundant signs of change. All along the streets—and Changsha can boast of some of China's finest streets—were to be seen sign-boards which a few years ago would have led to a riot, even if their presence had been possible. Signs such as the following were frequently to be seen: "Hair Cut in Western Fashion," "Clothes Made in Foreign Style," "Home-made Western Shoes." Foreign goods were exhibited in the shops on all hands, and not a few Chinese drest in European costume were to be met on the streets. Almost every third person was a soldier in foreign-shaped uniform. Here was electric light, from electricity supplied from a power-station situated in the southern suburb, and there was a railway connected with the coal mines in the neighboring province of Kiangsi. Late as Hunan has been in opening her doors to the Gospel, the progress has been rapid and encouraging. In Changsha alone there are to-day probably somewhere about 400 baptized Christians; and it was a very moving experience to speak to a number of these gathered round the Lord's Table, in the light of all the associations connected with that province and city. Efforts of a unique nature are now being made to evangelize the province systematically. In addition to the regular station work, there are to-day some 256 missionaries located in the province."

Burning Lepers in China

THIRTY-NINE lepers, men, women and children, were burned to death on December 14 by order of the President and Taku of Kwang-si province as "the rejected of heaven"—useless encumbrances of the earth. These unfortunate creatures were under the charge of the Catholic Mission, which had bought ground near the city of Nanning and begun building a leper hospital. The plans of the

Father in charge for gathering the lepers in one place for care and treatment were warmly approved by local merchants. When this priest applied to the authorities for their sanction he was curtly informed by letter, "Forbidden to Europeans to do good here." He learned also from a porter that the President of Kwang-si could not pay his soldiers, and the Catholic Mission had better help him instead of spending money on lepers. The officials perfidiously continued their negotiations with this devoted priest, but meanwhile, as related in the columns of the *China Press* (Shanghai) by an eye-witness, quoted in the *Literary Digest*:

"A large pit was dug on the parade-ground, the intended use of which we never suspected.

"One morning, later on, we were startled by the report: 'The leper-village was surrounded at daybreak, and all the inhabitants massacred.' The details of this atrocious deed are as follows: More than a hundred soldiers surrounded the village, so that none could escape. The lepers were then driven, at the point of the bayonet, to the parade-ground—to the pit that had been so carefully prepared. A thick layer of wood covered the bottom of the said pit, into which all were obliged to descend.

"One by one the poor women, carrying their babies, descended the ladder and took their seat on the fatal pile; then the cry 'Cha,' 'kill,' burst forth, rifle-fire was opened on the poor victims, a copious supply of petrol was poured over them, and a burst of flame announced to the town the victory of our literati!

"This is not all, however. 'Man-hunting' has begun; \$10 is the price laid on the head of every leper—\$5 for information leading to his capture, and another \$5 for arresting him. This morning a young man was arrested at his home, among his family, conducted to the parade-ground, shot, and burned."

In issuing a proclamation in which these facts were duly stated, Tsan

Hao Ming, the President, concludes with the words: "I assured myself of universal approbation."

Such an atrocious act will have a great influence in deciding the attitude of foreign nations toward the Republic, thinks the *North China Daily News* (Shanghai).

JAPAN AND KOREA

Buddhists Imitating Christian Methods in Japan

A CHARACTERISTIC of Buddhism, pointed out by Rev. John L. Dearing in *The Watchman*, is its willingness to adapt itself to any strong religion with which it may come in contact. Thus it is trying to adapt itself to Christianity in Japan, copying Christian services by having sermons and lectures instead of the old ceremonies and forms of its temple service. One Buddhist church in Tokyo has a pulpit with religious books upon it, where the officiating priest stands at certain times and preaches much after the style of the Christian preachers. A holy book of the teachings of Buddha has been compiled, in shape and style and binding, and even in name, much like the New Testament. Young Men's associations are being organized to counteract the Young Men's Christian Associations' rapidly growing influence. Children's meetings are being held to serve as a counter attraction to the Christian Sabbath-schools. Thus, and in many other ways, Christianity is so much imitated by Buddhism in Japan, that many of the common people are beginning to think that Buddhism and Christianity are nearly alike and it is not worth while to investigate the latter and change one's religion. Therefore Christian missionaries are commencing to lay more stress upon those features in which Christianity is unlike Buddhism and superior to it.

Testimony of a Japanese Statesman

COUNT OKUMA, in a recent communication, declares that "although Christianity has enrolled less than 200,000 believers in Japan, yet

its influence has poured into every realm of Japanese life. The English language and literature, so surcharged with Christian ideas, have exerted a wide and deep influence on Japanese thought. Christianity has affected us not only in such superficial ways as in the legal observance of Sunday, but also in our ideals concerning political institutions, the family and woman's station." He adds that he is "much concerned about the moral education of Japanese youth. Intellectual education by itself has high moral value, but it is not enough."

One Japanese Woman's Work

A POOR, uneducated woman in the Liuchiu Islands, Japan, is directly responsible for bringing at least 50 persons to the church. She has traveled through the villages, telling the story of Christ's love, and her earnestness is so great and has imprest the people to such an extent that they have come to the pastor and begged him to tell them more of the good news. While she was away on one of her trips some evil-minded persons destroyed her little sweet-potato crop, her only means of sustenance for the winter. In spite of all discouragements, however, she has continued her benevolent service for her fellow men.

A Christian Japanese Home

A JAPANESE Christian recently said to Dr. Otis Cary, of Kyoto: "In my home the first thing every morning is family worship. At this season of the year, in order that the children may have time to get to school, we have this between 5:30 and 6 o'clock. We take turns in conducting it; I am leader one day, my wife the next, and then the children in the order of age. After a hymn, we read the passage appointed for the day by the Bible Union, each taking a verse in turn. The leader has previously examined the passage, so as to make it the central point in his prayer, asking for help to put

into practise the words we have read. At evening we have no service together, but each reads the Bible and prays by himself. Every Saturday evening, however, the whole family, including the servants, get together in one room, where, after singing some hymns, the time is spent in conversation and amusements. A few times each month I invite to the house neighbors, fellow-officials, and other acquaintances, in order that the Rev. Mr. Umura (pastor of the Presbyterian Church to which the writer belongs), may speak to them. This meeting is for men, and a similar one is held for the women."

A Practical Sign of Christianity

THE Third Church of Manchuria has in its membership two high Japanese officials who are superintending the building of a tunnel. At the opening of the tunnel there was a great celebration, when, according to custom, intoxicating liquors and Geisha girls should have been the particular features. Instead Japanese sports and feasts and gifts were provided. It cost the company less than if they had followed the old custom, and there was no dissipation. On Soldiers Memorial Day the other Japanese officer had charge and instead of pouring out saki in honor of the dead, as was the custom, he poured out water, and concluded the exercises with a Christian service.

Conversion of a Korean Saloon-Keeper

UNDER the system, or rather lack of system, that prevailed in Korea 10 years ago there was no restraint put upon saloons and gambling places. One of the worst of these places in Songo was just inside the Great South Gate, it was owned by Mr. Pang who put one of his slaves, and her husband, in charge of the house. One day Grandmother Lois, one of our Bible women, went into this saloon. There behind the table on which the liquors were displayed was the slave. On the opposite side was the entrance to the room devoted

to gambling, over which the slave's husband presided. This man took the old lady by the shoulder, scolding her for coming, and was forcing her out of the house telling her he never wanted anyone to come to his house to speak about Jesus. As he was turning her out he demanded that she should give him one of her books and be gone. The Koreans have no pockets in their clothes and so he placed the book up his sleeve. It could not have been long after this that the man succumbed to the influence of the drinks he had taken and rolled over on the floor in a drunken stupor. The next morning when he woke up he found the book lying on the floor close beside him. Deeply superstitious, he thought the book had been placed there by a spirit and therefore must be read. As he read it conviction of sin gript his soul. He passed through a time of great misery, but at last surrendered himself to Jesus. He gave up the saloon business and went into something clean and decent. Eventually he saved up enough money to purchase the freedom of his wife. The whole family became attendants at church.

NORTH AFRICA

Dr. Zwemer's Work in Egypt

IN a letter just received, Mr. W. Bradley (of the Egypt General Mission) tells of a visit paid by Dr. Zwemer to Belbeis, the results of which called from the hearts of the local workers songs of praise to God. He says: "Within an hour after his arrival he was holding the attention of about 50 of our schoolboys, mostly Moslems, on the five pillars of Islam—witness, prayer, fasting, almsgiving, and pilgrimage. He drew a wonderful picture from these, showing how they were all commanded in the gospel—right from the time of Christ. The boys were spellbound, especially at the last point, thinking that the Christians had no 'Mecca.' Dr. Zwemer graphically and powerfully proved all his points from the Lord's

Commission, and clinched his forceful arguments by declaring that we are pilgrims in this district to lead them to a life of purity and power in the Lord of glory."—*London Christian*.

Four Languages in Rivalry

CONCERNING African languages Sir Harry Johnston, who speaks with high authority, has declared that "in Africa there are four great languages of the present and the future: English, Arabic, Hausa, and Swahili." Throughout Central Africa Swahili serves admirably as a *lingua franca* for purposes of trade and travel. This important language, which is the East Coast form of Bantu, reflects the mixture of African and Arab elements found in the population between Mombasa and Zanzibar. Under the old commercial system, based on the slave trade, this speech spread, and was carried along all the caravan routes which led from every part of the region of the great Central African lakes down to the seaports. To-day Swahili is said to be spoken by 29,000,000 people, and is largely used as an official language in German East Africa, British East Africa, and even in Belgian Kongo.

Islam in Africa

"CENTRAL AFRICA has been a field of remarkable changes through the missionary movement by the Mohammedans. Many tribes have accepted the new faith, and now take the teachings of the Koran as their law of life. But while Central Africa is thus becoming Mohammedan, Northern Africa is breaking away from it. The new spirit in Egypt is diffusing itself all along the Mediterranean coast. Great political changes are taking place. The European powers have taken control in large measure. Germany, England, France, and now Italy, are all present in the administration in some form or other, or to some degree. The Church has taken advantage of the new conditions. The native church of Egypt, through the influ-

ence of the American Mission, is sending missionaries to adjacent parts. There is a strong general movement for active missionary work in its highest and best forms among the Moslems. The Methodist Episcopal Church has an organized mission work, under Bishop Hartzell, in a field embracing Morocco, Algiers, Tunisia and Tripoli. The Rev. Edwin F. Prease, superintendent of the North Africa Mission, writes: "The way is at last opening for the Christian Church to throw an adequate missionary force into the vast region from Morocco to the Red Sea for a strong, persistent attack on Islam under conditions the most extraordinarily favorable, and from there gradually across the Sahara to the Sudan, following up great channels of communications now opening up." In all this it is said "that a friendly attitude toward missionary effort is now being shown, both by the Europeans and the Moslems themselves."—*United Presbyterian*.

North African Mohammedans and the Gospel

MISSIONARY work among Mohammedans is still considered a non-paying proposition by many Christians, and conversions among them are thought to be almost impossible, or, at least, very rare. The history of the North Africa Mission, organized a little more than 30 years ago, proves not only the need of work among Mohammedans, but also its abundant success by the blessing of God. The work at Djemaa-Sahridj, a station a short distance east of Algiers, affords abundant proof that conversions from Mohammedanism are possible, and that the work is fruitful. The station was founded in 1881, and in the early days of the work men sometimes came to it fully armed, while boys could be persuaded by a piece of sugar only to come within three or four feet of the missionary. Suspicion was openly shown by all Mohammedans. Now Sunday-school and evangelistic meetings are

crowded to the uttermost by men and boys, who fully trust the Christian workers.

Thirty years ago the mosque used to be filled and the Koran regularly read. To-day the fires of Mohammedanism are dying and the mosque is filled with gradually decreasing numbers, who follow the voice which calls the faithful to prayer. Scores no longer keep the important fast of Ramadan, and opposition to the Gospel is decreasing, while infidelity is making progress, also.

Time and circumstances call loudly for advance in North Africa, and the North Africa Mission is making an appeal for more prayer, more men, and more means to its friends.

Death of Menelik Reported

THE lineal descendant of the Queen of Sheba, King Menelik of Abyssinia, is reported to have died early last week. He was an interesting character. He was aged 69. His full title was rather imposing—"Menelik II., Neguia Negust, King of Kings of Ethiopia, Victorious Lion of the Tribe, Lieutenant of God, descendant of Solomon and the Queen of Sheba." He has been a ruler of great ability. He belonged to the negro race. When he ascended the throne Ethiopia was divided into petty states and principalities, constantly at war. He joined them together and inculcated peace. He welcomed and fostered the arts and sciences of Europe. He abolished slavery. He encouraged agriculture. He built railroads and opened post roads. He fostered commerce with the outside world and introduced coined money as a medium of exchange. He was tall, broad-shouldered, straight-nosed, but with the characteristic full negroid lips. His early training was all military, according to the day and country, and he acquired the insignia of a lion killer in his teens. He saluted the first locomotive he ever saw as if it were a god. The machine had been dragged overland 250 miles from the seacoast at Dire-

Daona. Italy started to encroach on Abyssinia in 1870 and Menelik would have gone to war then if England had not intervened. Italy took another slice of territory along the Red Sea, which gave her a basis for asserting the protectorate in 1889. War then began. It ended in 1896, when at the battle of Adowa the Abyssinians routed the Italians with great slaughter. The treaty of Addis-Abeba followed, in which Italy renounced forever all claims to the country. Menelik signed a treaty with the United States in 1903 providing for friendly and commercial relations.

WEST AFRICA

Good News From Nigeria

ON his way out to Sierra Leone, Dr. Hough met on the steamer a missionary bound for Nigeria, who told him this inspiring news. The native Christians at Lokogo, in addition to supporting their own pastor, supported 4 out-stations during 1910, and during the following year they decided to support 8 out-stations. They contributed last year all told \$1,100, and of this amount they gave \$950 for missionary work outside the bounds of their own local church, while they consumed but \$150 of their gifts on their own local work. The missionary says: "A very real spirit of self-sacrifice was required, for it has meant the doing without many things which they would like to have in their own church."

Kings Baptized in Ovamboland, Africa

THE Finnish Missionary Society reports important progress of its work in Ovamboland during the past year. King Kambonde, in December, 1911, issued a proclamation to the effect that "henceforth no one is allowed to do work on Sundays," which gave Christians and heathen opportunity to crowd the services of the missionaries. After long instruction, the King was baptized in August, 1912, and not long ago died from cancer of the liver, bearing testimony to his faith upon his death-

bed. His successor, quite a young man, was under instruction preparatory to baptism, when he ascended the throne. On December 1 he and 56 of his subjects were publicly baptized, and thus Ovamboland is for the first time under the rule of a Christian king. This naturally aids the work of the missionaries, who are so much encouraged that the Finnish Society will at once start a trading-school for native pastors and teachers at Ondangua.

EAST AND CENTRAL AFRICA

A Promising Outlook

THE "unprecedented extension" which marked the work in the Mvumi district (German East Africa) in 1911 was continued in 1912, and Mr. J. H. Briggs, of the C. M. S., wrote recently:

"We have had 28 baptisms so far this year and a large number of catechumens being prepared. The big chief of Mvumi is now a catechumen and wishes to be baptized. We have several men as teachers now who are the direct result of our out-school work, and it is one of the most hopeful signs for the evangelization of the whole country, as we more and more realize that the people themselves must do this work, as we few Europeans can never hope to. . . . We have over 40 schools connected with our station, some daily and some weekly, and every time school is held texts are taught and a Scripture lesson given; and when we know that God has promised, 'My Word shall not return unto Me void,' we confidently expect great things, especially when there are sometimes as many as 500 at one school in one day."

Continued Growth in Uganda

AFTER being twice round his diocese since his consecration, Bishop Willis wrote to the committee showing the very real need of further reinforcements. In his letter he gives among others the following striking facts: There were in 1911 more adult baptisms in the Uganda Mission

(4,374), than in all the C. M. S. Missions in India (4,101), and nearly five times as many as in those of China. Of the adult baptisms in the entire C. M. S. field, one-third took place in Uganda. The numbers in the schools have risen within the last year from 47,000 to 55,000; that is, more than one-quarter of the total number on the C. M. S. roll of school children are being taught in the diocese. In the number of native adherents, Uganda stands second only to South India, its total of 79,092 representing about one-fifth of those in the entire field of the society.

Bishop Willis gives particulars of the openings and possibilities, and concludes: "What most impresses me is the fact that in not one place only but in many there is just now a national or tribal movement toward Christianity; that is, in spite of every reasonable precaution, people are being baptized by the thousand every year, and we are not in a position properly to shepherd them; that the number anxious to be taught is also increasing by the thousand (in Busoga alone an increase of 3,000 in this last year), and we are not in a position to teach anything like an adequate staff, so that this superficial evangelization and education threatens to become a source of serious danger if the work can not be followed up."

Trees in the Apple

ONE of the intensest and raciest missionary speakers at present at home is Mr. Dan Crawford, who, after 22 years' labor in the mission founded by Mr. Fred Arnot in Central Africa, near Katanga, returns with a wonderful story, which he knows how to tell. At the Bible society meeting he quoted a native proverb, which emphasizes the need of a sanctified imagination in estimating missionary prospects: "You can count the number of apples on a tree, but you can not count the number of trees in one apple." When we reckon the number of missionaries, and tell the

roll of converts, let us remember that each of these is propagative. Who can tell how many other conversions lay wrapt up in the conversion of the lad, Robert Moffat, for instance, the single addition to his church in one year? There are many "trees" now growing in Africa, the product of that one "apple."—*The Christian*.

A Royal Epistle

HAVING received from the Bible Society a specially-bound copy of the Luganda Bible, King Andereya, of Bunyoro, in the Uganda Protectorate, express his thanks in a striking letter. He wrote: "I am delighted at receiving it, a gift of great glory, which excels everything in goodness and in value. For the Bible is the inheritance of God, the King of kings. This Book is of greater value than all the dominions and crowns of the kings of the earth. A country that does not put its trust in the Bible is not to be accounted of, but the kingdom that believes in the Bible shall endure, it shall stand, for all authority is in God's hands, as St. Paul writes in Romans 13:1. In my own kingdom of Bunyoro, through faith in the Bible we are progressing, and now there are many who believe in Christ." The king received the Book from Mrs. Fisher, wife of Rev. A. B. Fisher, of the C. M. S. Recently, a neighboring tribe sent an embassy to the king in order to ask the secret of his kingdom's remarkable progress. He replied that God alone had made him wise and powerful, and besought them to inquire after the words of God. The result was that this tribe again sent messengers, with the request that he would send teachers to them.—*London Christian*.

Great Gathering of Christian Nations

A MISSIONARY writes to the *London Christian*: "We have received a heart-stirring account of a native Christian convention held at Cholo, in connection with the Nyasa Industrial Mission. From the various stations 740 Christians met to learn of God's deeper truths. Many were

led to seek a truer consecration of their lives to God, as we tried to describe what He desired of us, and was able to do for us. Such subjects were dealt with as prayer and Christ's influence on the people. A few talks were given on Christ's conception of the Christian—such as 'Ye are My friends. . . . Ye are My disciples. . . . Ye are the lights of the world. . . . Ye are My witnesses. . . . Ye shall receive power.' At the close of the meetings all gathered round the Lord's Table, to commemorate the death of our Lord, and it was a thrilling season when the 160 who had been baptized during the days of meeting were received into church fellowship."

SOUTH AFRICA

The White League

THAT this native invasion of the domain of politics would pass unchallenged by the European community could hardly be expected. The founding of the native congress, the increasing friction arising from the growing frequency with which natives now travel in second or first-class compartments on trains, and recent cases of the "black peril," have all combined to bring to a head European opposition. Scarcely had the country recovered from the first shock after the news of the native congress, when the press announced the formation of "The White League." While professing not to oppose "any reasonable demands" by native races, this league advertises a principal object as follows: "To obtain by a combination of the white races resident in South Africa a counterbalancing influence to the various existing native, pro-native, and Indian political associations."—*F. B. Bridgman*.

OCEAN-WORLD

How to Double Income

THE Australian Board of Missions of the Anglican Church has doubled its income, largely through the adoption by most of the

dioceses of the principle of self-assessment for foreign missions. The other societies are also able to report advance. The causes which have brought about this welcome growth of missionary enthusiasm are believed to be (1) a spiritual revival leading to a new emphasis on prayer and new confidence in the leadership of the Holy Spirit; (2) the effective cooperation of the Student Volunteer Movement and the Laymen's Missionary Movement in an appeal to the churches; (3) the systematic development of missionary study, together with the wider dissemination of missionary information and literature, and (4) the framing of bold and comprehensive policies by the mission boards, and the placing of these policies before the congregations.—*The International Review of Missions.*

Then and Now in Fiji

MR. GEORGE W. CROSSETTE, of Cleveland, O., writing to the American Board recently, testified to his own contact with a mission field and the impression made upon him by what was there being wrought. Sailing from Salem, Mass., in February, 1854, on the bark *Dragon* for the South Sea Islands, Mr. Crossette spent nearly two years among the Fiji cannibals, trading between the islands and Sydney and collecting a cargo of *beche-de-mer* for the Chinese market. He says:

"I consider the natives of the Fiji group to-day the best living illustration of the truth that the gospel of Jesus Christ 'is the power of God unto salvation to every one that believeth.' At the time I was among them they were considered the most treacherous, blood-thirsty, ferocious, and inhospitable people on the face of the earth, while to-day they are not only nominal but actual Christians. Every village on the 80 inhabited islands has built for itself a tidy church and a good house for its teacher or native minister, for whom also the village provides food

and clothing. There are nearly 1,000 churches in Fiji to-day, at every one of which the frequent services are crowded by devout congregations."

Church Cooperation in the Philippines

PROTESTANT missionary work in the Philippine Islands is making good progress. Ten missionary societies, with 167 foreign missionaries and 880 native helpers, are now at work in that country. There are in the Islands at the present time more than 40,000 members of the various Protestant churches.

The Evangelical Union in the Philippine Islands is made up of most of the Protestant missions working in the islands, united for the purpose of securing comity and efficiency in the service of the Kingdom of Christ. It was begun in 1901, and was reported upon four years ago. "We have now simply to report progress; that the islands have been divided up among the various societies working there, and that the movement is toward a closer and more effective affiliation."

Presbyterians, Baptists, Methodists and Episcopalians are uniting in a joint movement for the establishment of a Christian college in connection with the Philippine University.

AMERICA

"America, a Foreign Mission Field"

UNDER the above title a writer in the Nashville *Christian Advocate* brings together an astonishing number of facts to show that the churches of America have a problem of evangelism at home among foreign people of amazing dimensions. This writer says: "In 19 States of our Union a majority of the citizens are foreign-born or immediate descendants of foreign-born. Only 5 of the 38 cities of our country with populations of 100,000 and over have a majority of native white Americans. New York, Chicago and Milwaukee are practically foreign cities on American soil. Only one-fifth of the inhabitants of New York City are native-born

of native-born parents. There are 66 languages spoken in New York City. New York is the largest Irish city in the world. It is the largest Hebrew city, having 15 times the Jewish population of Jerusalem, there being only two nations besides ours that have a Hebrew population equal to it. It has more Germans than any German city except Berlin, and more Italians than any cities of Italy excepting Naples and Rome. There are 30 languages spoken in a single county of Colorado (Las Animas). Denver, Colo., has two more nationalities in her population than New York City. There are three-quarters of a million foreigners in Texas, and one-quarter of a million Creoles in Louisiana. More than half the population of Tampa, Fla., are Cubans and Italians. The Chinese and Japanese and Koreans are on our Pacific Coast in great numbers. There are large sections of many of our largest cities in which the English language is scarcely ever heard. Vast sections of Texas have passed into the hands of the Germans and Bohemians, and are as solidly foreign as the fatherlands.

Negro Emancipation Celebrated

LAST month occurred the fiftieth anniversary of the emancipation of the slaves. Boston, the center of the abolition propaganda of days gone by, had a double celebration. That under the direct auspices of the colored people themselves was addressed by Dr. Eliot, the ex-President of Harvard. The white people had their celebration in Park Street Church, where an address was delivered by Congressman McCall, who, among other things, referred to the following facts, he said:

"Never in history has a race made such educational and material progress in the same time as has the American Negro. Beginning with nothing, and in a country devastated by war, the race has acquired property amounting in all to \$700,000,000, and the greater part of this has been

accumulated during the last 10 years. The Negro farmers of the country own more than 20,000,000 acres of land, or an area equal to that of all New England States, excepting Maine. When it is considered that half a century ago, they were mere pieces of property, without rights, without education, with a barbaric past, and with their history as a race to be made, it must be admitted that the progress achieved is remarkable."

Notes of Negro Progress

THE trustees of Fisk University of Nashville, Tenn., have fulfilled the conditions necessary to claim the \$2,500 offered the university by Mr. Julius Rosenwald of Chicago not long ago. This will give this Negro college \$10,000 additional income annually for the next five years, the addition to be used for current expenses. The Jewish philanthropist has now made another proposition offering \$25,000 to be a part of \$150,000, the interest of which, with one-twentieth of the principal, may be used for current expenses, building repairs, etc., according to the discretion of the board of trustees. Chicago and Washington have each complied with the conditions of Mr. Julius Rosenwald's recent offer of \$25,000 to any city which would raise an additional \$75,000 for the construction and equipment of Negro Y. M. C. A. buildings.

Hampton Institute celebrated Founders' Day February 2, this year, by the dedication of its new Y. M. C. A. building. It is to be called Clarke Hall, as its construction was made possible by a gift of \$30,000 in memory of Mr. Charles S. Clarke of New York.

The Robert Gould Shaw Association is the title of the body of friends of the Negro which maintains a social settlement for colored people in Boston. At the recent annual meeting of the association plans were made for adding a good-sized hall for assemblies and athletics

to the equipment of the settlement house.

There are said to be only three Negro public libraries in the United States. One of the most enterprising and useful of these is Excelsior Library in Guthrie, Okla., established by the large colored population of Guthrie in protest against the restrictions placed upon their use of the Carnegie Library in the city. It possesses a property worth about \$4,000, is under control of a Negro board of directors and has a librarian who is a graduate of Oberlin College. The library contains nearly 3,000 volumes and has a reading circle of 850 members. Its chief need now is a well equipped library building.

Presbyterian Sabbath-school Missions

THE twenty-fifth anniversary of Presbyterian Sabbath-school missions is of special interest because of the strategic position which this cause occupies in the scheme of home evangelization.

The Presbyterian Church was the first to organize a Sunday-school board to conduct a great missionary enterprise in neglected parts of America. Investigations revealed the fact that at least one-half of the children of school age throughout the country were outside of Sunday-schools, and that the majority of those who were without Sunday-school instruction were living in the unevangelized parts—districts into which the church had not yet penetrated. It was the vision of the millions of perishing children that stirred the heart of the church and led the board to undertake this new form of missionary work. Thousands of new settlers were moving westward, taking up homestead claims and buying cheap land in the newer parts of the northwest. Towns were springing up as if by magic, and with them the saloon, the brothel, the gambling hell, and the dance hall, each claiming their victims. Boys and girls growing up amid such surroundings

without any influence for good. It was to such that this board undertook to minister through the agency of Sunday-school missions.

The second week of February was observed as Sunday-school mission week. At that time at least 50 Sunday-school missionaries were holding a conference in Chicago, discussing plans and methods for the future of this work.

The following statement shows partially and approximately the results accomplished as far as they can be exprest in figures:

Beginning with 14 Sabbath-school missionaries in 1887, the number now in the service is 121.

Number of Sunday-schools organized since 1887, 20,654.

Number of persons gathered into these schools, 1,200,000.

Number of Presbyterian churches developed from these schools, 1,500.

Value of church property acquired during this period as the outgrowth of Sabbath-school mission work, \$1,245,475.

Besides this, tens of thousands of homes scattered over the plains or in mountain fastnesses have been visited, and the comforting message of the Gospel delivered; indeed, to many such families the Sunday-school missionary is the only pastor they know. Through evangelistic services a multitude have been led into the Kingdom, backsliders have been reclaimed, the family altar rekindled, and homes transformed.

Children's Gifts to Missions

SAYS *The Spirit of Missions:*

There is an old Scotch proverb that "Mony a mickle makes a muckle." Nowhere is this more effectively demonstrated than in the Lenten Offering given each year by the Sunday-schools of the church. This movement was begun 35 years ago in the diocese of Pennsylvania, and almost at once it spread throughout the church. Year by year the volume of gifts has grown, until for the whole period they have reached the

amazing sum of \$2,618,290.86. The gifts which produced this result have come from all quarters of the earth and from all manner of children. The poor and rich have shared in it. Youngsters in Alaska have shovelled snow, and others in Southern California have raised flowers to earn their money for this purpose. The negro boys and girls of Africa, the peons of Mexico, the Igorotes of the Philippines, and the brown and yellow children of Japan and China have gathered the odd coins of their several countries in common with the children of the mountains and the prairies, the small towns and great cities of the United States.

OBITUARY

Edward Riggs, of Turkey

A GREAT loss has come to the Christian world, and particularly to the Turkish Empire, in the death at Smyrna, of Rev. Edward Riggs, D.D., of Marsovan, for 43 years a missionary of the American Board. Edward Riggs was born June 30, 1844, in Smyrna, where his father, Rev. Elias Riggs, was located. As a young man he went to America and studied in Dr. Pierson's private school in Elizabeth, N. J., whence he went to Princeton College, and was graduated in 1865. His theological course was at Union Seminary, and in 1869 he was married to Miss Sarah H. Dwight, and sailed for Turkey as a missionary of the A. B. C. F. M. After seven years in Sivas, actively engaged in evangelistic work, he was transferred to Marsovan, to be connected with the theological seminary there. Thenceforward his great work was twofold, the training of a Christian ministry, and visiting among the churches. He habitually devoted his vacations largely to itinerating work, while faithfully giving instruction all the term-time. For over 20 years, from 1887 on, he also taught in Anatolia College, mainly in the Bible and in philosophy. But his great delight was to go out among the churches

and thus come into vital touch with the people. His special field was along the south shore of the Black Sea, where he was known as the Bishop of the Black Sea coast. His use of both Turkish and Greek was so idiomatic and so perfect that he was sometimes mistaken by the people for one of themselves. His big, strong, tireless frame made it possible for him to stand such strains and hardships as would have broken down a weaker man long before. Many of his journeys were on the inhospitable Euxine in the stormy season and amid the snowdrifts of the Anatolian mountains. He was robbed by Circassians, arrested by too zealous Turkish officials, placed on the blacklist by the Armenian revolutionists for refusing to show sympathy with their anarchistic ways, and accused by the government of printing revolutionary placards against it. In all these circumstances he had to steer a careful course, but his absolute innocence was abundantly proven. Among his associates he was always looked up to as having the highest kind of sagacity in all missionary problems; his judgment frequently decided matters, for when he had explained his view, everybody felt like accepting it.

Princeton University gave him the degree of D.D., but for years he refused to allow his name to be considered for the honor. Modesty was one of his characteristics, and he was a most lovable and strong character.

Dr. Riggs made three visits to America, but had no desire to remain there. Of his seven children, five have followed his inspiring example and have become missionaries in Turkey. This in itself is a tribute to his devotion and zeal. In the fall of 1911, Dr. and Mrs. Riggs were asked to go to Smyrna to fill the place of a family on furlough, and thus it turned out that his birthplace was also the place of his final summons. The funeral was, however, in Constantinople, and his body was laid to rest by the side of his father, the late Dr. Elias Riggs.

BOOKS ON MISSIONS AND MISSION LANDS

THE EDUCATION OF WOMEN IN INDIA. By Minna C. Cowan. Illustrated. 8vo, 256 pp. \$1.25, *net.* Fleming H. Revell Co., 1913.

We have here a notable contribution to the subject of woman's education in India. It is not a general treatise dealing with untried ideals and glittering, but misleading, generalities, but is a practical study of what has been done in definite localities—Burma, Bengal, Assam, United Provinces, Punjab, Bombay, and some native states. Statistical tables give details as to management, students, and courses. The immense strides made in the education of women in India is shown by the fact that whereas 50 years ago girls were not thought worthy of education, and the first missions schools for them had only recently been started, to-day there are over 200,000 under instruction. As yet, however, there are only from 1 to 10 per cent. of the girls of school age who are receiving any modern education.

What the author says of religious education is worth quoting: "The separation of religion from education in a Christian country, where morality is under the separate sanction of inherited religious tradition, may be a dangerous experiment, but it is made under the supposition that the influence of home and Church will supplement the teaching at school. In India, a country of conflicting faiths, all in a period of transition and withall a country of deep religious instinct, the case is different. There is no corporate sanction: religion and moral principles are not necessarily kindred terms; the influences of school and of home are often diverse, and thus the former, if it is in any sense to be the builder of character, must include religion as the only unifying educational factor." Surely, Indian women need a Christian education if they are to be educated at all. No other training or learning can lift them out of darkness and despair.

THE WORLD WORK OF THE PRESBYTERIAN CHURCH IN THE U. S. A. By David McConaughy. 12mo, 266 pp. Illustrated. 50c., *net.* Presbyterian Board of Publication, Philadelphia, 1912.

From careful study and wide experience, Mr. McConaughy, eastern district secretary of the Presbyterian Board of Foreign Missions, has prepared this excellent text-book for mission study circles and local committees of the denomination. The book is divided into two parts of eight chapters each. The first part gives a general history of the foreign missionary work of the church, the methods and achievements. It is a most illuminating account, and sets forth clearly and forcefully the efforts of a great organization to carry the Gospel into the regions beyond. The chapters are not dry statistics and tabulated facts, but are interwoven by many bright bits of biography and history. There is also an abundance of material for sermons on foreign missions.

The second division of the book (only 46 pages), takes up the work of the local church committee. This is exceedingly rich in practical suggestions as to the methods that have been tried and found successful. Every Presbyterian church should have at least one man who will master the contents of this useful volume, and then, with the cooperation of the pastor, will put into operation such ideas as are found adapted to the local church. If a men's mission study circle were formed in every church to study and adopt the program laid down by Mr. McConaughy, a new era would dawn in Presbyterian foreign missions.

THE CLAIM OF SUFFERING. By Elma K. Paget, Society for the Propagation of the Gospel in Foreign Parts. London, 1912. 122 pp., 12mo. Illustrated.

Here is an eloquent "plea for medical missions" which should inspire every one with the desire to help forward one of the most beneficent agencies for the moral and spiritual

uplift of non-Christian peoples. Medical missions not only reduce the amount of physical suffering due to the quackery and ignorance of native doctors, but they dispel superstitions, reveal the falsity of pagan and loveless faiths, and substantiate the reality of true Christianity. Some of the most determined opponents of the Gospel have been won for Christ, and are now working in His name, for the sole reason that they, or some friend or relative were healed by medical missionaries.

"The Claim of Suffering" is a book all Christians should read, for the author presents the subject of medical missions, so concisely, and in such a graphic and impressive manner that it must arouse the enthusiastic support of all in a cause that is working for God and suffering humanity. Not the least interesting feature of this admirable little work are the many illustrations from photographs of hospitals and dispensaries in far-off corners of strange and heathen lands.

ISLAM LANDS, Nubia, The Sudan, Tunisia and Algeria. By M. M. Shoemaker. Illustrated. 8vo. 251 pp. \$2.50, net. G. P. Putnam's Sons, 1912.

The title of this book is unfortunate because it is incorrect. These lands where Islam prevails are the less known countries of North Africa. Mr. Shoemaker, who is a world-traveler, here describes his journeys in a motor-car, and his wide-awake observations in Africa in easy, fascinating style. "He traveled up the green valley of the Nile to the grisly Sudan—fascinating yet intolerable—where the spirit of Gordon and the wraiths of his murderers haunted their days and dreams." After that Tunisia spread before their eyes like a garden of the great God "who is above all religions and creeds." Then they passed into the silence of the "garden of Allah" where the figures of life seemed painted on the curtains of a dream in the ages of stately Bible days.

The story of these travels is beautifully illustrated and most delight-

fully told, while there are many valuable bits of information in every chapter. There are interesting details about General Gordon of Khartoum, about cannibalism in the Sudan, of Ancient Carthage, of modern Slavery, Sleeping-Sickness, and the customs of the country. Mr. Shoemaker speaks sympathetically of missionaries and their work—their heroism and the good they are doing.

AN ENGLISH WOMAN'S TWENTY-FIVE YEARS IN TROPICAL AFRICA. By George Hawker. Illustrations and map. 8vo. 352 pp. 6s. Hodder & Stoughton, 1912.

This is one of the missionary biographies that is full of human interest and at the same time gives an unusually full and graphic account of missionary life and work. The story is that of the life of Mrs. Gwen Elen Thomas Lewis—a missionary of the Baptist Missionary Society of Great Britain.

Miss Thomas first went to the Kongo and later as Mrs. Lewis to San Salvador. The biography is largely made up of her personal letters which are interesting and vivid. The story of pioneering in Zomba is one of the romances of modern missions. Mr. and Mrs. Lewis there endured indescribable insult, were mobbed, threatened with death and only escaped by the providence of God and through their own calm fearlessness. Later they settled among the people and did a noble work. As a biography and the story of a mission in West Africa this life is worth reading.

A FIGHT FOR LIFE. By Francis M. Hensley. Illustrated. 12mo. 207 pp. Church Missionary Society, London, 1913.

There are still comparatively few biographies of West African converts. Here a C. M. S. missionary of West Africa tells the story of Eze, a West African Christian boy, and his friends. It is a story of slavery and its horrors, of the difficulties that meet a Christian convert in Africa and of the power of the gospel. There are few more inter-

esting missionary-books to put into the hands of young people.

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

The Anglican Church is issuing a series of text-books for missionary study circles, and this is one of them. As might be expected, prominence is given to Anglican missions, but the work of other denominations is referred to and the main body of the book is of common interest. It describes the progress of the Chinese nation, Chinese ideals, Chinese religions, and Chinese missions.

CHILDREN OF BORNEO. By Edwin H. Gornes. Illustrated. 12mo. 93 pp. 1s., 6d., net. Oliphant, Anderson & Fetter, Edinburgh. Fleming H. Revell Co., New York, 1912.

The Dyaks of Borneo are a picturesque and unique people. The description of their homes and mode of life, and the story of their habits and beliefs is fascinating reading for children and for adults. The book is well written for children of junior age, and incidentally, will interest them in missionary work.

THE CALL OF THE NEW SOUTH. Addresses Delivered at the Southern Sociological Congress, Nashville, Tenn., 1912.

The study of sociology is not new, but such conferences as that here reported are unique. A large number of able leaders met and discuss the problems of child welfare, courts and prisons, public health, negro problems, divorce, education, and the church. The addresses are well worth preserving.

PAMPHLETS AND PAPER-BOUND BOOKS

THE DARJEELING DISASTER: ITS BRIGHT SIDE. By Ada Lee. Fred. Kelder, Harrisburg, Pa., 1911.

This is the story of a disaster in India in 1899 that has been used to found a memorial mission in Calcutta. Out of broken hearts the parents let flow love toward the people of India, and the sympathy of friends helped to erect a beautiful building as a home and school for Indian children.

COMPARATIVE STUDY OF COUNTRY DISTRICTS. By Anna B. Taft. 137 pp. Missionary Education Movement, New York, 1912.

The minute attention to the problem of over-churched and under-churched country districts is comparatively new. Miss Taft gives us some excellent suggestions for the study of the small village and rural district in the interest of cooperation and Christ. The diagrams are particularly striking.

TWO THOUSAND MILES FOR A BOOK. By Helen L. Wilcox. 25c. each. Missionary Education Movement, 1912.

The story of the Nez Percés search for the White Man's Book of Heaven is dramatic and stirring. Miss Wilcox has made it into a play, and offers a fine opportunity for young people who are interested in drama and in missions.

NINETEENTH FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. Foreign Missions Library, New York.

The discussions contained in these annual reports are always valuable contributions to the science of missions. Among other things, this volume contains an extended report from the Board of Mission Studies, and an interesting discussion on schools on the field for missionaries' children.

THE ANALYSIS OF CHRISTIAN SCIENCE. By I. M. Haldeman, D.D. 10c. Charles C. Cook, New York, 1912.

Dr. Haldeman has quoted from "Science and Health" and other writings of Mrs. Eddy to show conclusively that the religion going by the name of Christian Science is contrary to reason, to experience, to history, to science, and to the Word of God.

THE YOUNGEST KING. By Robert Hamill Nassau. Illustrated. 12mo, 96 pp. The Westminster Press, Philadelphia, 1911.

An aged Missionary to Africa has given us a new interpretation of the visit of the three Magi to the Child Jesus. He follows the tradition that one of the three was a black man. His story is graphically written and worth reading.

NEW BOOKS

- MEN AND MANNERS OF MODERN CHINA. Rev. J. Macgowan. Illustrated. 351 pp. 12s. 6d., *net*. Fisher Unwin, London, 1912.
- BRITISH SOMALILAND. By R. E. Drake-Brockman, F.R.G.S. Illustrated, map. 12s. 6d., *net*. Hurst & Blackett, London, 1912.
- THE SHILLUK PEOPLE: THEIR LANGUAGE AND FOLKLORE. By Diedrich Westermann. 8 plates and map. 312 pp. 12 mark. Dietrich Reimer, Berlin, 1912.
- TRAMPS ROUND THE MOUNTAINS OF THE MOON, AND THROUGH THE BACKGATE OF THE CONGO STATE. By T. Broadwood Johnston, F.R.G.S. Introduction by T. F. Victor Buxton, F.R.G.S. Illustrated. 316 pp. 5s. Fisher Unwin, London, 1912.
- MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA. By David Livingstone, M.D. With notes by Frederick Stanley Arnot. Illustrated. 468 pp. 1s., *net*. John Murray, London, 1912.
- SOME ZULU CUSTOMS AND FOLKLORE. By L. H. Samuelson. xii-83 pp. 3s. Church Printing Co., London, 1912.
- IN THE HEART OF SAVAGEDOM. By Mrs. Stewart Watt. 472 pp. Illustrated. 7s. 6d., *net*. Marshall Bros., Ltd., London, 1913.
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