

PILGRIMS KNEELING AT A SHRINE OF THE MAIN TEMPLE, HUNAN SACRED MOUNTAIN

The Missionary Review



of the World



VOL. XXXVI, No. 5
Old Series

MAY, 1913

VOL. XXVI, No. 5
New Series

Signs of the Times

THE PRESENT OUTLOOK IN TURKEY

THE sad assassination of King George, of Greece, by a poor fanatic, has placed King Constantine on the throne, but otherwise has not changed the situation in the Balkan war. The fall of Janina and the capture of Adrianople has, however, brought the war nearer to the end. Turkey can not hold out much longer. The question uppermost in the minds of those who seek first the Kingdom of God is: What will be the probable effect of the war on Moslem work. A missionary writes to the American Board, in answer to this question: "It will probably mean the opening of doors which have never been open, in the lines of an approach to the Mohammedan people. In fact, these people are already looking to us, in our capacity as missionaries and representatives of a higher civilization which they recognize and long for, to help them in their present emergencies. I think our opportunities for approach to the Mohammedan people will be immensely increased as the old time position held by the Turkish Empire in regard to missionary work for Mohammedans

will give place to one of toleration, if not to one of almost frantic appeal for help to western civilization as represented in our educational and other missionary work. Mohammedanism will hereafter lack the watchful care which the government of Turkey has heretofore given it, and in its reorganized position or under the protectorate of foreign powers, the government will not interpose the same obstructions and hindrances against which we have battled in the past."

God has, perhaps, at last broken down the opposition which has hitherto kept back the Church. It is time for a forward movement, with the cooperation of the native Christians, to a degree that could not have been possible before.

AN OPEN DOOR IN THE BALKANS

THE Christian churches of America are already planning to enter the Balkan field with missionaries who could never have established mission stations in these regions so long as Turkey was the dominating power. Methodists and Congregationalists, especially, will

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.

joyfully enter these new fields opened on the other side of the Mediterranean. There is no doubt that Robert College, founded by a New York merchant connected with the Congregationalist denomination, has exerted tremendous influence by instilling the love of liberty and statesmenlike courage in the heart of people who are now crushing the cruel despotism of Turkey. The American Bible Society has prepared the way for missionary work by the sale and distribution of 65,000 Bibles and Testaments a year for many years. It is said that many a Bulgar soldier, buried as he fell, has taken to the grave with him an American New Testament. Verily, God is the God of nations, and "He setteth up one and putteth down another."

FREE ALBANIA AND THE GOSPEL

IT is expected that before long a new flag will wave in the Balkan Peninsula. The ancient people of Albania—2,000,000 of them—after the struggles of centuries, are to be free and independent, according to the verdict of the Peace Conference in London.

Protestant mission work has been hampered in this mountainous region, because of Turkish fanaticism; but, while most of the Albanians have been nominally Moslems, they have not been staunch adherents to that faith. Rev. C. T. Erickson, the American Board missionary at Elbasan, thinks that the new nation will be bound neither by the "Orthodox" Greek Church nor by Islam. "What influence," he says, "can the 'Orthodox Church' wield in Albania after the armies of Greece have swept the country with fire and sword, rapine and plunder, murder and outrage,

robbing priests and churches as well as hodjas and Mohammedan mosques? They are hated worse than the Turks were hated before them. As for the Mohammedan population, I am convinced, having it from the mouths of the people themselves, that once they are free from the Turkish yoke, off goes the Moslem yoke as well. What are these people to do?" What is to save them from religious anarchy? Only Protestant Christianity can do it. Protestant missionaries have their confidence and regard; England and America are their ideals, and their highest hope as a nation is to be like them. It is hoped that the American Board will open new stations in Albania, and that this new nation will become a Christian nation.

POMAKS BECOMING CHRISTIANS

A LARGE number of Pomaks, or Bulgarian Moslems, in the Chepino Valley, in the heart of the Rhodope Mountains, are reported as turning Christians—Greek Christians. A population of some 12,000 of them were baptized about the first of February into the Bulgarian Church. The six Moslem villages in question were incorporated in Bulgaria with the rest of Eastern Rumelia, in 1885, after they had taken their share in the massacre at Batak nine years before, but until now they have kept their Moslem faith.

H. M. Wallis, of the Friends' Relief Mission to Bulgaria, writes (in the *Manchester Guardian*): "For 30 years these people have paid their taxes and given no trouble. Send their children to school they would not, nor register their births, but King Ferdinand is very lenient and wise; he let them bide, he allowed

them to keep their old guns and swords until the outbreak of this war, when their weapons were collected, as a precaution, and without any difficulty.

"They all came over to Christianity with a rush, not under pressure, for when the war opened the Moslems were six to one. They came when they did come almost as one man. It has been a landslide, due, as I believe, to natural causes. In the first place, the unchecked march of the Bulgarian troops from victory to victory, and the deplorable show made by the Turk have imprest the imagination of a fatalistic race. It has been Allah's will; who may resist Him? The contrast between their own educational, social and financial condition and those of their Christian neighbors, always obvious, has lately grown acute. They can no longer blink the patent fact that a Pomak stands no chance with his Christian brother at any game, or that the root of his inefficiency is ignorance. The big, white school-house which he has hitherto refused to allow his children to attend is, in the speech of Bulgaria, the stick that has beaten the Turk, and has beaten the Pomak. 'You can't expect us oldsters to like the change; we were brought up in the old way,' said a greybeard elder over the coffee; 'but what is done is well done, and it gives a better chance to the youngsters.'

"The Greek Church of Bulgaria has a marvelous opportunity. The emergency has come with such dramatic and overwhelming suddenness that no church organization in Europe could cope with the inrush efficiently. The man whom the Exarch has placed in command until new

dioceses and districts can be arranged, now reports that 300,000 applications for baptism have either reached him or are confidently expected. The watchwords of the movement are 'Brotherhood' and 'Bulgaria.' At Chepino the new Christians, after baptisms, voluntarily dug up the font of the buried and lost Christian Church, desecrated and forgotten since 1657."

RECENT CHANGES IN PERSIA

SINCE 1905, Persia has been the scene of political changes that have followed one another with perplexing rapidity. Persons living in Persia feel that a new era of foreign control has begun, tho the exact form of that control is not yet fixed. Underlying the political revolutions there has been a social change that is both extensive and profound, and not entirely a result of the political changes. There are increasing signs of a breaking free from the traditional trammels of religion, which restrict intercourse between Moslems and non-Moslems. There is a growing realization of the inadequacy, and, in many cases, of the futility of the old learning and the old system of education. There is also a questioning of all religious sanctions, and an increase of unbelief.

The power of the mullahs has been broken, and people are accustomed to breaches of the traditional prohibition of intercourse with Christians and the acquisition of European culture. The appetite for knowledge has been awakened and demands satisfaction.

The change was felt in mission work, first of all, in the growth of educational work. About a thousand children from Moslem homes are in

attendance at Protestant mission schools in Persia, a threefold increase in seven years. Of these, over 200 are girls. The pupils come from every class in society, but mainly from the upper and more influential classes.

Evangelistic work has been restricted by the unsettled condition of the country, which has made traveling difficult, and often dangerous. The number of converts to Christianity from Islam is slowly increasing, the largest number being found in the south. The change in the temper of the people has given greater freedom than in the past, and the profession of Christianity is attended with less risks, tho there is no recognized freedom of religion and no guarantee of safety to any one who renounces Islam.

The political changes have made possible, also, a freer use of native workers. The disabilities under which Christians, both Armenian and Nestorian, have lived, are being relieved somewhat, and there is a prospect of greater opportunity for their progress.

POLITICAL AND MISSIONARY INTERESTS IN MEXICO

THE assassination of Madero and other leaders in Mexico, continues the period of carnage with but faint hope for speedy peace. The conditions are very similar to those prevailing during certain periods of Israel's history. The outlook for permanent peace implies a firmly established government; a popular government, such as that to which the United States of Mexico is committed by its constitution, can never become stable so long as it rests on a social basis of popular ignorance,

poverty, and failure to obey the laws of God. Dr. Aves, Bishop of the Protestant Episcopal Church in Mexico, and also Bishop of a native independent church called La Iglesia Catolica Mexicana, says that the teachings of socialism are being widely disseminated in Mexico, and are peculiarly pernicious and dangerous when address to the partially enlightened minds of men living under conditions that are enthralling and oppressive. It is hardly a matter of surprize that American Protestant missions should be under indictment by Roman Catholics, as the generators of discontent and sedition, as well as of apostasy.

The education necessary for intelligent citizenship is being offered to the people of Mexico through the efforts of the Baptist, Methodist, Presbyterian, Congregational, Friends, and Protestant Episcopal missionary workers, and by the American Bible Society colporteurs. The Methodist Church, both North and South, have leaders who feel that as soon as possible a national Mexican Methodist Church should be formed, as has been successfully accomplished in Japan. There is need of still further union in the conduct of higher educational work, publishing and printing for all interdenominational work. If some community school for Christian training can be established, it may prove the nucleus of what Mexico has long urgently needed, a Christian university. Had such an institution been established and endowed 25 years ago, it would to-day have an influence in Mexico comparable to that of Robert College, in Southeastern Europe. Already Methodists and Presbyterians are considering such a union work.

The property of the various missions does not seem to have suffered much during the recent disturbances. The building of the Presbyterian Mission Press came within the zone of fire when the forces of Madero and Diaz were fighting in the Mexican capital, and the building was for a time hotly peppered with shot. Not being, however, directly between the contending forces, it did not suffer severely, but while the battle was on the employees were huddled together in one lower room, where much of the time they lay on the floor in order to be protected from the fire.

The Y. M. C. A. did not escape as fortunately, for the handsome central building of the association in the City of Mexico was occupied as a fortress first by one side and then by the other, and as a result became a target for fire from both parties. The damage is estimated at \$40,000, nearly one-half the original cost of the building. The Y. M. C. A. secretaries seem to be looked upon by those in command as indispensable adjuncts to both army and navy.

RELIGIOUS TOLERATION IN SPAIN

SPAIN seems to be breaking with its intolerant past and religious toleration is secured for evangelical workers. The circulation of the Bible increases, and there is a greater willingness to read Gospel literature. In the recent synod of the Spanish Reformed Church, the ministers read encouraging reports of the divine blessing that rests upon their work, and told of increased self-support. The excesses of anti-religious propaganda in Portugal have led serious people to consider their duty to God. Evangelical literature is being read, and many new faces are seen at the Protestant mission services.

Further evidence of religious toleration is seen in the fact that the government itself is beginning to recognize the rights of the Protestants. The following message from Madrid appeared recently in the *London Times*:

"A royal order has been issued from the ministry of war by which non-Catholic soldiers shall in future be excused attendance at mass on Sundays and feast days, altho they must still be present at religious ceremonies which the troops have to attend under arms."

For some time, English Protestants have with prayer and patience cooperated with their brethren in Spain to secure this decree, and we are thankful that it is now forthcoming. That it should be necessary at all, may enlighten some as to the hardships of Protestants in Roman Catholic lands.

INTOLERANT RUSSIA

RUSSIAN religious intolerance is asserting itself once more. According to dispatches, a fresh outburst of persecution against the Baptists of the empire has taken place. In the province of Livonia the Baptist chapels have been suddenly raided by the secret police, and securely closed, while in Siberia a whole colony of Russian farmers have been evicted upon no other charge than that they were Baptists. The annual meeting of the Russian Baptist Union has been prohibited, and Baptists are harassed in every possible way.

It is stated that these persecutions arise from the Holy Orthodox Synod, and are undertaken under the authority of the Czar. They were expected by the Baptists, because the present Procurator-General is no less cruel and fanatical than his infamous predecessor, Probiedonostjeff.

At the same time the cruel edict for the expulsion of Jews, issued some months ago, is being rigorously enforced. Since September 1st, 6,000 Jews have been expelled from Nicolaieff. They were mostly well-to-do shop-keepers, traders, and small land-owners. A few weeks only were granted them to liquidate their affairs, so that they were financially ruined, and they were forced to leave their homes in the middle of a Russian winter.

It is stated that the remaining 30,000 Jews of Nicolaieff will be expelled *en masse* as soon as the Russian Government carries out its purpose of making that port a first-class naval station. The theory upon which this Jewish expulsion is predicated has never been officially explained. They are not accused of being meddlers in political affairs, or revolutionists. They are acknowledged as peaceful, industrious, and law-abiding men. Thus it almost seems as if the only reason for their expulsion is that they are "Jews."

Is it not time that the civilized nations arise and teach Russia that we live in an age where persecution for religion's sake is an offense?

RELIGIOUS CONDITION IN JAPAN

"THERE never was a time in the history of our work when the Gospel had a better chance than now. The field is open," writes Rev. F. W. Vechelman. "The people are interested. There is no opposition. The officials are more than friendly. The newspapers are lending their columns to the publication in full of sermons which have been preached by our pastors. The preaching services are well attended. The Sunday-schools

are filled with children. The young people are organizing for aggressive work. The men of the churches are beginning to realize their responsibility. Materialism, rationalism, and immorality are here, but the people are ready to be led to the Cross.

"After all, Christ makes a living appeal to the young mind of Japan. Hard work awaits us. Difficult problems need solution. But now is the time when we must both sow and reap in this fertile field of Japan."

As to *how* Japan may be won for Christ, Bishop Tucker, of Tokio; voices the conviction of most missionary workers when he says that it can be won for Christ only by Japanese working in the power of the Holy Spirit. An independent, self-supporting, self-led Japanese Church is the agency through which Christianity must be carried to the great mass of the people of the country. Missionary work in Japan has for its aim the founding of such a church, and the equipping of it for its task. "For this," says Bishop Tucker, "two things are necessary: Japanese Christian leaders and congregations strong in faith and self-supporting financially. It is not enough, therefore, simply to endeavor to carry the Gospel message to an ever-widening circle of individual hearers, but a wise policy will direct that missionary effort and money be largely devoted to the strengthening and development of those groups or congregations of Christians which show promise of becoming spiritually and financially self-supporting. It is such congregations that form our hope for the future Japanese Church, and it is upon them, ultimately, that the burden of the real evangelization of Japan must fall."

信者得救

上帝愛世人。甚至
將他的獨生子
賜給他們。叫凡
信他的。不至滅亡。
反有永生。

約翰福音三
章十六節

這話是從基督教的聖經中錄出來的。諸君看了。請常到耶穌堂或福音堂中查問。若買一本新約全書看看。就更可明白這要道了。

A CHINESE GOSPEL POSTER USED IN COLPORTAGE WORK

One of several kinds of posters printed in Chinese style in red and black or yellow and black. The title of this one is: "Believers Obtain Salvation," with the quotation, John 3:16. (See page 333.)



KNEELING PILGRIMS RETURNING FROM THE HUNAN SACRED MOUNTAINS

Every 5, 7, or 10 steps (according to the vow) these Pilgrims kneel, place the stool with burning incense on the ground and bow until the forehead touches the stool. This is done all the way from their homes to the mountain.

BIBLE DISTRIBUTION IN HUNAN, CHINA

BY FRANK A. KELLER, M.D., CHANG SHA, HUNAN, CHINA

Missionary of the China Inland Mission, 1897 —



FOUR YEARS ago a trim launch steamed up the Siang River and dropt anchor at Changsha, the capital of Hunan. Without delay a party of foreigners and Chinese came ashore and began distributing in every shop and house attractive little boxes containing samples of cigarettes. Late in the afternoon, when the farmers and merchants from country towns were starting for home, these men stood on temporary platforms at the city gates and gave samples to all who passed. After canvassing the city, the sur-

rounding towns and villages were visited. Similar parties were busy in other centers, the plan being to touch every home and shop throughout China in the shortest possible time. As we saw their strenuous work, and heard their far-reaching plans, we thought of the thousands and thousands of towns and villages where millions of people, who had never heard of Christ, nor even seen a copy of God's Word, would soon be smoking free samples of foreign cigarettes. Our hearts burned with shame and sorrow, and at the same time throbbed with a great ambition. Why should not the ambassadors of



DISTRIBUTING SCRIPTURES TO THE PILGRIMS RETURNING FROM THE HUNAN SACRED MOUNTAIN

the King be equally comprehensive in plan, wise in method, and prompt in action?

Just at that time a gift came to hand from the Bible House of Los Angeles. "To be used for the free distribution of the Scriptures in Hunan." I invited an evangelist and Christian school teacher to my office, told them what I had seen, and asked them if they would not like to get up a party and spend their vacation in visiting hitherto unreached places. I promised to supply them with boat, food and books. They entered into the plan with enthusiasm, and a party made up of evangelists, teachers and Christian business men from several missions put in a happy and blessed month of free-will service, and on their return gave a thrilling and inspiring account of their work.

A New Work Organized

We reported this work to our friends at Los Angeles, and told them, too, of the launch and the work of the cigarette party, and how it had stirred us. We also called their attention to the remarkable opportunity offered by the great waterways of Hunan to reach nearly every part of the province by boat. The heads of the Bible House of Los Angeles saw the vision, they heard the cry of the twenty-two million people of Hunan, and they accepted as a commission from God the task of visiting, so far as possible, every one of Hunan's 4,268,000 homes, to tell the people of Jesus Christ, and to leave with them as a free gift a printed portion of God's Word.

The writer, a member of the China Inland Mission, was asked if he would organize and superintend par-



FILGRIMS ON STEPS LEADING UP THE TEN-MILE ROAD TO THE TOP OF HUNAN SACRED MOUNTAIN

ties of colporteurs to carry on this great undertaking. On consultation with the directors of the mission, permission was kindly granted to do so without any change in the relationship of the previous twelve years.

At present we have two parties at work, each party consisting of twelve colporteurs under the leadership of an evangelist, all living on a large Chinese house-boat.

These boats are well adapted to our work, having a kitchen, a number of sleeping-rooms, and a good-sized saloon which serves as dining-room, study and class-room, and also as a chapel for small evening evangelistic services.

Floating Bible-schools

If colportage is to be successful it is absolutely necessary to provide for the maintenance of the spiritual life of the colporteurs. They must be men who are growing in grace and in the knowledge of God and of His Word daily, men in whose hearts is a constantly increasing passion for souls. We aim, therefore, to make our boats not merely colportage boats, but floating Bible-schools. The men rise daily at a stated hour for their private devotions. Immediately after breakfast they have an hour of united, systematic Bible study under the leadership of the evangelist in charge, who is a man thoroughly trained in methods of Bible study and teaching. Every evening they have another hour of study. One of the day's studies is in the Old Testament, the other in the New.

In addition to a brief season of united prayer each morning, the men also have a weekly evening prayer-meeting, and on another evening a

meeting for reports and testimonies. This hour has proved of great value.

The Method of Work

After the morning Bible study and prayer the men go out two by two to visit as many homes as possible in the villages near which the boat is anchored. Thoroughness is never sacrificed to numbers. While we urge the colporteurs not to waste time in argument or fruitless conversation, we also seek to make them realize that it is more important to do real heart-to-heart work in a few homes than to visit in a mechanical way a large number of homes. A recent letter from one of our leaders, Mr. Hsiao, shows how really they are entering into this spirit. Mr. Hsiao writes: "My earnest hope is that there may be in the heart of each colporteur, in the fullest measure, a burning desire to save men."

An incident in a late report shows the tactfulness and persistency of the men in their work. As they approached one home the people quickly closed and barred the doors and windows. However, these windows, as is frequently the case in China, consisted of a lattice work over which was pasted tissue paper through which the voice could be heard as well as if the windows were wide open, so in spite of closed windows and the ridicule of some children, the two colporteurs stood outside and gave their message of love and joy and peace. Soon the doors were opened and they were invited in. The people explained their action by telling of some rough men who had passed that way recently and had both robbed them and demanded supplies of food. "But,"

they said, "We know that men who bring such good news as you have told us can do us no harm, and we welcome you to our home." The



MOSES LIFTING UP THE SERPENT

Chinese illustration, reduced, from "Selected Portions of the Holy Scriptures"

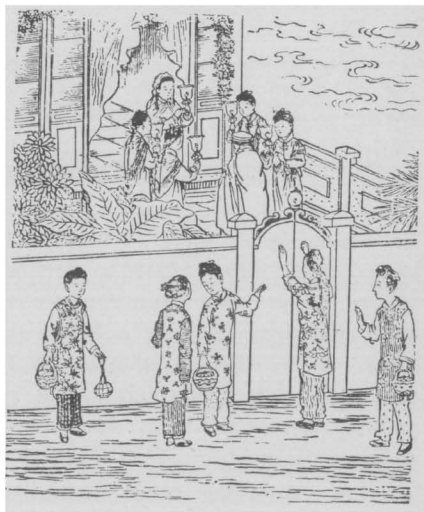
colporteurs remain in a house from 10 to 20 minutes, tell the people of the one true God, and of salvation through faith in the Lord Jesus Christ. They show them a Bible and explain its character. They also tell them of the gospel halls established in various towns and cities, and on leaving, present them with a printed portion of the Scriptures.

Books Specially Prepared for this Work

We have several specially prepared books of Scripture passages so combined as to form a connected narrative and give a simple statement of the way of salvation. Each has a brief introduction stating that the extracts are from the Holy Scriptures

of the Christian religion. There is also a cordial invitation to the reader to visit a gospel hall when he goes to the city, to talk with the attending evangelist about the gospel, and to purchase a New Testament and study it diligently to get more light upon the truth.

One of these books, the "Fu-Yin-Tso-Yao," or "Synopsis of the Gospel," is a brief connected statement of the life of Christ, wholly in words of Scripture, and makes very plain God's plan of salvation. Another book, the "Sheng-King-Tseh-Luh," or "Selected Portions of the Holy Scriptures," is the fruit of three years of prayerful labor on the part of two well-known Christian workers. The Bible House of Los Angeles has



THE WISE AND FOOLISH VIRGINS

Chinese illustration, reduced, from "Selected Portions of the Holy Scriptures"

printed over 800,000 copies in Spanish, under the title "Porciones Escogidas de la Palabra de Dios," and has circulated them in 24 Spanish-



MISSIONARIES AND EVANGELISTS ATTENDING THE FIRST HUNAN AUTUMN BIBLE-SCHOOL

The teachers are in the center of the second row from bottom. (Beginning at the right they are, Rev. George L. Gelwicks, Rev. G. G. Warren, Dr. Keller, Mr. M. K. Hsiao, Rev. O. Hollenweger,

speaking countries. We have just published our first edition of 100,000 copies in Chinese. The portions of Scripture are so selected and combined that one passage of Scripture is used to illustrate, explain or emphasize another, no other note or comment being added. For example: The book begins with "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him, and without Him was not anything made that hath been made."—John 1, 1-3, 14. Then follows the story of the creation as given in Genesis 1:1-5, 24-31, and the section closes with, "(Jesus) Who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible

and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him."—Col. 1:15, 16. Then comes a description of Adam in Eden followed by the first Psalm and the story of the fall. God's judgment of sin and His plan of mercy for the sinner are shown by passages from Old and New Testaments. The story of the brazen serpent is preceded by Rom. 6:23, "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord," and is followed by John 3:14, 15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life." And so right on through this book of 200 pages, by "comparing Scripture with Scripture," God's



THE HUNAN SACRED MOUNTAIN AND THE AUTUMN BIBLE-SCHOOL

In the farm building in the foreground the Bible-school was held in 1911 and 1912.

great plan of salvation is presented with striking clearness. Key texts are printed in heavier type to catch the eye, and illustrations, specially drawn by Chinese artists for this book, add to its attractiveness and make the story more real. We also have dainty little eight page booklets with one or two verses of Scripture on each page.

The Gospel Posters

After we had been at work a few months, Rev. F. C. H. Dreyer, superintendent of the China Inland Mission Bible-school in Shansi, wrote to the secretary of the Bible House of Los Angeles telling him of the beautiful lithographed posters used by the tobacco and patent medicine companies to advertise their products in the East, and asked if

the same plan might not be used to call attention to the wonderful teachings of God's Word. As a result of this correspondence we were asked to prepare and publish a large edition of lithographed posters for use in the Hunan colportage work. The posters are 30x40 inches in size, the characters are beautifully written by expert Chinese penmen, and are lithographed in two brilliant colors on strong paper. Their general character is shown by the reduced copy shown facing page 327. The translation of this poster reads as follows:

"Believers Obtain Salvation"

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life."—John 3:16.

The smaller characters at the left read:

"These words have been taken from the Holy Scriptures of the Christian religion. All who read are invited to visit a gospel hall and investigate. If you will purchase a copy of the complete New Testament and read it you will be able to understand more perfectly this important teaching."

Other titles and texts are: "There is Hope," 1 Pet. 2:24; "The Free Gift of Eternal Life," Rom. 6:23, etc. Altogether we have published 18 different texts and to each one there is added the statement and invitation as above.

Two men in each party devote their time to pasting up these posters in conspicuous places by the roadside, in inns, tea-houses, barber-shops and other public places. When a crowd gathers to read the posters the colporteurs stop work, hold a short open air preaching service and give a cordial invitation to the evening evangelistic service. In one large town Mr. Hsiao and party held services for several evenings in a theater. These services were well attended and one evening six of the hearers returned to the inn with the preachers to join with them in their prayer-meeting. One of these men, a Mr. Liang, a teacher of some 40 years of age, manifested such an interest, that Mr. Hsiao gave him a New Testament in classical Chinese and with it an explanatory tract. Mr. Liang sat up all night reading the New Testament, and the next morning gave a remarkably clear and sympathetic resumé of the teaching of the gospel to the students in his school.

Work for the Pilgrims

In the early fall we take our colporteurs to the so-called "Sacred Mountain" of Hunan for a month of Bible study, conference, and special work among the pilgrims who, at that season, come in large numbers to worship at the famous shrines. During one week of this time about 10,000 pilgrims come daily. That others may have a share in this time of refreshment, we invite the evangelists of all missions working in Hunan to spend this month with us on the mountain. In 1911, 83 evangelists and colporteurs from 10 different missions came up for the month of study and work. Rev. George L. Gelwicks, of the American Presbyterian Mission, Rev. O. Hollenweger, of the Liebenzell Branch of the China Inland Mission, and Rev. G. G. Warren, of the English Wesleyan Methodist Mission, were associated with the writer in the teaching and other details of the month's effort. In 1912, Rev. Mr. Warren kindly took general charge, and associated with him were Revs. Gelwicks and W. H. Watson. The daily program follows: Forenoon—Three lecture and quiz periods of 45 minutes each. Afternoon—Practical work and Scripture distribution among the pilgrims. Evening—Evangelistic services, writing up lecture notes and study.

To systematize the work we divide the men into 12 groups, and assign certain groups to work on each of the four main roads leading into the temple village at the foot of the mountain. On these roads, about a half mile from the village, we have booths with tables, stools, and supplies of the indispensable tea. We never approach the pilgrims when

they are going toward the mountain, but after they have performed their vows and are returning home we invite them into the booths and offer them a cup of tea. Then as they sip the tea we tell them as much as possible of the gospel and present



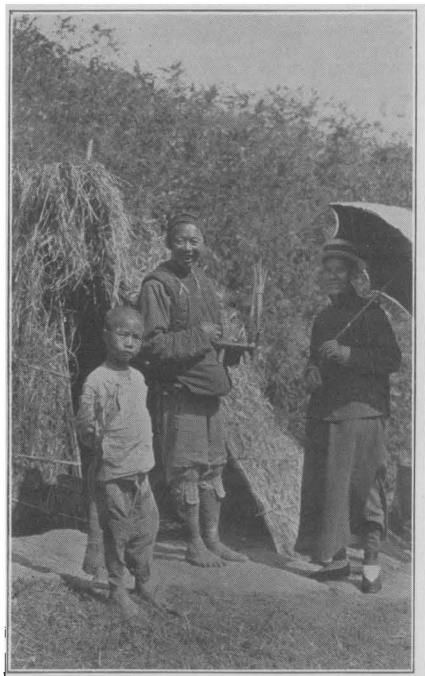
EVANGELIST M. K. HSIAO

In charge of colportage work in Hunan

each one with either a New Testament or a copy of one of our other books together with one or two tracts. If the pilgrims are in too great a hurry to tarry, one of our party walks along with them preaching the gospel by the way, and then, after giving a Testament or book to each pilgrim in the group, returns to the booth to join another party. The colporteurs learned that many pilgrims started for their homes very early in the morning, and so they began rising at two and three o'clock

to go out and work until breakfast time among these faithful but deluded worshipers. They kept up this strenuous service for the entire month. In 1912, during the four weeks on the mountain, there were presented to the pilgrims, after personal conversations with them, 4,150 New Testaments; 33,000 copies of the "Synopsis of the Gospel"; and 6,798 smaller collections of Scripture passages. Gospel posters were pasted up for miles along the roads leading to the temples. One incident from a recent report will demonstrate the far-reaching influence of this department of our work. One of our leaders, Mr. Cheng, writes: "Last year the five sons of a prominent resident of Tui-Kuang-Chow, a man 76 years of age, went to the Sacred Mountain to worship, and each received a copy of the New Testament. On their return the father devoted most of his time to reading these new books. Very soon he became convinced of the truth of the gospel and then embraced every opportunity to talk to his neighbors about it, until they said he had become crazy. He took one of the Testaments and sent it to a very dear friend in Kweiyang, the capital of the province of Kweichow. When we reached his village and the old man learned that we were preachers of the gospel he welcomed us to his home as tho we were near of kin. He asked many questions about the gospel, to which we replied by showing him passages of Scripture bearing on the points raised. At the close of our conversation the old man said: 'If only I were younger I would like to go out with you and proclaim widely this wonderful story of the saving grace of the Lord. As

diate supervision of the missionaries who are responsible for the district in which they are visiting. One of our parties is now working in a large



EVANGELIST HSIAO TALKING WITH PILGRIM T'ENG, 53 YEARS OF AGE, ON HIS 22ND ANNUAL PILGRIMAGE

Presbyterian district under the direction of Rev. George L. Gelwicks, while Rev. G. G. Warren is directing the work of the other party in the Wesleyan and adjoining districts.

In addition to this personal supervision on the field, the leaders send me semi-monthly reports giving detailed account of each day's work. The reports are accompanied by a tabulated summary, also by maps drawn for the purpose showing the exact location of the places visited. A recent report shows that the party sending it had, in the preced-

ing two weeks, visited 2,556 homes, had preached the gospel to 9,305 people, (*the large majority of whom then heard it for the first time*), and had pasted up 1,094 gospel posters. They had given away of either New Testaments, single gospels, or our "Synopsis of the Gospel" 2,061 copies, and 4,809 tracts.

Some Blessed Results

In one village they met a woman past 80 who for years had been a devoted worshiper of the "Goddess of Mercy." After a long conversation with the colporteurs she said:



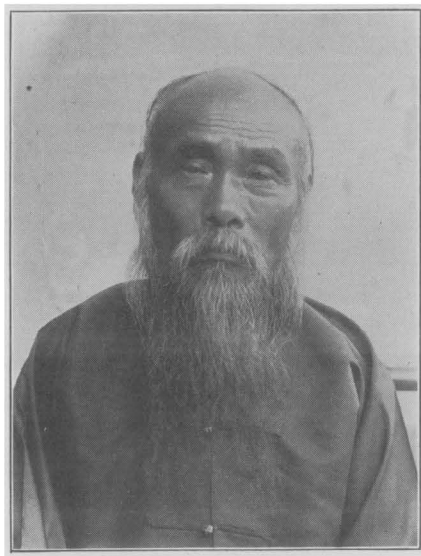
EVANGELIST HSIAO AND THE IDOLS IN THE HALF-WAY TEMPLE, HUNAN SACRED MOUNTAIN

"I now realize that during all these years I have been worshiping a false god, you have brought me word of the true God, from this time I shall

no longer worship the false god, but worship only the true God, and I earnestly hope that my sons also may hear and believe this true gospel." The results already seen have filled our hearts with encouragement and praise. Thousands of families have heard for the first time of the love of God, and of salvation through faith in Jesus Christ. Whole families have become regular attendants at church, and have asked for baptism. Numbers of children have been placed in Christian schools. Two men, both pilgrims last year, now walk seven miles nearly every Lord's Day to attend the service at a Christian church. One party of pilgrims were so interested in the books received at the mountain that they hunted up a member of the Presbyterian Church in a town 10 miles from their village and begged him to come to their village and preach the gospel. He has been going to them once a month ever since.

Mr. Hsiao writes: "On this journey we have visited many places with large populations where no one had previously heard one word of the gospel. This is glorious work! We are, indeed, following Paul's example and 'Not building on another man's foundation.' Throughout this journey people have listened with evident gladness, how different from previous years! *Truly this is the time for preaching the gospel in China!*" Yes, it is *the time!* Every door wide open! Hearts ready and waiting! There are over 60,000,000 of homes in China and to more than half of them no word of the gospel has ever come. Our two bands of colporteurs can average 1,600 homes per week, allowing for spring rains and intense

mid-summer heat, they can work for 40 weeks, which means the gospel preached and printed copies of the Scriptures left in 64,000 homes per year by these two parties. But divide the more than 30,000,000 unreached homes by the 64,000 reached in one year and we are brought face to face with a tremendous appeal. Would that several such parties might be set at work without delay in each in-



EVANGELIST LI, STUDENT AND PREACHER

Fifteen years ago he had never heard of Jesus Christ as his Savior.

land province of China! What shall we as "Ambassadors on behalf of Christ" do with the message entrusted to us? Shall we not rouse ourselves to an effort worthy of our task and determine, God helping us, to go out and deliver the message at once?

NOTE.—Large editions of the Gospel Posters and of the book, "Selected Portions of Holy Scripture," have been published in Chinese by Rev. W. E. Blackstone, secretary of the "Distribution Fund." Applications should be made to Rev. W. E. Blackstone, Secretary, Nanking, Kiangsu, China. Publications are furnished free.

THE CHINESE REPUBLIC AS A MISSION FIELD

BY REV. DONALD MCGILLIVRAY, B.D., SHANGHAI, CHINA

Editorial Secretary of the Christian Literature Society for China



In the year 1895, there appeared in Shanghai, the home and mother of revolutionary ideas, a small book of Chinese prophecy, with the startling title, "Push Him Out." In this the Chinese were exhorted to push out the Manchus. Probably few of its readers realized how soon the exhortation would be successfully acted upon. In 1912-1913, the Manchus were pushed out, and to the astonishment of everybody, the Republic became an accomplished fact. The Chinese used to lay great stress on a quasi-apocalyptic book of prophecy called, "Chart of Opposing Backs," which was supposed to foretell the vicissitudes of Chinese dynasties during many centuries. The interpreter claimed that the verses foretold the Ming and Ching dynasties, but, needless to say, the prophet failed to give any inkling that the monarchy should ever give place to such a new-fangled thing as a republic.

Manifestly, Christianity now finds itself in an environment which differs considerably from that of pre-revolution times. Boards and their agents are carefully studying the new situation, and there is general agreement that the new forces which are now assembled in the Republic are vastly more favorable to Christianity than those which were formerly so often the puzzle and despair of those who studied them.

Politics and Christianity

Protestant missions, warned by the example of the early Jesuits and their disastrous intermeddling with the in-

ternal politics of the country, have always carefully abstained from politics. Chinese officials used to suspect them of being political agents, but not a shred of evidence in proof was ever produced. Nevertheless, what does it mean when we hear both Chinese and foreigners utter such sayings as the following:

Mr. Li, the Vice-president of the Republic: "If it were not for the missionaries, China would not be what she is to-day."

Dr. W. A. P. Martin, more than 60 years a missionary in China: "The Republic is largely due to the influence of the Christian Church."

Is this a just claim? In what sense is it true? Christianity did not determine the particular political form which the revolution has shown, but undoubtedly the truths of the Bible had greatly influenced the actual agents of the change. For example, with the Bible came new conceptions of the rights, duties, and dignities of man, and in so far as the Chinese accepted the truth, the truth made them free. Of course, the common people take but little interest in the Republic, but that interest is bound to increase with the spread of education. There will be much passive resistance to reforms in the rural districts, but the new generation, now coming up, will be of a different spirit.

Many of the present officials are Christians of more or less pronounced type. The worship of idols, incumbent by previous laws on all officials, excluded Christians entirely from such a career. The old prostrations, knockings on the head, etc., are abol-

ished, and even conservatives, who still wish to show respect to Confucius, no longer fall on their faces before him, but simply bow the head thrice. The decree of religious liberty, issued in the early days of the Republic, is not like the protestations of the old imperial decrees to the effect that the throne sternly commanded all officials to protect the Church and converts. These were usually accompanied by secret orders to worry them as much as possible. The republican decree has been tested by time, and as far as the government is concerned, there is not only religious freedom, but much practical discountenancing of idolatry. One official delivered a harangue on the subject to a number of students with such effect that they proceeded straightway to a large temple and totally destroyed the gods before whom the city's inhabitants were wont to burn incense and do obeisance.

Altho the Chinese Christians receive no political teaching from the missionaries, they are naturally most alive to the importance of taking an active part in civic and national affairs. A number of erstwhile pastors are now in official positions, having thrown in their lot with the new party in the earliest stages, even when the fortunes of the day were still hanging in the balance. But, strange to say, according to the new franchise law, pastors are excluded from the right to vote. China in this is but following the example of Japan, where, as far as we know, there is no desire on the part of the Christians to change the law. It is felt that the voting pastor would be in danger of neglecting his office and

becoming entangled in the dubious agitation of the politicians. Many Chinese pastors felt bitterly on the subject, but they now see that if they are admitted to the franchise, Buddhist and Taoist priests, as well as Roman Catholics, would also be admitted, and the latter are not wanted in politics. Moreover, the pastor begins to see that his work is to build such a character among his people that they will know how to fulfil their duties as citizens. In this way Christianity will continue to exert a legitimate influence on politics in China.

The Republic is at present struggling with many difficulties, and, perhaps, attempting to do too many things, but the greatest difficulty of all is to prevent the corruption of public life, which was rampant under the Manchus, being prolonged into the life of the new Republic. Some of the leaders are doubtless public-spirited and clean-handed, but the same temptations are now appealing to the same elements in Chinese human nature, and if that nature be unchanged by the Gospel, the reign of corruption will go on forever. Notwithstanding the safeguards which the sextuple group impose upon China as to the spending of a £20,000,000 loan, it will be strange if Oriental astuteness can not devise some way of diverting large sums from their proper use. Still, an excellent judge recently said: "Making every allowance for the selfishness and cupidity of many who rise to power, there is a momentum toward patriotism, altruism and useful service under the present democracy which would have seemed beyond hope a year ago."

The Republic and Education

The Manchu Government, in its expiring days, had promulgated a wonderful new system of education, but China soon found that without money and without honesty education could not be reformed. In those days the government made the mistake of trying to build from the top by establishing several universities and colleges, in which the men were all from the old school, and were supposed to build the new subjects on the old foundations. Now they see that they must begin with the primary schools, and no real education can be the result of grafting Western subjects onto Chinese. The Republic has been overhauling the educational system as devised by its predecessors. The government called to its aid a representative convention of educationalists, and this convention made many recommendations which the government is now trying to carry out. Instead of each province having a university, they will begin with three or four good schools at central points, such as Canton, Nanking and Wuchang. Primary schools will be pushed forward. In the old primary schools the Chinese classics were still studied, but the new government has decided against this, and the classics are relegated to a later stage of education. By this far-reaching change Young China will be relieved of a terrible handicap, and rational methods of education will prevail. In Canton, where a Christian is superintendent of education, the worship of Confucius has entirely lapsed. A census of all children of school age has been made, and other sweeping reforms instituted. Of course, in the rural districts there is

much indifference, and even hostility, to these changes. Recently in Shantung a dominee who persisted in teaching in the old way was fined \$120, and the money given to other villages for educational purposes on the new line. Naturally, it will take several generations before the whole lump is leavened with the new educational idea.

The missionaries are aware that their monopoly of education is near an end. The new government institutions will be, as far as secular education is concerned, within a decade far ahead of the mission schools. The consequence is that pressure will be brought to compel our schools in a given area to unite their forces. No matter how good the secular education may be, Christian schools will still be needed to give education under Christian influence. Probably the Church will not need to have so many primary schools, but the higher institutions must be strengthened more than ever. The burden of the Church may be lightened in one direction by the Chinese state doing its duty to its own people, but this simply sets free the Church's resources for other work which the state can not do.

From everywhere word comes that the attitude of government students toward Christianity has undergone a vast change. There is a desire to study Christianity at close quarters. Many Bible classes for the study of the English Bible have been started at the request of the students themselves. Attempts to revive Confucianism have all fallen flat. It is looked upon more and more as an ethical system, not a religion.

The Republic and Commerce

Everything that the Republic has so far done is in the direction of facilitating the free progress of goods from one part of the country to the other. The Shanghai-Nanking Railway, which formerly labored under the vexatious *likin*, an internal tax on goods, was, notwithstanding its unexampled passenger traffic, steadily losing money. *Likin* has been abolished, and the railway receipts have gone up with a bound. Dr. Sun Yat-Sen is now clothed with plenary power to carry out a vast railway scheme. He is trying to obtain foreign capital for the purpose. The effect of these railways on commerce is simply incalculable.

The natural resources of the country, formerly dealt with in a half-hearted and tantalizing way, will now be thoroughly exploited for the benefit of all. There will be a greater use of foreign experts in all branches of business.

But there is one article of commerce which the Republic has determined to ultimately exclude from these shores, and that is opium. Recently certain opium merchants in Shanghai brought a libel suit against a Chinese paper for its anti-opium utterances. The merchants employed the ablest foreign lawyers, but failed to make their case good. Opium, which in the time of confusion was hastily planted by interested farmers, is being uprooted by Republican soldiers. This and other reforms which have always had the solid and persistent support of the Christian Church are bound to succeed, while that support will henceforward be given in an ever-increasing intensity.

The Chinese Church is rapidly

growing in numbers and power, and a happy thing it is for the Republic that it is so. A good thing it is in every way, but also in commerce. China's millions in shop and field know no rest day. Christianity must give to them the priceless boon of the Lord's Day. For years in Shanghai there was only one Chinese shop which hung out the sign: "To-day is Sunday; we are closed for the day." But recently we have seen a number of other shops adorned with similar signs. What will China be when special signs of this nature will not be necessary, because Sabbath-keeping has become universal!

Society in the Republic

The great and radical changes in Chinese society, that is, in the progressive, educated part of it, which had begun in the ten years before the revolution, have been greatly accelerated and popularized by that event. Freedom is now a word on every lip. Political and intellectual emancipation has found outward expression in the pulling down of ancient city walls, which hampered the free movements of the population, and were more often the defense of official tyrants than a protection to the citizens. The queue is discarded by an ever-increasing number, and once discarded, is never likely to be regrown. The dress of the people in other respects is also changing. There is more freedom for the women of the land, tho this, of course, has many dangers. The old marriage customs have already been set aside by the more advanced Chinese in favor of what is termed "civilized" marriage, and their example is likely to be followed by others. The extreme respect of the

young for the old is seriously shaken, and doubtless there will be a relaxation of the excessive and foolish demands of the old upon the young. There will probably be a period during which all of the relationships of life will be more or less in a state of solution, but reaction will follow extremes, and the final result will be for the praise and welfare of all. Recently a widow lady married again and her little boy was taken to pay his respects to his new father. The officiating clergyman was careful to explain that in the Republic the old custom of kneeling and knocking the head was abolished forever, and, therefore, the lad should not do so, but merely respectfully bow three times.

As to ancestor worship, it is too soon to say what its fate will be in the new China. The treatment so roughly accorded to idols will certainly not be in store for the ancestors. Even Dr. Sun, the first President of the Republic, who is a Christian, when he visited the tombs of the former emperors, at Nanking, and announced to them, in the name of the Republic, that the Chinese were once more masters in their own house, bowed his head three times toward the tombs at the close of his speech. It is, however, clear from this and other signs, that the excessive ceremonies in connection with ancestor worship will be greatly lessened. Respect for ancestors will remain, as it rightly should, but without superstition.

There is said to be the beginning of a socialist party in China, to which it seems Dr. Sun himself is partial. Socialists in Japan were not tolerated, but China is more hospitable,

and, doubtless, the party will grow gradually, if not rapidly. If it is held to be impossible to apply socialism to the comparatively small kingdoms of the West without terrific bloodshed, one wonders at the faith of Chinese socialists when they look at the customs and institutions of their own vast country. No doubt, political and socialist doctrines of all kinds will find adherents in China. We know a missionary who goes about with tracts on the single tax in his pocket.

Religion in the Republic

So far, there is no sign that the government intends to favor any of the old religions. The Manchus formerly were constantly giving signs of favor to the priests of Buddhism and Taoism, not to speak of costly sacrifices at the shrine of Confucius. We have not yet heard of a single such sacrifice being made under the new régime. The Temple of Heaven, in Peking, was, and is, the most sacred spot in China. There, once a year, the emperor, in the name of the people, worshiped high heaven. After the abdication, this picturesque and solemn service naturally fell into abeyance. There has been much speculation as to what the Republicans mean to do with the altar. The latest news is that the Christians in Peking have held some meetings in the principal building, once sacred to the emperor alone, and no one would be surprized if we should hear of some great Christian convention holding sunrise prayer meetings on the summit.

The idols throughout the country have very generally been maltreated, and the priesthood is so ignorant that it is not able to make any sort of

defense. Temple lands, which constituted rich endowments for the priests, have been, in many places, seized, and used for the benefit of the children by establishing and supporting schools. Buddhist and Taoist priests have no vote, neither do they wish to have.

Some few Chinese entertain the idea that a new eclectic religion will be best for China. They wish to unite what they regard as the best elements of Confucianism, Taoism, Buddhism, Mohammedanism, and Christianity, and give it a new name, but history shows that all such attempts are futile. The most influential religion in the Republic to-day is undoubtedly Christianity. The other faiths are dead, or dying. Christianity alone lives and grows, and with its growth so will increase its influence upon the Republic. Even now, nothing is done to offend it or its just claims. Its influence is out of all proportion to its size.

The Chinese Church has many difficult problems, but it is bound to win through. In so far as the Republic succeeds in solving its problems, it will be owing to its help and the help of those who have drunk in its ideals.

What Has Been Done by Christianity for China

We have already spoken of the indirect fruits of Christianity in China, and these alone are enough to make all the world wonder. The magnitude of the changes has greatly stimulated the interest of the home Church, resulting in a vast increase of accurate knowledge and practical sympathy, especially among the young, such as was unknown to a previous generation. Once upon a time the boards and their agents were

the main disseminators of such information, but recently the secular press has joined the ranks of missionary educators, so that now it is said that some of the secular papers published in China are more informing than the missionary magazines. A wonderful preparatory work has been done in China itself. Hoary walls of prejudice and superstition have been broken down. There is a general diffusion of knowledge on subjects, secular as well as religious, in China. The Bible has been translated into many dialects and languages, and a large Christian literature prepared, with the object of explaining its truths to the people. The whole land has been dotted over with mission stations, more especially at all strategic centers, where large plants in every department of missionary work are daily humming with activity. A Chinese Church has been gathered in. Self-supporting congregations have been established. Y. M. C. A., Christian Endeavor, and Sunday-school work goes ahead by leaps and bounds. Among the Christians able and wise leadership is assured. The Church is rapidly heading toward independence when the missionary will take second place, and last, but not least, comity, federation and cooperation are more and more in evidence.

What Next?

We have now got to the stage when scientific study of the field, its occupation and its problems, is more and more yielding fruit. Dr. Mott is about to visit China as the representative of the Edinburgh Continuation Committee, and once more he will gather conventions of picked men to consider the next moves. Even

now, several things are clear. For one thing, the missionaries want more of everything good they have already. The old methods which have been successful must be continued and more adequately supported. Again, more respect must be paid to Chinese opinion, and more authority entrusted to the Chinese Church. The unpleasant period in Japanese Church history when the Japanese Church came to self-consciousness and the foreign missionary was for a time not a "persona grata" is a warning to us in China.

At the same time, more power to decide matters should be given by the boards to their missionaries on the field. Things now move more quickly than ever. News picked up by flying visits of board secretaries to the field is not to be pitted against the funded knowledge of the missionaries themselves. While the tedious red tape of the boards is slowly deciding, the golden moment on the field may be passed.

Another thing. There should be a special board of education for China, having its counterpart on the financial side at home. These boards should, in some way, unify Christian education in China, and insure its complete equipment for its task. Above all, institutional work should not claim the emphasis which rightly and always belongs to evangelistic work.

In conclusion, the old appeal on behalf of China was thought before the revolution to have attained its maximum strength, but lo! a Republic is born in a day, and the old appeal is immeasurably strengthened.

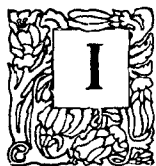
"Hark to the voice of the time!
Multitudes think for themselves,
And weigh their conditions, each one;
The drudge has a spirit sublime,
And whether he hammers or delves,
He reads when his labor is done
And learns, tho he groans under poverty's ban,
That freedom to think is the Birth-right of man."

THE CONVERSION OF MOHAMMEDANS *

THE STRATEGIC TIME, PLACE AND METHOD

BY REV. CHARLES R. WATSON, D.D.

Secretary of the Board of Foreign Missions of the United Presbyterian Church



N missionary work for Moslems there is a strategic time, a strategic method, and a strategic place.

The present is a *strategic time* for missionary work among Moslems. This is my deep conviction as a result of observations made during the past winter and spring while visiting the Near East.

At Khartum, at Cairo, at Constantinople, the conviction was forced upon me that a new day has dawned in so far as missions to Moslems are concerned.

Among the forces that have helped to usher in this new day, there are to be reckoned, first of all, the political upheavals of recent times. I mean not only the political upheaval which is now in progress in the

* An address delivered at a parlor meeting in the interests of the Nile Mission Press of Cairo.

Balkan world, but I refer also to the eventful political developments of the past decade in the Levant.

Begin with Persia: During the past 10 years, the sphere of influence of Russia has moved southward and the sphere of influence of Great Britain has moved northward, until these two spheres have met, and within their respective spheres of influence, these two nations have been laying claim to a power and an authority that is all but absolute. A little farther south, along the Persian Gulf, the whole coast of Arabia which fronts the Persian Gulf, is feeling the all but absolute power of Great Britain dominating that region.

Then we come to Egypt and find Lord Kitchener, whom Steevens in his book "With Kitchener to Khartum," describes as the perfect human machine, because of his marvelous capacity for detail in administration—you find Lord Kitchener holding Egypt in control as his predecessor, Sir Eldon Gorst, was not able to do. Then we pass westward and come to Tripoli. It is only a few months since Tripoli passed into the hands of Italy. Beyond Tripoli lie Tunisia and Algeria. It is more than a decade since France has been in control of these lands, but farther on lies Morocco and it is only within the last decade that France has been given a practically free hand in Morocco.

Do we realize the extent of these political changes? Perhaps we may understand the situation better if we illustrate by areas with which Americans are better acquainted. What does the aggression of Great Britain and Russia mean in Persia? It is as if Mexico should extend her power

northward and Canada should extend her power southward along our western shores, until the spheres of influence of these two nations meet, and they take possession of those three vast states that lie along the Pacific Ocean; and not only of those three states, but also of the next three which lie east of them.

What does it mean for Tripoli to pass into the hands of Italy? Imagine a foreign nation like Brazil claiming the area of all the states which front the Atlantic, with the single exception of Virginia.

Then, do we realize what it means to have France assert her power over Morocco? Imagine some foreign nation claiming an area from us equal to five-sixths of the vast state of Texas. Now can you imagine Americans subjected to such great changes and such far-reaching upheavals without being profoundly affected by them? We may think that the Moslem world is dead and unresponsive, and in a measure the Moslem world may be slow to respond, but it is not so dead, nor so unresponsive that it is not being deeply affected by these political changes. These changes have helped to usher in the new day that has dawned in the Moslem world.

Again, among the forces that have ushered in this new day must be reckoned the impact of westernism upon the Orient. I use that word to represent the totality of influences which go forth from our western world, not only along political lines, but in other directions also. Think of the influences that have been exerted along the lines of commerce and travel, in journalism and general literature, in new thought and educa-

tional awakening, in social reform and material improvements. These influences have gone forth from the West and have surged up like a great tidal wave around the resisting Moslem world. They have succeeded in penetrating the Moslem world and have brought about a new attitude and ushered in a new day.

In traveling through the Levant, one is constantly perplexed to know to what extent conditions have actually changed. There are times when one imagines that the East is still the East and that everything abides the same. There are other times when one feels that the changes have been so far-reaching and complete, that little remains of the past. But one is never sure of his ground. In Constantinople I was made to realize keenly how difficult it is to discover the extent to which these forces have operated upon the life of the Orient. It was there my privilege to meet a most interesting personality, a woman who may be counted as a part of the Young Turkish movement. If one should meet her on the street, he would find her dressed in Turkish costume, wearing the heavy black veil which they still use in Constantinople. That veil invariably aroused within me a feeling of indignation and of resentment. It is not like the veil which is used in Syria or Egypt, which begins just below the eyes, so that the most human part of a woman's face is still visible. But it is a heavy black veil that covers the entire head and which is absolutely impenetrable.

As one would see this woman on the street, he would say, Here is the Moslem world with all of its conservatism, its seclusion and degrada-

tion of woman. But we step into the Mission building, as it was our privilege to do, and this young woman is introduced to us by the missionary. There are no Moslem men present. She throws back that black veil and you see features that bear every resemblance to our western type. You see a complexion that is clear and fair. You see lustrous brown eyes and beautiful brown hair. She speaks with a voice of rare sweetness and purity. She will talk to you in Turkish, her native language; or in French, if you prefer; or in English, if you please. She is a regular contributor to the Young Turkish paper. And in the recent war, I am told, that she brought together several of a spirit kindred to her own and went forth to serve under the Order of the Red Crescent as an angel of mercy to the wounded and the dying. They said her name was Halideh Hanem, and that her father was treasurer to the old Sultan, Abdul Hamid. She does not call herself a Christian, but you would no longer call her a Mohammedan. The spirit of the West has entered her life. The training and the ideals of the West became hers at the American College for Girls, but conditions do not permit her as yet to cast off the veil, so that if you would see her on the street you would be quite likely to say, Here is the old and the unchanging East. Nevertheless, beneath the veil the influences of the West have wrought a change.

After such an experience as this, one does not dare to despair. Rather does one have the faith to believe that the day is at hand when the veil shall be lifted not from one face only, but off the face of the whole

East, and the results will be manifest of those silent processes which a Divine Providence has directed throughout the years and the decades.

Among the forces which have helped to usher in the new day of opportunity for work among Moslems, must be reckoned also the missionary labors and activities of the past. We might as well recognize the fact at once, that the Moslem thinks of our religion as polytheism. He believes that the Christian has three gods: God the Father, God the Son, and God the Holy Spirit, or the Goddess Mary. But not in vain have been these years of the preaching of the gospel. Not in vain has the missionary, with a passionateness that rivaled and out-stripped that of the Moslem himself, declared the unity of the Godhead. Not in vain have so many of the rising generation of Moslems learned something of the gospel story in mission schools, even as they learned to read. And not in vain have Moslems visited Protestant churches and been amazed to discover neither picture nor image. Above all, not in vain has the medical missionary ministered to the sick and the suffering.

Let me illustrate the power of medical missionary work to break down prejudice and inspire sympathy and even devotion. I was on the train in Egypt going southward. At Assiut there is a great mission hospital. As the train stopped at that station, I noticed that Dr. Henry, who is in charge of the hospital, came on board. I said to him, "Doctor, how can you leave your hospital?" He said, "I am just going to a nearby town and will get back in the morning." Then I asked him how he

managed to keep from being over-run with out-of-town calls, and he explained that in a measure he could control them by increasing the charges considerably. As we talked together, I asked him, "What is the biggest fee you ever got?" After a moment's thought he replied, "Fifty pounds," or two hundred and fifty dollars. It is to be remembered that all of this money goes back into the medical work and it is in this way that the medical work becomes practically self-supporting. "I got that fee from a wealthy family for special services"—then he checked himself. "No, the largest fee I ever got was the other day. I was called to a home in one of the poorer sections of Assiut. A young woman was sick and seemed about to die. I saw that they had had the native nurse and the native doctor, and that these had failed, so they were calling in the American doctor as a last resort. That is always the way. The mother anxiously asked me, 'Is there any chance?' And I said to her, 'Yes, there's just a chance.' So I bundled the young woman and the mother into the carriage and took them to the hospital. We did what we could. After some time, I came out into the hall or vestibule, where the anxious mother was waiting. She came up to me and said (using the favorite Arabic word for daughter), 'Doctor, how is my *bint*?' I said to her, 'Mother, your *bint* is all right. She is going to live, and she has a fine boy.' 'Then,' said the doctor, 'she stepped back for a moment as if to take in the news, and then, opening up her arms—forgetting Oriental decorum and the seclusion and position of woman in the East—she ran up and flung her arms

around my neck.' 'That,' said Dr. Henry, 'was the biggest fee I ever got.'" It is by such ministries of mercy wrought by the medical missionary, as well as by the preaching and the teaching of the Word by other missionary agencies, that the new day has been ushered in to which we have referred.

A Strategic Method

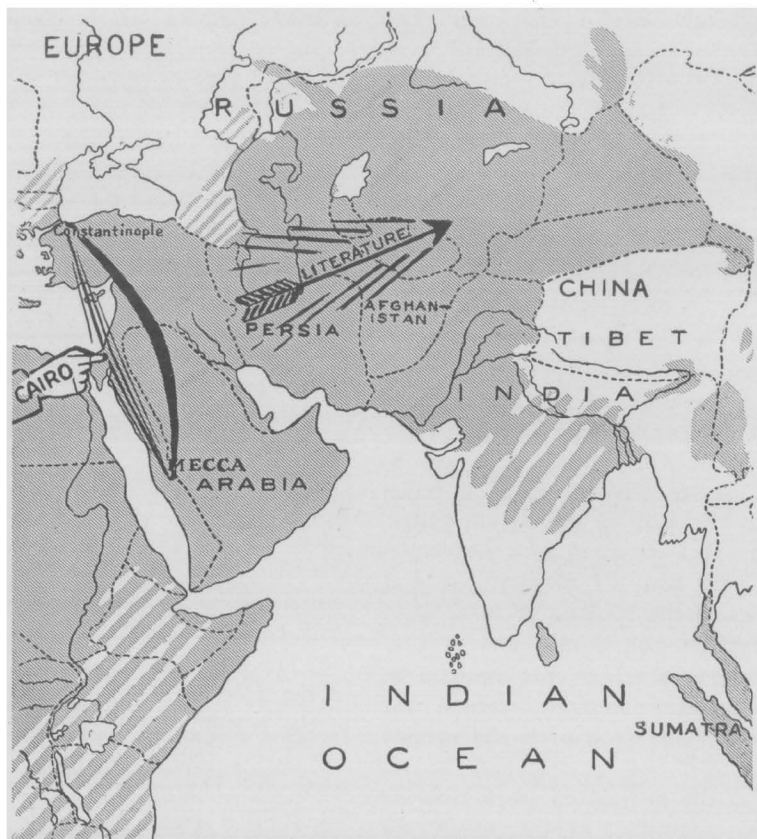
Now let us speak of a *strategic method* for work among Moslems. It is the method of the printed page. I am not emphasizing this particular method of work simply in loyalty to Dr. Zwemer, who has given so much of his life to it in the city of Cairo, but I speak of it out of a conviction that was born of observations and studies of the Moslem problem, both during the past winter and in preceding years. I do not hesitate to say that the strategic method for work among Moslems is the printed page.

It is the method of work that we would naturally expect would be effective in laboring among Moslems, for it is the method of the Book, and the Moslem's religion is a religion of the Book. You will easily recognize that if we were dealing with a people whose religion found its strongest anchorage in ritual, then it might be that by laying emphasis on Christian ritual, we could best make our appeal to the adherents of that religion. Or if we were dealing with a people whose religion laid special emphasis on hero-worship, we would best make our appeal to such a people by putting to the front heroic Christian characters. But Mohammedanism is essentially a religion of the Book. The printed page of the Sacred Book is the final authority

in every dispute. It is the reading of the Sacred Book that is the most common pleasure provided by a host at a feast, and to know the Sacred Book is the highest learning. Just because Mohammedanism is a religion of the Book, the printed page becomes the most strategic method for work among Moslems.

Have you ever noted the unusual advantages which this method possesses as a practical method of work? There are advantages attached to the labors of a living messenger, but there are other advantages which the printed page alone possesses. The living messenger is often too conspicuous. His presence is too noticeable to permit the timid inquirer to appeal to him for a knowledge of the Way of Life. But the printed page may slip into a home, secretly, hidden in the fold of the flowing robe, or in the bosom of the Oriental gown. The living messenger may, at best, speak for but an hour or two, but the printed page may abide in the home and prolong the appeal throughout entire days and far into the nights. The living messenger, if a man, may ordinarily speak to men only; or, if a woman, to women only. But the printed page may speak alike to men, to women, and to children. These are some of the reasons why I have come to the conviction that no agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the printed page.

The printed page is also a strategic method of missionary work, because it is able to transmit life, the impulses of lives that have helped to prepare its messages. I think we



From the United Presbyterian "Missionary Hand Book," 1913.

CAIRO, THE HAND THAT SHOOTS THE ARROW OF THOUGHT INTO THE MOSLEM WORLD

are all familiar with this strange quality of certain printed messages. We open a letter and read it, and we feel the thrill and the throb of inspiration or love which animated the writer of the letter, it may be, across great intervals of time and space. The life that went into the message comes out of the message. That is the power of the printed page to-day.

The Strategic Place

There is also a *strategic place* for work among Moslems, and especially for the operation of this method of work among Moslems. Dr. Zwe-

mer has pointed out that the political center of Islam is at Constantinople, the religious center at Mecca, the intellectual center at Cairo. Not long ago I was looking at a map of the Moslem world. There were portrayed upon this map a bow and arrow. The bow was so placed that one end of the bow lay at Constantinople, and the other at Mecca. It was a suggestive picture, for the power of Islam, the spring of the bow of Islam, are derived from its political center and its religious center. But the arrow that is shot from this bow of Islam, and the hand that draws the bow and shoots the arrow

of thought and of knowledge, is to be found in the valley of the Nile at Cairo. The greater the political power, the more intense the religious passion, the stronger will be the spring of the bow of Islam, and the farther will reach the arrow that is shot from the Moslem press and from the great educational center of Islam at Cairo. Because of this fact, the strategic place for the operation

and issuance of the Christian literature for Moslems, the strategic place for the establishment of the Christian Mission press must be at Cairo. Over against the Moslem press, we must place the Christian press. Over against the Moslem University, we must establish a Christian University, and thus, and thus only, shall we answer fully the challenge of the Moslem world.

THE KHUTBA ON THE BIRTH OF THE PROPHET

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press



IN the Khutbas, issued by the Nile Mission Press, of Cairo, the press has sought to supply a series of popular tracts in Arabic, written in a style which characterizes the Mohammedan tracts, and which will thus present Christian truths in a manner that will appeal to Moslems. These Khutbas have been widely distributed over the Mohammedan world, and have exerted a strong influence on the minds of the readers.

We give here a translation of one of these Arabic tracts which was circulated in Egypt on the occasion of the Prophet's birthday. The result was that a prominent daily newspaper of Cairo made a bitter attack on the Khutba, and on the missionaries who circulated it. No attempt was made to answer the argument presented—but this is characteristic of the Moslem world, to meet argument with vituperation.

Over 100,000 of the Khutbas have been printed and distributed, but thus far no Moslem has been able to answer them, and no Moslem paper has even attacked them or their statements of fact.—EDITOR.

The Birth of the Prophet

BISMILLAH (In the Name of God):

In Thy Name, O God, let every new enterprise be blest, and by Thy Spirit let this pamphlet be illuminated.

There is no God but Thee, the most merciful of merciful ones, be Thou blest and exalted, O Lord of the worlds.

As for what follows:

O, worshipers of God, this is a summary of what is to be found in the story of the birth of Christ and of Mohammed, leaving the judgment by discrimination to the conscience of the reader. Turning aside from hurting feelings, and leaving blind fanaticism alone, the only object is to set forth the truth, that it may be followed, and to expose error, that it may be avoided.

As for the birth of Janab* Mohammed, the narrators of tradition have recorded hundreds of stories concerning the occurrence of wonders, and of the appearance of marvels, both in the heavens and the earth, such as the tongue would tire of telling and the pen would tire of writing.

If, however, we look at the science

* A term of respect in the East.

of "Conventional Tradition" and its rules, we find that the majority of these, if not all of them, are absolutely fictitious, and even if any could be proved to be correct in their attribution to the speaker of them, yet in any case there is no evidence that the events ever happened. Here are some supposed wonders:

(1) That Mohammed was actually a handful of the Light of God.

(2) That he was the first created being.

(3) That Gabriel saw him as a planet 70,000 times, and between every two times 72,000 years elapsed.

(4) The dividing of the light of his essence into four parts, from which all living creatures were created.

(5) That he was a prophet while Adam was yet unmade.

(6) That all the animals of the tribe of Quraish talked in order to proclaim the pregnancy of his mother.

(7) The hastening of all creatures to proclaim his birth.

(8) Every pregnant woman in the tribe of Quraish bore a male child that year as a special honor to him.

(9) There was fertility that year instead of sterility.

(10) Flaming comets at his birth to keep the devils from overhearing.

(11) The priests proclaimed his birth.

(12) Some of the idols spoke.

(13) He was a light which was conveyed from loins to womb from Adam down to his father and mother.

(14) That all the idols fell down upon their faces.

(15) The overthrow of the kings of the earth.

(16) The drying up of Lake Tiberias at his birth.

(17) The light of the magi was put out in all the earth.

(18) Fracture of the palace of Khosroes and the fall of its battlements.

(19) The crowns fell from the heads of the kings of the earth. (Etc.

ad lib., no less than 40 being mentioned.)

Let these suffice as a specimen of the many remaining traditions which are astonishing, which show that the relater failed to speak the truth at all.

O, people, this is only a part of what is to be found in the traditions about the birth of Mohammed, but in the Koran itself it does not say one thing about the event, either explicitly or implicitly, but of the birth of Sayidna Jesus Christ we read of it in *Al 'Imram* and in the Gospel according to Luke, 1:28-39. From these passages we see that the Koran agrees with the witness of the Gospel as to the wonders which occurred at the annunciation to the Virgin Mary, and also at the unique birth. Let us compare the Koran and the Gospel.

Gospel—"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."
Koran—"And the angels said, 'O Mary, verily God hath chosen thee before the women of all the worlds.'"

Gospel—"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be."
Koran—"She said, I will take refuge from thee with the merciful one, if thou be pious."

Gospel—"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus, for He shall save His people from their sins." (Matt., 1:21.) "He shall be great and shall be called the Son of the Highest."
Koran—"When the angels said, O Mary, verily God bringeth thee good news of a Word from Him, whose name is Jesus Christ, the Son of Mary, respected in this world and the next, and of the exalted ones." Also, "He said I am only a messenger of the Lord to give thee a virtuous son."

Gospel—"Then said Mary unto the angel, How shall this be, seeing I know not a man." *Koran*—"She said, How can I have a son when no man hath touched me, neither have I been a harlot."

Gospel—"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Holy Ghost shall overshadow thee: therefore, that holy thing which shall be born of thee shall be called the Son of God." *Koran*—"Christ Jesus, son of Mary, is the apostle of God and His Word which He cast into Mary, and a spirit from Him." Also, "Thus God createth what he pleaseth." And in Surat Maryam, "He said, Thus Thy Lord saith, it is a small matter to me to make it a sign to men and a mercy from us; and it became a decreed matter."

O, ye believers in the Unity of God, look at this significant agreement between these two books, from which it appears that the one quoted from the other. Be not disturbed by the difference between the expression of the Gospel, "Shall be called the Son of the Highest" and also "shall be called the Son of God," and of the Koran, "His Word and a spirit from Him." His Word must necessarily be an attribute of His Most High Self existing from eternity, and by means of which He gives expression to His divine will, and "by Whom all things are." Thus, He said at the beginning of the Gospel of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was not anything made that was made."

The spirit of a thing is the essence of itself. Be careful not to understand from the word "Son" merely animal physical generation,

which would necessitate the priority of the Father. May God be exalted far above that, but the meaning of this sonship is the spiritual relationship, which is understood from the meaning "His Spirit" and "His Word," namely, that as the nearest to one Himself is His Spirit and His Word. Thus is the Son without partition, connection or division, and this the human mind can not comprehend as we all admit in the matter of the Essence of God and His attributes, for God is far above the understanding of the human mind and the limitations of our thoughts.

O, ye Mohammedans, this is what is to be found in the Gospel concerning the birth of Christ and the Koran, as agreed with it (as we have shown).

As for that which is mentioned in the Gospel only (here follows the full text of Matthew, 2:1-12, and of Luke, 2:7-20).

May God have mercy upon you, and cause you to look with the eye of penetration into these two births and consider the testimony of the two books, and then make the mind and conscience arbitrators, leaving aside all fanatical inclination. May God make us all to follow the truth and to avoid error, and to bow to justice wherever we find it, and to listen to His word. Amen.

The Sequel: A Newspaper Attack

HOW THEY SLANDER ISLAM.—Egypt has been afflicted with a party who have taken upon their shoulders to stir up the people; I mean a party of proclaimers of other religions.

It has been afflicted with that party of evil-doers who have entirely failed to appreciate the favor of the Mos-

lems in allowing them to gain a living among them!

That party has made a solemn promise, and a severe oath, never to be abrogated that they would circulate their evil thoughts and the delusions of their brains among a quiet people who are attending to the improvement of their own country!

They have taken to distribute abominable tracts, in which, with their sharp tongues, they attack the Moslems with words filled with the spirit of fanaticism!

They criticize and deny the apostleship of Mohammed (upon him be prayers and peace), and despise the words of the Holy Koran and its judgments, and they put 'Isa before Mohammed by various proofs from their Gospel.

They have printed a number of Khutbas, which they have distributed among the Moslems. Among these is the Khutba called "The Noble Victim," which the Honorable Sheikh Abdul Fattâh referred to last week in this paper. Then, before very long, they came to my own village at the time of the prophet's birthday (upon whom be prayers and peace), and distributed another Khutba on the Moulid (birthday), containing every kind of insult, abuse, and exposure of the words of the Moslems and their book, according to their own sons, and the evil constitution, which is theirs by nature.

They say that Mohammed is not a prophet, as the Moslems hold, but that Christ 'Isa (upon him be peace),

is preferred before him, because there are mentioned in the Old and New Testaments his virtues and his wonderful miracles.

O, people, the Moslems are a people who know the truth, and are not going to listen to the lying sayings of these people.

By God, the distribution of these little papers is quite futile, for the simple Moslem derides their sayings and crushes their papers under his feet. Oh, that the leaders of Islam would arise and expose the sayings of these deluded ones.

Where is the government? It should stop these men from their atrocious deeds.

(Signed) M—— T——

The Journal—The Khutba referred to has reached us in the post, and we find that it was printed at the Nile Mission Press, Bulaq, Cairo. Now, the printing of such publications, in which their writers investigate the religion of Islam upon such a plan as that, and their distribution, especially in country districts, must doubtless affect the public safety in a way that will not please the authorities, for Mohammedans in the towns and cities have enough brains and knowledge to enable them to reply to these attacks with strong proofs, but in the country, among illiterate people, there is no one that can defend his religion.

On that account we ask the Egyptian Government to intervene in this matter, in order to protect the public safety.—EDITOR OF THE JOURNAL.

[Where are the opposing proofs?—
A. T. U.]

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ."

—David Livingstone

[illegible]

Joseph Smith put forth the above as "reformed Egyptian" letters (a language which never existed) copied from the "gold plates" to prove that he had such plates. But they prove themselves and him a fraud instead. These "characters" which are letters at all are only English, usually made queerly or twisted to deceive; see below. There is probably not a letter of any foreign language in the whole. Smith's ignorance is shown by the two errors in spelling the title word.

First Line: J (backwards), H, 4, ..., (, L, 4, 0, t, A, †, L, n, c, 8-7, 4 with s, T, U, Z, (3, ")

Second Line: 9, ..., 7, A, †, 2, ff backwards, H, M, ..., E, 3, Z, 0 0, - - ff backwards, †, 2, S backwards, H, Z.

Turning the page bottom up makes clear the fraud of several letters in lines 2 to 7; turning endwise shows several more. The falsity of the claim that the "plates" were engraved in America about 400 A. D. is further shown by the fact that the English language was unknown till hundreds of years later than that date. This cut is photo-engraved from the Mormon book "Reminiscences of Joseph the Prophet" (Salt Lake City, 1893); similar ones are found in other Mormon books.

Reduced fac-simile of the "characters" fabricated by Joseph Smith in 1828 to support his claim to having the "gold plates" for the Book of Mormon. This one page is sufficient alone to prove Mormonism a fraud. (See the explanation below the "characters.")

MORMONISM TO-DAY AND ITS REMEDY—II

BY REV. JOHN D. NUTTING, CLEVELAND, OHIO

Secretary of the Utah Gospel Mission

IV. Mormonism as a System of Religion and Morals

This phase of Mormonism is more important than all the foregoing put together, tho usually given hardly a tithe of the attention bestowed on them. For it is the only thing which could make the others at all possible, in the very nature of the case; it is the fundamental cause, while they are somewhat superficial results; and in it is the only key to the understanding of all the rest. Hence we must consider briefly some fundamentals of Mormonism as a religion, false tho it be in every essential.

The fundamental and formative factor in any religion is its doctrine of God; whether right or wrong, it will bring all the other parts of the system into essential harmony with itself sooner or later, if allowed to operate.

1. *The Mormon doctrine of God—the basis of the system.* (The quotations are from Mormon writings.)

(a) *There are many Gods, of whom Adam is the "god" of this world* and the one to be worshiped by its inhabitants. Both of these ideas are official doctrine, tho many Mormons of the better class repudiate them both. Yet numbers have told us that they worshiped Adam, and one of their most frequently used hymns makes Joseph Smith now a "god," and ascribes divine powers to him.

“Hail to the Prophet, ascended to
heaven!

Traitors and tyrants now fight him
in vain:

Mingling with Gods, he can plan for his
brethren,

Death can not conquer the hero again."

"Are there more Gods than one? Yes, many."—*Catechism*, p. 13, (also see quotations below).

"He" [Adam] "is our *Father* and our *God*, and the only God with whom we have to do."—*Brigham Young, J. of D., I. 50.*

(b) These were all formerly hu-

man beings on this or some other earth, becoming "gods" by an evolutionary process.

"God Himself was once as we are now, and is an exalted Man."—*Joseph Smith, J. of D., VI; p. 4.* "And you have got to learn how to be Gods yourselves, the same as all Gods have done before you."—*Jos. Smith, J. of D., VI., 4; Comp. 283. Liabona, Dec. 5, 1911,* gives the whole these are taken, approvingly.

(c) *They are male and female*, and with their former human marriage relations, (especially if polygamous), still continued; and sex-propagation is their "chief glory;" the more children, the greater the "god," as each rules over his own posterity only. Their number is constantly increasing as Mormons die and "evolute" into new divinities.

"When our Father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him."—*Brigham Young, J. of D., I. 50.*

"Each God, through his wife or wives, raises up a numerous family of sons and daughters: . . . for each father and mother will be in a condition to multiply for ever and ever."—*The Seer, I. 37.*

By this process "the race of the Gods is perpetuated," and by it, in connection with the rest of Mormonism, "man will yet attain unto the power of the Godhead, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity."—*B. H. Roberts, New Witness, 462.*

(d) *They have fleshly bodies.*

Speaking of polygamists only: "Worlds will be filled with their generations and they will ascend to the majesty and splendor of the Gods on high."—*Mor. Doc. 51-2.*

"There is no other God in heaven but that God who has flesh and bones."—*Jos. Smith, Comp. 287.* "Jesus Christ and the Father are two persons, in possessing every organ, limb, and material part that man possesses."—*Key 42.*

(e) *As a divinity gets power enough* over the forces of nature he goes into some unoccupied corner of space and there organizes a new world out of the chaotic matter there (we are not responsible for the contradictions of Mormon theology) and goes to it with one of his "wives" and begins to populate it with bodies for the spirit babies of the "gods" already mentioned. These spirit babies were born of the "flesh-and-bone" "gods" and goddesses, in the other world, and are allowed to come here and enter bodies, in order that they may go on and become divinities. Adam was the "god" who thus organized this world (creation is ridiculed by Mormonism) and thus became its "god," as already stated.

"In that endless future, new worlds, systems of worlds and universes will be created from the exhaustless store of eternal matter, and made the habitation of the ever-increasing posterity of the Gods. Let no one fear—there is room for all this multiplying and increasing in limitless space."—*New Witness, 474-5.*

"One great object of the creation of the world, was that bodies might be prepared for those spirits who already existed, and who, when they saw the earth formed, shouted for joy."—*Taylor, Med. and At., 130.*

It follows from the above that such "gods" must all be *simmers*, for no human being but Christ ever lived without sin; while polygamy and lying, of which their own books accuse these supposed "gods," are certainly sins.

"Adam found himself in a position that compelled him to disobey one of the requirements of God."—*J. E. Talmage, Art. of F., 68.* "God's plan in relation to man was that he should fall"—*Pres. Taylor, Mediation and Atonement, 187.*

And any such beings, if they ex-

isted, would not be gods at best, but only human beings grown large, with all their faults and limitations, just as paganism teaches. So Mormonism teaches directly that its "gods" can not be in more than one place at once—as is, of course, true of any being having flesh and bones. It is also true that none of the other attributes of God could belong to any such being; he could not be either eternal, unchangeable, spirit, trinity, omnipresent, omnipotent, omniscient, invisible, perfect, infinite in love or otherwise, holy, or the only one of his kind; all of which are imperatively taught by the Bible and good reason as characteristics of the true GOD. The foregoing doctrine is clearly *pagan* in almost every feature; and the counterpart of its every detail may be found in the mythologies of heathenism, while every point is, of course, squarely contradictory to the Word of God. Indeed, aside from the licentious features of the worship of Venus and Bacchus, one might search in vain through all heathenism to find a doctrine of God more entirely contrary to the Word and reason than is this of Mormonism to-day. And the above is no out-of-date teaching, but is held NOW, and is officially taught. One of the Mormon journals published Joseph Smith's worst "sermon" on this subject only a year ago, with foot-notes to prove it by B. H. Roberts, the foremost Mormon writer, and editor of the young men's publications. It is astounding that such a renaissance of paganism should be able to obtain even passing credence in this age; but we find both the leaders craftily defending its worst points and the common people

for the most part swallowing it whole and without the least apparent impediment to their intellectual and theological digestive apparatus, tho it is never digested.

The simple fact is, as shown by the above quotations and many others, that Mormonism is simply a *modern phallic paganism*; its doctrines revolving around the idea of propagation through physical sex, in both worlds. It is impossible to analyze it down to anything else. Fuller statements, in quotations, can be found in "True Mormon Doctrine," "The Private Doctrines of Mormon Theology" and "The Truth About God," by the writer (15c.).

2. *The Doctrine of Christ—No Trinity.* The Trinity is openly jeered at, and the first so-called "Article of Faith" (the whole of these are intended as a blind more than a true statement of faith), which seems to teach the Trinity, is explained to mean three separate Gods, of whom the Father and Son have fleshly bodies, but the Holy Ghost has not. The Holy Spirit is a different being still, the permeating light and life of the universe. "Every tree and stone has a spirit, everything has a spirit," said a good and prominent Mormon last summer to the writer.

Like other human beings, Christ had pre-existence as the spirit son of some ex-human god and goddess. His earthly life began, not by the miracle of the Bible, but by the coming down of the fleshly "Adam-God" to Mary; and instead of being the double, divine-human nature which the Bible teaches, he is simply a human physical, "elder brother" of us all, born as above. (The doctrine is contradictory and irreconcilable

here.) He is generally believed to have been married in polygamy to Mary and Martha at Cana, which was his own wedding feast; and by these he had children (base interpretation of Isa. 53:10).

"The Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—*Brigham Young, J. of D., I; 50.*

"We say it was Jesus Christ who was married (at Cana, to the Marys and Martha) whereby he could see his seed before he was crucified."—*Apostle O. Hyde, sermon.*

3. *Conceptions of Sin and Righteousness Lacking.* With the worship of a "god" who is sinful, as we have seen, neither abhorrence of sin nor love of righteousness is logically possible; for both alike are mutually consistent and objects of worship in the divinity. The being one worships is his ideal; he can rise no higher, and if already higher is bound to sink to its level in time, because if honest with his ideals he is bound to strive to attain them. Hence we find, both theologically and in practical life among the people, no real abhorrence of sin on the one hand or love of righteousness on the other; moral distinctions have largely been annihilated by such wicked theology, as is inevitable. One might go through the many hundreds of Mormon reports of their sermons in the writers' library, such as the *News* constantly publishes, and not find one idea of sin or righteousness above the level of mere expediency; the moral sense is dulled and distinctions largely obscured.

"We ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and

one ordered by God in his infinite wisdom. Q. Did Adam and Eve lament or rejoice because they had transgressed the commandment . . . ? A. They rejoiced and praised God."—*Catechism, 32, 33; Comp. 4.*

4. *No Conception of the Atonement.* With the Mormon idea of Christ as himself debased to a sinful level, and that of sin itself almost annihilated, there is slight need or possibility of atonement by Christ. So their doctrine on this point also must be untrue and contradictory to the Bible and fundamental doctrine of Christianity from the beginning. Hence, too, its counterfeit of the Lord's Supper drops out the symbol of the blood shed for sin, and substitutes mere water; and this while its stock charge against us is that we "have changed the ordinances!"

"The Atonement made by Jesus Christ brought about the resurrection from the dead, and restored life."—*Taylor, M. and A., 178.* (See B. of M., Alma 42:22.) The atonement "signifies the deliverance . . . of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam. . . . Redemption from personal sins can only be obtained through obedience to the requirements of the gospel [Mormon ceremonies] and a life of good works."—*Comp., 8, 9.*

5. *Four Bibles—Continuous Revelation.* Before Mormonism can foist its own system on the world it must get rid of Christianity. It must teach the incompleteness and unreliability of the Bible, and its own powers as a modern channel of continuous revelation from God. So, from Smith down, these have been fundamental doctrines. One of the saddest things we meet among Mormons is their intrained distrust of the Word of God; and one of the

most striking of encouraging things is the fact that, notwithstanding this, God still gives his Word so much force with them as he does, in spite of their teaching, that the Bible is unreliably translated, that much has been lost out of it, etc.

"Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?"—*Apostle Pratt, Divine Auth. of B. of M., p. 218.*

"The living oracles [priestly revelations now] are worth more to the Latter-Day Saints than all the Bibles, etc."—*Apostle M. W. Merrill, Conference, S. L. City, Oct., 1897.*

A common idea is that the Bible was God's revelation for a bygone age and the European continent; while the *Book of Mormon* was for this continent and the same bygone age, and the *Doctrine and Covenants* is for this continent and age both; they also believe in the *Pearl of Great Price*. Such ideas rob the Word of its value and power; but in spite of them it miraculously holds greater power for almost any Mormon than the other books, tho the living voice of their leaders still eclipses all in the minds of many. The Bible is used vastly more than even ten years ago, and will surely vindicate its real character in time.

6. *Salvation by Deeds and Ordinances Only.* Since the death of Christ was only to produce a physical resurrection, in which good and bad alike share, we are left to good works for salvation, so far as any is needed. Indeed, their idea of salvation is merely the obtaining of an

"exaltation" in one of the degrees of heaven, of which the highest is occupied by polygamists and others who have become "gods"—not a very attractive prospect! Grace, gift, faith and forgiveness are all unknown to Mormonism in this connection, and, indeed, are often ridiculed when mentioned. The heathen idea of paying off for sins with good deeds is almost universally the limit of ideas on this subject. One of the most painful experiences among the people is to find their almost entire ignorance and even frequent ridicule of these very A B C ideas of the New Testament. As a Mormon woman in Idaho said to the writer, when asked what she thought we must do to be saved, "O, if I do more good than I do evil, I'll get to heaven after I've been punished for the sins I've committed;" the statement being affirmed also by dozens of others to whom it was quoted. They generally ridicule the idea of any hell, tho their own books are full of it; thus making salvation consist only in getting to some degree of "exaltation;" the teaching being also that all but a very few will so attain, after their purgatorial experiences. (See quotation under Atonement.)

The results of such ideas are now and everywhere just what they were in Paul's time (Rom. 9:30-32)—lowering the standard to match the immoral life as the failure to raise the life to the true standard becomes manifest. And this is always a characteristic of Mormonism in practical life. There is no hope of help from its sinful, ex-human deities, nor in a Christ who is not the Christ of the Bible, nor in a salvation which is at the best like trying to lift oneself by

his own bootstraps. Hence the moral level of Mormonism is and always must remain very low, except as it is influenced by Christianity from outside in spite of itself. We have not room to consider this phase of the subject, tho very important, further than to say that instead of Mormonism being the paradise on earth often portrayed by the Mormon "elder" on his proselyting errands outside, after 20 years' experience the writer is compelled to say that it seems to him the lowest moral level of all the nine places in five States in which he has lived. Yet the people are far better than the pagan, phallic system by which they are enthralled; because very many of them have come out of Christian churches, as honestly deceived by a system which hid its realities from them as are the adherents of Christian Science or other religious fads. The good they bring over helps neutralize the bad into which they have come.

With all the foregoing facts as the background, we are now ready to ask the great question,

What is the Remedy for the Mormon Evil?

The political, financial, social and religious characteristics of Mormonism which have been pointed out are the indications by which any remedy which will succeed must be chosen. Let us glance, in passing, at the work which has already been done.

The Sabbath-school was the first form of Christian work in Utah. Consecrated by the life-blood of its first superintendent at the hands of Mormon hatred, it has endured until now. Its value in helping the Mormon people has been limited by their

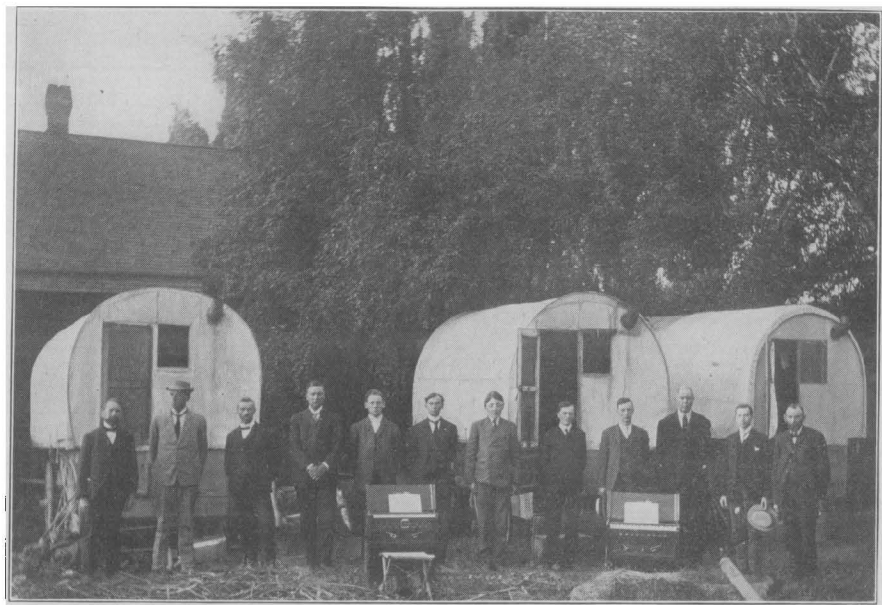
small attendance and the seeming or real impossibility of treating upon some of the very things which they need most to learn. There are, perhaps, 120 schools now in operation in Utah and the eastern (Mormon) part of Idaho, with probably 10,000 members.

Next in order of time came preaching services and the church. According to the best figures at hand, which are not complete, there are about 100 churches and regular preaching-stations in Utah and contiguous Mormon territory. The Baptists have about 11, the Congregationalists about 12, the Disciples 1, the Episcopalians about 16, the Methodists and Presbyterians each about 35, and the Lutherans about 7. Perhaps 18 of the whole are self-supporting, tho usually barely so; the total membership is about 8,000, and the attendants nearly all non-Mormons. The Mormons are often "counseled" to keep away, and are always taught that Christian ministers are counterfeits, working merely for money and sect, and the churches spurious; a very small proportion only of the Mormons are ever in attendance at these services.

Next came the mission school work; and for many years it was the largest and most effective agency for the Kingdom which we have ever had. But the public school has now covered the field of secular education well, and only about a half-dozen mission schools remain, with as many academies; and the latter are finding their pathway made increasingly difficult by the incoming high-schools. The mission school was intended largely as a religious agency as well as intellectual; the scholars daily

learned Bible truth and on Sunday attended the services which the teacher held—perhaps the only ones for many miles around. Now a number of such places are without any Christian work, while the buildings stand in reproachful neglect and the children of Gentile and Mormon alike go to be taught that there are many gods, of whom Joseph Smith was a prophet, with all the other

reach them as well as others with His gospel. In pursuit of such an idea, several forms of traveling work have been in operation among the Mormons. The American Tract Society for some years had one or two men at work selling good books from house to house. The American Sunday-school Union has also had one or two workers in the field for some years, founding several schools. The



UTAH GOSPEL MISSION EVANGELISTS WITH THEIR GOSPEL WAGONS

false and debasing tenets of Mormonism; and later they intermarry and increase the Mormon dynasty.

The gospel is the power of God unto salvation only when it is made to come strongly into contact with the souls in need; and since the Mormons will not come to us in any great measure to be taught the Bible way, it is perfectly clear that we must go to them or fail of carrying out the final command of Christ to

Baptists have had one or two men in wagons; the American Bible Society has had several workers, tho for some years now working mainly through the Utah Gospel Mission.

This Utah Gospel Mission, of Cleveland, is the result of a broad, experimental and very careful study of all the factors in the problem of reaching the Mormon people with what might be called a fair gospel chance.

It was incorporated in 1900, with a Board including members of various denominations; and its every detail fits the peculiar needs of the people. The "sect and salary" objections are met by going without both, finding friends to help meet actual, economical expenses as they occur. Its workers live in great gospel wagons the year round, visiting all the homes and holding meetings outdoors, in meeting-houses or dance-halls, so planned as to be most attractive and useful. Nearly all the 550 odd settlements (450 with no local Christian work), have been visited three times in about 11 years of the work, making about 180,000 visits, holding 2,000 meetings with 160,000 present, and using over 13,000,000 pages of special literature; while in the East it has done a large work of public information, also. In character the work is educational-evangelistic; first seeking to make the great truths of the Bible clear and strong to the people, and then to secure the undivided surrender of heart to the God thus perceived and to all His truth.

Many persons have the idea that some sort of legal measures will solve the Mormon problem. But such surely forget that the evil is fundamentally that of a false religion, and that so long as the leaders can keep their grip on the religious nature of the people (no matter whether sincerely or not) they have that which gives control in finance, politics, family relations, residence and everything else; and that hence there can be no real cure except one which shall correct their religion. Law can help suppress outward polygamy or other crime; but that is about all it can do. The writer is

most heartily in favor of having law do all that it can do; but let us cease making the mistake of expecting it to do things entirely outside of its province or power. And until an amendment to the national Constitution is passed, the national government has no power at all to interfere in such matters in any State; while Utah laws, tho good, are practically null because Mormons will never enforce them against themselves.

Others have expected that secular education would correct the evil. The statement of a skeptical professor in one of the largest Utah schools some years ago is instructive in this regard: "When I came here, six years ago, I thought that education would solve the problem. But since I have seen some of their brightest young men go even to foreign lands and come back with a string of degrees after their names, and as much Mormons as ever, I have given that all up." "How do you explain it?" the writer asked. "Was their secular education only so much added power behind their old religious ideas, which education had left untouched, or was it because of social or financial reasons after they returned, or both?" "I guess it was both," he replied; and such is doubtless the fact. Secular education does not touch the sorest spot of need, tho it helps by cultivating thought and giving a broader basis of facts. True religious education is necessary till they can see the great religious facts to which their false training has blinded them as others are sometimes color-blind. Ordinarily they get nothing in their meetings and reading, but the pagan ideas of Mormonism, from one end of the year to the other; and

these are presented in the most attractive and reasonable ways possible, "to deceive if possible the very elect." In similar circumstances we would believe as they do—and far more deeply than many profest Christians believe their doctrines, because far more intensely indoctrinated. The only real cure for such religious disease lies in reversing the process by some means, so that the people shall gradually learn the truth instead of error, and shall become really converted to Christ. The process must necessarily be slow to be genuine; but it may none the less be real and thorough. God is working; let us work by all possible methods which will lead to this end. The traveling work of the Utah Gospel Mission is especially important, as the only way yet found to reach the whole people systematically and with the methods and messages suited to their needs. All other forms of Christian work mentioned should be continued, especially the Sabbath-school and church work; and these should be made more effective by greater versatility of effort. Let no one be discouraged about the Mormon field; tho it is the hardest in the world, the gospel of Christ is stronger than that of Satan

and will triumph if its messengers are faithful and sufficiently numerous. As long as Mormonism sends out perforce 1,000 young men a year to recruit for itself, each without salary and finding his expenses as he can from friends and enemies, we must be stirring to do what may be done for the Kingdom against their aggressive system; and strong men ought to be offering themselves in plenty to help carry the light back to them.

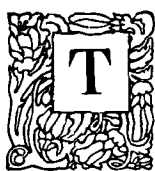
There are two ways to prevent Mormons from getting many converts: one is to keep people taught in the truth of the Bible so well that they can not be deceived by false doctrine; the other is to so inform the public about Mormonism that people can not be made to believe untruths when these "elders" come. It is time that pulpit and press alike are teeming with the facts on both these lines till all are informed and awakened. Dr. Kinney's book, "Mormonism, the Islam of America," is exceedingly valuable, as are also many tracts issued by various houses. *Upon the faithfulness of Christians to the work thus needed in the West and elsewhere depends the outcome of the Mormon issue.*



A PRESBYTERIAN MISSION SCHOOL IN UTAH

JOHN R. MOTT IN THE FAR EAST

CONFERENCES IN INDIA IN THE INTEREST OF MISSIONS



THE "imperialist of Christianity," as Dr. R. F. Horton calls John R. Mott, after witnessing his recent work in India, is just now concluding a tour of Asia as "the general of a far-flung battle line which is bent on conquering the world." As chairman of the continuation committee appointed by the Edinburgh World Missionary Conference, in 1910, Dr. Mott may be said to have gone as the special ambassador from the home church to the mission field. His schedule provided for about seven weeks in the Indian empire, six weeks in China, five days in Korea, and three weeks in Japan, ending April 20th. The reports of the conferences in India may be taken as typical of the general purposes and methods of the whole tour.

Sectional conferences were held in Rangoon, Burma, in Colombo, Ceylon, and in six cities of the Indian peninsula. In each of these centers large meetings for students were also held by Dr. Mott and Mr. Sherwood Eddy. In Madras, the sessions of the conference occupied the daylight hours, and the five evenings were given to student gatherings, for which careful preparation had been made. Admission was by ticket only, and the demand for these exceeded the capacity of the hall, which seated over 2,000. Christ was clearly presented as the only source of that higher type of character which is essential both for the individual and for the nation, and some 300 students signed cards expressing a de-

sire to know more about His claims. These inquirers are to be enrolled in Bible classes, and much follow-up work must be done, for very few committed themselves definitely to the Christian life.

One of the most notable consequences of these meetings was the closer fellowship among the Christian leaders of all denominations in Madras, as a result of the preparatory united prayer and effort.

These conferences, held in Madras, Bombay, Jubbulpore, Allahabad, Lahore and Calcutta, were conducted on similar lines. From 50 to 70 delegates were present at each, including Indians and foreigners, and representing all denominations. They devoted themselves to the discussion of a syllabus of topics, which had been prepared by the chairman, in consultation with missionary leaders in Europe and North America, with the continuation committee and its special committees, and with missionaries and native leaders on the field. It covered the principal problems of missionary theory and practice, and the recommendations of each conference upon these points were embodied in formal findings, to be presented to the national conference, which convened in Calcutta from December 18th to 21st.

This great gathering may be considered one of the most significant ever held in India. It was significant in its personnel, its methods, its declarations upon missionary questions old and new, and its plans for the future. Five delegates were elected by each sectional conference, and about as many more were selected by

Dr. Mott from India at large, making 58 in all. This small number included representatives of the ancient Syrian Church of the Malabar Coast, of British, German, Danish, Swedish and American societies of every denomination, of the Young Men's and Young Women's Christian Associations, and the Bible Society, 3 bishops of the Church of England, 7 women, and 11 Indians. The last item is, perhaps, the most significant of all. Foremost among the Indian delegates stood Rev. V. S. Azariah, since consecrated as the first Indian bishop of the Church of England. There were two lawyers, the secretary of the municipality of Benares, the secretary of the Indian National Missionary Society, and several professors. Among these may be mentioned Dr. S. K. Datta, of the Forman Christian College, in Lahore, who represented India at the Conference of the World's Student Christian Federation, held in Denmark, in 1902. His aunt, Miss Bose, a missionary of the Church of England in the Punjab, had the honor of being the one Indian woman among the delegates.

The statesmanlike qualities of Dr. Mott, which have led President Wilson to offer him the post of Minister to China, were never more evident than in his handling of this gathering. But it was the statesmanship of the Kingdom of God that was involved. His address on the opening evening of the conference challenged the delegates to hear the voice of God calling them into very large things, "things worthy of a great God who has great designs." He interpreted this call as a summons, first to "plans that will include the whole of the Indian empire and all

associated with it, plans that will include the whole range of the Christian program as it is brought to bear upon these multitudinous peoples, plans that will not leave great areas that we will continue to call unoccupied fields, plans that will take in the citadels or Gibaltars, in front of which we will not flinch—in a word, plans that will be adequate to include this vast, complex Indian situation in all its wondrous unity as Christ sees it." He went on to point out that the realization of these plans calls for a larger dynamic, not an increase of machinery. "God is not calling us to new organization, but He is calling us to new power." Finally, in this opening session, the chairman struck the keynote of the succeeding days, in emphasizing God's call to larger cooperation and unity, to participation in "this triumphant movement, the most characteristic movement in Christendom at the present time, this drawing together of the followers of Christ of every name."

The conference resolved itself into committees, to deal with the following subjects: Cooperation, Survey and Occupation, the Indian Church and Indian Leadership, Mass Movements, Christian Education, Christian Literature, Medical Missions, Women's Work, the Training of Missionaries, the European and Anglo-Indian Community. They spent the second day in separate sessions, reviewing and coordinating the findings of the six sectional conferences on these heads. They were instructed, also, to bear in mind the resolutions of the Madras Decennial Conference and of the Commissions of the Edinburgh Conference, and to determine

whether, in view of the needs of India as a whole, other matters called for findings or recommendations. It was an unusual sight when the verandahs and public rooms of the Grand Hotel, in Calcutta, were filled with groups of earnest men and women, bent on the solution of the great missionary problems of India.

The results of their deliberations were presented to the conference on the following day, for discussion and action. Only such resolutions as were approved by a two-thirds majority were incorporated in the findings of the conference, which have been issued in a pamphlet, called the most valuable forty pages that have ever been published for Christian missionary work in India. These decisions are significant in their bearing upon what may be called both the older and the newer questions of missionary policy. On the subject of educational missions, for example, it was agreed that, tho education is becoming more costly, its efficiency must be maintained. There was some discussion of the various aims of Christian education in India, the strengthening of the Church, the conversion of the non-Christian, the spread of Christian ideals throughout society, but the conference declined to fix the order of importance of these aims.

The committee on medical missions reported that there had been a falling off in the number of candidates for medical missionary service, altho, in spite of government and missionary effort, it is estimated that there are still 100,000,000 people beyond scientific medical help. It was urged that the Christian, as well as the humanitarian aspect of this form of

service should be more fully emphasized, in order that a larger number of the highest type of men and women might offer themselves to it. The need of evangelistic work with the deprect classes, among whom the remarkable mass movements toward Christianity are taking place, was fully recognized. Another point on which the gathering agreed was the importance of the production and distribution of Christian literature, both for the training of the Christian and the winning of the non-Christian.

On the question of the training of missionaries, the main point emphasized was that the missionary should have as thorough a knowledge as possible of the history and religions of India before leaving home, but that the practical study of the vernaculars should be left until the arrival on the field. Union language schools for missionaries are being established in certain centers, and meet a real need.

One of the most striking features of the newer day in Indian missions is the place given in the conference to the question of the Indian Church and Indian leadership. The findings on this subject seem of sufficient importance to be quoted at length.

"This conference notes with profound thankfulness to God that, as the outcome of Christian effort in this empire, there is now an Indian Church firmly established which, not only in its numerical growth, but also in the reality and vigor of its spiritual life, in the development of its organization and growth of its missionary zeal, affords great cause for encouragement. It is the conviction of this conference that the stage has been reached when every effort should be made to make the Indian

Church in reality the most efficient factor in the Christian propaganda in this land. To this end, it is essential that the Church in western lands should continue to cooperate in the further development of the Indian Church, that it may most effectively accomplish its providential mission in the regeneration of India.

. . . While this conference believes that the Indian Church should continue to receive and absorb every good influence which the Church of the West may impart to it, it also believes that in respect of forms and organization, the Indian Church should have entire freedom to develop on such lines as will conduce to the most natural expression of the spiritual instincts of Indian Christians.

. . . This conference rejoices to recognize widespread indications of the awakening of a true spirit of sacrifice and service in the Indian Church, and especially the inspiration which the growing Student Christian Movement is bringing to Christian students all over India, leading them to offer themselves for direct Christian work. This conference regards it as of primary importance that every suitable effort should be made to present the highest ideals of sacrifice and service to our Christian youth, so that the best type of consecrated leadership may be secured for the Christian Church. . . .

This conference desires further to record the conviction that whenever capable and spiritually-minded men and women are discovered, churches and missions should make a real and unmistakable advance by *placing Indians on a footing of complete equality, in status and responsibility, with Europeans, and thus open for them the highest and the most responsible positions in every department of missionary activity.* . . . This conference is of opinion that all positions of responsibility made available for Indian Christians should be related to church organizations rather than to those of foreign missionary societies. This will not only provide

opportunity for the development of leadership, but will also tend, from the first, to emphasize the fact that the Indian Church, and not the foreign missionary organization, is the permanent factor in the evangelization of India."

The report of the Committee on Survey and Occupation also marked the arrival of a new day, a day of large vision, and of scientific methods as well. It was agreed that a comprehensive missionary study of the entire country should be undertaken by a paid secretary and staff, in order to discover the identity and extent of its occupation by missionary forces, and to make the unoccupied areas definitely known. It is more or less vaguely realized that there are vast stretches of territory in India in which no missionary effort is being carried on. Readers of Dr. Samuel M. Zwemer's book, "The Unoccupied Mission Fields," will remember how he summons statistics to prove that even in this, the oldest and the best occupied missionary field, there are great areas in Eastern Bengal, in Central India, in Sindh, and especially in the native states, such as Bundelkhand, Gwalior and Bhopal, which are deserving of that name. The missionary army now encamped in India is attempting far-reaching strategy in this contemplated survey of the whole country, with a view to its occupation. Dr. Mott immediately guaranteed the securing of the \$2,500 which is estimated as the cost of the first year's work, so, with the finding of the investigator, the carrying out of the plan is assured.

This united action is in itself sufficient evidence of the spirit of co-operation which characterized the sessions. But there was a report on

cooperation, which seems to have been the central point of the whole conference. It was a statesmanlike document, presented by the brilliant chairman of the committee, Bishop Lefroy, who began his missionary career in India as a member of the Cambridge Mission, in Delhi, who has served for years as Bishop of Lahore, and who has recently been appointed the Metropolitan of all India, with his headquarters in Calcutta. It dealt with the treatment of questions which are likely to cause friction between various missions, such as overlapping of work, a uniform scale of payment for native teachers and helpers, the exercise of discipline, and the reception of members from other missions. The report dealt also with cooperation in its broader and more comprehensive aspects, and outlined methods by which these may be achieved. It is in these plans for future united action that the greatest significance of the gathering may, perhaps, be found.

It is intended to organize representative missionary councils in the areas from which the sectional conferences just held were drawn, namely, Madras Presidency, Bombay Presidency, Central Provinces and Central India, United Provinces, Punjab and Rajputana, Northeast India and Burma. These councils are to be made up of one representative from each mission which desires to participate, and one representative from each of such church organizations as shall be determined upon by the provincial council, with certain additional representation from the larger missions, and some jointly elected members "for the representa-

tion of important interests." These councils are to be permanent bodies, and are to elect a national council, which it is hoped will adequately voice the missionary sentiment of the entire country, and will act as a connecting link between the several provincial councils and the Edinburgh Continuation Committee. The specific functions of this national council have not been defined, and will, doubtless, take some unexpected forms as time goes on, but there is no doubt that there is a large field of service before it in the unifying of activities which have hitherto been carried on independently, and in making cooperation not an abstract ideal, but a reality. Meanwhile, the Indian Conference, like the great gathering in Scotland, which is responsible for its existence, has a Continuation Committee of its own. To this select body, to which both foreigners and Indians belong, is entrusted the completion of this great scheme.

The personal fellowship of the three days will prove to have been no small factor in bringing about such cooperation. The sessions of the conference were held in the rooms of the Asiatic Society of Bengal, but the delegates were all housed in one hotel. Time was found in "those crowded hours of glorious life," as the chairman himself called them, for an informal reception at Government House, where each one of the delegates was presented by Dr. Mott to Lord Carmichael, Governor of Bengal, and Lady Carmichael, and where His Excellency expressed his sympathy with the objects of the conference. An informal meeting, held one evening after dinner, with-

out any prearrangement, is spoken of by several of the delegates as having been one of the most memorable events of the conference. Bishop Whitehead, of Madras, spoke on the question of church union, and some of its present-day hindrances, and Dr. Wilson, of Indore, who is called the Apostle of Indian Federation, told of the progress that has already been achieved, and the efforts that are being made toward that end. In view of what seems to be a growing demand on the part of many of the leaders of the Indian Christian community for a comprehensive church organization adapted to the country, this discussion had especial significance.

Some one has commented on the note of triumphant thanksgiving which characterizes the findings of the conference. In this thanksgiving the church at home may well join. But the achievements of the confer-

ence, and its broad program for the future lay a further responsibility upon the home church. The army of missionaries which confronts the vast need of India needs not only to increase its power by cooperation, but to be sustained by an adequate and intelligent support. The unifying and consolidating work which has been accomplished and further planned for should stimulate the church at home to do its part toward maintaining the courage and idealism of the workers abroad. Those who have hitherto been indifferent to the great missionary enterprise may well be stirred to interest by the sight of an united army, bent upon victory, and organized to achieve it.

What the Continuation Committee and its chairman have accomplished for missionary work in India has been largely repeated, along lines adapted to each country, in China, Korea and Japan.

CHRISTIANITY VS. ISLAM IN SUMATRA *

A REVIEW BY ERNEST D. PIERSON, NEW YORK



In the Island of Sumatra, where the Moslem propaganda has succeeded in winning over 3,500,000 converts from the population of 4,000,000, Christian missionaries have also been more successful than in any other field, in their efforts to win the followers of Mohammed to the standard of Christ.

Gottfried Simon, who for 11 years was a missionary on the Island of Sumatra, has published the results of his observation and experience in

a book that may be said to mark an epoch in the scientific study of missions to the Moslems. His attitude toward Islam is naturally uncompromising and aggressive, for he is firm in the belief that the faith of the Prophet of Mecca can never bridge the gulf between heathenism and Christianity; it is a hindrance, rather than a help. As Dr. Zwemer says, in his introductory note:

"Islam is not a schoolmaster to lead the pagan races to Christ. The pagan who becomes a Moslem also becomes a fanatic in his opposition

* Review of a remarkable book recently published, entitled "The Progress and Arrest of Islam in Sumatra," by Gottfried Simon. Marshall Bros., London, 1912.

to Christianity, and shows at once the strength, and weakness of Islam over against the Gospel, when the Christian missions begin their work. The author's attitude is one of strict adherence to the vital truths of Christianity, which makes the impact of these two religions necessarily a death struggle. He shows the urgency, and the possibilities, of winning over the pagan races in Malaysia and Africa before the advent of Islam, but makes clear no less, that the struggle against Islam itself is not hopeless, but if carried on in the spirit of the Gospel, is sure to bring results."

Wherever the seeds of Islam have taken root among the primitive peoples, the difficulties of reaching them with the Gospel are doubled. Animism, with its cult of spirit, is difficult to understand, but when blended with a new world of ideas from Islam, the result is even more incomprehensible to the Western mind. "Heathen Mohammedans," as Mr. Simon calls them, "live in a constant state of mental perturbation; with his lips he emphatically renounces heathenism, while inwardly his soul still dallies with heathen conceptions, hopes, and fears. There is a continuous wavering between the new and the old in the mind of the distracted man. This present life is pleasant, but it is to be despised because of the vision of the Hereafter. The Moslemized pagan's religious zeal blazons itself abroad, and he is consumed with outward acts of piety, but all the time he suffers from the old languor of fatalism, which does not satisfy the soul. All this rends the soul asunder."

One need only attempt to grasp the mental outlook of the heathen Animist and the Moslem conception of God to realize the difficult prob-

lems confronting Christian missionaries in Sumatra, and yet in no other mission field have evangelical missions met with such success among Moslems as in the Dutch East Indies.

"This fact utterly disposes of the anxious fear that exists even in some mission circles that Mohammedans are lost to the Gospel. The Gospel has enough for all; even the soul of the heathen Mohammedan yields at last, if it is brought in active contact with the Gospel. This fact should encourage and reassure us in the face of Moslem peril. . . . We need greater confidence. More than is desirable, Islam is beginning to prescribe the line of march for the evangelical missions. Doubtless, we must succor first the peoples in immediate danger, but missionary work is also possible among those who have already been overtaken. May this prevent our undue haste. A people that has gone over to Islam is not on that account lost to the Gospel."

The first division of Mr. Simon's monumental work deals with the co-operative factors and the religious motives which have led so many Malaysia pagans to accept Islam. His historical survey of Islam in Malaysia, from its beginnings in Java, in the fourteenth century, down to the present day, is an authoritative explanation of Islam's progress. When Christian missions were established in Malaysia, early in the second half of the nineteenth century, the progress of Islam was arrested, and at the opening of the twentieth century the marvelous, the unheard of, has happened. The enemy has made no appreciable advance in 50 years.

What are the reasons for the success of the Mohammedan propaganda in Malaysia? The heathen dislikes novelty, and clings to the faith of his

fathers. He likes to eat dogs, swine and monkeys, which are forbidden to Moslems. The heathen people also know the cruelty, cunning, and trickery of the Mohammedan, but the Moslem teacher has his way of converting the heathen, making them think it a great privilege to be received into the company of the faithful.

"The heathen is to be won, not by love, but by fear. He must be impressed. Uncivilized peoples are known to be attracted most by what impresses them. The ruthless person makes a strong impression, because the heathen think that he would not make so bold without power to correspond at his command. So the Mohammedan does not care if the immediate effect of his behavior toward the heathen is repellent. In the long run the desire will be kindled in the heathen one day to be able to behave in like manner; in other words, himself to become a Mohammedan. Thus Islam does accomplish its end. Fire and sword are spent! Therefore, as ruthless an attitude toward believers as possible to inspire them with respect."

The difference between this and Christian methods is obvious, and young native Christians have frequently advised missionaries to adopt an arrogant and superior manner, like the Moslems, as the best means of winning the heathen.

The Mohammedan tries in every way to make the native's life so intolerable that he must perforce profess Islam to enjoy any privileges or freedom of action. The heathen can not be properly buried unless he becomes a Mohammedan, for he believes that without any funeral rites the dead man may be driven to ceaseless wandering over the world. "Buried with Mohammedan rites,

however, there is a prospect of his being received into the Mohammedan world of the dead. Further, it is to the advantage of young people of a marriageable age to join Islam. Non-Mohammedan young men have difficulty in finding wives. Also, heathen girls show preference for Mohammedans, as higher class youths. The Mohammedan suitor is acceptable to Mohammedan and heathen girls alike, whereas, the heathen young men can at best hope to marry heathen maidens. Thus, the young people have every encouragement to join Islam."

A large part of Mr. Simon's book is devoted to describing and discussing the factors that have aided Islam in its triumphant progress across the world. Islam, says the author, lacks even the good will to exercise a moral influence on the heathen, and does not combat their vices. Heathen chiefs have become Mohammedans for material advantages, and to strengthen their influence. If nothing else avails, they use force to persuade their followers that Islam is best for their interests. There is no question of a change of convictions.

Islam does not maintain any missionaries, as we understand the word, in the Dutch East Indies. Traders go out to seek first their own advantage, and such conversions as they bring about are a side issue, but are helpful to their material interests. "There is a warmer welcome for them from fellow believers, and also protection. Converts are not so apt to complain of high prices. A debtor who has been behind hand can even be threatened, in the last resort, with punishment in the hereafter. A couple of lusty curses from the Ko-

ran will overawe the newly converted Mohammedan. The recent convert has boundless respect, too, for the man who has kissed the sacred black stone at Mecca."

Tho the Mohammedans secretly despise the heathen, it is considered a work of merit to convert them. Thus, the Arabs, always greedy for gold, often give the chiefs money to win over their people to Islam. No attempt, however, is made to stop heathen practises after "conversion," except that certain laws concerning food are insisted upon. "Converts" are asked to wear Mohammedan dress, but they are not at first bound by any very hard rules. Such superficial conversion of the heathen to Islam can not involve an inner change of heart, such as will grip the whole people.

Much has been written favorably concerning Islam's prohibition of alcohol among the negroes. In recent years, since the natives began to imitate the European customs, and pass around spirits on festive occasions, alcohol is gaining a strong hold in Java. "And we are bound to say that it is the Mohammedans, and especially traders on the coast, and government officials in the interior, who have led the way in the use of spirits."

Gambling, tho forbidden, is very general in Java and Sumatra. The Arabs carry on an active trade in opium, and smoking it, tho forbidden by orthodox law, is quite prevalent. Untruthfulness, the fundamental evil of heathenism, is actually fostered by Islam.

"What lies are spread among the heathen about Christianity by Mohammedan agitators! One teacher told the Mohammedan children who

wished to attend a Christian school, 'If you attend that school you will be hewn in half, from your head to your feet, when you die. The one-half which knows how to recite the Koran, will go to heaven. The other half, which has gone to school, will go to hell.'"

An oath was sacred to the Animist, for he feared God's curse on himself and his posterity. Islam holds that a lie to an unbeliever is excusable, but an oath on the Koran can be made invalid by placing something, say a pig's bristle, between the book and the head of the person taking the oath. (The Koran is always placed on the head while taking an oath.)

In social and family life Islam has a degrading and malign influence. As polygamy receives divine sanction, there can be no enduring family ties. Prostitution flourishes in the East Indies, and the Mohammedans are involved in it not only as frequenters, but as keepers of brothels. Married life in Javanese villages is little more than disguised prostitution, and during the pre-Islamic period, the women of Java enjoyed a much better reputation than they do to-day. Now they enjoy scarcely any rights, are merely the husband's chattels; hence manifold degradation, repudiation, and prevalence of divorce.

"Islam completely ignores its most important educative duty, namely, that of purifying family life among the uncivilized peoples. The relatively close bond of marriage is loosened, and polygamy is encouraged. The brutal egoism of the husband it does not combat. Islam has not hallowed family life, nor given woman her freedom."

Conversions to Christianity

To "The Conversion of the Mohammedan to Christianity," the author devotes some interesting chapters, in which he examines the personal difficulties in the way of the acceptance of the Gospel. The Moslem does not want to become a Christian, and the heathen's attitude at first is much the same. Mohammedans, in their discussions, endeavor to class Christians with unbelievers, and even those who have recently gone over to Islam are determined in their opposition to Christianity. In Borneo, Mohammedans frequently call Christian missionaries "angels of death" and "spirits of Satan." Many draw the conclusion from what they experience at the hands of certain Europeans, that Christians are actually as godless as their Moslem teachers would have them believe.

"Heathenism has much more the appearance of a religion than Christianity. The latter has no external ordinances for every-day life, such as laws about food and fasting. In heathenism there are prayers and sacrifices, and a multitude of rules for daily observance. Superstition, and its decrees indicate a much more religious life according to Mohammedan ideas." It is unfortunate, says Mr. Simon, that many Europeans make no attempt to conceal their irreligion from the Moslems. "Some, with a smattering of modern materialism, will tell the native that there is no God, that man was developed from the brute beast, etc. Still others think that they will win the natives' confidence by forswearing Christianity and praising Islam. Men without any religion are, however, repugnant to the Mohammedan. He

knows, however, the European's purpose in praising Islam, and so, when it suits him, he says flattering things about Christianity. In any case, the native is confirmed in the belief that Christians have no religion, just as the Moslem teachers tell them." The Moslem considers the Christian unclean, for he eats forbidden food and drinks alcohol. He knows nothing of ceremonial ablutions; the very contact with a Christian, therefore, is defilement.

"That the Christian religion is out of date is deduced by the Mohammedans from the encomiums passed on Islam by Europeans. This is often done with the best intentions, out of a feeling that the native must not be offended. But the native always pricks up his ears when he hears a word of commendation of Islam from the lips of a European. If the Christian himself says what the Mohammedan is always asserting, then, surely, it must be true."

Islam's unfavorable position politically has not affected its widespread belief in the ultimate triumph of the Mohammedans over Christians. Even when compelled to humble itself in the dust before some European power, Islam has always been able to make the heathen peoples believe that it is invincible. Because the Mohammedans, on the whole, have become indifferent to religion, their conscience killed by the doctrine of salvation by works, and fatalism and truthfulness obliterated from their natures through the constant deception of teachers, it must not be thought that this indifference makes them receptive of Christianity.

"The very earnestness of Christian preaching avails nothing with the fathomless frivolity of the Mohammedan nature. They mock at the missionary who attempts to awaken their

conscience, not only because of the slackness of the national character, but because the Moslem spirit, while delighting in idle speculations, shuns any appeal to conscience."

Great as the obstacles are in the path of Christian advance, Dr. Simon notes many encouraging signs that should enhearten those who are working against great odds for the triumph of God's kingdom.

"The result of our mission to the Mohammedans of Angkola, in Sumatra, for instance, is not adequately represented by the mere number of more than 7,000 baptized Christians and 1,000 catechumens. What is far more important is the degree to which wide circles of Mohammedan population are wavering in their faith to their own religion."

The mission schools being open to all, show the Mohammedan that his prejudices are unfounded; the children return home more obedient and intelligent, and often are the means of bringing their parents to accept Christ. Islam, therefore, does all it can to counteract the influence of the mission school.

Christian fellowship has also proved an attraction to a people which has always been communistic. "A spirit of peace rests upon our congregations. The Moslem sees this. He knows the distraught condition of the Mohammedan community better than we do, for we have the church of the Apostolic age as our ideal. The sharp contrast between that and Islam binds believers together in a way that amazes the Mohammedan. Contact with living Christianity, Christian love and evangelical faith, have softened the Moslems' hard judgment of "unbelievers" in Sumatra. Christianity is recognized there by them as a real religion. This ap-

parently trivial change of attitude is full of possibilities.

"To my mind, it accounts for most of the conversions we have witnessed in the past few years. In so far, namely, as Christianity has lost the odium of not being a religion, the aversion of the Mohammedan for the Gospel has, to a large extent, vanished. Arabs in Java have been known to say: 'The missionary is no kafir. He is our friend. His medicines and his prayers are potent for our sick.' A father whose son becomes a Christian in our schools, no longer curses him for his change of faith, because Christianity is now recognized as a religion. People are, therefore, no longer afraid to send their children to a Christian school."

Mr. Simon reports that in the East Indies, year by year, Christians are gaining more and more the confidence of Mohammedans, and overcoming their antipathy. This is shown in the friendly relations between individual missionaries and Mohammedans, and in the latter's contributions in money and labor to church buildings, schools, and even missionaries' houses. Mohammedans who are brought in intimate contact with believing Christians are willing to acknowledge that they are true servants of God.

The peaceful influences of Christian communities in the East Indies have been recognized by the Dutch authorities, who for years were afraid the Gospel might arouse Mohammedan fanaticism. "That short-sighted fear is being more and more replaced by the very opposite opinion that, for purely political reasons, no obstacle should be put in the pathway of the missions."

According to the best estimates obtainable, there are over 35,000 Christian converts from Mohammedanism

in the Dutch East Indies. This is, indeed, a remarkable showing.

"Christianity requires the complete demolition of the old house; it does not wish to give a new, more elaborately decorated façade. All must become new. There must be a new birth, there must be a new man. This is our gigantic task. This is the work of the Spirit of God."

The Mohammedan can not go over to Christianity by degrees. To become a follower of Christ, he must break completely with old beliefs and principles, and throw aside the Moslem conception of God. "In the native Christian community the Mohammedans see the proof of the fact that God's Spirit is creating a new creation. The native Christian community is not to be compared with the heathen Mohammedan community. No childlike faith is found there, only fatalism. The Christian knows he is safe in God's fatherly care. This completely transforms his attitude of mind, because assured protection means certain obligations. Fatalism makes a man lazy; God is an incentive to action. Trust makes for freedom, but at the same time it binds a man to that which has won him his freedom. And the Mohammedan Christian grasps this difference. Paul, one of our converts in Java from Islam, used in his Mohammedan days to go about a district infested with tigers quite unarmed, because he was a convinced fatalist. When he became a Christian he was very prudent, because he said it was not right for a son, even when living under his Father's protection, to be careless and foolish."

"The Progress and Arrest of Islam in Sumatra" is a work of such monu-

mental character that any short review of it must, of necessity, be inadequate.

The author is optimistic, but he appreciates the many obstacles in the way of the Christian progress, and does not attempt to minimize the strength and cunning of the Moslem opposition. There is much in his book, however, that will cheer and encourage those doubting hearts that are to be found even in the Christian camp, and arouse them to stronger efforts and inspire them with greater zeal. In these pages the pagan and Mohammedan character has been studied and analyzed by a patient and scholarly observer, and so thoroughly as to leave no possible detail in doubt. All who are laboring for the Master, whether among pagans and Moslems, or, indeed, in any mission field, are under obligation to Mr. Simon for this masterly study of nature, peoples and Moslems, and for his description of the helps and hindrances to Christian progress in the Dutch East Indies. The author is more than hopeful of the ultimate triumph of the Gospel over Islam, but "we must so preach Christ to the Moslem world that it shall recognize that we have in Him what they, as Mohammedans, are seeking apart from Him. They are seeking forgiveness of sins. We have it in virtue of His death. They are seeking mediators; in the risen and loving Christ we have the true Mediator. Our real and complete surrender of ourselves to the service of the Moslem world, in the strength of the self-surrender of Jesus, can alone conquer this proud religion. For only so will the all-conquering plenitude of the power of Jesus Christ unfold itself to us."

MARCUS, THE LEPER

BY MRS. LONDON R. MASON, RICHMOND, VA.



MARCUS had been removed from his leper mother and had been placed in an asylum for untainted children, to save him from contracting the disease. Of the many little ones in the institution, he alone, after a time, showed symptoms of the malady.

Miss Budden, the missionary in charge, began to suspect the development of leprosy, but its approaches are so insidious that Marcus himself did not realize the signs of its presence until one day, when, happening to touch a hot stove, he burned long blisters upon his fingers without feeling any pain whatever. This lack of sensation in his hands was a final proof of leprosy. He was gently and kindly examined and questioned, but with great hesitation and reluctance gave answers which might prove to others what he was struggling against acknowledging even to himself. No wonder, poor child! He well knew that leprosy meant his removal from his happy home, among healthy, untainted children, to a neighboring asylum, where he would be surrounded by distorted men in every stage of horrible decay, as a reminder of his coming dreadful fate.

Marcus was sent to the leper asylum, but for some time was not treated as one of the regular inmates. He was allowed to live apart from the others, and his food was sent to him from the untainted children's home. This could not continue indefinitely, however, and after a time he was told that he must take his place with the other regular inmates. He had striven to hope that the

slowly-developing symptoms were only a false alarm, and when told that all was settled, he slipped away to Mr. Bailey, who was visiting the asylums, and burst out into an agony of tears, crying: "Oh, sahib, I do not want to go into the leper asylum." Every consolation that the missionaries could devise was offered to Marcus—a little garden and a rabbit of his own, as he was especially fond of rabbits and flowers—but he went back to the lepers, weeping bitterly. Poor, little, despairing, broken-hearted boy! Only God knows all the grief that was in the aching little heart that first day of his becoming an acknowledged leper.

Some years have passed, and now Marcus is working as a teacher among his fellow-sufferers at Ambala. He is an honest, good fellow, the right-hand man of the missionary in charge of the asylum. The missionary writes: "Of all the lepers at Ambala, Marcus is the only one allowed to come to my own house, but for *him* I always have open doors. I am especially sorry for him, as he feels the isolation of the asylum and the foulness of the disease." Poor fellow! Yet, how patiently he bears his awful cross. He is a fine, tall young fellow, with a sad, thoughtful face, as yet untouched by his dread destroyer.

Work on, Marcus, in your asylum. Work on, also, poor leper, to awaken in others across the sea a desire to help your unfortunate brothers and sisters. Thus you will go about, through friends and sympathizers, doing good in the great world, from which your blighted body is forever shut out.

EDITORIALS

CONCLUSIVE REASONS FOR MISSIONS

THERE are five arguments or reasons why churches and individuals should consider it a duty and a privilege to give of time, strength, money, prayer, yea one's whole self, to promote the cause of Christian missions. These five reasons are as good as 500, and if the five do not convince a skeptic, 500 would not. There are only two real reasons why men and women neglect or oppose home and foreign missions—such men and women are either densely ignorant, or they are spiritually dead.

The five reasons that are sufficient for any Christian of sound mind and heart might well be developed into a sermon or an address. We give only the main points:

1. *The Need of the World.* Men, women, children, suffer from slavery, vice, war, cannibalism, helplessness, spiritual famine and death.

2. *The Christian's Debt.* Our ancestry. The fruits of Christianity at home. Personal debt to Christ for life, liberty, knowledge, opportunity. Compare the world now and before Christ's coming. Compare Christian and non-Christian peoples and lands. Compare your condition with and without Christ.

3. *The achievements of Christian Missions.* Not fruitless. Wonderful transformations. Uganda, Telugus, Karens, China, Korea, Fiji. Individuals like Ramabai, Neesima, Pastor Hsi, Khama, etc.

4. *The Reflex Influence of Missions at Home.* Experience of individuals and churches. Laymen and women and young people. Mission and anti-mission Baptists.

5. *The Command and Promise of Christ.* The Supreme and all sufficient argument. No blessing without obedience. All-power accompanies perfect obedience. The promise of Christ's presence fulfilled on condition that we "go . . . teach."

Try this line of argument on any

sincere, open-minded but indifferent objector. Of course, if a man has no loyalty to Christ, he will have no interest in the extension of His Kingdom, and little in the Salvation of men.

THE HEART OF THE PROBLEM

WHAT is the real heart of the missionary problem? Is it a problem of men? Or one of money? Or of method? Or of prayer? It includes each of these phases, but it is deeper than any or all of them. If we press past all secondary considerations right home to the real heart of the missionary problem, we shall find that it is a problem of love—personal love for the Lord Jesus Christ. Why? Because the very soul of missions is sacrifice, and nothing less and nothing else than Divine love can call forth the sacrifice that is needed.

The spirit of missions is the spirit of Jesus Christ, and the spirit of Jesus Christ was essentially a spirit of supreme self-sacrifice. Those words, "He saved others, Himself He can not save," flung derisively at Jesus as He hung upon the Cross, were, nevertheless, the expression of a profound truth. Had the Lamb of God, in retaliation to that mocking cry, come down from the Cross, our salvation would not have been an accomplished fact. He has saved us, but it cost Him His own life-blood to do it.

Listen to our Lord's own words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that saveth his life shall lose it; he that loseth his life the same shall find it." Such is the law of the kingdom of God. Such is the law of missionary life and labor. When we quote the expression, "The blood of the martyrs is the seed of the church," let us realize that it is no mere sentiment, but an actual fact. We praise God for the missionary graves as well as the mission-

ary stations, knowing that each of those precious lives laid down has contributed to the hastening of the Kingdom of Christ.

There is need to-day to reemphasize this principle of sacrifice in missions as one that is fundamental, essential, vital.

We live in an age in which self-sacrifice is by no means popular. The aim and effort are to eliminate sacrifice and to indulge ease and selfish comfort. This tendency is creeping into Christian churches and homes, and individuals, and producing a spirit of complacency instead of concern with regard to missions. There are few churches or Christians that would not be agreeable to having the heathen evangelized if a mere resolution would suffice. If we are not seriously disturbed or inconvenienced, and can only wear as good clothes, live in as comfortable homes, and spend as much for pleasure or fashion; if churches can still be as luxuriously furnished, and as well equipped with musical talent; if every small town and many a mere village can have its own peculiar churches for each sect, and if the pittance that is over, both of men and of money, will suffice to break the Bread of Life to a thousand millions for whom nothing is prepared, then the missionary project will receive a unanimous vote of approval. In a word, if we could save the heathen without any real sacrifice, we would. But the hard fact which we have to face is that we can not. This is clearly demonstrated by the actual facts of the missionary enterprise to-day, and it is equally plain for the reason that the plan of procedure is contrary to the Divine law of missions—the law of sacrifice. "He saved others, Himself He can not save." No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost Him His

only begotten Son, and He will finish it in no less worthy a spirit or costly means.—R. H. GLOVER.

WHAT MISSIONS DO FOR A CHURCH

REV. W. Y. FULLERTON, the able secretary of the Baptist Missionary Society, of England, has lately pointed out some important services which the missionary societies may render to the Church at home, in addition to what may be called their own definite work. It is theirs,

(1) To recall the Church to the conception of its proper mission in the world, which is not to make itself great or rich, but to squander itself in efforts for the lost.

(2) To preach in season and out of season the essential oneness of man and the supremacy of God.

(3) To sound a call to the strengthening of belief in the power of the Gospel of Jesus Christ.

(4) To keep the Church fronting the impossible; and,

(5) To call the Church into living union with Christ.

Mr. Fullerton's words are worthy of note:

The missionary soul can never doubt the grace of Christ. Always somewhere He is working miracles; and, while at home people reject His Gospel, in other lands, disciples are dying for it. We have a great apologetic. The thing is true, for it works, is working, and will always work when it is properly applied. Who shall proclaim that, if not we? The missionary propaganda should mean the revival of faith at home. When Fuller urged his people to send the Gospel to the Hindus, and told them what it could do, the thought took root in their hearts: "If it can do this for them, it can do it for us;" and Fuller found that without trying to do it, he had achieved the thing his soul passionately desired—the renewing of the life of his own people.

This blessing will come back to the Church in the measure in which she spends herself in missionary ef-

fort, either around her own doors or far hence among the heathen.

THE COST OF MISSIONARY ADMINISTRATION

A TRUE sense of stewardship is one of the first requisites for missionary administration. We doubt if there are anywhere in the world a set of men who study more conscientiously and carefully the principles and practise of stewardship than those who control the finances of our great missionary boards and societies. Many business corporations could take lessons from them in the administration of funds, and local churches are, as a rule, much more careless stewards—if they have large sums of money.

Notwithstanding the fact that the statement has been refuted times without number that "it takes a dollar to send a dollar to the mission field," we find this untruth again appearing in a charge against one of our large home mission boards. Under the heading "Missionary Leakage," daily papers have been printing the statement that "it takes 61 per cent. of the money contributed to the —— Home Mission Society to administer its funds." This falsehood will probably never be overtaken, but the friends of missions should inform themselves of the facts and contradict the false statement whenever possible.

What are the facts? The Board of Home Missions referred to received last year from all sources, \$1,491,182.85, of which they expended for various purposes \$1,445,656.97. The expenses of administration (for evangelization), were \$51,649.32, or about three and one-half per cent. To this might be added the cost of communicating information, \$18,965.98, and the denominations executive commission budget, \$3,666.67. If we include all this and other similar charges for administering the school work and the woman's missionary board, we have a total of \$116,930.05 for administration, informa-

tion, etc., or about eight per cent. of the total income.

Some mission boards have a better record financially, but they may not make as good a showing in spiritual results. Few insurance companies can equal the missions in economy and efficiency. It is stated that the false report is the outcome of a personal grievance, so that it is not only due to ignorance, but is malicious.

As a rule, the larger denominational boards are more economically and efficiently managed than the small independent societies. This is natural, since all receipts over a certain necessary sum for administration can go direct to the mission fields. Some of our ablest and most conscientious business men make up these mission boards, and they freely devote many hours to the consideration of the administration of their trust funds.

The case of the China Inland Mission is inspiring, and we doubt if there are many societies that will be able to render such an accounting as that shown in the report of income and expenditures during the past 15 years.

Of the total sum received, more than one-third was for special objects, and only two-thirds for the general mission work. For 1897, the total income was \$187,000. For the following year \$225,000 followed in succession by sums varying between \$182,000 and \$255,000 annually.

With this sum—an average of about \$200,000 a year, the China Inland Mission supports 1,000 foreign missionaries in China with 1,200 native helpers, and they are doing an aggressive work not surpassed by any Christian agency in the world to-day. This is a remarkable showing when we consider that another missionary board spends \$455,046.93 to support 316 foreign missionaries in China and 653 native workers. The denominational board workers baptized 1,728 new members in 1910-1911, and the China Inland Mission 2,837 during the same year.

A JOINT CAMPAIGN FOR HOME AND FOREIGN MISSIONS

THE Spirit of Missionary Union is increasing. The line between denominations is growing less pronounced and now the distinction between "Home and Foreign" is disappearing. Soon Christians will be speaking in terms of the world and the Church rather than in the provincial dialect of nation and denomination.

A joint meeting of representatives of the Conference of Foreign Missions Boards of North America and of the Home Missions Council of the United States, was held on March 19th to consider the desirability of a united national campaign for introducing adequate world-wide methods of missionary education and finance into the churches of North America.

The conference came to the unanimous conclusion that the time has arrived for a United Missionary Campaign and a Central Committee was created with power to add to its number. Bishop Arthur S. Lloyd, of the Protestant Episcopal Church, was made Chairman of this Committee; Dr. Hubert C. Herring, of the Congregational Home Missionary Society, Vice-Chairman; Mr. Eben E. Olcott, Treasurer and Mr. William B. Millar, Recording Secretary.

The Executive Committee of the Laymen's Missionary Movement was requested to take general charge of the organization and direction of the interdenominational convention and conference features of the united campaign. The Missionary Education Movement was asked to plan the educational features of the campaign.

The necessary funds for the expenses of the campaign are to be secured by voluntary subscriptions and existing agencies are to be used as far as possible so as to avoid a large central budget for salaries of executive officers. A nation-wide simultaneous campaign is to be conducted in March of next year, preceded by a series of interdenominational conventions throughout the United States and Canada.

This means that the Christian leaders of North America are agreeing on a plan of cooperation between all Evangelical churches with a view of winning not only America but the world for Jesus Christ Our Lord. This cooperation should increase efficiency, economy, the power of Christian testimony, the volume of united prayer and the spirit of loving fellowship.

A SCRIPTURAL MISSIONARY PRAYER*

○ THOU LIGHT to lighten the Gentiles, and the Glory of Thy people Israel, (2) Thou hast made of one blood all nations for to dwell on all the face of the earth; (3) Many shall come from the East and from the West and sit down with Abraham in the Kingdom of Heaven. (4) Other sheep Thou hast, which are not of this fold, them also Thou must bring and they shall hear Thy voice, and they shall become one flock, one Shepherd. (5) We that are afar off are made nigh in the blood of Christ, Who made both one, and broke down the middle wall of partition, that they also should be fellow-heirs and of the same body, and partakers of this promise in Christ. (6) So that there cannot be Greek and Jew, Barbarian, Scythian, bondman and freeman, but Christ all and in all. (7) Worthy art Thou, for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests; (8) till we all come in the unity of the Faith and of the Knowledge of God,—one Lord, one Faith, one Baptism, one God and Father of all, Who is above all and through all and in all; (9) unto Him be the Glory in the Church by Christ Jesus our Lord throughout all ages, world without end. (10) *Amen and Amen.—Men and Missions.*

* (1) Luke 2:32. (2) Acts 17:26. (3) Matt. 8:11. (4) John 10:16. (5) Eph. 2:13 & 3:6. (6) Col. 3:11. (7) Rev. 5:9. (8) Eph. 4:13 & 4:5-6. (9) Eph. 3:21.

WORLD-WIDE MISSIONARY NEWS

INDIA AND MALAYSIA

John R. Mott in Singapore

A THREE days' conference was held at Singapore during the last week of January. Among others present at the conference were the Church of England Bishop of Singapore, the Bishop of Sarawak and Labuan, the Methodist Bishop, and 6 other delegates from the Church of England, Bishop J. E. Robinson and 19 delegates from the Methodist Episcopal Mission, 2 from the English Presbyterian Mission, 2 from the Plymouth Brethren Mission, 2 from the Rhenish Mission, 2 from C. E. Z. M. S., 1 from the Netherland Bible Society, 2 from the Y. M. C. A., 2 from the Salatica Mission, 2 from the British and Foreign Bible Society, and 1 from the Netherland Missionary Association, stationed in the Straits, F. M. S., Celebes, Java, Sarawak, Batavia, and other islands. Among these were four Chinese and one Tamil (Rev. S. Abraham).

As a result of this conference, in future uniformity will prevail among the different denominations of Malaysia in the scale of salaries for Asiatic preachers, in their transfer from one mission to another, and in the admission of members from one church to another.

Union Training of Hindu Girls

AN encouraging example of union in missionary work is the United Missionary Training College, Calcutta, where the London Missionary Society and the Baptist Zenana Mission are training Christian girls as teachers for our elementary girls' schools. This new venture promises great things. The college is a long, two-storied building, standing in a fairly large garden. On the ground-floor are the class-rooms, library, dining-room, common room and chapel; upstairs are the dormitories, teachers' rooms, and isolation ward.

Besides continuing their own education, the students are taught how to teach in a very modern and thorough way. A hundred little day-scholars form a practising school. Two teachers have charge of each group of children—a regular qualified teacher, and a young student who is undergoing her training. The whole spirit and tone of the college is excellent, and the girls quickly respond to the careful training.

Many promising girls are unable to enter, as they can not pay for their training. A few more scholarships would keep the college full, and make it possible to turn out more trained teachers each year to meet the needs of our schools.—*L. M. S. Chronicle.*

Celebrating an Anniversary

FEBRUARY 11th was celebrated in the American Mission Church, Byculla, the 100th anniversary of the landing of the first American missionaries in Western India. The meeting was preliminary to the main centenary celebration to be held next November. Rev. R. A. Hume, D.D., of Ahmednagar, presided. Rev. Henry Fairbank conducted the ceremony of the naming of the building, which will henceforth be known as the Hume Memorial Church, in memory of Rev. Edward S. Hume, through whose efforts the church was built. Rev. Tukaram Nathoji, formerly pastor, spoke of the growth of the mission in Bombay; Rev. Dr. Abbott told of the prominent workers of the church in Bombay; and Mr. A. H. S. Aston, speaking in English, traced most interestingly the visible course of Christianity in the city, what it did—or in the former years, failed to do—what it has done, and what it may do in the coming century. The collection, taken for the Centenary Fund, amounted to Rs. 148, with pledges for about Rs. 250 more.

Heathen Deaconesses in India

THE work of the missionaries in India has laid bare the numerous evils of the caste system and forced even the Hindus to think of remedies for the most glaring of them. In most of their efforts they directly imitated Christian work, thus proving its necessity and usefulness and also, perhaps, its influence in favor of Christianity which they dread.

Thus efforts in behalf of the uplift of Hindu women have been made by their coreligionists and Christian methods have been carefully copied. The Ramkrishna Mission in Calcutta has been in existence for some time, and it has aided the Hindu women generally to a good extent. It was founded by high-caste Hindu women who had traveled in Christian lands and had thus imbibed Christian ideas. Now the well-known Hindu Reformer, Berhanshi Malabari, is urging the founding of a Hindu Deaconess Home (Sera Sadana, House of Service), where Hindu girls and women shall be trained for work among the poor. It will be opened in Poona and branch institutions shall be started in other cities speedily. It is rather curious, however, that this strong Hindu insists that the home must be superintended, at least in the beginning, by a European Christian woman.

A rich and benevolent Hindu has at once offered a donation of \$100,000 for the founding of such a Hindu Deaconess Home, and we may thus soon see heathen deaconesses at work among the low caste Hindus.

Compulsory Segregation of Lepers in India

THE Government of Bombay has recently adopted measures for the compulsory segregation and confinement of lepers under the authority of the Lepers' Act III. of 1898. In the town of Bombay the Acworth Leper Asylum at Matunga has been designated as the place to which pauper lepers not in proper custody and care, are to be compulsorily removed and a Board has been constituted for its

management. The number of lepers in the asylum is 321, ten months after the act was applied.

The Act has also been applied to the city of Poona and its neighborhood. A leper asylum has been erected at Khondhwa Budruk by the government on behalf of the Mission to Lepers in India and the East, which already contains 50 lepers. Property at Belgaum known as "Rehoboth" has been bought by the Government for the establishment of a leper asylum under the care of the Independent Mission, and the question of extending the Act to the local limit of numerous municipalities is under consideration. The fate of a leper in India is pitiable. He is turned out of caste, and to the loss of all property are added great indignities in the case of the rich sufferer. In early days the lepers were buried alive in the superstitious belief that it insured against the spreading of the disease to other members of the family, and the three barbarous acts forbidden at once when, in 1846, the Punjab was taken over by the British, were the burning of widows, the killing of new born daughters, and the burying alive of lepers. While no lepers are now being buried alive, their lot is still one of unmitigated misery, especially since his creed teaches him that his affliction is a curse from his gods. Thus the enforcement of the Lepers' Act and the compulsory segregation of pauper lepers in Christian asylums is a blessing to the lepers themselves, who find there not only shelter, but Christian sympathy and love, and taste spiritual joy and eternal hope.

The census of 1881 reported 131,618 lepers in India, that of 1901, 97,340, and the gratifying decrease has continued steadily. There were segregated in mission asylums 1,998 lepers in 1887, and 6,835 in 1910. The Mission to Lepers in India and the East, founded in 1874, supported 11 asylums, containing 500 lepers, in India in 1894. In 1911, the asylums numbered 42 and the lepers 3,788, while the 21 homes for the untainted child-

ren of leprous parents contained about 500 boys and girls.

CHINA

Preaching Christ in the Temple of Heaven

A STONISHING transformation has taken place in the attitude of the authorities at Peking as to the use of temples and temple grounds, and particularly with reference to the Temple of Heaven. To this temple the emperor formerly came thrice yearly to pray for the people, for rain, for good harvests, etc. Recently the government has allowed the people to use the temple grounds for a series of fairs, and permission was also given the missionary societies to hold Christian services here in connection with the fairs. Preaching is done from a platform erected within the inner shrine, and streamers hang at the back, giving in Chinese characters the names of the various speakers and the days on which they are to speak. One banner gives the words of familiar hymns. The exercises are conducted under the direction of the five missionary societies at work in the city—four American and the London Missionary Society—but the speakers are all Chinese.

All the Chinese Christian ministers in Peking shared in these services, at one of which was read St. Paul's sermon on Mars' Hill to the men of Athens. None but those who have realized Chinese exclusiveness in the past can fully understand how much this permission means.

The Growth of a Quarter Century

A MISSIONARY in Manchuria writes that 26 years ago there were but 6 missionaries in the province and only 350 Christians, and most of them in and about Mukden. But now there are well-organized mission stations, with splendid hospitals, in nearly every Manchurian city; also some 500 outstations, 520 native pastors, evangelists, trained teachers and Bible women, and 20,000 church members, with a large

number of adherents. The Bible Society has a block of buildings at Mukden, branches in Newchwang and Changchun, and 12 sub-depots, together with a staff of 40 colporteurs, not to speak of voluntary and subsidized workers.

China's Fierce War on Opium

THE *Chinese Students' Monthly* gives a translation of the terrifically drastic law recently enacted in China, aiming to suppress the use of opium completely. This law actually makes it a capital offense to smoke, sell, grow, or transport the drug. The magazine holds that there is not the least likelihood that the law will be allowed to serve as a dead letter. Indeed, it has already been enforced by the execution of two opium criminals at Changsha. The statute in English translation is as follows:

"All opium criminals of the first degree will be shot until they are dead. A person or persons who shall be convicted of any of the following offenses will be punished as an opium criminal in the first degree:

"1. A person who shall actually smoke the opium drug.

"2. A person who shall actually smoke the opium drug, and secretly sell the same.

"3. A person, planting the poppy, who shall create any disturbance with force and arms, when government officers are on duty to enforce the opium extirpation law.

"4. When three persons, or more, shall form a combination to smuggle or transport the prohibited drug, and who shall create any disturbance with force and arms, when these persons are put under arrest or detained by authorized officers, or by gentries of the locality where the illegal trade is found."—*The Continent*.

The Chinese Government and Opium

IN a telegram from Peking, the correspondent of the *London Daily Mail* shows that he is absolutely convinced of the good faith of the Chinese Government in its agreement

for the suppression of the opium traffic, and of the rigorous nature of the campaign which it is prosecuting with this end in view. Some of his words should be specially noted by all who have any doubt on the subject:

"All opium smokers were disfranchised during the recent elections. Not a single member of the Chinese Parliament has been appointed who has not declared his hostility to this obnoxious traffic. Every section of the government is declared anti-opium in policy, as well as every political party and every responsible official of the central government and in the provinces. The degrading traffic is doomed. Nothing can prevent its extinction."

Dr. Arthur J. Brown was right in saying, "Never before, in all the history of the world, has any non-Christian nation conducted so resolute and successful a warfare against a vicious indulgence." The part which missionaries have played in rousing the public conscience regarding the evils of opium should not be forgotten. It was the memorial on the subject, signed by 1,200 Protestant missionaries, and presented to the throne in 1906, which led to the imperial edicts of 1906, 1907, and 1908.

"Hands-Across-the-Sea"

THE largest club of girls and women in the world has entered the field of social service. The Girls' Club of *The Ladies' Home Journal* has undertaken to raise among its members a fund of \$1,200, to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for women, located at Peking, China, with the understanding that the successive beneficiaries will devote their service to the neglected and suffering among their sex. June 1, 1913, is the date set for the completion of the fund, and the *Journal* has promised to subscribe to one-half of the fund, \$600, if the members of the club, by small individual contribu-

tions, will make up the remaining \$600. Only members of the Girls' Club are to be allowed to contribute to the fund, and the money must be earned through personal effort.

China's Greatest Need

A RECENT writer in the *Church Missionary Review* gives a long list of problems which confront China to-day. Clean collection of the taxes, popular education, a new judicial system, independence of foreign control in the customs system, currency reform, and development of the country's natural resources, especially her mineral wealth, are all ends to be achieved as soon as possible. The enumeration is not inspiring. A Chinese statesman, in an interview with an American traveler, reported in the *Observer*, saw deeper into his country's needs. When asked what he considered China's greatest need to-day, he replied, unhesitatingly, "Christianity, of course, because it is the only thing that goes deep enough. China needs all those things you mention, and many more, but it needs Christianity first, because that underlies all the rest. China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense, and it can never have that until it has become Christian."

JAPAN—KOREA

The Korean Conspiracy Case

AS a result of the retrial of the 105 Koreans charged with conspiracy against the Japanese Governor-General, Count Terauchi, and who were condemned to various terms of imprisonment last year, the Japanese Court of Appeals has reversed the decision of the lower court and has found 99 of the accused "not guilty." The remaining six are condemned to various terms of imprisonment.

Baron Yun Chi-ho, an ex-Cabinet Minister, is sentenced to six years' imprisonment. On the first trial he was sentenced to ten years. Yan

Ki-tak, formerly connected with the *Korean Daily News*, An Tai-kog, Im Chi-Chong, and Yi Sung-hun were also sentenced to six years' imprisonment, while Ok Kwan-pin was sentenced to five years.

Baron Yun Chi-ho is one of the best known English-speaking Koreans. He was at one time Minister of Education and Minister of Foreign Affairs in the Korean Cabinet. He is a member of one of the most ancient families of Korea, and held at various times the post of King's Privy Councillor, Governor, and Legislator. He was wealthy and devoted his time to farming his great estates, which have since been confiscated. He is a graduate of Vanderbilt University, Nashville, Tenn. He is a Methodist, and was at one time at the head of the Korean Young Men's Christian Association. He also attended the missionary conference at Edinburgh, Scotland, as a delegate from Korea.

Baron Yun Chi-ho is now said to be suffering from incipient tuberculosis, and, in the opinion of many of his friends, if he is incarcerated, he will not live to serve the full term of his sentence.

Converted During the Trial

IT was hoped that the second trial of the Koreans accused of conspiracy against the life of Governor-General Terauchi would result in their acquittal. A letter from one of the Christian workers in Korea tells the story of the conversion of one of the prisoners during his imprisonment.

"Among the prisoners now being tried for the second time for 'conspiracy' is a man of influence among his people, a man of means. Yesterday, as he was being questioned by the judge as to whether he was a Christian or not, he said, 'Yes, I am a Christian.' The judge said, 'At the former trial you said you were not a Christian.' The man answered, 'At that time I was not a Christian. One month ago I gave myself to Jesus.' Torture does not stop, persecution does not stop, the work of

grace. Japan is having a rare opportunity to see the power of the Christian religion."

It may be that God's purpose in this persecution is to give to the Japanese a convincing proof of the power of the Gospel.

A Korean Foreign Mission

UNDER the heading, "The Foreign Mission Enterprise of the Korean Presbyterian Church," in the *Christian Observer*, Rev. R. T. Coit says: "That sounds interesting and encouraging, especially in view of the fact that Christianity has been established here only 30 years. But six years ago the Presbytery of Korea undertook to evangelize the large island of Quelpart, lying several hundred miles south of Mokpo, inhabited by Koreans of a type altogether different from those on the mainland, and with a language almost unintelligible to Koreans. Rev. Yi Ki Poong was sent there as the first missionary, and for a while it seemed as tho he would lose his life. The natives are very fierce, especially the women, who are strong and robust, and do most of the work supporting the family. Rev. Mr. Yi was stoned and persecuted in every way, while the people stooped their ears at his message and declared him a perverter of their beliefs, a destroyer of idols, a traitor to Koreans, etc., and at several times riots were prevented only by police or some wise hand guided by a still wiser Unseen Hand."

MOSLEM LANDS

Bibles for Arab Pilgrims

STEERAGE passengers in the East travel on deck, so that the decks of Eastern steamers are often crowded with them. They are usually pilgrims or traders, but do not combine business with religion on the pilgrimage, for that would lose them the merit of the journeying.

The pilgrim, with his roll of bedding and his baskets of food and cooking utensils, is of romantic interest to the tourist, and of unbear-

able annoyance to the Anglo-Indian. But to missions in towns that are ports of call he is a constant buyer of the Bible in many languages, and his acquaintance is faithfully cultivated.

The Arabian Mission, with its stations on the Persian Gulf, last year sold hundreds of Scripture portions to traders and pilgrims to Kerbela and Mecca. These Scriptures are in Arabic, Persian, Gujarati and Hindi. Portions in English and Portuguese are sold to the officers and Goanese cabin boys of the ships. The mission does the work of a Seamen's Bible Society for the gulf.

Among the Bedouin Arabs

MR. ARCHIBALD FORDER, of Jerusalem, has recently returned from a six weeks' mission among the Bedouin Arabs, in the region of Sinai—a district hitherto untouched by Christian missionary work. He found the people to be extremely poor, very simple and primitive in life and thought, but open to the Gospel message. They seem to be Moslems only in name, as they are ignorant of the religion of Islam.

Mr. Forder found life among them far from comfortable, as the Bedouin Arabs have scarcely enough to eat, and less to give away. He hopes to visit these people again this year.

An Urgent Need in Persia

ROBERT M. LABAREE, a missionary of Urumia, who has given himself and all that he has for Persia, writes: "There are one or two pressing needs in Urumia which make me long to get hold of a little money for the every-day work that needs to be done. We need a large sum for a girls' college, but there are other needs also that seem small in their financial demands but are large in their claims on sympathy. These wants have to do with our boys' school, of which I was the principal the last two years of my missionary term in Urumia. It has been wonderful to see that school grow. Each year sees its numbers

have increased and its influence has widened. This year the attendance is well on toward 300, of whom about one-half are Moslems, and the others are Syrians, Armenians, and Jews. We believe that in time it is going to be a power for good also to the Kurds; it is, in fact, the only school of its kind that is likely to reach that wild but most interesting people.

This year the Syrian boys' "college," as it has been called, has been united with it. This institution was at our mission compound, nearly two miles out of the city; but it was too far away for the Moslem day students, who form the largest section of our scholars; so that we have had a day school for the city boys in the very narrow and ill-suited buildings in the city. Last year the Presbyterian Board gave us \$8,000 for a new site in the city itself, so that with what we had in hand in the way of property, etc., we had about \$12,000. With this we purchased a splendid property, covering three acres, inside, but close to the city walls. It had a fine, large building upon it, which was remodeled for a school building, and a teachers' house was erected upon it.

The present need grows out of this rearrangement of our boys' schools. The most pressing is one of about \$1,000, to complete the teachers' house, carry out the plans for remodeling the school building, and buy some very necessary equipment in the way of desks, etc. It seems a very small amount, but I know not which way to turn, since the Presbyterian Board feels that it has given all it can in appropriating the \$8,000 and about \$4,000 for the Moslem Girls' School.

Another great need of the school is for a dormitory on our new grounds for the boarders that we plan and hope to get. We have refused boarders so far, because we had no place for them; but this year one boy, from a distance, has been so pressing that room was made for him; he was tucked in somehow.

This will be one of the most hopeful ways of getting hold of the Moham-medan and Kurdish boys. A dormitory will be imperatively needed within a very short time, and will cost about \$10,000. The smaller need is the more crying at present, but both call for some Christian investment.

A Girls' School in Persia

THE girls are the coming mothers and the trainers of the children in any land. To-day Persia is passing through a transition stage, and what is done now is sure to mold the future people. The women of the East are awakening, and are demanding an education. Shall that education be Christian?

One of the greatest needs of the hour is a college for girls in Persia. The work already accomplished by the missionaries has changed the sentiment of hostility to that of friendship, and Moslem boys are coming to Protestant mission schools by the hundreds. The homes, also, are being opened, and girls are coming out into the light. It is hoped that soon a far-seeing friend of women and a devoted follower of Christ will respond to the need for a Christian school and college for girls by establishing one that will help to mold the women of the East for time and eternity.

The Imperiled Christians of Turkey

THE cables have been too busy with other news from Turkey to make room for the stories of the murder of Armenians in the villages of Asia Minor. Yet these crimes have greatly increased during the war. The primitive Moslem expresses his mind upon the Balkan situation by killing the nearest Christian, who is usually an Armenian. These murders are usually but mutterings before massacres. While, on the whole, the Moslem population of Turkey has displayed unexpected self-restraint thus far, it is to be feared that the general dissemination of the news of the humiliation of the

caliph by the Christians may provoke an outburst of fanaticism.

In these conditions, a duty confronts Christendom and demands the safeguarding of the people in the remoter parts of Turkey. It is not enough to exact punishment after the deed is done—that will not restore any lives or homes. Action of the powers has heretofore been necessary after massacres; why is it not equally proper in order to prevent massacres? Every governor and local magistrate should be warned that if there is killing, his life will pay the penalty. Then there will be no massacres to report.

The Attitude of the Turks

REV. CHARLES T. RIGGS, of Constantinople, writes in a private letter:

The attitude of the Turks here is an interesting study. Among the educated there is a growing feeling that the capacity for ruling a *mixed* population is lacking—a frank recognition of failure. But among the more blind there is often heard the remorseful confession that the present troubles have come because of their neglect of religious duties: have not said their prayers regularly, have had too much contact with Europeans, have allowed their women to go unveiled, and in such ways have been lax. Alas! One does not hear the confession of unrighteousness in their treatment of others, nor any thought of the superiority of Christianity as a religion. Most of them say that after all, they belong in Asia. Now is the time for Christians to show the spirit of the Master in dealing with the Turks.

Christians in the Balkan War Zone

IT is a great encouragement to learn that in the midst of the awful deeds perpetrated in Macedonia the Protestant Christians have shown their real character. Dr. Haskell, of the American Board Mission, writes that the Protestant communities have not only kept from pillage, but have sympathized with and have shown

sympathy with the Turks in their suffering. Another item of news is that the Pomaks, who are the Bulgarian Moslems in the Rodope Mountains, have already begun to receive baptism from the Orthodox Greek Church. While this is only a formal conversion, it may indicate that the doors are really open for the preaching of the Gospel among them.

EUROPE—GREAT BRITAIN

Millions for Pioneer Work

IN Robert Arthington's will he left \$4,500,000 to the Baptist Missionary Society and the London Missionary Society (Congregational) of England. The capital and income are to be used by the trustees "for the purpose of spreading the knowledge of God's Word among the heathen." The will directs that the Gospels of St. John and St. Luke, and the Acts, be given "to every tribe of mankind that has them not in their own language or dialect, and that they be taught how to read, if necessary." "It is my wish," the testator declares, "that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands, and in the Indian archipelago, all tribes and great populations destitute of the said Gospels in print, should by some means be reached promptly, the actual heathen first, and put in possession of the Gospel."

A Movement Toward Unity

TWO practical proposals in the direction of religious unity are put forward in an appeal just issued to every clergyman of the Church of England in Canada, and it is intended that the necessary steps shall be taken to carry them into effect. The letter, which is signed by 30 representative churchmen, from Halifax to Vancouver, urges that ministers of other churches shall be admitted to Anglican pulpits, and that Christians of all denominations be welcomed at communion services in Anglican churches. And if in Canada, why not also in the motherland? Another movement toward unity is

afoot in Scotland, in proposals that the "Established" and "United Free" Churches should join hands as a corporate body. There is much to be said for this, to prevent overlapping and to present a solid front to grapple with the forces of evil.

The Next World Missionary Conference

GERMANS seem to be determined to have the next World Missionary Conference meet in their country. On November 26th, a number of prominent friends of missions met in Hamburg at the invitation of Professor Meinhop, the president of the Laymen's Missionary Association of Hamburg. After some discussion of the date for the next World Missionary Conference, it was decided to give up the idea of having it meet in 1917, the memorial year of the Reformation, and to plan for 1920. An attempt is to be made to have it meet in Germany, where Hamburg, Berlin, and Barmen are ready to entertain it, Hamburg seemingly being preferred by those at the meeting. A committee, of which Professor Meinhop is chairman, was appointed to follow up the matter diligently.

The Training of Missionaries

IN view of the success which attended the vacation course for special missionary preparation held at Oxford in August last, the board of study for preparation of missionaries has decided to hold a similar course at Cambridge, during August, 1913. The lecturers will deal with the study of religions, anthropology, and education as applied to the needs of the mission field, and the principles and methods of missions. Particulars will be announced later.

THE CONTINENT

Figueras Evangelistic Mission

DR. J. D. BLUETT-DUNCAN, of Putney, England, says that if friends at home, who are in sympathy with Gospel work carried on on Protestant lines, could pay even a short visit to the headquarters of the mission in Figueras, not only would their

hearts be stirred to do all in their power to help forward this most encouraging work, but they would derive physical benefit and enjoyment from their visit to a place where, even in the winter, balmy air and sunny skies are the rule.

Evangelistic work in the province of Gerona, which has a population of about 400,000, is at present carried on by three evangelists from as many centers. These evangelists, who are themselves converts from Romanism, are well fitted for the work of conveying the Gospel message to their fellow countrymen. Each itinerates through the country surrounding his own center, visiting the people in their homes, holding meetings, or having conversation with individuals, as opportunity offers, as well as distributing Gospels and tracts, which are nearly always gladly accepted and read. This method of evangelism appeals to me as being most Scriptural and effective, and it is only the lack of funds that prevents a much larger number of centers being established throughout the province.

Methodism in France

A VERY remarkable religious movement is prevailing under our Methodist mission in Savoy, France. Not long ago a petition was sent to the municipal council, asking that the village church—a deserted Catholic institution—be placed at our disposal. The council was in favor of the proposition three to one, but the proposal was thwarted by the activity of the Roman Catholic bishop of the diocese. Our services are being held in a tent, and are regularly attended by 150 to 200 people. A small chapel is soon to be erected. A site was offered free by a man in the village, and an Italian Roman Catholic has undertaken the building contract.

The End of Russian Serfdom

THE Council of the Russian Empire has adopted a law abolishing the last vestiges of serfdom. The history of Russian serfdom, and the emancipation of the serfs, is briefly and well stated in *Zion's Herald*, as

follows: When the rescript of emancipation was issued March 4, 1861, by Alexander II, 23,000,000 serfs were liberated, but the Caucasus was excepted from its provisos on account of special conditions existing there. Temporary transitional measures were instituted pending the adoption of the most suitable method to bring about freedom. Altho there was still opposition even this year to the emancipation of these serfs, Premier Kovkovsoff personally appeared before the Council of the Empire and urged the passage of the new law providing for freedom which had already passed the Duma. It is difficult to realize that of the total population of Russia in 1861, which was 61,000,000, no fewer than 23,000,000 were the serfs of private nobles, and more than 26,000,000 were peasants on the state domain. These latter, while enjoying a better lot than the serfs, were none the less attached to the soil. Following the emancipation of the serfs in 1861, the peasants, five years later, were raised to the level of these freedmen. Civil rights were granted, and communal self-government instituted. And now, by the latest act, all serfdom in Russia has finally been abolished.

AMERICA

John R. Mott Refuses Ambassadorship

THERE are some positions in the gift of God that are immeasurably higher than any in the gift of human rulers. Special advices from Washington report that President Woodrow Wilson has offered the post of American Minister to China to John R. Mott, LL.D., general secretary of the World's Student Christian Federation. The selection does honor to President Wilson's, and especially to Secretary Bryan's, judgment, for Dr. Mott would be a power for good in such an office. But he has been called to higher ministry in the Kingdom of God, and is not willing to dwindle into an ambassador of human governments. Should he accept such a post his remarkable world-wide evangelistic work among

students, and his opportunities to use divine strategy in the development of world-wide missions, as on his present tour, would necessarily be curtailed, and there is no one to take his place. We are thankful to learn that Dr. Mott has declined President Wilson's proffer. Only God, who appointed him to his present office, could release him from it.

An Every Member Canvas

THE executive commission of the Presbyterian General Assembly (North), with several other bodies, has decided that from henceforth every year, in March, an every member canvas shall be made for all the benevolences, with a space for each one of the benevolences.

The Convention of Southern Laymen

THE Laymen's Missionary Movement of the Southern Presbyterian Church has held three large conventions within the last four years. The first two were devoted to the subject of foreign missions; the last, held in Memphis, Tenn., from February 18th-25th, had home missions for its theme. The wider horizon which their interest in foreign missions had given them enabled the laymen to see American problems in their larger relationships. "By the longest road," said one speaker, "they have come home equipped to deal with American crises." Nearly 1,500 delegates were present, practical and enthusiastic men. W. T. Ellis says:

"These Southern Presbyterian conventions are unlike anything the North knows. They are homogeneous. The church's leaders are present, but they do not run the meetings; they are merely a part of this refreshing democracy. The family feeling, which makes the men acquainted with the whole work and all the workers, links the gathering into extraordinary oneness. The delegates are all of a type—and a powerful Anglo-Saxon type at that."

The program made place for the many elements which enter into the newer conception of home missions,

such as the country, the city, the negro, the social evil and immigration. How large the rural problem bulks in Southern life was shown by the fact that four-fifths of the audience raised their hands when asked how many had been born in the country. A negro member of the South Carolina legislature presented the claims of his race on the Christian white men of the South. The speaker on immigration pointed out that the opening of the Panama Canal will make that problem a pressing one for the South, and will bring about changed conditions, with which these Presbyterian laymen are preparing themselves to cope. An address that seems to have made a very deep impression was delivered by a physician of Atlanta on the social evil. Another Atlanta layman told of the remarkably successful campaign which has recently been waged in that city against organized vice.

The duty of every Christian to be a soul winner was the theme of the daily devotional hour, and this thought of individual responsibility was emphasized at every point. The climax came when a carefully prepared "Purpose Card" was presented. Practically every man in the great convention pledged himself to some definite purpose—with God's help to undertake certain definite lines of service. One of the chiefest of these was the purpose of consecrating a definite proportion of income to the service of God, this proportion to be at least one-tenth.

Personal work and personal consecration of time, talent and money were key notes of the great convention. A ringing call came to the men in the words of Dr. Sun Yat Sen, quoted by Mr. J. Campbell White: "God is not asking for your patronage, but for your obedience."

Two Great-Hearted Armenians

TWO Armenians in New York, successful business men, have pledged \$50,000 for a special work in their native city in Turkey. This is to be under the care of mission-

aries and in full sympathy with the general work of the American Board. They have given generously before and affirm that they expect to continue so to do.

The World's Student Christian Federation

THE tenth conference of the World's Student Christian Federation will be held at Lake Mohonk, N. Y., from June 2d to 8th, 1913, as guests of the Student Movement of North America. The Federation is a union of twelve national or international movements in 21 different countries, and each movement represents an organization of local societies. The total number of these local societies is 2,288, and the total membership is 152,000 students and professors. The objects of the federation are: 1. To unite student Christian movements or organizations throughout the world and promote relations among them; 2. To collect information regarding the religious conditions of students of all lands; 3. To promote the following lines of activity: "to lead students to become disciples of Jesus Christ as only Savior and God, to deepen the spiritual life of students, and to enlist students in the work of extending the kingdom of Christ throughout the world."

Dr. John R. Mott is the general secretary of federation, Miss Ruth Rouse its traveling secretary among women students, and Mr. Sherwood Eddy perhaps its best known and most successful "personal worker." The federation is doing an excellent work in the organization of Bible study circles, in which 65,000 students were studying the Bible in groups or classes last year. Social problems are beginning to occupy a large place in all the movements, especially in North America, where this social work, to our joy and satisfaction, is definitely Christian. The federation, through its various movements, shows immense literary activity in North America, Great Britain and China, and it has published

a very large number of text-books for the study circles.

The Student Volunteer Movement is incorporated in the federation. In connection with it, 494 volunteers sailed for the fields during the past year alone.

The Mormon Prophet Exposed

BISHOP SPALDING, of the Protestant Episcopal Church in Utah, has just published a pamphlet, which has been characterized as the greatest blow which the faith of Mormons has ever received. From a roving showman, Joseph Smith obtained, in 1835, some strips of papyrus covered with Egyptian hieroglyphics. Smith soon announced that he had been enabled by direct divine revelation to read the inscriptions, and he had discovered them to be autograph writings of the patriarchs Abraham and Joseph. Later he published "The Book of Abraham," purporting to be a translation of the Abraham papyrus, and with it he reproduced rude copies of the hieroglyphics which he claimed to have rendered into English. All this material is preserved to the present generation in that volume of Mormonism's sacred library entitled "The Pearl of Great Price."

This book Bishop Spalding submitted to the most distinguished Egyptian scholars alive to-day, and asked if Smith had translated correctly. Without comment—for no comment is needed—the bishop's new pamphlet prints their answers. All of them say in unqualified terms that nowhere in the hieroglyphics which Smith reproduced is there the slightest resemblance to the meaning which he attributes to them. So far from being documents connected with Abraham, the papyri were simply the ceremonial funeral incantations which the Egyptians always buried with their dead. The bearing of this hoax upon the question of the miraculous origin of the Book of Mormon and the other claims made by their prophet must be obvious to every thoughtful Mormon.

The World's Christian Citizenship Conference

THE second conference is to be held at Portland, Oregon, June 29 to July 6, 1913, under the auspices of the National Reform Association for the consideration of many of the questions and problems that are pressing for solution in all countries. These are to be discussed by representative Christian thinkers and workers from many lands, upon a platform distinctively Christian.

The highest courts of many of the largest churches in America have set their seal of approval upon this conference and have appointed representatives. In all, over 10,000 delegates or representatives have been thus appointed by various Christian, missionary, ecclesiastical and moral reform associations in our own and other countries. The call for the conference announces that all churches, either local or general, all missionary societies and boards, young men's and young women's Christian associations, temperance societies and other organizations having both a Christian and patriotic purpose are entitled to representation.

Dr. James S. Martin, 603 Publication Building, Pittsburgh, Pa., is general director of the conference.

Some Summer Conferences

THE Pan-Presbyterian Conference, at Aberdeen, Scotland, June.

The International Missionary Union Conference at Clifton Springs, New York, June 4th to 10th. All missionaries invited. Write to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

The World's Sunday-school Convention at Zurich, Switzerland, July 8th to 15th. Write to Marion Lawrence, Chicago.

The Missionary Education Movement Conferences, Blue Ridge, N. C., June 27th to July 6th; at Silver Bay, N. Y., July 11th to 20th; at Lake Geneva, Wis., August 1st to 11th. Write to C. V. Vickrey, 156 Fifth Avenue, New York.

Winona Summer School of Missions, Winona Lake, Ind., June 19th

to 27th. Text-book, "The King's Business." Write to Mrs. C. W. Peterson, 2449 Prairie Avenue, Chicago.

Summer School for Women's F. M. S., Northfield, Mass., July 10th to 17th.

A Revival at Berea

THE setting part of a week in the midst of the college year for evangelistic services, with the college president as evangelist, is sufficiently exceptional to-day to merit special notice. Such has been the program at Berea, with rich spiritual results. President Frost felt that no one knew the inner life and needs of the 1,000 students under his care as well as he himself, and that he was the one to give the Gospel message and direct appeal. Two Sundays and the intervening week in January were given to mid-day meetings and evening preaching service. Nearly 300 students enrolled as inquirers. The large college chapel was crowded at all services. The college Y. M. C. A., Y. W. C. A., Christian Endeavor Society and Bible class leaders provided an earnest corps of personal workers. The thought and theme of each evening was summed up in a motto over the rostrum. That Berea secures the conversion and evident spiritual renewal of the great majority of its students is proof that it is among colleges which still believe the supreme end of education to be character.

Interest in Latin America

NORTH AMERICAN Christians have a special responsibility for the moral and religious welfare of the republics of Latin America. The United States has warned European governments to keep "hands off" politically, and thereby assumes definite obligations. This, with the growing commercial relationship, the prospective opening of the Panama Canal, and the omission of Latin America from the program of the Edinburgh Conference, gave peculiar weight to the call for a missionary conference

in the interests of these republics to be held in New York, March 12th and 13th.

A strong program was arranged by the committee, of which Dr. Robert E. Speer was chairman, and the conferences, including a dinner, were well attended by representatives of mission boards and societies of the United States and Canada. The papers and addresses—some of which we will print later—presented many sides of the subject. They included the following:

"A Missionary Survey of Latin America." By Robert E. Speer.

"Work among English, German and Italian speaking people in Latin America." By Rev. T. B. Ray.

"The Bible in Latin America." By Rev. John Fox, D.D.

"Religious Liberty." By A. K. Carroll, LL.D.

"The Roman Catholic Church in Latin America." By Rev. J. G. Meem and Rev. George Smith.

"Attitude of Missions to the Roman Catholic Church." By Bishop E. R. Hendrix.

"Education Work in Latin America." By Rev. W. E. Browning, Miss Florence E. Smith, Miss Carrie Carnahan and Mrs. Bauman.

"The Native Church and Ministry." By Rev. James B. Rodgers, D.D.

"Cooperation in Mission Work." By Rev. Ed. F. Cook, D.D.

"Moral and Social Problems." By Rev. L. C. Barnes, D.D.

"How to Interest the Church at Home." By Mr. J. W. Wood and Rev. W. F. Oldham, D.D.

There was a general agreement among the speakers on the deep spiritual darkness, the widespread ignorance, the gross immorality, the political unrest and instability of these Latin American republics. At the same time there was a recognition of the noble characteristics found in many of the people, their native ability, the richness of their country, and the possibility of a great future before them. It is a delicate but important task that confronts the church, and one that calls for consecration, tact, patience, and united action. One of the most pressing needs is that the missions at work in Latin America come into closer fellowship; that they divide the territory, avoid overlap-

ping, establish union schools and colleges, and union presses.

There was some apparent difference of opinion as to the right attitude of evangelical missions toward the Roman Church in South America, but prevailing opinion was that, while the truth must be spoken, it should be spoken in love, and that the purpose of sending missionaries is not to denounce Romanism or enter into controversy, but to preach the Gospel of Jesus Christ and to teach the people its full significance.

Prayer for Egypt

A N urgent appeal for prayer has been issued by workers in Egypt. After many months of prayer, the command, "Launch out into the deep and let down your nets for a draught," has been heard. In Cairo, where a beginning is being made, besides nearly 700,000 Arabic-speaking people, who are mostly Moslems, there are 20,000 Jews, 19,000 Greeks, 13,000 Italians, 7,000 English, 5,000 French, 4,000 Austrians and Germans, and 1,000 Russians. A tent for prayer and evangelistic work is to be erected on Sharia Kasr-el-Nil, beside the Savoy Hotel.

The Outlook in North Africa

THE organ of the North Africa Society gives these encouraging signs of the times:

Firstly—There is more freedom for gospel testimony in North Africa than there has ever been before. Those who remember the governmental obstacles that had to be surmounted years ago in Algeria, Tunis, Morocco and Tripoli will rejoice that those days are past and a new era has dawned—an era of freedom from Moslem authority, and also largely of freedom from suspicion of the European over-lords of these lands. This is a wonderful advance.

Secondly—The attitude of Moslems generally is much more friendly than in days gone by. They recognize the good intentions of the missionaries, even if they do not appreciate their message. Medical missions and kind-

ness shown in the homes of the people have done much to transform enemies into friends, and to prepare some hearts for the reception of the gospel message.

Thirdly—Great advance has been made in translating the Scriptures into the Kabyle and other Berber languages, and also in rendering the classical Arabic into the colloquial, so that the few who are readers are now able to understand what they read.

Fourthly—God has been continuing to give conversions in various stations both among Moslems and Europeans. Some, it is true, have gone back, and some have caused disappointment and anxiety; yet God's Spirit is manifestly working in not a few Moslem hearts.

Advertising for Interviews with Moslems

DR. SAMUEL M. ZWEMER, now of Cairo, has adopted a novel plan in his missionary work for Moslems. Just before he left America, a friend placed in his hands a sum of money to be used in his work as he saw fit. With a part of this money he inserted in one of the Cairo papers a paid announcement, saying that he would be glad to correspond with any who would like to inquire further into the claims of Christianity. Dr. Zwemer says in a private letter (February 17, 1913):

"When we remember that there are some 80 dailies in Cairo, and that some of the larger ones have a circulation of from 15,000 to 20,000, you can well see the opportunity presented by such advertisements. The response is most remarkable. I doubt whether a religious advertisement in a New York daily would bring in half as many replies as our first effort did here. The advertisement reads as follows:

"THE FOUNDATION OF THE CHRISTIAN RELIGION

"Every one who desires to investigate the truth or falsity of the foundations of the Christian faith is requested to send his address and

stamps for postage to the undersigned, when he will receive a reply by mail. If he encloses 25 cents in stamps, he will receive, in addition, the following books." (The books mentioned are published by the Nile Mission Press.)

"The advertisement appeared only in one paper so far, but we have already had 35 replies, and the most remarkable thing, which gladdened our hearts, was that the first reply came from the leading opponent of Christianity in Cairo, who was glad to receive the books, and who has since called on me, and with whom I have had prayer."

Personal interviews are increasing in number, and students from the Azhar University are seeking out Dr. Zwemer for conversation and prayer.

The Present Struggle with Islam

THE Nile Mission Press is one of the best examples of what philanthropic British and American effort can do for Egypt. Dr. Zwemer says that in spite of its spread and scope, orthodox Mohammedanism is doomed to fade away, and the conflict in Egypt is not now against the Mohammedan Church so much as it is a struggle to keep the way bright and clear for the minds that, falling away from Islam, need a religion to take its place. Therefore, all the great work of translation and publication is pushed in order to present a fair hope and a new life of faith and cheer to Apostate Moslems. There is, of course, some ecclesiastical argument, as priests make inquiry and answer tracts and books; but the large thing is the placing of the means of intelligent information throughout the Arabic world. Funds are needed, and any with a little to spare might remember that nowhere will a contribution do more good to the advancement of the Kingdom of Christ.

As a result of the activity and prayers of the American Committee of the Nile Mission Press, \$29,000 has been sent to Cairo for the pur-

chase of the needed property, so that it is expected that the Press will soon be established in its own quarters.

Emigration of Mohammedans from Algeria

GERMAN papers call attention to the numerous Mohammedan Arabs who are emigrating from Algeria and are settling in Syria. From the neighborhood of Tlemsen, in Northwestern Algeria, near the borders of Morocco alone, more than twelve hundred families emigrated in 1911. These Moslems are dissatisfied with the conditions in Algeria, and consider themselves limited in their civil rights. They hope that under Mohammedan rule in Syria, which they think as much civilized as Algeria, they will find better conditions and more justice. Their arrival in Syria will bring them in contact with organized missionary work for the first time, perhaps, for the station nearest to Tlemsen is Oran, where only two workers of "Christian Missions in Many Lands" are stationed.

WEST AFRICA

Bishop Crowther Memorial

ON October 5th, Bishop Tugwell opened the Bishop Crowther Memorial Theological Institute, at Bonny, in the Niger Delta. The purpose of the institute is to train Africans of the delta as catechists and pastors, for work under the Niger Delta Pastorate Church. Hitherto the ministry has consisted of men drawn from Sierra Leone, such men really being foreigners. Bishop Tugwell wrote from Calabar:

"The institute has been erected at a cost of £1,200, which amount has been largely raised in West Africa. It reflects great credit on the good judgment and skill of Archdeacon Crowther, who has been architect and builder. A young man has been engaged as the principal, and there are 12 students available for training."

OBITUARY

Walter C. Roe, of Oklahoma

THE American Indians have lost a faithful friend and a noble, efficient missionary by the death of Rev. Walter C. Roe, D.D., on March 12th, at the age of 53. Dr. Roe was graduated at Williams College in 1881, and after taking his theological course at Rutgers Seminary, New Brunswick, went to a pastorate in Fort Worth, Texas. In 1897, he was called by the Woman's Board of Domestic Missions of the Reformed Church in America to take up missionary work among the Cheyennes and Arapahoes of Oklahoma and Indian Territory. He became superintendent of this mission in 1903, and with his noble and capable wife, rendered great and lasting service to the American Indians. Some years ago failing health compelled him to give up the more active service, but he kept up his oversight of the mission to the end. Dr. Roe will long be remembered as a most consecrated worker and effective missionary.

William Whiting Borden

THERE are few young men whose Home-going will leave such a great gap in Christian circles as is caused by the decease of William W. Borden, of Chicago, who passed away in Cairo on April 9th. Mr. Borden inherited wealth from his father, who died seven years ago, and he consecrated that wealth, as well as his time, his strength and his winning personality, to the service of God and of his fellowmen. He was a trustee of the Moody Bible Institute, Chicago, director of the National Bible Institute, New York, a member of the American Committee of the Nile Mission Press, and a helper of many other benevolent and missionary causes. When a student at Yale he founded and supported the Hope Rescue Mission. After graduation from Princeton Theological Seminary he devoted three months to volunteer mission work among the colleges, and then, in December, sailed for Cairo to prepare for mis-

sion work among Moslems. Already his power was being felt in Cairo, and the future was bright before him. His noble Christian mother, who had not hesitated to give one daughter to India, did not shrink from the sacrifice of giving her beloved son for work among Mohammedans. God, in His love and wisdom decreed otherwise, and the son has been called to higher service. On about March 17th he was taken ill in Cairo with cerebral meningitis, and altho everything possible was done for him, William Borden entered into the Life Beyond after three weeks of illness. His mother arrived in Cairo on the day of his departure, she having left America before her son's illness was reported. Much beloved by many, and a friend to every needy one, or Christian work, William Borden's loss is deeply felt by hosts of friends and those whom he helped. The only consolation is in the knowledge of the love and wisdom of our Heavenly Father, Whose we are and Whom we serve.

Rev. Wilson Phraner, D.D.

ONE of the most honored men in the Presbyterian Church of U. S. A. and perhaps the one with the longest record of active service has recently passed to his reward (April 4th) at the home of his daughter Mrs. F. D. Arthur, in Brooklyn, New York.

Wilson Phraner was nearly ninety-one years of age and had been in the ministry for nearly seventy years. He was the superintendent of the Sunday school when Arthur T. Pierson first entered the infant class at six years of age and he spoke at Dr. Pierson's funeral service in 1911. Dr. Phraner was also for a time the honored teacher and the pastor of the late Editor-in-Chief, in his boyhood. Dr. Phraner was always deeply interested in missions and was a member of the Board of Home Missions of the Presbyterian Church. He was a man of rare Christian spirit and an able preacher. For many years he was pastor of the Munn Ave. Presbyterian Church, East Orange, N. J.

William Albert Mansell, of India

THE death on March 4th of the Rev. W. A. Mansell, D.D., Principal of the Bareilly Theological Seminary, removed from India one of the choicest spirits that ever labored for India's salvation. Dr. Mansell was in many respects an ideal missionary, and his death at forty-nine years of age is a grievous loss not only to the Methodist Episcopal Mission but to the Christian work of North India. Yet his death in the very prime of life does not leave an unfinished work, a circumscribed influence or an incomplete life. Dr. Mansell's father was called to be a missionary at seven years of age by reading "Little Henry and His Bearer." Thus it happened that W. A. Mansell was born in Moradabad, U. P., on the 30th of March, 1864. Eight years later he was taken to America and received his college education in the Ohio Wesleyan University. He entered the ministry of the Methodist Episcopal Church in 1885, being ordained Deacon by Bishop Foster, and then entered the Boston University School of Theology. The same year he started for India as a missionary, and arrived in November, 1889. On arrival in India, Dr. Mansell was appointed to a Professorship in the Lucknow Christian College. Later the exigencies of the work of the Mission, coupled with Dr. Mansell's own eminent qualifications as an evangelist, led to his appointment as Superintendent of the Oudh District. In 1901 he was appointed Superintendent of the Bijnor District, and at the Conference of 1904 was made Principal of the Theological Seminary at Bareilly. Dr. Mansell was a great missionary both on account of his work and his character. He will remain as an example of a man who knew how to live while he worked. He seemed to understand that a man can accomplish as much by his influence as by his labors. Probably what imprest itself most on those who knew him was his goodness. His Indian associates in the work, however much they valued his devotion to the cause, were most of all imprest with his character.

BOOKS ON MISSIONS AND MISSION LANDS

THINKING BLACK. By Dan Crawford. Illustrated. 8vo. 502 pages. 7s., 6d. Morgan and Scott, London; \$2.00 net. George H. Doran Co., New York, 1913.

Twenty-two years in Central Africa without a furlough did not cause Daniel Crawford, missionary of the Christian Mission in Many Lands (Open Brethren), and Fellow of the Royal Geographical Society, to lose his keen insight and clear outlook, his sense of humor or his natural forcefulness and originality of expression. These characteristics seem rather to have been developed by his long sojourn and intimate contact with the blacks. His volume of travel, observation and experience compels attention, for it is one of the most unique, fascinating and important of the recent volumes on Central Africa. It is published attractively with colored illustrations and halftones, and looks like a \$4.00 book.

Dan Crawford is a rare character, and his wit, wisdom and originality stand out in every page. He has sought to understand the African nature and to "think black," as he terms an inside view of the African mind. He traces many unfamiliar paths in the African jungle, both physical and mental, and is an excellent guide. Everywhere his Christian purpose and spirit stand out, side by side, with his exuberant humanity.

Mr. Crawford leads us through African forests and up African rivers from Benquela, on the west coast of Angola, to Loanza, on Lake Mweru, in the heart of the continent, on thousand mile trips in the interior, and after 22 years out on the east coast, at the mouth of the Zambesi River. His contact with Portuguese slave traders did not increase his respect for some white men, and his life in Mushidi's country gave him a close view of a black tyrant's ways with his many wives, his piles of human skulls, his slaves, and his subjects.

We plan for a fuller review in a subsequent number, but the book is one that an intelligent reader can not afford to miss. Its picturesque originality will make the perusal a delight, while the intimate view of the author, the African and the mission, inspire us with a longing to save these men and women, who may not be "proud of their descent, but may become proud of their ascent."

VEILED MYSTERIES OF EGYPT, And the Religion of Islam. By S. H. Leeder. 411 pp. London, Eveleigh Nash, 1912.

In the preface to this interesting and beautifully illustrated book, the author says that there has always been a veil of mystery over the religion of Islam from its first days, and if he had been able to lift this veil, by a knowledge of the original sources of Islam, or even by a perusal of Moslem literature in its unexpurgated form as given in the standard works of Captain Matthews, on Tradition, "Mishkat el Misabih," Muir's "Life of Mohammed," Koelle's "Mohammed and Mohammedanism," and especially Weil's German translation of Ibn Hisham, the earliest biography of Mohammed, he would not have fallen into the snare of his own ignorance and given his readers a superficial view of the Moslem faith and of things in Egypt.

This new Western apologist for Islam claims that no writings on Mohammedanism are "more misleading than those of missionaries," especially those published in recent years. Their writings are said to be cruel and relentless attacks on Islam. This book is a sympathetic study and appreciation of the high ideals and motives of Mohammed and his followers, and consists of four parts: a description of Moslem life in town and village, some reflections and observations in the mosques, a book on the great feasts and festivals, and, finally, the great questions of Islam as interpreted through the Moslems

themselves. The book is well written and makes interesting reading, even where those who know Islam can not agree with the author's conclusions. The section of the Moslem population in Egypt with which the author came in contact is not truly representative of 90 per cent. of the people in Egypt, nor in any part of the Moslem world. Whatever mysteries of Egypt can be unveiled for the tourist by the loquacious dragoon or the Moslem who has himself abandoned his religion and is anxious to make the worse appear the better reason, both as regards the ethics and the ritual of Islam, Mr. Leeder has seen, but the real mysteries of Egypt—mysteries of iniquity, or ignorance and of degradation—are still veiled to him, and will remain so, because, as he says, "A profound study of Islam, based upon the immense Arabic literature, it is not in my power to attempt." We can not forbear quoting in this connection what the *London Times* says in regard to the author's attempt to discredit the testimony of missionaries.

"If Mr. Leeder must needs cross daggers with the missionaries, he should look to the joints of his own armor. He is wholly uncritical in his references to Arabic theologians and to the Koran and Sunna, and he misrepresents, unintentionally, some of the writers he quotes. We make no doubt, from his own statements, that he speaks and understands the modern Arabic of Egypt; but his numerous errors in writing Arabic words can not all be misprints, and suggest an almost too confiding turn of the cheek to the smiter."

A book might well be written on the Unveiled Mysteries of Egypt, the unspeakable sorrow and degradation of Egyptian womanhood in the villages, the immoralities and fanaticisms connected with the worship of the dervish orders, the character of popular Islam as shown in its current literature (some of which is being suppressed by the present Egyptian Government), or the mysteries

of Mohammed's own life, some of which have been given in Latin footnotes by Dr. Koelle, and all of which may be read in the Lives of Mohammed that are sold by the thousands and ten thousands on the streets of Cairo.

EPOCH MAKERS OF MODERN MISSIONS. By Rev. Archibald McLean, D.D. 8vo, 301 pp. \$1.00, net. Fleming H. Revell Co., 1913.

If the proper study of mankind is man, one of the most important branches of mission study is the missionary. This we have presented in compact, readable form in the brief biographical sketches of 16 well-known pioneers—Henry Martyn, Robert Morrison, Robert Moffat, John Hunt, Alexander Duff, Guido F. Verbeck, and others. The least known is Zenas Loftis, of Tibet, who died in 1909. The life stories are well outlined and forcefully written. Of Henry Martyn, he says:

"To translate the Scriptures was a great work, but to translate the life and character of Christ into the language of the present is a still greater service."

"It is not the dying for faith that is so hard; it is the living up to that faith that is most difficult."

The thrilling incidents in the lives of each missionary are described, their characters and achievements are portrayed, and many of their notable sayings are recorded. The volume furnishes excellent material for brief sermons and talks to young people.

The North American Student

Here is a new monthly magazine, published by the Council of North American Student Movements, of which John R. Mott is chairman. The council has been formed for the purpose of promoting unity among student Christian organizations—men and women—and the magazine is intended to promote the practical purposes of the council. The first number contains articles on "Why Go to Church," by Dr. G. A. Johnston Ross; "A Council of War and Peace," by Miss Bertha Condé; "The

Physician and the Slave Trade," by Bishop Lambuth; "Uniting for Conquest," by Prof. Frank D. Adams. Published at 600 Lexington Avenue, New York, at \$1.00 a year. Edited by George Irving.

NINETY-SIXTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, 1912.

The past year of the Bible Society has been unusually prosperous and fruitful. 4,307,783 volumes were issued in 84 languages. The total cash disbursements amounted to \$945,134.21 for the year.

CHINA AND THE GOSPEL. Illustrated Report of the C. I. M., 1912.

These yearly records are well illustrated and contain many stirring facts about the progress of the Gospel in sixteen provinces of China. Owing to the withdrawal of missionaries from many stations during the revolution, only 1,893 baptisms are reported for the year, but others were only postponed. There is a great opportunity to-day in China.

NEW BOOKS

THINKING BLACK. 22 Years Without a Break in the Long Grass of Central Africa. By D. Crawford, F.R.G.S. Illustrated. 8vo. 485-18 pp. \$2.00, *net*. George H. Doran Co., New York, 1912.

CAMP AND TRAMP IN AFRICAN WILDS. A Record of Adventure, Impressions, and Experiences during many years spent among the Savage Tribes round Lake Tanganyika and in Central Africa, with a description of Native Life, Character and Customs. By E. Torday. Illustrated. 8vo. 315 pp. \$3.50, *net*. J. B. Lippincott Co., Philadelphia, 1913.

THE LAND OF THE NEW GUINEA PYGMIES. An Account of the Story of a Pioneer Journey of Exploration into the Heart of New Guinea. By Captain C. G. Rawling, C.I.E., F.R.G.S. Illustrated. Map. 8vo. 364 pp. \$3.50, *net*. J. B. Lippincott Co., Philadelphia, 1913.

A PLACE IN THE SUN. A Pen Picture of Travels in Algeria during Three Winters, with Experiences of Visits to Isolated Mission Stations. By Henry W. Case. Illustrated. 8vo. 119 pp. 2s. 6d., *net*. Pickering & Inglis, Glasgow, 1913.

LOTUS BUDS. By Amy Wilson-Carmichael. Illustrated. 8vo. 340 pp. \$2.00, *net*. George H. Doran Co., New York, 1913.

NOTABLE WOMEN OF MODERN CHINA. By Margaret E. Burton. Illustrated. 12mo. 271 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1913.

LIFE OF G. L. WHARTON. By Emma Richardson Wharton. Foreword by Archibald McLean. Illustrated. 12mo. 251 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1913.

NEW THRILLS IN OLD CHINA. By Charlotte E. Hawes. Illustrated. 12mo. 272 pp. \$1.25, *net*. George H. Doran Co., New York, 1913.

LATIN AMERICA: ITS RISE AND PROGRESS. By F. Garcia Calderon. 10s. 6d., *net*. T. Fisher Unwin, London, 1913.

DAILY LIFE IN PALESTINE. Sites, Scenes and Doings in the Holy Land. By Archibald Forder. Illustrated. 12mo. 136 pp. 3s. 6d. Marshall Bros., Ltd., London, Edinburgh and New York, 1912.

THE HOME MISSION TASK. Its Fundamental Character, Magnitude and Present Urgency. Edited by Victor I. Masters, and made up of Chapters by Well-known Southern Writers. 12mo. 331 pp. 50c., *net*. Postage, 10c. extra. Home Mission Board of the S. B. C., Atlanta, Ga., 1912.

FREEDOM AND AUTHORITY IN RELIGION. By Edgar Young Mullins, D.D., LL.D. 12mo. 410 pp. \$1.50, *net*. Griffith & Rowland Press, Philadelphia, 1913.

TRUE WEALTH, OR, WHAT IS HE WORTH? By J. Sherman Wallace, M.A., B.D. 12mo. 160 pp. 50c., *net*, postpaid. Griffith & Rowland Press, Philadelphia, 1913.

GOOSE CREEK FOLKS. A Story of the Kentucky Mountains. By Isabel Graham Bush and Florence Lilian Bush. Frontispiece. 12mo. 224 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.

A MUSLIM SIR GALAHAD. A Present Day Story of Islam in Turkey. By Henry Otis Dwight. Frontispiece. 12mo. 188 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.

CHILDREN OF BORNEO. By Edwin H. Gomes, M.A. Illustrated. 12mo. 93 pp. Fleming H. Revell Co., New York, 1913.

DOOR-STEP EVANGELISM. By W. F. Newton. 46 pp. 15c., *net*. American Baptist Publication Society, Philadelphia.

THE ANTI-SALOON LEAGUE YEAR BOOK, 1913. An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform. Compiled and Edited by Ernest Hurst Cherrington. 288 pp. Manila bound, 25c.; cloth bound, 50c. Anti-Saloon League of America, Westerville, Ohio.

REPORT OF THE THIRTIETH ANNUAL LAKE MOHONK CONFERENCE of Friends of the Indian and Other Dependent Peoples. October 23d, 24th, and 25th, 1912. Reported by Miss Lillian D. Powers. Edited by the Secretary. 278 pp. Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples, Lake Mohonk, N. Y., 1912.

IN JESUIT LAND. The Jesuit Missions of Paraguay. By W. H. Koebel. 381 pp. 12s. 6d., net. Stanley Paul, London, 1912.

THE CALL OF INDIA. A Study in Conditions, Methods and Opportunities of Missionary Work Among Hindus. By Rev. E. W. Thompson. Illustrated. 319 pp. 1s. 6d., net. Wesleyan Methodist Missionary Society, London, 1912.

THE ISLAND EMPIRE OF THE EAST. By Rev. J. Cooper Robinson. 255 pp. Prayer and Study Union of Missionary Society of Church of England in Canada, Toronto, 1912.

JAPAN ADVANCING—WHITHER? Illustrated. 226 pp. 40c. Domestic and Foreign Missionary Society, New York, 1912.

MISSIONARY STORIES FOR JUNIORS. By Ernest Price. 111 pp. 1s., net. Sunday-school Union, London, 1912.

THE STEEP ASCENT. By E. E. Entwistle. 112 pp. 2s. 6d., net. Jarrold, London, 1912.

THE PILGRIMAGE OF THE HAJ. By Helen B. Willcox. 54 pp. 25c. Missionary Education Movement, New York, 1912.

SLAVE-GIRL AND SCHOOL-GIRL. By Helen B. Willcox. 24 pp. 25c. Missionary Education Movement, New York, 1912.

KOSIKI, OR A KOREAN VILLAGE. By Amy Kellogg. 11 pp. 15c. Missionary Education Movement, New York, 1912.

IRELAND'S HOPE. A Call to Service. 232 pp. Irish Inter-Collegiate Christian Union, Student Christian Movement, 93 Chancery Lane, London, W. C.

HENRY MARTYN. First Modern Missionary to Mohammedans. By William Henry Harding. 16 pp. 1d. Morgan & Scott, London.

A SOCIAL SERVICE PROGRAM FOR THE PARISH. 5c. The Joint Commission on

Social Service of the Protestant Episcopal Church.

THE CONSTRUCTIVE QUARTERLY. A Journal of the Faith, Work and Thought of Christendom. Edited by Silas McBee. March, 1913. George H. Doran Co., New York.

PAMPHLETS

RELIGIOUS, ETHICAL AND SOCIAL WORK IN THE UNIVERSITY OF PENNSYLVANIA. 10c.

The story of Christian work in a great university is inspiring and stimulating. It shows what may be done by a few earnest men with divine help in a great body of comparatively thoughtless students. This brief pamphlet tells of the religious meetings, social settlement work, Bible study and mission study classes, Christian association work, South China Mission, employment bureau, conferences, etc., all under student management.

Our Church and Home Monthly. Fleming H. Revell Co., January, 1913. Here is a most attractive, readable and valuable inter-church monthly, prepared for publication simultaneously by various local churches. It contains excellent articles, stories and poems by such writers as Edward Steiner, Dr. J. H. Jowett, Amos R. Wells, and others that a small local magazine could never afford to secure as contributors.

University of Nanking. This pamphlet comprises the report of the president to the trustees, and shows how a union Christian university can be planned and successfully started in China by missionaries of Methodist, Presbyterian and Disciples denominations.

Cycle of Prayer. January to June, 1913. 5c. Issued by the Baptist Forward Movement, Boston. For each week there are a list of subjects for prayer, with information about them, and with occasional Scripture passages and other quotations on prayer.

Livingstone Centenary Literature. Published by the Missionary Education Movement, New York. These include programs, recitations, suggestions for sermons and prayer meetings.