



JOHN R. MOTT AND THE NATIONAL MISSIONARY CONFERENCE AT SHANGHAI, CHINA, 1913

Courtesy of the *Congregationalist*

This conference was held from March 11 to 14, and was the largest and most important of a series of six held in different places under the direction of John R. Mott, chairman of the Continuation Committee of the World Missionary Conference of Edinburgh. The picture shows Dr. Mott, Dr. Smith, Bishops Root and Bashford and other well-known workers. An account of the conferences and revival meetings conducted by Dr. Mott and by Mr. Sherwood Eddy is printed in this number of the *REVIEW*.

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Signs of the Times

THE CONFERENCES IN CHINA

JOHN R. MOTT, representing the Edinburgh Continuation Committee, held five sectional conferences with the missionaries in various parts of China, and, finally, March 11 to 14, conducted a national conference in Shanghai. Delegates came from the churches of the whole nation, and canvassed the results so far obtained in the evangelization of the Chinese people and the principles upon which the further development of the missionary enterprise in that land must be prosecuted. There were 120 mission representatives, two-thirds foreigners and one-third Chinese.

It was agreed that under present circumstances no one can say precisely how much of China remains yet to be evangelized, but the provinces of Yunnan, Kwangsi and Kweichow in the extreme southwestern portion of the country and Kansuh in the northwest are as yet almost untouched. Mongolia, an especially difficult field, has scarcely ten missionaries in all its vast extent. Eastern Turkestan, an immense area, is occupied in only three centers in the extreme west, around Kashgar. Tibet

has not been entered at all, altho five or six missions are working along its borders and ready to take the first opportunity of pressing into the country. A survey of the entire Chinese field is to be made and a mapping of districts yet untouched is requested immediately. It was voted that no mission should hereafter enter any occupied district without the full consent of the forces already on the ground.

The conference spoke with positiveness in favor of a single missionary church in China, eliminating all Western denominational lines. Even pending actual organic union, it was urgently recommended that all churches should discard every distinctive name and assume only the single title, The Christian Church in China. Churches which already enjoy intercommunion were urged to combine at once, while federation, local and provincial, was recommended where churches felt unable to surrender denominational peculiarities. A hymnal for all union churches and a book of prayer for voluntary use in public worship were ordered prepared by committees appointed. It was also recommended

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITOR.

that the Chinese be received to a share in the administration of foreign funds used for the support of their churches; that church buildings as far as possible should be built on ground not owned by the missions; and that Chinese congregations should be encouraged to send representatives to local and district organizations in which missionaries have no part.

The boards at home were urged to send only the most thoroughly trained and educated missionaries, men and women, already tested as to their ability to acquire a foreign language. No candidate should be considered qualified for any form of mission work in China unless he is regarded as capable of assured success in similar work at home. All workers entering China for the first time should be sent out for a period of service as itinerants in the field, in order that they may become thoroughly acquainted with Chinese conditions. Schools for instruction of missionaries in language were recommended in Peking, Canton, Nanking, and Hankow.

CHINESE CHRISTIAN LEADERSHIP

THE Shanghai National Conference, to which reference is made above, is the fourth gathering held in Shanghai, representing the entire Protestant missionary body, but the first to be truly national, in that Chinese Christians took an active part. There were present between 30 and 40 Chinese men and women, several of whom spoke English fluently—two of them with remarkable skill and accuracy translating everything said or done from English into Chinese, or from Chinese into English. Several Chinese were chair-

men of committees, in each case treating their subjects with breadth, comprehensiveness, sympathy and insight.

Among them were pastors, evangelists, translators, educationalists, and editors. Many had been abroad, some of whom had passed through educational institutions in the West with distinction, while others had graduated from Christian colleges in China. Their presence was not only a significant indication of progress and development in the Chinese Church, but a prophecy of the day not far distant when they will take a prominent part in the administration of the Church and its varied activities.

THE CHINA OF TO-DAY

IN the newest republic of the world—the only republic of Asia—we have a strange mixture of progressive enlightenment and of superstition. The roar of tin pans to frighten off “the dragon which is devouring the moon” is mingled with the whistle of the locomotive and the sound of Christian church bells. The old farmer in skull-cap and long dress, lights his brass pipe with flint and steel while he looks with wonder at a young Chinese dandy in western clothes smoking an American cigaret.

The old is passing and the new is being adopted—a mixture of evil and good. But the outlook is hopeful. “Never were the missionaries so glad and hopeful as they are to-day,” writes Rev. Edward H. Smith, of Inghok. “The year one (according to Chinese reckoning from the founding of the republic) has been the greatest year for mission work we have ever known. There is promise everywhere of a great revival of learning, of patriotism, of ambition and hopefulness, and, deeper than all,

of religion. The passing months have emphasized over and over again this new spirit. Within the churches there breathes a new optimism, and independence and determination to do their part of the evangelism of China. We begin to see now what we have believed for a long time, namely, that self-support will come, and come to stay, when the Chinese church comes to a consciousness of itself as a powerful, independent entity. The self-respect, the pride of race and country, will accomplish what no amount of urging and pleading and scolding could do. That is the impulse which is from within."

WORLD CONFERENCE OF CHRISTIAN STUDENTS

A REMARKABLE gathering of student leaders from all over the world was recently in session at Lake Mohawk, New York (June 2 to 8). Over 300 delegates and speakers came together, representing the 156,000 students of the world identified with the World's Student Christian Association. This was the tenth and the largest conference of the Federation and was remarkable alike for its personnel, the range of subjects discussed and value of the papers presented.

The student leaders, with Dr. John R. Mott as General Secretary of the movement, are an able and consecrated body of men. The Federation was formed for the purpose of uniting the Christian students of the world in work for their fellow students and to prepare them to take their place as Christian leaders of the next generation in every country of the world. Forty lands were represented at the recent conference and they listened to such men as President Iburka of Japan, Robert P. Wilder of Great

Britain, Sherwood Eddy, S. K. Tsao of China, J. R. Isaacs of India, Baron Nicolay of Russia, Robert E. Speer of New York, Fletcher S. Brockman of China, Bishop Charles H. Brent of the Philippines, President Howard S. Bliss of Syria and Dr. John R. Mott.

Dr. Mott reported that \$1,000,000 has been given for buildings for student work during the past four years since the last Conference. The number of students for the ministry has increased by 1,500 and the work has grown in strength and influence, especially in South America and China. Two great needs were presented to the student world in order that they may develop in power. The first is more earnest study of the Bible as the foundation of spiritual strength and the second is an advance movement in India, China and Russia during the next four years. India especially needs our attention since here the anti-Christian forces are the strongest and most active.

The World's Student Christian Federation has accomplished great things through the blessing of God, but still greater opportunities are before it. "Not by might nor by an army, but by My Spirit, saith the Lord of Hosts."

UNION FOR CENTRAL INDIA

WORD comes of another movement for a union of the Christian churches of Central India. The Jubbulpore Conference on Federation, representing seven of the leading missionary societies working in Central and Western India, has declared in favor of a federation of "all churches and societies that believe in God through Jesus Christ, His only Son; our Lord and Savior, and that accept the Word of God as contained

in the Scriptures of the Old and New Testament as the supreme rule of faith and practise, and whose teaching in regard to God, sin and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith." It was agreed that the federation shall not interfere with the existing creed of any church or society, or with its internal order or external relations, and that the object of the federation shall be to attain a more perfect manifestation of the unity of His disciples for which the Redeemer prayed, by making the welfare of all the churches in the federation an object of vital interest and concern to all.

ADVANCE IN THE PHILIPPINES

PROTESTANT Christianity among the Filipinos is showing unmistakable evidence of its vitality. A union Christian college is planned for Manila, to be under the direction of seven Protestant missionary societies. A union church is also advocated for the members of the Annual Filipino Conference of the United Brethren in Christ, who have recently memorialized the executive committee of the Evangelical Union to learn the opinion of the various Protestant churches and missions in regard to forming one United Protestant Church in the Philippine Islands.

The various Protestant conferences, presbyteries, or associations are asked to elect two representatives each and the missions two representatives each. The executive committee of the Evangelical Union is asked to convene these representatives to discuss difficulties, advantages and methods involved in forming one United Protestant Church.

Experience with the Filipino people in the provincial centers indicates that they would gladly welcome such a movement. They are tired of the divisions that now exist among them. Surely the tie of Christian fellowship is sufficiently strong among those now within the various churches, and their recognition of one another's true Christian character should be sufficiently real and sincere to justify their endeavoring to become one in outward church organization. Another sign of vitality is the response of Simon Igloria, a Filipino clergyman, to the call to go out and minister to his 10,000 fellow countrymen in the Hawaiian Islands.

LIQUOR TRAFFIC IN KONGOLAND

IT is good news as reported by the Native Races and the Liquor Traffic United Committee, that from February 1st absolute prohibition of the sale of alcohol to the natives of the Kongo region has been enforced. Penalties for breaches of the law have been fixed up to £400. The ordinance was passed on November 23, 1912, rendered necessary, says the British consul at Boma, "by the ravages caused by the consumption of trade-rum and gin among the natives." These liquors came principally from Germany and Belgium. The London *Friend* says: "We wish that similar stringent action could be taken in West Africa, where, according to the Board of Trade returns—in our colonies of Southern Nigeria, the Gold Coast, and Sierra Leone—the importation of spirits has risen in six years (1906-1911) by over 2,000,000 gallons, from upward of 4,700,000 gallons to more than 6,800,000."

The saddest part of Mr. J. H. Harris' recent book, "Dawn in Darkest

Africa," deals with the evils which have been increased if not introduced by contact with professedly Christian nations. Firstly the liquor traffic. Over 6,500,000 gallons of spirituous liquor of European manufacture were imported into the British colonies of Sierra Leone, Nigeria, and the Gold Coast in 1911. "Drunkenness," Mr. Harris says, "is admittedly on the increase in the Gold Coast, and this is so obvious that three years ago the Governor sounded a warning by saying that he recognized drunkenness was becoming one of the most dangerous enemies to Christianity." Yet, apparently it is not that it pays the merchant, for "If you could stop the demand for intoxicating liquors," said one of them, "it would pay me to give you £20,000." It is not one nation only that is to blame. "Over 1,000,000 cases of Hamburg spirits," said one official, "are retailed to the natives here by a single firm every year." And again we read, "France to-day recognizes the terrible evils which follow in the train of absinthe-drinking in the homeland, yet she can calmly look on while natives stream into the little drink stores of French Kongo with their 25 cent pieces to purchase nips of what I was assured by the vendor was the worst form of drink in the whole of the African continent."

COOPERATIVE WORK FOR ORIENTALS

AS a result of the Neglected Fields Survey of the Home Mission Council, the committee of American Workers for Orientals on the Pacific Coast has prepared a careful statement of principles relating to co-operative effort in missions for Ori-

entals in America, to division of territory and adjustments between established missions. They also make specific recommendations for interdenominational employment of three traveling evangelists among the Japanese, Chinese, and Hindus, these evangelists to be under the supervision of the Standing Committee and to be supported by the various denominational boards engaged in work for Orientals.

These plans were cordially approved by the Home Mission Council at the annual meeting, and recommended to the various boards having missions for Orientals in America. The plan for a missionary among Hindus was especially approved. Since 1907 over 6,000 natives of India, including Hindus, Sikhs, and Mohammedans, have come to America and there are more than 4,000 now in the country. Only spasmodic local efforts have been made to show them the meaning of Christianity, and there is need for immediate interdenominational work for which there must be made adequate financial provision.

A VOLUNTEER MOVEMENT FOR HOME MISSIONS

THE appeal to the heroic, which has marked the work of the Student Volunteer Movement for Foreign Missions, has drawn many young men and young women to the foreign field.

There has been a lack of a similar appeal and a like organization to draw educated young Christians to undertake the hard missionary tasks of the homeland. The Presbytery of Ogden, in the Synod of Utah, has proposed a plan which amounts to a Student Volunteer Movement for

Home Missions, asking the General Assembly to instruct the Home Mission Board to offer to students in colleges and seminaries, by special visitation if necessary, the opportunity of signing the following declaration:

"Unless God in His providence should otherwise direct, it is my hope and purpose, when my preparation is completed, to spend at least three years in some form of Christian mission service under the American flag."

Such a challenge would certainly turn the attention of the very choicest young men and women to the opportunities for heroic self-sacrifice within the bounds of their own nation. And their response would in turn, just as happened in foreign missions, challenge the church at large to far more generous giving toward the support of a work for which such lives were ready for consecration.

At Bonebrake Theological Seminary, Dayton, Ohio, an institution of the United Brethren Church, a band has already been formed along the lines of a Home Mission Student Volunteer Movement. If this movement should become general among the students of the country it might do a great work. The following quotation from Dr. Francis E. Clark has been taken as a motto: "The more I see of America and the world, the more convinced I am that the home missionary holds the key to the situation."

LIBERAL LAWS IN SPAIN

IN Spain, Count Alvaro de Romanes, the new Premier, has announced his program, which is strongly marked by liberal tendencies. He promises complete religious freedom, obligatory civil marriage, and seculari-

zation of the cemeteries. Education is to be free, and teachers' salaries are to be increased, while the condition of the working classes is to be improved.

The Premier's earnestness in regard to religious freedom is shown by the cancellation of the punishment of six months' imprisonment inflicted upon a Protestant soldier because he refused to kneel during a mass in Ferroll. A regulation which will make impossible the repetition of the incident is to be drawn up and published.

THE SYNOD OF FORMOSA

THE Presbyterian Church of England commenced its work upon the island of Formosa in 1865; the Presbyterian Church of Canada sent its first missionary, the great Dr. George L. Mackay, to the heathen of northern Formosa in 1871. The work of both churches has marvelously prospered until the English Presbyterians now have 94 stations, 5 self-supporting pastorates, and 3,767 communicants, while the Canadians have 54 stations, 7 self-supporting pastorates, and 2,097 communicants. There has been a Presbytery of South Formosa of the Presbyterian Church of England since 1896, which was followed a few years later by a Canadian Presbyterian Presbytery of North Formosa. These two Presbyteries met in Chiang-hoa (Shoka) on October 24, 1912, and formed the Presbyterian Church of Formosa, setting up also the Synod of Formosa. An important forward step has thus been taken in Formosa, and it is expected that the Synod will at once enter upon a joint work among the 120,000 aboriginal (Malay) mountain savages, whose districts have been recently opened up by their subjugation by the Japanese.



DANCING GIRLS OF GISHSOC, OUTSIDE SEIMA

This village was leveled to ground because of wickedness among the people

THE GOSPEL AND ITS OPPONENTS IN PERSIA

BY REV. FREDERICK G. COAN, D.D., URUMIA, PERSIA

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It sometimes seems that God moves slowly in matters pertaining to the upbuilding of His kingdom, and men are tempted to say, "How long, O God, how long," as they see the triumph of the wicked and as tyranny and oppression go apparently unpunished. But when God does move, there is nothing more startling and wonderful than the rapidity with which He is able to overturn systems and monarchies that are centuries old. He often works where we least expected it and accomplishes that of which man had not dreamed.

While the thoughts of many were directed to the great changes taking place in the Far East, movements

were going on in the Near East, in Turkey and Persia that were destined to overthrow on the one hand the despotic rule of one of the world's most infamous, as well as most able rulers, and on the other hand to remove from the throne in Persia, in the person of Mohammed Ali Shah, one of the worst characters who has ever disgraced that throne. He was apparently a man without any sense of honor, cruel, sensual, and proud.

Since we believe that God rules in the affairs of this earth, we see that the great changes that have taken place in Persia have a most important bearing on Gospel work in that land.

Compare the present situation with that of eighty years ago, when Gos-

pel work was first undertaken in Persia.

At that time Persia was exceedingly difficult of access, with a long sea voyage to Trebizonde, on the Black Sea, and then over 700 miles overland to the plains in Azerbaijan, over caravan tracks, with no inns, and stables the only place where the traveler could, in common with the beasts of burden, find shelter. The people were most lawless, and traveling was unsafe.

In Urumia itself, in the very north-western part of Persia, lived some 30,000 Nestorians, a small remnant of that old church that clung to the doctrines of Nestorius, who was excommunicated by the Council of Ephesus (431 A.D.), for his teachings concerning the dual nature of Christ. The larger portion of the Nestorian Church existed in the rugged mountains of Kurdistan, west of Urumia Plain, with its patriarchate at Kochanes, about 100 miles from Urumia, where they still cling to their wild mountain homes, and in spite of massacres by the Kurds, and constant feuds among themselves, they have to this day held their own. Aside from something like 80,000 Armenians, Jews, and Parsees, the rest of the population of Persia was Moslem.

While the object of the early missionaries was ultimately to reach out to the Mohammedans, it was natural that with an open door among the Nestorians, who welcomed them from the first, and the great difficulties in the way of work among the Moslems, they should devote most of their efforts for many of the early years toward the evangelization of the Nestorians, who, while nominally

Christian, had by contact for many centuries with Islam, lost all but the name Christian. Their priests were ignorant, the services in the ancient Syriac unintelligible to the common people, and religion consisted mostly of the observance of the long fasts and pilgrimages to the different churches made sacred by the various saints in whose honor they had been built and named.

The hope was that out of a revived and spiritualized ancient church might be raised up a force that would ultimately be ready, when the door opened, to carry the Gospel to its Mohammedan neighbors.

Schools were opened, and in time young men trained up for the ministry, the sick were treated, villages visited, and by means of personal contact, prejudice was being gradually broken down, hatred removed, and our neighbors, the Mohammedans, were gradually being brought into contact with Christianity through the lives of the missionaries and converted Nestorians.

It was a period of seed sowing, of preparation for the great changes that were to take place in God's own time, whenever His Church was ready to do its part.

Nothing has done more to show the follower of the false prophet the spirit of the Gospel, and break down his prejudices, than the work of the missionary physician, and the atmosphere and blessings of the mission hospital. Here all classes and nationalities were received, and here through the ministry of suffering and its relief by the skill of the West, lessons were taught not possible any other way. It is rare, with all honor to others, to find in any missionary

field men of such ability and skill and Christian character as those who were the pioneers of this great work in Persia, and the names of Wright, Grant, Cochran and Holmes will ever live in the hearts of the thousands who learned to love and bless their memories.

The work gradually broadened, and strategic centers, like Teheran, the capital, Hamadan, and Tabriz, were seized. Those who had been trained in Urumia College and Seminary were the pioneers to start the work in these centers, and in a number of smaller places like Salmas, Khoi, Maragha, Soujbulakh and Kermanshah, where many of them gave themselves to the cause, will ever be remembered for their saintly lives.

But many years of patient toil and praying and waiting went by before the great desire of our hearts was fulfilled, in being able to welcome to our schools the Moslem as well as the Christian youth.

Especially in Urumia, the first place occupied, was the waiting long, and aside from a few irregular pupils, it is only about fifteen years, first in Tabriz and later in Urumia, since the boys, and then the girls, came to us. We rejoice now in an attendance of about 200 Moslem pupils.

The Situation To-day

Aside from the attendance of the Moslem pupils in our schools, opportunity is afforded to-day, all over Persia to go and preach the Gospel to Mohammedans, and if wisely, tactfully, and lovingly done, it need not arouse opposition. In all the tours made among Moslems, I have never yet met with a rebuff, or had anything but good attention and most

courteous treatment. Our native evangelists have gone up and down the land and preached in many villages, and in addition to the small towns on the main lines of travel, they have gone up into many of the out-of-the-way valleys and villages. Missionaries, men as well as women, have spent years in this line of work, until thousands have heard the message. Colporteurs have scattered the Word of God in many a town and village, and one of them, a modern Paul, has often been beaten and persecuted, but has continued his work with new zeal and consecration, until he is respected and loved everywhere. A small band of true believers has been gathered together, and we believe that there are many others who believe, altho not daring to make a public confession of their faith. Some have suffered martyrdom for Christ's sake.

Political Changes

We must glance for a moment at some of the great changes that have taken place politically in Persia, in their bearing on God's work. In 1890, when Nasiru'd-Din Shah granted the famous Tobacco Concession to a British corporation, the movement for political liberty was started. The Persians then began to wake up to the fact that their King, for his own selfish pleasure, had bartered away their rights, and that for a small sum, and to a foreign power. The world was surprised when a nation could in a day swear off smoking, put away all their pipes, and close all their tobacco shops, and by putting a stop to the use of tobacco, force the King to rescind the concession at a great loss to himself and the Persian Government, for the

British corporation took an indemnity of \$500,000, borrowed by the Persians at six per cent. They were thus forced to pay annually a sum of \$30,000, for something for which they had received no return.

Stirred up by Japan's victory over the great power of the north, and the great achievement of the Turks in gaining a constitutional government, and wearied with the tyrannies of their rulers, which had been growing worse as the years went along, an agitation was started for a constitutional government, and wrung from the dying King Muzaffaru'd-Din Shah shortly before his death, January 4, 1907.

But the end was not to be won without much bloodshed and great sacrifice, and in the struggle one of our Americans has the honor to have laid down his life to help the poor Persians achieve their liberty.

It is not my purpose here to trace all the struggle that lasted from 1905 to 1909, the invitation on the part of the Persians to have the American Government help in the readjustment of its finances, and the dispatch of W. Morgan Shuster, or his eight months struggle against the opposition of the Russian Government, and the indifference of Great Britain, until he was compelled, in the interests of peace, to withdraw. The occupation of northern Persia by Russian troops has followed. Suffice it to say that whether successful, as judged by the outer world, or not, a great change has taken place, and the very fact that the Persians wanted a change, and were able, at the great sacrifices made, to obtain it, has been a most encouraging revelation of their character, and an

earnest of what they are able to do, if only unhampered by foreign intrigue, and sympathetically helped.

Among the great changes that have taken place, a striking fact, and one of great significance, has been the valuable services rendered by the very class usually opposed to change and reform, the ecclesiastics. Great has been the service rendered the cause by the great mujtaheids, who, by means of telegrams and letters, and their speeches, ever encouraged the Persian people in the great struggle for freedom; this, too, in spite of the fact that a constitutional government would curtail their power and lessen their influence. To-day, newspapers have sprung up everywhere, and public affairs are discussed and criticized, as was impossible before. Some of these papers are accomplishing a great deal by means of cartoons, where those who can not read are able, by means of the pictures, to understand. In these cartoons, jests are levied against time-honored customs, and many religious ideas, as well as religious leaders, are held up to ridicule.

Most marvelous of all has been the part played by woman in all the great changes that have taken place. Mr. Shuster, in his interesting book, *"The Strangling of Persia,"* says, "The Persian women, since 1907, had become, almost at a bound, the most progressive, not to say radical, in the world. That this statement upsets the ideas of centuries makes no difference; it is the fact."

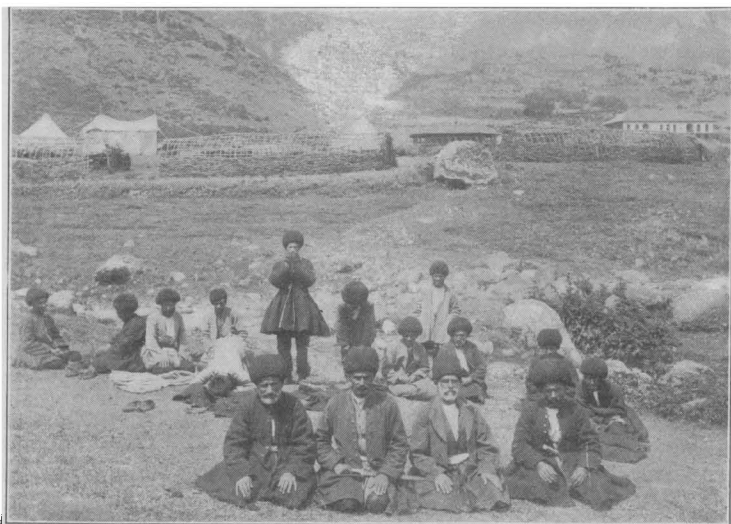
We must remember that the women in Persia, as well as in all heathen countries, have suffered most, and hence, hailed with eagerness and pathetic interest anything that would

bring them greater liberty. It was this that enabled them to break through the most sacred and rigid customs, customs that had bound them for centuries, and to assert themselves and encourage the men in the great struggle that was going on. It was 300 women, clad in the conventional dark robe and white veil, who went to the Medjlis, Parliament, demanding admittance. When

Now, what are some of the difficulties in the way of reaching the Persian Mohammedans with the Gospel of Christ?

Of course, the first and greatest difficulty is that presented in the religion itself.

It is impossible for one who has not lived for many years in a Mohammedan country to realize what a terrible effect and influence a re-



OPPONENTS—TURKISH MOSLEMS AT PRAYER ON THE PERSIAN BORDER

face to face with the President, they laid aside their veils and showed their concealed weapons, saying that they would kill their own husbands and sons, and leave behind their own dead bodies, if the Medjlis wavered in its duty to uphold the liberty and dignity of the Persian people and nation.

It is the women who have opened schools, and Moslem girls are crowding into our schools as never before, in their eagerness to learn and take part in the affairs of the home and nation.

ligion such as Islam, held and practised for centuries, has had on its millions of followers. Proclaiming and commanding the worship of one God, and attributing to Him justice and mercy, it has given a false conception of God Himself. Denying with horror and intense feeling the sonship of Christ, it has robbed the world of its Redeemer, and made him simply one of the prophets. It has given a wrong conception of sin, and God's relation to it. Sin is recognized and admitted, but with no idea as to what it is. It calls for retribution, but

not reform. Repentance is simply regret, not for the sin itself, but the punishment for it, so that a Mohammedan who has suffered in hell for his sins can be admitted to God's presence, not that his character has changed, but because he has suffered. Prayer is simply the performance of duty; it is not communion with God. The month of Ramazan commands a rigid fast, but as day is turned into night, the time of eating alone is changed. One may imagine what hardships this brings to the poor, who are dependent on their daily labor for bread, as well as the derangement to the whole system and digestive organs, where all the laws of nature are defied, and excess of every kind is indulged in more than at any other time.

The giving of alms is commanded, but only to Moslems; thus is hatred toward all who are not Moslems kept alive.

Everything done in the line of worship or good work has as its object the accumulation of merit, and is thus robbed of all disinterestedness and unselfishness and love.

What is the moral effect of all this? It is to divorce religion from moral conduct. Everything contrary to God's commands is condoned by the expression, "God is merciful." A good example is that of a Moslem who was expostulated with when drinking wine, as violating the commands of the Koran. His reply was as follows: "If I say that it is right to drink this wine, I deny God's command, and He would punish me in hell for blasphemy. But when I admit that God has commanded me not to drink, and that I sin in doing so, I cast myself on the

mercy of God, knowing that He is too merciful to punish me for a thing I wish to do, when I admit that I have broken His commandment."

God is not bound by the moral laws that bind man, and a thing becomes wrong only by His fiat. A Mohammedan writer, after praising the provision that allows a man to have four wives, gives this liberty as a proof of the divine origin of Islam, for, "as God knows the natural tendencies of man, such permission exalts His mercy and compassion." Now, this is the system that the Gospel of Christ has to meet. The Sermon on the Mount is diametrically opposed to everything in Islam. Christ called for self-denial and the taking up of the Cross, the crucifixion of self, and all its evil desires. Christ offered, in this life, hardship, shame, hunger and thirst, and persecution and death, and held out in the future world nothing of a physical nature, but such holiness and sinlessness as are alone compatible with the nature of God.

Another difficulty in the way of work for Mohammedans is the wrong ideas that have been imbibed from centuries of contact with a false Christianity. It is a sad fact, and one that should make us hang our heads with shame, that in God's providence, Mohammedanism has from the first been the neighbor of Christianity. Had the church been true to the teachings and life of Christ, Mohammed would never have risen or succeeded, and to-day we must accept its existence as retribution for the failure on the part of His people to show the true spirit of Christianity. Any one traveling in the east, and coming in contact with the Greek Orthodox,

Roman Catholic, and many other Oriental churches, with all of their abuses and forms of idolatry, must realize what a terribly wrong conception they have given of the Gospel of Christ.

When Mohammedans see Christians lying, dishonest, immoral, drunken, and revengeful, as ready to take life as are their wild Kurds, what must be

way of the work in Persia is the sad existence of denominationalism and rivalry among some of the Christian churches, who should unite in the preaching of Christ. In one small town, and in the surrounding plain, where for over 50 years the only missions that existed were those of the Presbyterian Church and the Roman Catholic, there have come in to-



RETURN FROM A MISSIONARY TOUR, TEHERAN, PERSIA

the effect? Intensely opposed to all forms of idolatry, one of them was invited into a Christian church, and when he saw the people falling in adoration before a picture of Mary, he fled with horror.

One of the hardest tasks we have had all these years in Persia has been to undo this terrible influence, remove this false conception, and show what a true Christian is. That can only be done by the life, and it takes years to teach the difference.

Still another great difficulty in the

day several bodies of Baptists, against all the rules of Christian comity. One of their workers has openly promised not to teach the Gospel or religion in his schools, and yet calls himself a missionary. Other denominations also occasionally enter where they are not needed.

It is not the evils of Islam, great as they may seem, the opposition of the government, or dangers from evil men, that the missionary fears and dreads, but the demoralizing and disheartening effect of these rival mis-

sions among the Nestorians. They demoralize their representatives by affording a salary for the minimum of work, and are not accountable to any responsible body. Moreover they are demoralizing to the people themselves, who are impressed with the ease with which one of these so-called missionaries, whether Nestorian or American, can enlist the sympathy and support of some church in America. Lastly, these independent missions put a stumbling-block in the way of the Mohammedans who see the Church of Christ divided.

It is a waste of precious money, energy, and effort, for there are plenty who have not heard the Gospel, and Persia is a wide country, but, alas, those who are there for the love of ease and personal comfort are not willing to go into new fields and do pioneer work.

God alone knows what an answer some of His foolish children have to render that last day for the

hindrances they have put in the way of His servants, the missionaries, and the offense they have given to the very ones they have pretended to evangelize.

Had the field not been divided by rival sects and progress retarded by wrong methods, to-day there would have been a self-supporting church, self-respecting people, and far greater progress would have been made toward the evangelization of the great mass of Mohammedans all about us. May we not hope that the church at home may yet awake and realize the great mistake of such work.

We must believe that a better day is going to dawn on poor Persia and that God has been moving in the great changes that have taken place. And let us hope that this portion of the great Islamic world, more accessible than most others, may yet be won to Christ, and send out from its ranks those who shall reach Moslems in other surrounding fields.

EXCUSED FROM GIVING TO MISSIONS

You may be excused from giving to if you believe

That the world needs no Savior and, therefore, does not need Jesus Christ and His gift of Eternal Life.

That Jesus was mistaken in the Great Commission in which He directed His disciples to "Go—preach . . . to every creature."

That the Gospel is not the power of God unto Salvation to every one that believeth.

That you owe nothing to Christianity and that heathenism is as good as Christianity, or better.

That a good rule is "every one for himself, and the devil take the hindmost."

That we who have larger privileges are not "our brother's keeper."

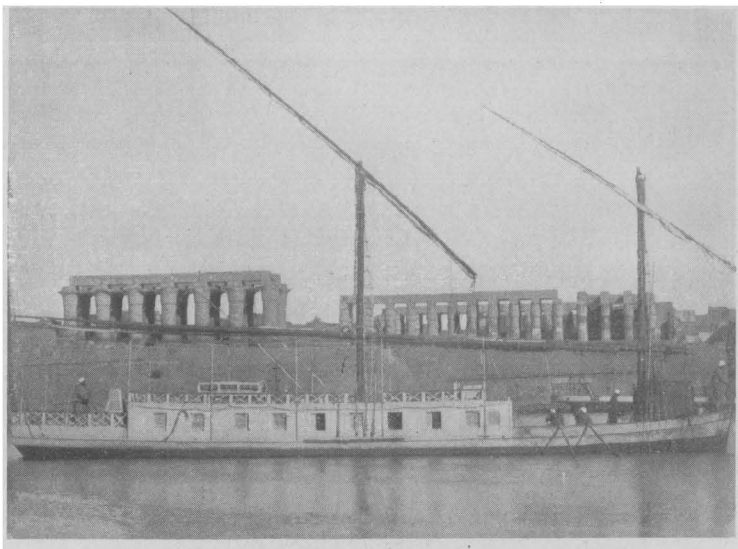
That there is no truth in the Universal Fatherhood and love of God, or in the brotherhood of man.

That the cruelties of war and slavery, of witchcraft, child-marriage, and the abominations of heathenism are none of our business.

That there is no need for us to work and pray that the Kingdom of God may be established in the hearts of all men.

That there is no such thing as Christian stewardship or personal responsibility to God.

Are you willing to take your stand on this platform by asking to be excused from helping toward missionary work?



THE NILE MISSION BOAT "IBIS" AT LUXOR

Built originally for Sa'id Pasha, Viceroy of Egypt. Later bought by the American Mission. Rebought and remodeled by H. H. the Maharajah Dhulip Singh and presented by him to the Mission in 1874. Used for reaching the Nile villages with the Gospel.

AMERICA'S CONTRIBUTION TO EGYPT THE YOUNGEST NATION TO THE OLDEST

BY REV. FRANCIS E. CLARK, D.D.

President of the United Society of Christian Endeavor



THAT visions of hoary antiquity the word "Egypt" conjures up! The pyramids, the Sphinx, old Seti I, the Pharaoh of the oppression, lying in his musty cerements in the museum at Boulak, with none so poor to do him reverence. We think of Thebes and Luxor, with their mighty monuments that stretch back to the dawn of recorded time. But to-day there is something even better worth studying in the land of the Pharaohs, and that is the ennobling, uplifting work which our American missionaries of the United Presbyterian Church are doing for the youth of Egypt.

If a living dog is better than a dead lion, surely a live Egyptian

youth, eager to learn, aspiring to be a noble Christian man, is better than a dead Pharaoh. Such youth are gathered by the hundred in the many schools—elementary, secondary, and of collegiate rank which this great mission has established all up and down the Nile. Yet I am told that not one American visitor to Egypt in ten, perhaps, not one in a hundred, ever visits this mission and its schools. Every American who has been to Egypt would be ashamed to return home and acknowledge that he had not seen the Pyramid of Gizeh or looked into the disfigured face of the Sphinx. He would not go up to the Second Cataract, and confess that he had never seen the marbles of Luxor; but he will return to America and never be ashamed to say



THE NEW AMERICAN MISSION BUILDINGS AT ASSIUT

that he saw nothing of the fine American college at Assiut, or the important schools at Assuan.

Shepherd's Hotel, one of the most noted caravansaries in all the world, is almost directly across the street from the great American Mission building, with its two large audience rooms, its services in Arabic, English, Turkish, Armenian, and Italian, its large boys' school, its two Christian Endeavor meetings, and its abundant evangelistic work. Yet hundreds of Americans stop at this hotel every season, many of them Christian men and women, and comparatively few of them go across the street to the Mission building, tho its services are advertised in Shepherd's and all the other hotels.

One excuse which such tourists often make, which has a certain amount of validity, is that they are with a party, and are hurried by their guides from place to place,

while neither Cook nor Clark nor any of the tourist agencies make a specialty of missions. However, if they will believe me, they would see a phase of Egyptian life quite as well worth seeing as a few more mummies or mosques, if they would break away from their chattering guides for a few hours, and see the new American College for Girls or some of the many primary mission schools for boys and girls with which Cairo is dotted.

The mission of the United Presbyterian Church of Egypt is unique in having a whole nation for its field, with few other missions in its territory, and these (it may be said not unkindly) of by no means equal importance, tho the Church Missionary Society of England is doing a good work in some parts of Egypt. The United Presbyterian Church has done wisely in so largely concentrating its men and money in this hopeful and



A THIRD CLASS WARD IN THE MISSION HOSPITAL, ASSIUT, EGYPT

fruitful field, and occupying it so thoroughly from the Delta to the upper waters of the White Nile.

Almost sixty years ago the Mission began its work in Cairo, the metropolis of Islam, a great city of nearly a million inhabitants. Here are now six preaching stations, where crowded services are held every Lord's Day, day-schools and boarding-schools for boys and girls, an orphanage and a theological seminary, besides the Girls' College before alluded to. No wonder that the score of American missionaries in Cairo are kept busy from morning till night with their abundant educational and evangelistic duties. How so few can accomplish so much is the only wonder.

The Mission is particularly fortunate in its great central building in the very heart of Cairo. The property is said to be worth now nearly a million dollars, but was obtained almost three score years ago for a very modest sum. If I remember aright,

it was given to the Mission by the then reigning Khedive, in exchange for the building then owned by the Mission, which the Khedive coveted for one of his own relatives. His Majesty (is that the proper title?) gave the missionaries several thousand pounds to boot, and the site on which they have built their great central premises proved to be an excellent bargain and has constantly increased in value during all these years.

The mother of the Mission is Mrs. Harvey, whose honored husband, a pioneer in Egypt, died a few years ago; and to hear her reminiscences of her life here is an education in itself. As she recalls the long journeys up the Nile, which used to take days and weeks (the same journey which can be done on the swift English trains in a few hours); as she tells us of the poor Egyptian Christian woman, who wanted to dedicate her week-old baby to the Lord's service,

and so placed him on the contribution plate as it was passed on Sunday; as she remembers, with a merry twinkle in her eye, the rich American lady who spent a winter at Shepherd's Hotel, where she had to pay six or eight dollars a day, and who visited her several times, expressing a great interest in missions, who said as she was leaving for the last time, "I do want to do something for the great cause," and prest a *silver quarter* into Mrs. Harvey's hand; as the missionary of many years' experience recalls these and many another incident, we realize something of the humor as well as the pathos of missionary life.

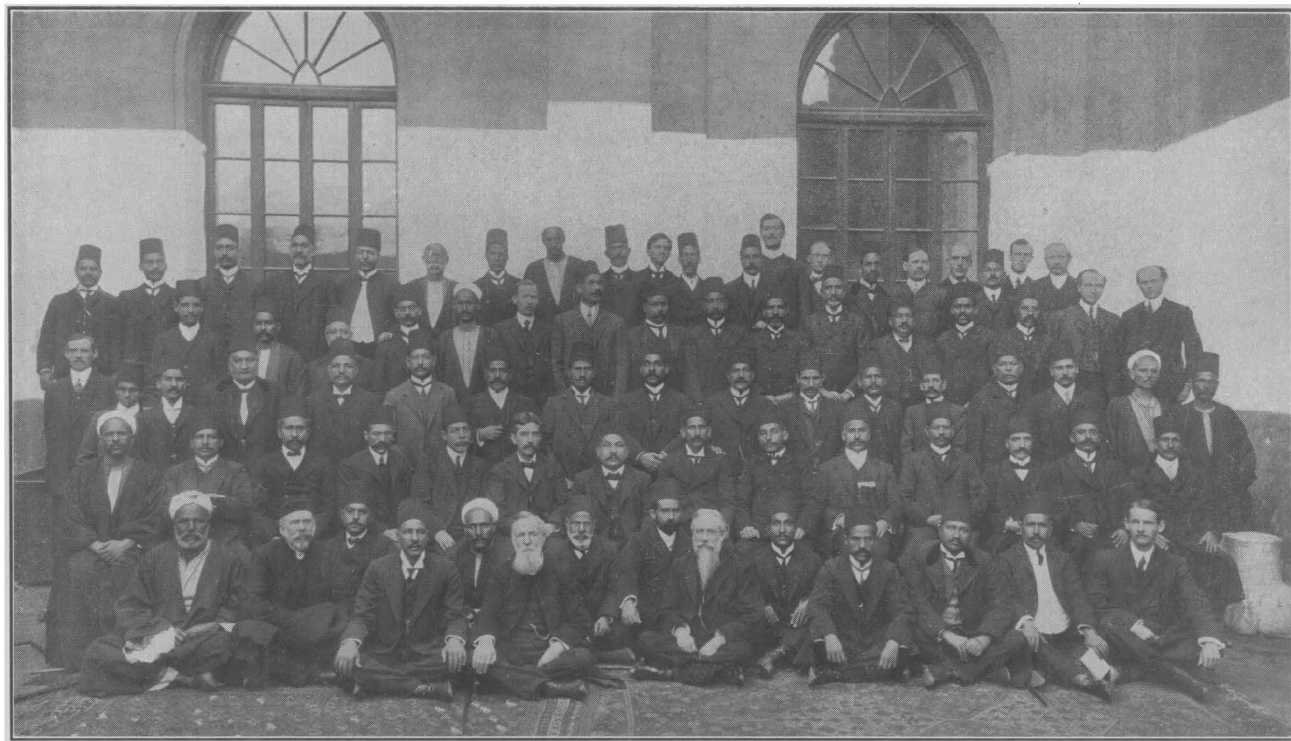
Other veterans who are still doing valiant service in Cairo are Dr. and Mrs. Watson, and Dr. and Mrs. Giffen, while Miss Anna Y. Thompson, tho she has been on the field as long as almost any of the missionaries, has lost none of her enthusiasm, and is as untiring in her evangelistic zeal as ever. Who can measure the aggregate work of forty years of such a life, the hearts comforted, the ideals exalted, the souls saved! Many younger missionaries in Cairo and elsewhere in Egypt are worthy successors of the pioneers who have made the Mission a synonym for effective Christian work throughout the world.

The Girls' College of Cairo, tho only three years old, is already overcrowded, and gives promise of taking its place among the best of higher educational schools, while at the same time it gives no signs of yielding to the temptation to which some girls' schools both at home and abroad have yielded, of subordinating the spiritual to the intellectual.

Another important center of this Mission is at Assiut, two hundred and fifty miles up the Nile. Here is a great college for men, with hundreds of students, and as fine a body of young men, judged by their intelligence and earnestness of purpose, as I ever had the privilege of addressing. What a contrast does such a college offer to the sights which the tourist usually sees as he journeys up the Nile either by rail or river? He sees beautiful palms, to be sure, shadowed in the river or the placid canals. He sees the verdant fields which have been cultivated for five thousand years and yet are as rich and fertile as ever, thanks to the benignant Nile. He gets an occasional glimpse of a pyramid, large or small, or of a ruin that was a ruin two millenniums ago. He sees some signs of the recent prosperity which good British government and American tourists have brought to Egypt.

But when the traveler looks at the common people, he sees little improvement over their condition in the time of the Pharaohs. The majority of the people are still dirty and half naked. They still live in mud huts, with no windows and no chimneys, and with doors so low that a donkey can enter more easily than a man. Scores of villages of such houses he sees, mere square boxes built of dried mud, which would dissolve in an hour if a heavy shower ever visited that part of Egypt.

Thus the traveler journeys up the great river until Assiut is reached. Then what a new sight breaks upon his eyes, wearied with the drab monotony of the mud villages. Look! There is a fine American College, visible for a long distance as the



PRESBYTERIAN SYNOD OF THE NILE—MARCH, 1909



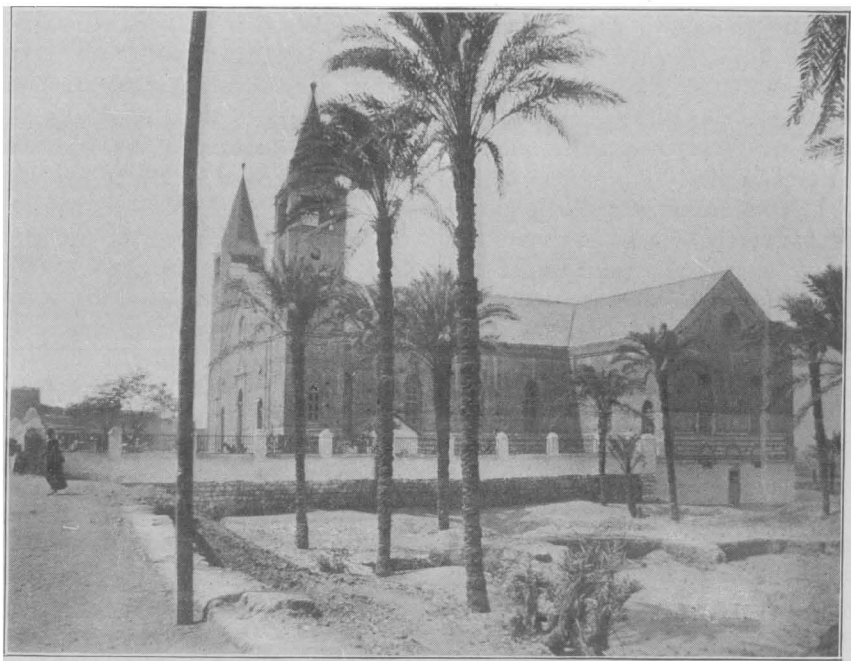
GRADUATING CLASS, 1909, GIRLS' BOARDING SCHOOL, NOW CAIRO GIRLS' COLLEGE
The Late Miss Ella O. Kyle, the Principal, Seated in the Center

train approaches the city, its six or eight white stone buildings glistening in the tropical sun.

We soon enter the admirably appointed college grounds. It seems like a little earthly paradise after the long ride with the fine dust of the Desert of Sahara sifting in at every crack. Here are flower beds

of the rich contrast strangely with the mud hovels of the poor, but we feel that the only influence that can really transform the hovel is found in the college, the church, the great girls' school, and the mission hospital of Assiut, for in these the Spirit of Christ reigns.

America has sent many bad things



THE ASSIUT PRESBYTERIAN CHURCH CARED FOR BY AN EGYPTIAN PASTOR

full of glorious bloom, lawn-tennis courts and a football field crowded with athletic young Egyptians, for it is the recreation hour when we arrive. Here are commodious recitation halls, laboratories, and teachers' residences (the students' dormitories are some distance away in the city), and above all there is the spirit of Christian enterprise, of true gentlemanliness, of clean sport and earnest studiousness.

As we go into the city the palaces

to the Orient, the saloon, the godless traveler, the merchant intent only on the almighty dollar, but we feel that she has done much to redeem her credit and to turn the balance to the other side by establishing such institutions as those I have described at Cairo and Assiut, and for these institutions credit is alone due, under God, to the American missionary.

The college is a direct feeder of the mission. Most of its graduates have gone into the ministry or into

distinctive religious work, special revivals are frequently enjoyed, when many of the students confess Christ, and scarcely does a young man graduate without becoming an avowed and active Christian. This, it seems to me, is the great function of a missionary college. Should I go far wrong if I say that such training should be the great object of every Christian college? Alas! that so many colleges, founded in faith and prayer and with the sacrificial gifts of devout Christians, have so far wandered from their early purpose and highest aim!

The true design of a Christian college has rarely been better stated than in the opening paragraph of the Assiut College Year-Book for 1912: "Assiut Training College was established and is conducted as an evangelical Christian institution. The open Scriptures and the frank and free investigation of the credentials of the Christian faith, and its results in the individual or nation, are the prime factors in the life of a college. The aim is to cultivate that upright, refined, influential Christian manhood, and the formation of that personal character, which will most uplift mankind, spiritually, morally, intellectually, physically, socially, politically, economically."

We have not space to tell more of the important Nile Mission Press or of

the good work which the nearly one hundred and fifty Americans connected with this mission are doing in the Master's name all up and down the Nile. A strategic position in Alexandria, Egypt's great seaport, is occupied by Dr. Finney and his co-laborers, and again as in Cairo in the very heart of the city we find a splendid missionary plant, every inch of which is utilized. In Cairo, Alexandria, Assiut and many other places are Christian Endeavor societies, scores of them in all, for the society has been used as one of the chief evangelical features of the Mission.

I might enlarge upon the two hundred preaching places, the twelve thousand native converts, the seventeen thousand boarding and day-scholars, the more than fifty thousand patients in hospitals and clinics, whose bodies every year are helped if not healed. But figures mean little unless interpreted by sympathetic hearts, and all can be summed up in the thought that as the Nile overflows its banks every year, and brings food and life to all the millions of Egypt, so this overflow from the Christian resources of America is bringing the Bread of Life to thousands who will distribute it to other thousands, until, please God, the spiritually-hungry millions of this ancient, historic land are also fed.

SUPERNATURAL—FROM BENEATH

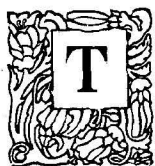
"You can not explain the wickedness of the world as merely human. It is human, plus something; and that is why non-Christian religions are successful. They are supernatural—from beneath." This, indeed, is a true saying. Eliminate Satan from the non-Christian religions and they would be so powerless that we should have nothing to fear from them. It is the satanic presence and power in them which makes them grip and hold the hearts of men, and which makes them almost invincible. "We wrestle not against flesh and blood—but against principalities, against powers." Hence, there is but one religion can conquer; it is that one which is supernatural—from above. And this religion is the Gospel which has been committed unto us, and which God has commanded to be preached to the ends of the earth.—REV. SAMUEL M. ZWEMER, D.D.



ONE OF THE CHINESE AMERICANS OF THE PACIFIC COAST

CHRISTIAN WORK FOR ORIENTALS IN AMERICA

BY REV. GEO. W. HINMAN



HE report that Sun Yat Sen, first provisional president of the newly-formed Republic of China, dated his first impulses to a life of Christian altruism from the days when he studied in a mission night school

in Honolulu, gives to mission work for Orientals in America a new dignity and significance.

No class of immigrants to our shores exert so profound an influence back upon their native lands as do the Orientals. The sharp contrast between their native customs and Ameri-

can life makes them seem incapable of assimilation, a hopelessly alien element in the midst of our communities. But the extent to which their standards of living and their social and religious ideals are modified by contact with a Christian environment can only be understood by those who have seen the home life of these people in the back country villages of China and Japan from which they have come. When the Oriental communities in America seem least responsive to the influences of our civilization, the fault is usually ours more than theirs, for we segregate them in the worst districts of our cities, we exploit their peculiarities and especially their vices for the amusement of tourists, we deny them generous opportunities of development, and then find fault with them because they are backward.

In spite of the bitterness of feeling shown toward Orientals, on the Pacific Coast especially, it yet remains true that a profound and uplifting impression has been made, not simply on the few who have come here, but on the millions of their countrymen. Without in the slightest degree belittling the work of American missionaries in China and Japan, we may safely assert that some of the best missionary work done in the Orient has been done through the changed ideals of returned Oriental emigrants.

Altogether about 450,000 Orientals have come to America since 1850, of whom less than 150,000 remain in this country. The present Chinese population is only one-fifth of the total arrivals from China. Japanese came to America in very large numbers between 1900 and 1908, but since then have been decreasing. About 75 per cent. of the Chinese and 95 per cent.

of the Japanese are in the Pacific and mountain States. San Francisco has 10,000 Chinese and nearly as many Japanese. Los Angeles and Seattle have very large Japanese populations, and Portland, Oregon, a large Chinese population. But New York has nearly as many, about 4,600, and Boston, Philadelphia, Chicago and St. Louis have Orientals in sufficient numbers to make the problem of their evangelization a vital one to the churches.

Besides Chinese and Japanese, there are in America some 500 Koreans, mostly Christians, 500 Filipinos, and 3,500 Hindus.

The Chinese in America are not truly representative of the whole country, but come from a small section of Southeast China, between Canton City and Hongkong. They all speak the Cantonese language, and only those American missionaries who have been stationed in the Canton province are able to assist materially in the work for Chinese in America. It is difficult to realize how restricted is the territory from which they come, and yet in spite of this, the returned Chinese immigrants have very strongly affected the religious thinking and the political and economic development of their native province, and in turn Canton province has been a leader in the movements which have made possible the new Republic of China.

Japanese immigrants have also to a considerable extent come from a single region in the Southwest coast provinces where economic conditions were particularly hard.

Since Asiatic emigrants come to this country almost exclusively for economic reasons, hoping in a few years to secure financial independence and return to their native land, they are

not especially responsive to religious appeals. Unlike the early pilgrims to New England, they do not come seeking liberty to worship God, but liberty to make money. But they find themselves seriously handicapped by their ignorance of the English language, and mission work is usually begun with the night school, which offers to adult Ori-

in these night schools thought only of the financial advantage, but few were able to avoid the definite religious impression produced by the personality and the teaching of the missionary. Thousands have gone back to their own countries to testify for Christianity with a power that few American missionaries can exercise. From these



MISSION DAY SCHOOL FOR CHINESE CHILDREN, SAN FRANCISCO

entals an opportunity to increase their earning capacity by learning to communicate with Americans. In hundreds of Eastern churches Sunday-schools for teaching English to Chinese have been carried on for many years, but where larger numbers of the Orientals are gathered together, as in the Coast cities, night schools have been held, in which one or two paid missionary teachers with volunteer helpers give instruction every night. Very many of those who have studied

night schools have come many who gave themselves to the work of the ministry, many who undertook advanced studies to prepare themselves for positions of great usefulness in China and Japan.

Among many instances might be mentioned Rev. H. Kehara, converted in a Methodist mission in California, did splendid pioneer foreign missionary service in organizing Japanese missions in Hawaii and Korea. Another product of California Japanese mis-

sions, Mr. Sho Nemoto, has been the leader of temperance reform in the Japanese Parliament, and has secured the passage of a bill against the use of tobacco by minors. Among the Chinese there are still large numbers who have become leaders of their people in America and in China through the inspiration and uplift which have come to them through Christian missions. Rev. Ng Poon Chew was educated in the Presbyterian Mission of San Francisco, finally graduated from the theological seminary, and was ordained as a minister. He is now serving as editor of the leading Chinese daily paper of San Francisco, and is in great demand as a lecturer on the New China. Dr. Fong Fou Sec, a graduate of Columbia University, is now preparing the text books of reform movements in China which are being issued by the hundred thousand from the Commercial Press in Shanghai. Twenty-five years ago he entered a mission school in California to begin the study of English.

In the days when the Oriental population was almost exclusively adult males, the night school was almost the only means of approach and religious influence. In recent years, however, the number of Chinese and Japanese women in America has very largely increased. It is still small in comparison with the number of men, the proportions for the whole country being one Chinese woman to every fourteen Chinese men, and one Japanese woman to every seven Japanese men. In the Eastern States the proportion of women is much smaller, but in the large Oriental centers on the Pacific Coast family life is coming to be more common. In the early years of Oriental immigration a very considerable

number of women were imported for immoral purposes. The traffic in slave girls among the Chinese has been almost completely stopt, and few Japanese women are admitted except those who are the wives or promised wives of Japanese residents. Missionary work for the women of the Oriental races has proved a very effective and useful method. For many years heroic work was done in the rescue of Chinese slave girls by the Presbyterian missionary, Miss Donaldina Cameron, and there are now rescue homes for Chinese girls in San Francisco, maintained by the women's missionary boards of the Presbyterian and the Methodist churches. There are also homes for Japanese girls in Seattle and elsewhere. Many are received into these homes who have not fallen into immoral lives, but who are especially exposed to such a danger. Often the young girls who have been trained in these homes become the wives of Christian Chinese and Japanese, and carry on in their own homes and in the training of their children the Christian culture which they have received.

Many missionary visitors attempt to bring comfort and help as well as Christian instruction to the Chinese and Japanese wives and mothers who have so much less contact than their husbands with the civilizing influences of American life. The citadel of superstition and idolatry is often found in the home. The family shrine is kept up and daily worship performed before it by the women of the family. Few of the women have the opportunity to learn English, and it is particularly difficult to reach them except by the universal language of kindness. When, however, they have learned the spirit

of the missionary, they are more ready to accept her teaching about a God of love.

The Orientals are regarded as the most un-American of all the immigrants who have poured into our country. It is taken for granted that the Chinese are all aliens, and it will be a

the most rewarding of all our work. In a few cases day schools are maintained by the different missions for the education of Chinese and Japanese children, but more commonly the children attend the public schools, either special Oriental schools or along with American children, and come to the



AN INTERDENOMINATIONAL JAPANESE MISSIONARY SOCIETY, SAN FRANCISCO

surprise to many to learn that one out of every five Chinese in this country is a native-born American. The Japanese are later arrivals, and the proportion of American-born among them is very much smaller. But much more commonly than among the Chinese, the Japanese immigrants bring or send for their wives and raise families of children.

The missionary agencies of the churches are now giving a great deal of attention to the work for Chinese and Japanese children—in some ways

mission for supplementary instruction after the close of the public school. Such supplementary instruction is often given in the native language of the children, teaching them to read and write the Oriental languages and to memorize Scripture verses and hymns. While a very considerable proportion of the adult Chinese and Japanese population are indifferent to religious appeals or inaccessible to missionaries, there is no good reason why every Chinese and Japanese child should not be enrolled in a mission school and

receive the most careful instruction. Few Oriental parents make any objection to the attendance of their children, and the impression produced upon the children and indirectly upon their parents by such schools is very great.

The results of mission work for Orientals are not to be completely realized by a casual inspection of the mission schools. The tide of Oriental emigration is rapidly flowing back to the countries of Asia. The stream of pupils coming into the missions for a month or a year of study is very great. It is impossible to keep track of them. But it is unmistakable that they carry back very definite impressions to the home villages in China and Japan. Few may attain to the highest standards of Christian civilization, but they rise so far above the narrow superstition of their home villages that they seem to their own people completely Americanized. Missionaries from the Canton province tell of many whole villages transformed by the new spirit of an emigrant returned from America. The children of the emigrants, however, those who are growing up with little knowledge of the land of their ancestors, will be in a very large measure true Americans if we provide them adequate religious instruction and after that receive them with some real sincerity into the brotherhood of American life.

A very significant phase of religious work for Orientals in America is that done by representatives of their old faiths. Some of the Chinese students in America have sought to strengthen the authority of Confucianism among the masses of the Chinese in America. Religious services have been held in the Chinese theaters and addresses given, preaching the moral system of

Confucius. But most of the Chinese religious worship in America is simply a survival of old superstition. The prevailing forms of worship are Buddhist and Taoist. Much of the religious feeling and ceremony center about the reverence for ancestors and the fear of those spirits which inhabit the family shrine and note the actions of the household. Good luck characters on bright red paper are posted conspicuously on the door-posts of Chinese houses. In 1906, 62 Chinese temples or joss-houses were reported in America—32 in California and 15 in New York. These temples represent no distinct ecclesiastical organization, have no priests, no missionaries, no relief agencies and no register of members. No sermon is preached, no sacred day is kept, and no religious instruction given. They are simply shrines to particular gods, where images of Buddha or other deities are set up behind gaily decorated screens and worshipers come to consult the gods as to their fortune in proposed undertakings.

The Japanese, however, are much more active in their religious life and propaganda. Japanese Buddhists have missionary agencies in many countries. There are said to be 10 missionary districts in the United States with headquarters at Kyoto, Japan. In 1906 nearly \$4,000 were sent from Japan for missionary work in America. Thirteen Buddhist temples were reported in California, with 19 ministers. These temples often closely resemble Christian churches, and their activities embrace the usual round of institutional work in the Y. M. C. A. The Buddhist temples maintain regular preachers, with services on the Sabbath, and teach the children in Sunday-schools and mission day schools.

Three Buddhist magazines are published in America. A very few Americans have joined the Japanese Buddhist temples, but most of the missionary work of the Japanese Buddhists is for their own people, and is undoubtedly sincere. Buddhism in Japan has been very largely influenced by Christianity, and the religion taught in these temples is a dilution of Christian ethics with Buddhist philosophy. Organizations similar to the Y. M. C. A. and the Y. W. C. A. have been formed by Japanese Buddhists. There are in America 12 organizations of the Young Men's Buddhist Association, and 10 organizations of the Young Women's Buddhist Association.

Hindus in America have been almost absolutely neglected by their co-religionists in India as well as by the Christian churches of the coast. The masses of the Hindus are Sikhs, tho a few are Mohammedans. They maintain the traditions of caste, and sometimes burn the bodies of dead comrades, scattering the ashes on the rivers, as they did beside the Ganges. In San Francisco there is a large, fine Hindu temple, but it was not erected for religious instruction to the people of India who come to these shores. Instead, it is the home of sleek and specious Hindu philosophers who seek to persuade Americans that India has a better religion.

Since 1907 large numbers of Hindus have come to the Pacific Coast, but not one in a hundred of them has heard an intimation that this is a Christian country. Almost absolutely untouched by the religious forces of the country, they have wandered from British Columbia to Mexico, exploited merely for their labor value, and very many of them return to India as ignorant as

ever of the significance of Christianity. The American Bible Society has for a few months employed an agent to distribute Bibles among them and hold such services as he could. Rev. C. R. Hager has maintained a Sunday-school for them at Claremont, Cal., but scarcely anything else has been done for them. The Standing Committee of American Workers for Orientals, representing the various missionary boards in federated work for Orientals, has just commissioned an educated and consecrated Christian Hindu to take up work among his own people on the coast. His support is to be provided for by several missionary boards cooperating, and it is hoped that the reports of his work to the various mission boards will stir up the Christian church to an adequate provision for this neglected people.

Following is a summary of organized work for Orientals, as nearly complete as it has been possible to make it:

Boston has 12 Christian schools for Chinese, three of them carrying on regular work in Chinatown with resident American or Chinese workers. One is maintained by the American Sunday-school Union and one is a Chinese Y. M. C. A. home. Throughout New England there are 42 Sunday-schools and one independent mission for Chinese. Most of them are connected with a Chinese Sunday school union.

Philadelphia has a Chinese Baptist church with a Chinese pastor. It has 30 members with 45 pupils in the Sunday-schools and one independent mission. 5 other active Chinese Sunday-schools in Philadelphia.

Chicago has 12 schools for Chinese, maintained by Baptists, Congregation-

alists, Presbyterians and Methodists, 8 of them regular missions. There is 1 ordained pastor working in the Congregational mission. About 200 Chinese attend regularly the different schools. There is a Chinese Mission Teachers' Association. The Y.M.C.A. has undertaken work for the Japanese in Chicago.

New York has 5 missions for Chinese, 3 in Chinatown, Episcopal, Baptist and Methodist, a Presbyterian mission in another part of the city, another Baptist mission in Brooklyn. The Presbyterian mission has an ordained pastor, an organized church of 43 members, a Sunday-school enrollment of 112, and contributions for various purposes, amounting to \$1,500. A few other churches have Chinese classes in connection with the Sunday-school. No Christian denomination owns property occupied as a Chinese mission. There are 3 Japanese missions in and about New York, 1 is carried on by the Methodists, 1 undenominational, and 1 under the Y. M. C. A. in Brooklyn.

Some mission work is done for the Chinese in St. Louis, New Orleans, El Paso, Kansas City, Denver, Salt Lake City, and at points in New Mexico and Arizona.

On the Pacific Coast there are 54 missions for the Chinese in 25 towns and cities, carried on by 7 denominations, Methodist, Baptist, Presbyterian, Congregational, Episcopalian, Christian (Disciples), Cumberland Presbyterian, and 3 independent missions. For Japanese there are 72 missions in 40 cities and towns, carried on by 9 denominations, all of the above, except Cumberland Presbyterian, and in addition, Friends, German Reformed, and M. E. South. Forty-

three of these are in California. There are 14 maintained by the Methodist Episcopal Church and 10 each by the Presbyterian and Congregational denominations. Two others are independent missions. Among Koreans there are 8 missions conducted by the Methodists, M. E. South, and Presbyterians in 8 places in California. The Catholics have done almost nothing in mission work for Orientals on the Coast.

With the largest Chinese population, San Francisco is naturally the center of Chinese missionary work, with 11 missions under 7 denominations. Fine buildings have been erected for the work of the Baptist, Congregational, Episcopalian, Methodist and Presbyterian missions. The cities across the bay from San Francisco, Oakland, Alameda and Berkeley, have 11 missions, carried on by 7 denominations, twice as many in proportion to the population as in San Francisco, but with much less equipment for the work. Los Angeles has 8 missions for the Chinese, carried on by 6 denominations, Sacramento 4, and Seattle 2.

The great centers of Japanese population on the Pacific Coast are Los Angeles, San Francisco and Seattle. There are 7 churches and missions in Los Angeles, and 3 more in suburban towns, conducted by 7 denominations. There are 5 missions in Seattle, under as many denominations. Several of the Japanese missions in Seattle are well equipped with buildings. In San Francisco and the Bay district, 16 churches and missions for Japanese are maintained by 8 denominations. There is also a Japanese Y. M. C. A. and an independent mission. The Methodists have a fine building for

their Japanese church and school in San Francisco, but in general much less has been done in the way of proper housing for the Japanese mission work than of the Chinese.

A most interesting development of the work for Chinese in Chicago is the recent organization of a union Chinese church, various denominations which had previously maintained separate work uniting in what ought to be a very strong central organization. Mission work for Chinese in New York is pitifully inadequate. Tho that city is the third in Chinese population in the United States, comparatively little impression has been made upon the community by the religious work done. One special reason for the barrenness of the soil religiously is, however, the fact that the community is far from being a normal one. A community largely of adult males, without the restraints and interests of family life, purely commercial in its instincts, and in addition exploited for the sake of curiosity and vice, is not a promising field for missionary endeavor. The segregation of the Chinese among the lowest outcasts of American life puts a terrible handicap upon any agencies which seek to give them American Christianity.

Comparatively few Japanese are to be found in the Eastern cities, and where they are gathered in any number, work is being begun for them under the auspices of the Y. M. C. A. Many are working on the railroads in the intermountain district of the West, and a special Y. M. C. A. secretary, a Japanese, has been appointed to look after the religious interests of the Japanese on the Union Pacific lines.

No listing of the many missions maintained for Chinese and Japanese

throughout the United States, no reporting of the total number of conversions or presentation of the influence upon China and Japan of those who have been converted in this country, seems to the missionary worker so impressive and so satisfactory as the establishment here in America of strong, well-organized Chinese and Japanese churches. These churches



REV. NG POON CHEW
Editor of the *Chinese and Western Daily Reporter*

have their own Chinese or Japanese pastors, who conduct services in their native language, and in some cases are self-supporting; they show initiative, and take responsibility for advanced missionary work both in their own land and in neglected communities of Orientals in the United States. They organize Sunday-schools, hold prayer meetings and conduct special evangelistic campaigns. The Chinese of San Francisco have recently held union meetings at which 500 were present. The Japanese have an interdenomina-

tional missionary society which sends missionaries to the unreached agricultural communities throughout the State. The union magazine of the Chinese is called the *Radiator* or *Light Bearer*, and the Japanese union magazine is entitled the *New Heaven and the New Earth*. Japanese Christians manifest in their religious work the same enterprise, ambition and desire for independence which they show in their business and political relations. Chinese, until the recent revolution, were more inclined to depend upon American aid and direction, but the emancipation of the Chinese people from Manchu tyranny has made a remarkable change in their disposition to hear the gospel and to take upon themselves the responsibility for church work and missionary extension.

Japanese in America give more attention to the extension of Christian work among their own people here, altho many go back and give personal service in the evangelization of Japan.

In view of the considerable amount of work for Chinese and Japanese reported above, it might appear that the Christian churches of America were doing their full duty in this foreign missionary work at home. Very careful investigations have been made, however, in connection with the Home Mission Council's Consultation upon Western Neglected Fields, which reveal the fact that in California alone there are about 14,000 Chinese and as many Japanese scattered through the country, remote from missionary centers, who are practically untouched by Christian influences. The best thought of expert Christian workers for Orientals recognizes that these country communities of Orientals can only be reached by traveling evangel-

ists, preaching in the native languages. Plans are now being made by which the various missions acting together may send out trained Chinese and Japanese preachers to reach these neglected fields. The greatest need of Oriental mission work at present is for special funds to commission consecrated evangelists for this work.

Not less important, however, than the reaching of all Orientals in America with the message of Christianity, is the development of a more cordial brotherly spirit toward them on the part of Americans. The progress of mission work is greatly handicapped by the racial prejudices so often revealed in intercourse with the Orientals. Those who assert that the Oriental can never be assimilated, tacitly assume that he can never be Christianized. The social implications of Christianity—justice, kindness and mutual respect—are just as quickly perceived by an Oriental as by an American, and an offer of Christianity which does not promise also the recognition of brotherhood, too often fails to appeal to the Oriental in America.

The program of Oriental mission work is plain and simple. God has sent to us a comparatively small number of representatives from Eastern lands, to whom we may give an object lesson as to what Christianity is and what are its effects. Most of these Orientals will return to their own land as missionaries of the gospel we give them. Their whole life here is a training school, and we are to determine the character of the instruction, whether it shall be a knowledge of God and His love revealed through men, or a training in greed and a revelation of the vices and the prejudices of so-called Christian people.

AMONG THE WOMEN IN SOUTH AMERICA*

BY MISS FLORENCE SMITH, VALPARAISO, CHILE

Missionary of the Presbyterian Board of Foreign Missions (North)



WOMAN! it is a word to conjure with in Latin America. From Monterey to Punta Arenas, from Peru to Uruguay, a Woman is exalted and enthroned. In the cathedral of every metropolis, in every church in town and village, in every chapel of the country-side, a Woman reigns supreme. From the top of San Cristobal, the mountain which dominates the entire Santiago plain, a colossal statue of the Virgin Mary looks down upon hundreds of thousands of faithful devotees. To be sure, it is a stony ear which she turns cityward, but the cries which ascend to her might rend a heart of stone.

In a paper, bearing the official benediction of the Papal Nuncio published in Valparaiso last December, we read the following: "One name we have engraved upon our hearts with indelible characters, name to our lips sweeter than honey from the honeycomb, and which sounds more gratefully in our ears than all the harmonies of the world. This dear name that makes angels wonder and enamors men, that enfolds all the beauties of heaven and excels those of nature, is the name of Mary Immaculate, the Mother of Beautiful Love. When the two supreme emotions of pain and joy embargo our being, that name rises spontaneously from our heart to our lips, because the divine music of that sweetest sound calms the pain of our soul; and at the same time, the name of Mary is the only song of praise her devout son knows how to raise when joy floods his soul.

"Immaculate Mary, be thou our refuge when the brilliant and deceptive fantasies of temptation smilingly offer

us the cup of pleasure, that mysterious cup that traitorously hides in its depths the bitter dregs of remorse and pain.

"All that there is of beauty, tenderness, sweetness and sublimity in creation brings to memory the name of our Celestial Mother, that name which the evening zephyr whispers, that name before which the most powerful intelligences of the highest seraphim humble themselves—Mary, the queen of grace, the sovereign of love, the comfort of all who suffer, the charmer of the world. Enthusiastic hymns of praise ascend to her throne, and she is the everlasting fountain of grace and benediction to all her sons."

Surely in a land which has exalted the ideal of a sinless, unstained womanhood above every other ideal, we may hope to find actual womanhood raised to a level of purity, of intelligence, of culture unknown elsewhere. Is it not a legitimate expectation, when we consider that for 400 years there has been no power, political, economic, social or religious, to gainsay the propagation of that ideal, nor any lack of material or human instruments to embody and proclaim it?

How has it worked out? Ask the women of Colombia as they work with pickax and shovel on the highway, or stagger under burdens too heavy to be borne. Ask the women street-car conductors of Chile. Ask the multitudes of women in the whole continent, who have lost honor, self-respect and hope. Ask the mothers of the 40,767 babies who died in Chile alone in 1909, less than 1 year old, because of alcoholism and anti-hygienic conditions. Ask the Bolivian Indian mother as

*An address at the Conference on Missions to Latin America, 156 Fifth Avenue, New York, March 12 and 13, 1913.

she sings this lullaby to her newborn babe:

"In a night of torment was I conceived; therefore I am like a cloud which, dark with bitterness and grief, dissolves in tears at the slightest breath of the wind of adversity. Thou, little one, hast come to a sad refuge. The rain and the torment have been thy cradle. Abandoned and alone, I erred, seeking a loving heart. No one pities my misery. Cursèd be my birth—cursèd my conception—cursèd the world—cursèd all things—cursèd myself."

Not only has Mariolatry not worked out to the uplifting of Latin American womanhood, but it has had a definite influence in degrading the marriage relation and the sanctity of motherhood. Mary, the Virgin Mother, is spotless; Mary, the mother of James and Joseph and Judas and Simon, is defiled. On the one hand it has upheld celibacy, teaching that all love is lust; on the other, it has dragged its own priesthood through the mire of profligacy.

Sr. Arguedas in his book entitled "A Sick People—a Contribution to the Psychology of Spanish American Peoples" (published in 1909) says that the women of Bolivia (referring only to white women of the aristocratic class) "yet remain in the condition in which women of the Middle Ages lived," and quotes from a leading newspaper of Bolivia this arraignment of upper class young women:

"The girls of to-day are foolish and unsubstantial because ever since they were 10 years old, they know nothing but how to do their hair in this manner or that, and to dress themselves in the latest fashion; while all the time they know not how to read or write, to sew nor to cook—in short, nothing."

This was written of Bolivia—it ap-

plies equally well to many other parts of the continent.

A story is told of a young American who, having business in South America, carried letters of introduction to a prominent family in one of its large cities. At the first opportunity he sought to present his letters. The house was charming, with its wide corridors and inner court, where the fountain and the palms presented a most refreshing contrast to the glare of the street. The mother, fashionably drest, rotund and smiling, received him most cordially and presented him to her 5 fashionably drest, rotund and smiling daughters, who were seated in a row in 5 bentwood rocking-chairs in the salon. The young man, eager to make a good impression, sought anxiously suitable topics of conversation. A grand piano gave him the cue:

"I suppose you are all very musical," he began. "No doubt you sing as well as play the piano?"

"Oh, no; we play very little—it is such trouble to practise."

"Ah! perhaps you incline to art. You draw and paint, do you not?"

"Oh, no; not at all. It is such a stupid pastime."

"Well, of course, it might be a little arduous for such hot weather. I have always heard, now I come to think about it, that South American girls are very domestic. No doubt you can all cook delectably, and do any quantity of that exquisite embroidery."

"Indeed not. That is the cook's business. And as for the embroidery, it is much easier to buy it from the Nuns."

"Well, and what do you do, if I may ask?" inquired the embarrassed young man.

"Oh, we just rock," was the reply.

Are then the women of Latin America in general more foolish and empty-headed, more ignorant and immoral than our own women? There is but one answer—a sad affirmative. Is it to their shame that it must be said? No! a thousand times, No! But to the shame of their environment, and to the everlasting shame of the Roman Hierarchy which through four centuries has exploited them, and instead of the Bread of Life has presented to them a dead Christ and an ideal of womanhood which is at once a blasphemy and a mockery. Ignorant, they certainly are. In Chile, one of the most enlightened of the South American republics, 60 per cent. of the entire population are said to be illiterate. As Mr. Speer aptly says in his "South American Problems": "With the opportunity and resources of the Catholic Church, the Protestant missionaries now at work in South America would give the continent more and better education in 20 years than it has received in the last 300."

Immoral? Perhaps, as we count immorality. . But who of us dares to say that, given their heritage, their ignorance, their temptations, we should not have sunk so low? Listen—

"I was only 14—I knew nothing; my mother sold me."

"The times were hard; I had no work, and a sick sister to feed."

"I was an orphan; my aunt tired of me and connived with an evil woman who caused me to be drugged."

"My own father seduced me."

"I did not know how to work—to beg I was ashamed."

"He promised to marry me if I

proved good and obedient after 6 months."

Or, as the Indian woman's lullaby says:

"Abandoned and alone, I erred, seeking a loving heart."

These are not suppositious excuses. They are actual statements, written in letters of blood in God's book of remembrance. Who will deny that there is a work to be done for the women of Latin America?

What Are We Doing?

According to the *World Atlas of Christian Missions* for 1911, there are actually working in South America, Central America and Mexico, 354 married women missionaries, and 234 single women, including all American, British and international societies of every denomination. Of these, 241 married women and 151 single women represent the American Church. There is a great work for married women to do. A real home is an object lesson in a universal language, but it must be an *open* home. It must be open to all classes and conditions of women, from the aristocratic, high-born señora to the dirty and unworthy woman of the street. It must be open at all hours, at the expense of much-desired privacy and legitimate leisure. It must be free from every suggestion of patronage or condescension. Many missionary wives are doing a great work in the cities in which they live, in connection with established churches and schools, but many are so tied by household cares and responsibilities that it is the exceptional missionary wife who is able to do aggressive work outside of her own home and church.

Of the 151 unmarried women representing American boards in Latin

America, all but 9 are in school work, and that number might be doubled, or even trebled, and still not touch more than the circumference of the existing need. I believe there is scarcely a town of 10,000 people throughout the length and breadth of the South American continent where a Christian school might not be established, paying from the beginning one-half, at least, of its running expenses, and where the young women who should be willing to sink their lives in it would not reap a harvest of one hundred fold. Especially productive of results are the boarding-schools. It is wonderful to see the changes wrought in the lives of boys and girls, even after a few weeks spent in an atmosphere of real Christian kindness and effort.

But it is not of this class of work, effective and productive tho it be, that I wish to speak. It is of the work of the other 9.

I have examined quite carefully the reports of 7 boards working in Mexico, Central and South America, and have found exceedingly meager references to the evangelistic work being done by women. The Presbyterian Board has but 3 women for that work in this entire field. The Domestic and Foreign Missionary Society of the Episcopal Church mention 2 deaconesses, the Baptist Board 1 nurse, and the Southern Baptist Board 2 women evangelists and a third, who is also a teacher, who gives a part of her time to evangelistic tours. This makes a grand total of 9 single women to do the work of evangelization among the 15,000,000 of adult women, which is a conservative estimate. It may be, of course, that there are others whose work is not reported. For instance,

the South American Missionary Society mentions 28 single women, but it is not stated how many of these, if any, do evangelistic work. For the sake of argument we might add 6 more, which would give each one a parish of 1,000,000 in round numbers. It is a little difficult to account for the neglect of this kind of work in Latin America. The Presbyterian Board alone has in China 20 unmarried women in evangelistic work, in India 10, in Japan 10, and in Korea 14.

1. There is a great field of work open to such women in following up educational work. Every school opened in Latin America means an entrance *at once* into scores of homes. The teachers themselves can not do this work. It is not fair to expect that they should. All mission schools are undermanned, in both educational and domestic departments. Most teachers have extra classes or social work for evenings and Saturdays. It is physically impossible for them to follow up the avenues of influence opened to them through the school. Take, for example, the Escuela Popular in Valparaiso, with 300 children in the central school and 200 more in the 5 neighborhood schools scattered over a radius of 10 miles. The principal of that school teaches half of the day, and visits and teaches English in each of the neighborhood schools every week; she is without help in the oversight and management of the boarding department; she holds a weekly normal class for her teachers, a mid-week evangelistic service, and a Sunday-school for 100 children on Sabbath morning. Can she work among the families of the school children in addition? And yet at least one-half of

the effectiveness of the Escuela Popular, as a missionary agency, is entirely lost, simply because there has never been a young woman who could give her entire time to following it up. The Escuela Popular draws children from the upper middle class who can be reached by the gospel in no other way. Many of them are socially superior to our humble chapel services. Many of them, having become disillusioned in regard to the professions of the dominant church, have drifted to the extreme of open indifference and godlessness. In the school, each child has his Testament and his hymn-book. He takes them home. Who shall open them up and explain their message to the mothers? The child has advantages which his mother has not, superstition loses its hold upon his opening mind; too often this reacts upon his home and parental authority—he involuntarily comes to depreciate that which can not keep pace with himself, and to rebel against parental restraint and discipline. The fault is not with the child—it is the misfortune of the mother. How often one hears it said, "Oh, let us work for the children, the old folks are hopeless." My heart goes out to those hundreds of thousands of women, ignorant and superstitious, if you will, but many of them toiling on day after day, faithful to the light they have, uncomplaining, never dreaming to overturn existing social conditions by revolt, sacrificing themselves that their boys and girls may have advantages they never dreamed of. Shall nothing be done for them?

2. But if Latin American women are to be evangelized, it must be done by Latin American women themselves, otherwise the problem is truly hopeless. At the Bible Institute we were

told that one worker could not properly care for the spiritual needs of more than 30 families. A successful senior worker in an uptown church in New York told me that 100 families constituted her parish. Think of it! In Valparaiso alone, there are 15 hills, each with a population of 10,000, and 15 young women might sink their lives on those 15 hills, working night and day. I know a New York suburb of 10,000 people where there are 6 Protestant churches, with 6 ordained pastors, a city missionary, a city club, a civic league, a woman's club, a hospital, a home for crippled children, a day nursery, a babies' dispensary, to say nothing of public and private schools which make for righteousness, and where, when some existing slum conditions were brought to their notice—conditions which are the normal, every-day occurrence in South America—over 100 Christian women rose up, eager to put a shoulder to the wheel of social reform. It is not that we would have fewer instruments of righteousness in New York suburbs, but oh! we do appeal for more for Latin America.

It is readily understood, therefore, that the present force of single women in South America would be totally inadequate to the needs of even one city like Valparaiso. How, then, shall we compass this great work? By training Latin American women to do it. This is the second great work for missionary women evangelists to do. There are noble women in the Evangelical churches in Latin America, who have been educated in mission schools, wives of pastors and evangelists, of elders and deacons, eager to help their countrywomen, but they do not know how. Many of them do yeoman ser-

vice in opening their houses for neighborhood meetings, even tho it often means a persecution before which many an American woman would quail. Any number can be found who are eager to accompany the missionary on a round of visits in their neighborhood. It is true that many who are most capable are most tied down by domestic conditions; perhaps the majority of middle class women in Latin America help their husbands in some way to earn the family income. But much volunteer work can be done, and that is the best sort of work. Where women show unusual aptitude, a small sum to recompense them for the 3 or 4 hours taken away from other work will often open the way for really efficient service. I believe that groups of such women could be formed in many of our Latin American churches, and banded together for systematic Bible study and aggressive evangelistic work in town or city. They know their people. They themselves have suffered in spiritual darkness. They know the Latin ways of thinking. The best-intentioned foreigner in the world makes more blunders during the first 10 years of his missionary service than all the good he accomplishes can atone for. Great care must be exercised in choosing these women. They must be married women. They must be of good report. They must be taught to hold their tongues. But I believe that we err in requiring too high a standard of birth or education of them. One of the most effective personal workers I know is a woman of the ignorant, lower class, but she knows the Savior and the Gospel. Each one has abundant opportunities on her own class level.

This work should not be limited to one church or to one city. Here is the danger. The suction of organized work is tremendous. Here is something definite already begun, says one. Is it not better to put all my weight here, in building up this good work, rather than to spread myself out over fields where nothing has been begun? And before one realizes it, he is swallowed up in the vortex of church or institutional activity, very good in itself, and he is doing the work himself, with 1 pair of hands which he should be training 10 other people to do with 10 pairs of hands. In every field there are small churches, or country groups, where most effective work may be done in organizing Sunday schools, helping the pastor's wife and training a selected group of women. One woman evangelist might easily have a chain of 15 or 20 such groups, to be visited and supervised successfully.

3. There is still another field open to the woman evangelist, and that is the work which Miss Williamson in Brazil and Miss Scott in Colombia are doing. Miss Scott had heard the call of the women ringing in her ears for years, but she was bound hard and fast in the daily routine of an undermanned school. And it was not without many pangs of misgiving, and growing pains on the part of the mission, that she finally wrenched herself free. First, she went alone to live in a little village 20 miles away, where there was 1 Christian family, following up such opportunities as came her way, or which she could make for herself. Now she is in Cartagena, the seat of the old Spanish Inquisition, a walled city, and with a second wall of fanaticism and superstition reach-

ing unto the heavens. No work had been done in Cartagena; it was deemed by many absolutely impossible to do any work there. But Miss Scott went in quietly and unobtrusively with an earnest evangelist, a Spaniard, and his wife, and there, outside the city wall, I visited her in November. A tiny four-roomed cottage accommodated her and the evangelist's family, and housed a day school in charge of a Colombian teacher besides. And Sr. Redondo was holding neighborhood meetings every night in the week, with an attendance of over 100 at each. Doors, windows, patios, adjacent walls, all crowded to hear the wonderful words of life. And what Miss Scott has done and is doing in Cartagena can be done in thousands of towns and villages all over Latin America. It requires courage. It requires grit. Above all it requires large views and the deep-grounded belief that what the word of God did in the days of Paul it will do to-day, provided its messengers are found faithful as Paul was.

One great advantage of this kind of work is that it requires practically no equipment. There is a great danger of our becoming, in our missionary enterprises, dependent upon bricks and mortar. A rented native house, a camp cot and some army blankets, to be rolled up in smallest compass, a baby organ and a picture roll are equipment enough. A young woman doing this work in Latin America

should be careful to have the background of a home, however humble. She may have to establish a school as an opening wedge in some places, but it would be only an elementary school, and she would seldom have to teach it herself; she might often have to teach the teacher.

To sum up, then, many more women should be sent to Latin America for evangelistic work—

1st. To follow up school work already existing.

2nd. To train Latin American Bible women.

3rd. To travel among the smaller churches, stimulating and supplementing the work of the pastor's wife.

4th. To open new fields in company with a national evangelist.

In closing his masterly plea for the people of Bolivia, Sr. Arguedas, quoting Don Joaquin Costa of Spain, says:

"It should be the first care of the Republic to create men, to make men. There will never be any other Spain than that which emanates from the brains of Spaniards. Therefore, the Republic must be a husbandman, a cultivator of souls, and should with persistent effort go on plowing, and sowing in every spirit the seed of the nation." And he adds: "For Spain read Bolivia. To create men—that! that is what Bolivia needs!"

To create men! Where shall we begin? Shall it not be with the mothers?

"There are more men preaching the Gospel than there are laymen practising stewardship to the full. The need is for a larger number of men who will take the Christian principles of giving and bind their lives practically under their dominating control."—ROBERT E. SPEER.



MISSIONARY VISITING SOLOMON ISLAND MISSION SCHOOLS

THE GOSPEL IN THE SOLOMON ISLES

BY DR. NORTHCOTE DECK, AOLA, SOLOMON ISLANDS*

Missionary of the South Sea Evangelical Mission



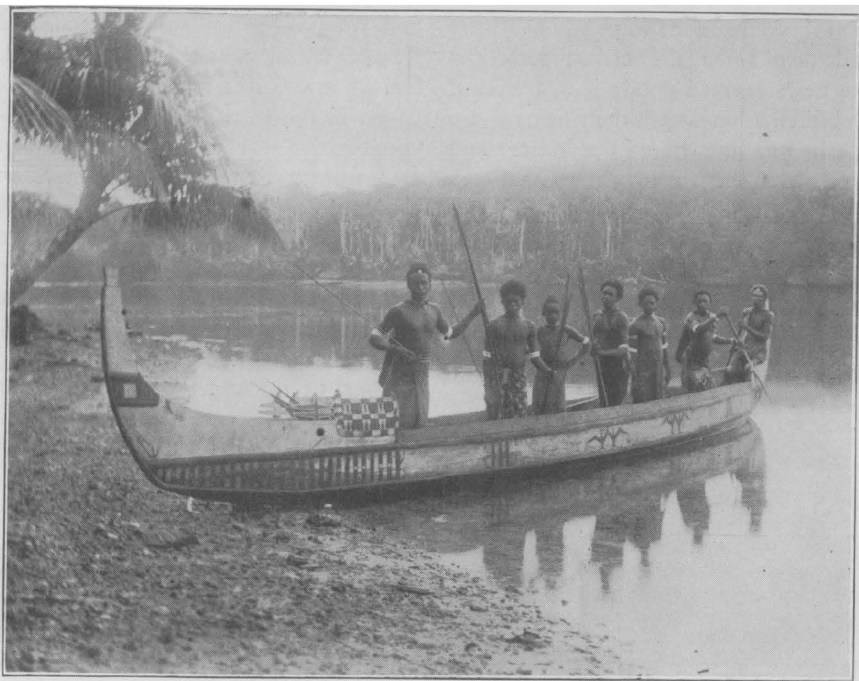
AROUND the river's bend there came a distant sound of cheering. A moment and a ship moved round the mangrove point and headed up the home reach to the town. She seemed en fête, her masts and rigging gay with colors, waving in the breeze, which presently resolved itself into the forms of dark-skinned men, shouting and cheering, swarming up the rigging. They were Kanakas, come from islands wild and far away. They came to see the world and work the sugar cane of Queensland in Australia. In many cases they were refugees, escaping for their lives from fierce vendettas raging in their native forests.

Month after month, ship after ship sailed in, a never wearying stream, and knowing as I do the island life I do not wonder that they found our land a haven of rest, a place of food and quietness.

Even to-day in many districts in the Solomons, for weeks the people may not dare to sleep in huts, for fear of being murdered on their mats, but shelter anywhere out in the scrub and in the rain. Under the swaying, dripping branches they sit in darkness and the shadow of death, to creep back with the dawn and cook their scanty food by stealth.

And so they fled across the sea in scores, until all up and down the land ten thousand of these "boys" dotted

*British Representative, Mrs. Gates, Crescent Rd. Brentwood, Essex; U. S. A. Representative, C. H. Denison, Jamaica, New York City.



A WAR CANOE OF THE SOLOMON ISLANDS

the cane fields, gathering in the harvest.

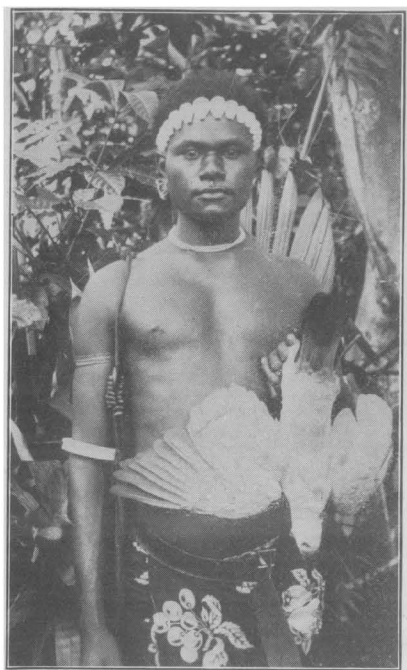
So still they came and spread and worked, and, finishing their time, returned across the sea with precious boxes filled with wonders of the west: gay calicoes and beads, mirrors, watches and knives. But not a man took back the message that the Lord had died; for no one gave them news and warning of the wrath to come. All this was 30 years ago. Then there came into one heart the feeling, Christ had died for even these, and so Miss Florence Young, of Bundaberg, began a simple class among the "boys" near by. At first progress was slow. As, then, without experience, Miss Young with constant prayer, sought for the road by which they might be led through Christ to God.

The only language that they learned

in common, these men of Babel, come from scores of islands, was pigeon English: a language never meant to tell about the cross or to explain the need of human hearts. Its words were meager, simple, limited and only suited for their daily work.

Yet, counting on God's Holy Spirit and disregarding education, for the time was short, Miss Young was led of God to use His word, His word alone. That word which in believing hands can never return void. And that first stand upon God's word has never shaken yet, but has proved the stepping stone to untold blessing as the years went by. For God's own word has still its ancient power, and it is still the only bread of life. So as the "boys" in simple words were taught, night after night—how all had sinned; how great man's need; how

God had made a way when Christ had died upon the cross; somehow the news seemed good; it met a need and filled a longing in their hearts. So one by one they found the Master and their lives began to change. From



A SOLOMON ISLANDS BUSHMAN

such a small beginning grew this work, and presently the planters round, who ridiculed the thought that savages like these had souls to save, began to ask for Christian boys because they found them better workmen. And then the work grew steadily, year after year, and spread all over Queensland like a giant creeper, till the far-away northern plantations were reached and won, and in every plantation and sugar district in Queensland several bands of one-time cannibals met morning and night to worship the one true God and to wait for His Son from heaven.

For 24 years the work increased

and multiplied until the Queensland Kanaka Mission, as then it was called, had 19 white missionaries wholly engaged in the work, with scores of devoted native teachers, while 2,484 men and women had been baptized after evidence of change in their lives. Then came the Exodus, seven years ago, when Australia deported the boys "*en masse*" to their island homes. The returning Christians fell over the Solomons like a deluge.

Some of the converts have gone inland, but all around the coast, little bands of Christians collected here and there in villages, built churches, and began to teach. Now out of the darkness of wild Malaita there shine, as it were, more than 40 lighthouses for the King of Glory, sending their beams far inland among the heathen and lighting numbers into the Kingdom of God.

When the "boys" were returned to their island homes, the missionaries followed their flock, and six years ago the South Sea Evangelical Mission was formed by Miss Young in the islands.

On the coast of Malaita a training school is established, where at Baunani over a hundred pupils are preparing to go out as teachers all over the islands. On the shores of a beautiful harbor at Onepusu nestles the training college for women. There are now five white stations with 16 missionaries engaged in the work, as well as the vessel *Evangel*, on which I live and visit from harbor to harbor the 60 native out stations on the several islands of Malaita, Makira and Guadalcanar. Last year God's bountiful harvest included 200 men and women, baptized after careful probation and teaching.

THINKING BLACK*

A REVIEW BY REV. WILLIAM J. HUTCHINS, OBERLIN, OHIO



THE history lying behind the volume is this: In 1889 Dan Crawford started from Benguela, Angola, thence made a journey of 32 months eastward, coming at last to the country of the famous, infamous Chief Mushidi in his "Babylon" of Bunkeya. We get the idea of the general situation from this statement: "Out in the Far West, in 1890, our nearest ecclesiastical neighbors are those splendid American Board men, distant 800 miles at Bihé. Then, turning south, our nearest Christian neighbor is the sainted Coillard, far down in the Barotse Valley, 600 miles away. Looking north toward the Equator, and a good 1,000 miles off, are the graves of the Combers on the Kongo. Nearer still, our good friends on Tanganyika Plateau, the L. M. S. . . . But the best wine comes last, and the crowning boon of all is Livingstonia, on the far eastern sky-line. Four hundred miles distant, there you have 'the Bishop of Central Africa,' Dr. Robert Laws." At Bunkeya the writer stayed for long with his comrades, trying to influence the luxurious and licentious brute Mushidi, until the kingdom went down in ruins. After experiencing near-starvation, and finding the station impossible, Crawford prest on to a point east of the Lufira River, but here his entire settlement was desolated by an unexpected flood. By one of those strange turns of events so characteristic of African life, he was left in charge of a Belgian fort, while the commandant went out upon

an expedition against the Arabs, and the ambassador of peace must maintain within the fort the discipline of the army. Shut off to the north and west and south by reactionists among the natives and the Arabs, Crawford now made his journey "sub silentio," as he puts it, eastward until he reached the shores of Lake Mweru, discovered years before by Livingstone. "Even to this remote day all around Lake Mweru they sing a Livingstone song, to commemorate the great pathborer, the good doctor being such a federal head of his race that he is known far and wide as Ingeresa, or The Englishman." Here on the northern edge of the great lake, our author planted his mission and fought his fight for two decades against Africa for the African.

But the book is not an autobiography, nor primarily a study of mission methods. It is rather an effort to let us into the African mind, so that we may "think black." We are led into the black man's country by one of those 10,000 trails which twist their way around dead trunks of trees, around stones and shags; and the writer meditates, "Take the necessary monotonous Indian file this same narrow trail of ours involves. There is a whole negro philosophy of 'follow your leader' meaning in this. . . . The slaves of precedent, they dog the steps of 1,000 ancestors. Precedent, not principle, is their black law." We share with the writer the lonely desert journey, where the only water to be had is got by digging, where the wonderful mirage sends blacks with the white man in search of the lake that

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is not there. Then we are introduced to the land of the long grass, of the lions, the crocodiles and the hippopotami, the land of endless varieties of birds and, alas, insects. "In Lubaland, as I now write, whole towns are being swept off the map" by the sleeping sickness.

We pass from vivid descriptions of the country which dominates the black mind to equally vivid descriptions of the people with whom the black man must compete. There are the Portuguese, with their rum or "nigger-killer," with their fort, administering unjust justice. "Why," said a native, "should I go to the fort for help against the fort? Why go to the Chefe? Is it worth while to ask the river to champion your cause against the lake, when you can only get water from either?" A man will not soon forget the picture of the caravan of 800 souls, many of them little, emaciated children, going off to a real if disguised slavery. Then there is Leopold, whose long arm reaches out for all the ivory, the resultant revenue to be devoted to charity, the charity that begins at home. Or lest one become pharisaical, one reads the question of the missionary's boy, who had lived with the whites: "Who ever heard of God among the English?" But the Arabs were and are the black man's worst enemies. "The name by which the Arabs were called became ultimately the proper verb meaning 'to murder and loot,' all around Lake Mweru."

But what of the black man himself? He has no watch, no clock. The sun is his sole chronometer. A watch is given him, but "the poor palpitating" thing is soon successfully "killed," the tin case being used as a smart snuff

box. He gestures "infinitely," and until one learns the meaning of the African gesture, he does well not to emphasize an argument with the pointed finger, "for do you not point three fingers at yourself at the same time?" Again it is worth while to know whether a chief, full of beer, as he spits in your face is paying you an insult or rather a compliment. And this leads one to the stories of the endless law-suits which distract the life of every hamlet. A law-suit is begun because a man has been called Mr. Tree instead of Mr. Baggage. A law-suit is begun because a man has rushed into a hut to avoid the rain and has permitted some drops of rain to fall on the floor of the hut. Then there is the horrible system of Nkole, or suretyship, which involves in the results of crime hosts of innocent men, women and children, "a terrible tangle of tangles." "You roam about Africa, sighing for one straight line, and lo, you find it not, a parable all this of black morals as well as black men." While confessing that the Africans are "the world's greatest liars," the writer suggests at least a partial explanation in the fact that they have no writing. "They have nothing down in black and white. Promises are merely verbal, not written; therefore, the hardest-mouthed negro wins." Suppose that for the past 2,000 years, men who think white had had nothing "down in black and white"!

Look for a moment through the author's eyes at the family and social life of the African. In his wretched little bee-hive hut he is huddled with his children, his dogs and his vermin, closely surrounded by dozens of other huts with the same kind of occupants. A cough will sweep through a village.

"The small-pox licks up a whole population, the disease sweeping through the land like the annual grass fires." In the center of the hut is the common pot, into which are thrust a dozen dirty fists. "Mr. Eat-Alone" is tabooed. Here is polygamy with its endless bickerings and its ghastly tragedies. "Here in Lubaland," said a chief, "a goat costs four yards of calico, and a woman slave is also sold for four yards, ergo, a goat equals a woman." It is a comfort to know that these women, drudges, slaves, in the absolute power of their husbands, have yet constituted themselves into a vast secret order of "Black Suffragettes," whose meetings must not be disturbed, and whose protests help to alleviate in a measure their condition. It is good, too, to know that in the dark cannibalistic feasts, of whose horrors the book furnishes ample evidence, the women take no part. They do not allow the family pots to be used in these orgies, and they speak with mingled fear and contempt of the practise which their husbands justify by the casuistry of the priest and the beast. Crawford compels us to listen to the bitter cry of the children, the pathetic victims of African ways of thinking. He compels us to see as with our own eyes the little one buried alive, because, forsooth, his tooth did not appear in precisely the traditional fashion. He compels us to look at the young slip of a girl cruelly beaten because of the wrongdoing of her twin-sister. "Twins they were born, and twins they will live and die." "The little ones grow up into men all too early. 'Soon ripe, soon rotten.'"

Then there are tales of wholesale slaughter, "red sunsets," when great chiefs are buried. There is one authen-

tic case of an entire town wiped out.

And yet, as you read of black deeds, the writer leads you to a profound compassion for the black man. He is very much like us. His humor is akin to ours. His proverbs remind us of our own. He works out toward the infinite as we do. "Bantu has the fullest expression of the abstract one has yet met with." Yes, and in some ways he is much better than we. Here for example is the African on the march. "His thirst is a very real thing, not the ill-tempered craving of an Englishman. So, too, with hunger. His is the hard-gnawing sort, the deep hunger of faintness. . . Cold numbs, hunger gnaws, and they, down at the very bottom of life's hill, give never a twitch or twinge by way of grumble. In comparison, we, a grumbling, greedy race of Europeans, are all self, self, self, from the soles of our feet to the top of our crown."

But the black deeds are prompted by black thoughts, fostered and perpetuated by religion. The fisherman as he fishes must curse the dead men at the bottom of the lake who would draw him down. The son looks to the spirit of his dead mother to have a "big say" with God. Down on the Lualaba, in the dark umbrageous ravine is a "Cathedral of the Congregated Dead," a forbidding place to which men venture in times of great dispute, that the spirits may settle their quarrel for them. Surrounding all this hideous amalgam of ancestor worship and demon worship and fetish worship there is a gloomy fatalism, all the worse because the native believes in God.

This black man meets the missionary. Does he admire him? No. He admires the missionary's black art of

writing which he thinks can perform miracles. He admires the missionary's gun and "medicine" with which he kills a deer; but "the black-but-comely African warns you off both his soil and his soul." "It was hinted quite broadly to-day that we must be run-aways from justice. We are nobodies. Where are our belongings?" Again, "No wonder Malemba once interrupted a sermon of mine with the stinging retort, 'Ay, you white men were a bad lot to go away and kill the Best One like that. We blacks only kill criminals. And then,' said he, 'far from being ashamed of what you have done, you come across the seas to tell us you did it.'"

And this last paragraph makes it needless to ask what the black man thinks at first of the gospel, "the white man's parable." But the missionary must grow very lonely, when with Crawford he knows that every one of his audience is saying in his heart, "God was a fool to leave his Son to die. . . . Chololo's son was as solemn as a sermon, when he said that no black man would believe in such a god." The black man will wait for 20 years, and see whether the white man will live the gospel which he preaches. So day by day this African is "looking through you like a glass. Day by day that relentless negro stare."

But as he learns to think black, the missionary learns to win his way. Deceived from time immemorial, the black yet comes to recognize a good man even under a white skin. Now a friendly mediation between warring tribes makes a lasting peace and a way for God through the wilderness. Now a shot which brings four tons of hippopotamus meat to a village gives the missionary his chance. The 20 years

pass, the African believes in the white man, and then comes the Year of Love when he believes in the white man's Savior. The missionary's first convert was a former executioner. Another was a famous elephant hunter, who would sometimes leave his quarry to preach to a new village to which his wanderings led him. And so we find the little group of missionaries surrounded at last by natives who sit at the Lord's table, "the table of tears," or "the table of memory," and who are already living the life of Eternity, "the life of God Almighty." "Rags," the Arabs call our black parishioners, forgetful of the fact that rags make the whitest paper, so what men can do in the paper line, surely God can surpass in souls."

In the course of his book, Mr. Crawford makes certain comments on missionaries and mission work, the result of his years of *Thinking Black*, comments which may stir criticism, but are certainly worthy of consideration. "Christ's cause is too often wounded in the house of its friends, but never so grievously and gratuitously as when a missionary of the cross beats easily all his fellow Europeans in this matter of first-class get-up. 'The best houses, best furniture, best eating all at the mission.' " He notes with concern the tendency to build comparatively imposing mission stations among a nomadic people who determine to move on just as the missionaries are ready to settle down.

Again he inclines to think that there is a real advantage in bringing the mission station within reach of the government agency. "Only with the civil power keeping a mission in its proper place can the latter be stripped of its false prestige. Many a little

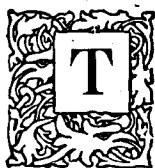
Protestant pope in the lonely bush is forced by his self-imposed isolation to be prophet, priest and king rolled into one, really a very big duck in his own private pond."

Speaking of furloughs, he says: "It is just here the Roman Catholics farther east make the cosy Protestants blush, for while we are famous furlough folks, they burn their bridges and stick to their posts. Both nuns and priests dedicate their lives to the land, never hoping to sight Europe again, while we parade England with lantern lectures." Very much might be said on the other side of this furlough question. There will be more hearty agreement with the author in his suggestion that there is a tendency to permit the young convert to lean too long on the missionary. "Certainly too much coddling of converts has fostered sickness of soul, the flippant defense of many a backsliding black at the mines or Bulawayo being that because there

is no mission, there can be no godliness. This poor parrot brand of black is alas too common."

There have been great changes in Central Africa since Livingstone walked in sorrow and loneliness through its marshes. Our author tells us that not far down the Kongo the very cannibals who hurled clouds of arrows against Stanley's canoes are to-day themselves firemen and engineers of the river steamboats, perspiring over their engines with lumps of cotton waste in their strong, dirty hands; but a black man perspiring over his engine may not be far from cannibalism. The real makers of the new Africa are men like Crawford. One lays down his book to marvel at the audacity of faith which enables a man to spend more than two decades of uninterrupted sacrificial service in this land; to marvel at the power of God which can bring, out of the centuries of cruelty, the Year of Love.

MOTT AND EDDY AMONG THE STUDENTS OF CHINA



THE recent tour of Dr. John R. Mott and Mr. Sherwood Eddy through the student centers of China, has revealed the remarkable and unprecedented ripeness of the field for the Christian harvest. At the recent International Y.M.C.A. Convention in Cincinnati, the delegates were so impressed with the opportunity that a number of the younger secretaries offered themselves for foreign service and some of the business men present, unsolicited, pledged salaries from \$1,000 to \$3,000 a year.

Dr. Mott's visit to China is likely to prove of an epoch-making character. The extraordinary movement among the students is declared by Rev. George Douglas, of Liaoyang, to be "one of the biggest miracles I have yet encountered. It is common to the whole land and is being closely followed up. There is no saying into what it will grow."

The great evangelistic meetings were held in 14 of the great student centers of China. The attendance at these meetings was unprecedented, and thousands signed cards as inquirers. There was also abundant

proof given of the friendly attitude of the government and the ripeness of the student field to direct evangelism. Special efforts were made to have the same men attend consecutively the series of addresses in each city. Of the more than 35,000 different men who, it is estimated, attended these meetings, over 7,000 signed cards, promising to study the four gospels, to pray to God daily for light and guidance, and to accept Christ if they found Him true.

The friendly attitude of government officials was strikingly manifested throughout this great campaign. In Tsinanfu the Governor gave the use of the Provincial Assembly Building for the meetings, and in Mukden the Governor personally undertook the cost of erecting the special building necessary. In Mukden the authorities also put on a special train for Dr. Mott's personal use, to enable him to fulfil his engagements and to avoid traveling on Sunday to Korea. In Fuchau the dates of the school examinations were changed so as not to interfere with the meetings, and Mr. Eddy was invited to address the Provincial Assembly, thus establishing a precedent for all China.

From the very outset it was made clear that the real work was expected to begin when the campaign was finished. The work of careful conservation of results which God had given led to the appointment of strong committees of from 100 to 150 leading Christian workers in every city where the meetings were held. Special literature has been printed, Bible classes have been formed, personal workers' groups have been organized, a six months' program was outlined for religious and social work,

in order to hold the men and lead them on by persistent effort until the inquirers are baptized into Christ and unite with the various Christian churches.

In Hongkong and Canton

Rev. W. E. Taylor, a worker among Chinese students at Shanghai, who made the recent tour with Dr. Mott and Mr. Eddy, gives the following additional facts in his letter to the *Canadian Churchman*:

The first night in Hongkong the theater was packed half an hour before eight o'clock; the immense audience of from 1,500 to 1,600 filled it to the doors with no standing room. Several hundred had to be turned away. The second and third nights the theater was again crowded. Mr. Eddy spoke with great power on the awakening of Asia and its message to the students of China. On the fourth and last night he gave a direct searching Christian appeal on Christ as Creator, Friend, Savior. The effect of these meetings on the young men at Hongkong has been profound. Two hundred and forty-nine signed cards as inquirers.

In Canton, where Dr. Mott gave a series of three evening addresses to government students and young men, night after night the largest Chinese theater in the city, and probably the largest theater in South China, entirely modern in its plan and equipment, was crowded with a picked audience of between 2,700 and 3,000 men. Dr. Mott's subjects were: "Spiritual Atrophy," "Temptation," and "Religion, a Matter of the Will." On the second evening over 1,000 men stayed behind to hear a second address on "How to Secure Victory over Temptation." Tho it was late

at night between 600 and 700 of these men remained for a third meeting, when 535 of them signed cards as inquirers, promising three things: (1) to make a careful study of the four gospels, both in private and by attendance at weekly Bible classes; (2) to pray each day to God for courage and wisdom to find the Truth and to obey it; (3) to accept Jesus Christ as personal Savior and Lord as soon as reason and conscience permit. On the following night two more meetings were held. More than half the great audience remained for the second meeting, when 294 more men signed cards as inquirers, giving name and address to facilitate the following-up work.

The chairmen of the three night mass meetings in Canton were the Minister of Education, the Chief Justice of the Supreme Court, and the Dean of the Medical Faculty in Canton. Each night returned students from America, Europe and Japan occupied a prominent place on the platform.

In Peking and Mukden

Mr. J. S. Burgess of Peking also writes of the visit to the capital city:

Mr. Eddy was in Peking only one and a half days. On the first afternoon he address the Customs College, the Government University, and in the Ch'iu Shih Middle School made the first speech ever delivered in the school under Christian auspices. On the second day he address the students of the Higher Normal College, the large Law College of 600 students, and the Higher Technical College, giving in these two latter also the first speeches ever delivered in them under Christian auspices. Next

he went to the Ch'ing Hua College (The American Indemnity College), where he address the body of 300 students. In this way he address about 1,680 students in government schools in a day and a half. All these meetings were arranged by the Board of Education. An evangelistic meeting was held at the Ch'ing Hua (Indemnity College), after the public address, and some 20 new men were enrolled for Bible study.

Mr. Douglas writes: "The missions in Peking erected a great tent which was crowded with 3,000 non-Christian students to hear addresses from Dr. Mott. C. T. Wang, who is of ex-Cabinet rank, interpreted, and did it superbly. The audience was enthusiastic and gave them the closest attention. Before the day was done over 650 students signed cards as inquirers.

"While I write another meeting is going on, or rather a series of meetings, for Mott's plan is to give every one an opportunity to leave at the end of the first hour; then he starts on again with those who remain, and after the second meeting he repeats the process. He must have an iron physique.

"At Mukden the results were in some ways most striking of all. To begin with, the highest officials in Manchuria—the Governor and the Education Commissioner—entered with heart and soul into the scheme. It was necessary to erect a great matshed, there being no building large enough to contain all we wished to invite. This the officials insisted on erecting entirely at their own expense, and they gave us every assistance in their power in advertising

the meetings among those whom we desired to reach.

"The result was that an audience of 5,000 faced the speakers on Saturday afternoon; most of them the very men we wanted. Among them were 100 leading students who had been specially invited from a score of other towns in Manchuria, men of influence who had already been more or less in touch with Christianity. The result of this one meeting was that 175 men handed in their names as inquirers.

"The following day the crowd of 5,000 was reduced to 1,500, but the attention was remarkable. Dr. Mott declares that he has not received such close attention anywhere. At the end, 535 cards were handed in, and he called upon all those who wished to remain to a second meeting to do so. This time the cords were drawn closer, and an appeal was made for definite decision for Christ. The men were carefully warned not to be hasty, and then red cards were distributed, on which they were asked to enter their names and institutions of learning, if they were resolved to yield to Christ as Lord.

"The result amazed me. No fewer than 412 names were at once handed in. These men have promised to meet together at a central hall next Sunday to be organized into bands for study of the Scriptures. Mr. McNaughtan has arranged for nearly 50 leaders of such groups; and by the favor of the Education Commissioner they are to have every facility for meetings in the principal educational institutions in the city.

"When calling next day the Commissioner, who was himself much impressed, made a special request of Dr.

Mott that the following-up work be pressed with vigor, and that those who have already handed in their names be on no account suffered to drop off for want of attention."

A remarkable fact is mentioned in a letter from Dr. A. R. Young, of Tieh-ling, who says:

"A non-Christian man remarked to Dr. Liu, the son of the Mukden pastor, that it is a strange coincidence that *the exact spot where the large tent was pitched, and where these men signed papers to accept Christ, is the very place where the Christians were tortured and beheaded in the Boxer rising.* Truly the blood of the martyrs is the seed of the Church.

"The sight of the eager upturned faces of 5,000 students in the large tent will not soon be forgotten. The conviction of the Holy Spirit was very manifest. When over 400 students stood up in token of their willingness to accept Jesus as Savior and Lord one could scarcely believe it was true. A second time the step was explained to them, yet none sat down again.

"There is at present an unprecedented opening all over Manchuria among its young men. It is a pity that for lack of funds and trained student evangelists we can not seize the opportunity. We have been very much impressed of late by the willingness of the people to listen to the Christian doctrine. It would seem that with the radical changes in the country a feeling of dissatisfaction with the old ways of worship has sprung up. Temples are neglected, or turned over to other uses, such as schools or offices, or even shut up. There is scanty respect paid to the gods. I saw a room with eight ter-

rible-looking figures set up around the walls, and several had had the eyes picked out, or were otherwise mutilated."

It is high time that the whole Church of Christ awakened to the marvelous manner in which God is opening the way for the gospel in China. This is a time for profound thanksgiving and for deep heart-searching to learn what God would have us do as individuals and as churches to follow His lead in China.

It is possible to overestimate the significance of the request of President Yuan Shih Kai for a day of prayer for China, and we must not be too sanguine as to the signs of a wholesale turning Christianward among students in the Mott and Eddy meetings. But all of these events are tokens of the God-given opportunity that is presented to the Church of Christ. It is a tide in the affairs of China which should be taken advantage of in the name of our Lord Jesus Christ.

A WORK OF GRACE IN NORTH HONAN

BY MRS. JONATHAN GOFORTH, CHANG TI HO, HONAN, CHINA

Missionary of the Canadian Presbyterian Church



TWENTY-FIVE years ago, in harmony with spirit of comity among missionaries in China, the section of Honan north of the Yellow River was allotted to the Canadian Presbyterian Church. It was at that time untouched by Christianity and was exceedingly anti-foreign.

The early pioneer missionaries laid true foundations. From the first they maintained a fixed policy of self-support and determined that the early years must be given to aggressive evangelistic effort. The medical work was always used as a distinctly evangelistic agency. The missionaries were urged to open and conduct schools with foreign money, but they steadfastly kept to the policy of building the schools on the church rather than build the church on the schools. The opening of these schools was delayed for years until a Christian constituency had been formed, from which to gather Christian pupils and until the parents were willing to pay

for the education of their children. When the schools were finally opened their rapid development in size, efficiency, and self-support more than proved the wisdom of the early policy.

The most encouraging recent development has been the number of country congregations that are opening and supporting their own local schools. During all these years the missionaries have also kept before them the ideal of a self-supporting, self-governing Chinese—not foreign—church. One of the most important steps taken to this end was the establishment of a summer-school for Evangelists, held during the three hot months of the year, when evangelistic work is practically at a standstill. The carrying on of this school has meant unselfish devotion on the part of the missionaries in charge, who, instead of taking a rest from their work during the hot season, have, to meet a felt need, carried on this *extra* and probably most strenuous work of the year.

The school was opened primarily to train men for the native ministry.

Many of these had not the advantage of much education and were too old to go to an ordinary school, but they had had years of practical training as evangelists. Last year when 9 men graduated from this school and were ready to go out as pastors to native churches, the missionaries began to feel as if the realization of the early ideal was in sight. Immediately upon the graduation of these men a vigorous propaganda was carried on among the native congregations, urging them to support these men. As a result, 8 out of the 9 have been ordained and installed in their respective charges.

It must be remembered that in North Honan, as elsewhere in China, the majority of the people are living year in and year out "on the ragged edge of ruin." Therefore, the financial question was a serious one. The Chinese leaders felt at once the necessity for the Christians being lifted to a higher spiritual level, otherwise they feared they would not be able to meet their new obligations. It was to meet this need that Mr. Jonathan Goforth was asked by the Chinese to visit these self-supporting centers.

One week of meeting was held at Chang Tsin, a country charge, 30 miles east of Chang Tefu. This was the largest Christian community in the field, numbering upward of 300. It was also the wealthiest, having among its members several farmers of considerable property. It seemed we went to this place of all others, the least in need of reviving.

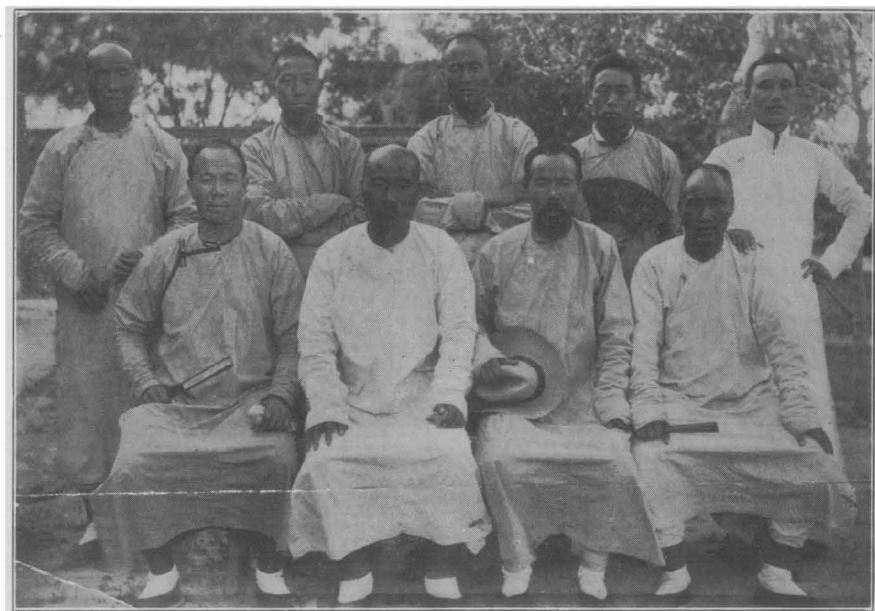
At the first meeting Mr. Goforth warned the people plainly not to take part in the meetings because they were accustomed to or because others did not. That the meeting would always be left open after the address and not

to be afraid of silence. The warning evidently went home, for several days passed and scarcely a voice was heard in prayer. There were long and to me sometimes painfully long silences, broken only by the occasional singing of a verse by the three young men who formed an impromptu "choir." Some seemed to become nervous over the silence. Mr. Goforth quieted them by saying: "Has not God said plainly, 'Is not my word like a fire that burneth and like a hammer that breaketh in pieces?'" Wait God's time—it will surely come." That very evening, the break began.

The story of the days that followed is too wonderful and sacred to record in detail. Hearts were laid bare before the Lord in deepest contrition and sorrow. Except in a few cases where men were fearfully shaken because of terrible sin and cried in agony for forgiveness, the general prayers were spoken with intense feeling but always quietly. That which seemed to cut and burn into every soul was their failure to *live Christ* and their unwillingness to testify for Christ to their heathen friends and relatives. The pastor was one of the first to break down utterly. He had been shaking with suppress sobs for some time. As he rose there was a deathlike stillness while he struggled to gain control of his voice. One thing he said was that upon two rocks alone he feared the church would have gone to pieces had the Lord not sent His messenger to them. These rocks were Sabbath breaking and covetousness. The people were not keeping the Sabbath and were not giving proportionately. Again and again during these days, when dozens were praying at once and when every one seemed to be weeping,

there was a wonderful sense of *quiet*. For at such times no one spoke or prayed or cried aloud. The Presence of God never seemed more real than on such occasions. Once only was there a sign of hysteria, and this was gently but firmly checked. One young man, a member of the "choir," was

in the audience, he said with a heart-rending cry: "Oh, my father, my father, how I have hated you and grieved you. Oh, forgive me, will you. Oh, forgive me, will you? Can you forgive me, oh, my father, my father?" Then, sitting down, he sobbed aloud. The father rose, saying,



GRADUATING CLASS FOR NATIVE PASTORS, 1912

All of these men, except one, are now pastors of self-supporting churches

greatly broken and seemed to be trying to hide his emotion. On three occasions he struggled with overwhelming emotion and tried to tell what was on his mind, but failed. On the last day, just at the close of the morning service, a young woman in deep agitation rose, and, turning to this young man, said: "Brother, I have hated you. Oh, forgive me." This broke the young man down so that he covered his face with his hands and sobbed. After a few moments, as if by a tremendous effort, he stood up and, turning to his father, an old man

"I forgive you, my son. It is my fault, too. God forgive us both."

The last meeting was one never to be forgotten. It was full of thanksgiving and praise. The movement among the Christians had spread to the heathen and many were brought in, among them two witch doctors, who have since invited Christians to their village to destroy the household gods. Some heathen families also invited the Christians to pray in their homes, and kept busy with the numbers of heathen enquiring the way. This is, we believe, the beginning of the harvest.

"THE YEAR OF LOVE" IN CENTRAL AFRICA

AN EPILOG TO "THINKING BLACK"*

BY DAN CRAWFORD, LUANZA, CENTRAL AFRICA



OMEBODY drew blank when he said that Hope makes a good breakfast but a bad supper, for there is no throb of joy akin to the darkest hour merging into dawn.

For look what befell us in the glad year 1905, which was termed *Mwaka wa Lusa*, "The Year of Love." At Koni, Johnston Falls, and Luanza it was the same story and the same time.

All these sterile years the gospel had been stored up in Carenganze folk mentally, like so much sound money that returned no interest. They listened, and they watched us with their ferret-eyes, and, of course, they had their difficult questions to ask, yet answer some of them we could not. The story of these long sterile years of sowing was supremely simple from the African's standpoint. Intruding, as we have done, into his darkness with our gospel of God, the said gospel made too preposterous and impossible a claim upon him. Hence his blunt black challenge to the missionary: "Well, you just sit down here and live your gospel for twenty years or so, and *then* we will believe you." Thus, for nearly a generation, did the negro's face set in those obstinate lines of Christ-rejection so well known to us, and it has taken all that time for the truth to get home to his hard heart that all our gospeling was not the mere effusion of a passing excitement.

This "pegging away" is what the African calls "the pertinacity of a fly," the compliment being equivocal, as most African flies have a sting in them. Some flies, like some missionaries, even give "sleeping sickness"—a curious sort of jag that must be if it makes you sleep instead of wakening you up. And "sting" is the very idea

in bush-preaching, for the unblushing sin, forces evangelists to be as plain as John Bunyan. Hence that negro obstinacy, and, if you have only pertinacity enough, the said obstinacy can easily work out at malignity. . . .

The hint of obstinacy is seen in the very set of the jaw. Mere sophistry will not break him, and only the power of God can make him throw the doors of his nature open to Christ. . . .

Leading up to this "Year of Love," what was the raw native's line of defense, or had he any? Slaves, for instance, whose souls were plowed with the plowshare of anguish, why did they not troop under the Christ banner? The curious answer is found in their deep-seated idea that this was the heathendom in which God had caused them to be born. Not once, but a hundred times, have I heard the native claim "God" as the Author of it all. "God's law" (*Mukanda wa Lesa*) was the phrase for all their tribal customs, and the very variety of men and manners on the face of the earth was their argument against the unity that is in Christ.

There are genuine phrases that have gone the round of the Garenganze for centuries, which, literally translated, look like the language of pious resignation: "Ah, God's time has not come yet." "God is great: whoever conquered Him? He killeth even the aristocrats." So, in dark fatalistic sing-song, the name of God is bandied about on every subject. I have met serious students of theology who were embarrassed because the Africans have no idea of Satan and his sinister personality, whereas the real puzzle would be to find out how they could possibly know of the existence of a specific fallen angel named Diabolus, *alias* Satan. The masterstroke of the Devil is that he, in Africa, has not only lied

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most subtly all the centuries against God, but has hidden himself behind his own lie.

"And so they've voted the Devil out
And of course the Devil's gone,
But simple people would like to know
Who carries his business on."

Yet God was over all even then, and in some crude sense these poor wanderers from Him were under a schoolmaster leading them to Christ. Crudely, granted, yet even Paul dignifies that intuition of theirs by the exalted name of "law" when he insists that they are a "law unto themselves." One of the strongest threads in the fabric of their national life is the austere creed of taboo. Here is a fresh "as we go to press" example. Just a minute ago I tried hard to get a tiny boy named Kasongó to eat a fish. Pinched with hunger, here was a little nipper with no "moral" backbone, yet he shut his milk teeth, and defied all my entreaty. No, he dare not break tribal taboo, dare not touch fish, wheedle him as you may. Poor superstition of course it all is, but at least the negro blood is thereby stronger in grit and tenacity of purpose, and in some sense this loyalty to law-keeping does not soften the fiber of his black mind. In fact, the day this type of negro weeps for sin will be the same glorious date when that very negro will welcome Christ into his life by the front door of fearlessness and not by the back door of cowardice. Nor will you need to spend long hours indoctrinating him with ideas as to the sanctity of law *per se*. He has *that* in his bones, for in his own tribal taboo did he not "play the game"? Thus Christ subjugates all things unto Himself, and instead of casting away the old spear of taboo, he now converts it into a gospel plowshare. Is there no taboo in the Ecclesia? I trow there is. Are there no holy "thou shalt not's" in Christianity? And did the negro not spend his life learning how sacred even a human "thou shalt not" can be?

Then, again, a bright streak of hope is seen in the conversion of chiefs of

honorable status in the land. K——, one of these, tells his conversion in a manly precise way. Chief on the Bukongolo Range, he says he often came down from the hills to attend the meetings, ay, even in the rain he made a try to be there.

"Believe?" says he; "No, I wore out two gospel halls in Christ-rejection."

Quaint idea to think of wearing out a hall as you wear out an old pair of boots. The first mud hall was eaten by white ants and had to be replaced by another, and as K—— saw even a third hall while yet a rebel at heart, this poignant fact was the straw that broke the camel's back:

"I have actually worn out two meeting-houses in Christ-rejection."

No beauty he, only one of the old cut-throats who did Mushidi's dirty work for a dirty reward. But the gospel has even done something for his ugly face, for the old doggy and insinuating leer is gone and the gleam of the life eternal shoots out of the eyes. How true that a negro's black face is, after all, not the same thing as his countenance! God makes a man's face, but a man makes his own countenance.

At first, all alone in his own town, old K—— had a hard battle, the saved chief and his wilful people being at daggers drawn. Christ seemingly, as of yore, had not come to send peace in their midst, but a sword, and the old tug-of-war between right and wrong began. No sugar-plum expressions here, for light fights darkness with a glittering blade, the gleam being all the brighter in the inky blackness. Like a living tree in a timber-yard, K—— grew nobly, and now, after six years, he has won a small band of Christians who daily meet in his town. Thus those stunted, stifled souls at last get a chance. Like a toy town-hall in the center of his village you can descry a nice school-house he has built for his people.

Too many Africans see Christ in a book as we see places on a map, but here is a genuine case of a young man converted by merely reading John's

Gospel. Too big for our elementary school, he went his own way in sin, but still clung to his copy of John as a fetish. Then old Africa—the Africa of sin and sorrow—began to wind its tentacles round him, and he was speedily becoming the usual bleared-of-eye negro to whom Jesus Christ is the Great Unmentionable in his unhalloved hut. But he was reckoning without God and the Word of God, which is not bound—did he not still cling to his copy of John's Gospel? Watch the divine logic of events involved in the treasure of a truth that "where the word of a king is, there is power." One day the gun-cotton of John's Gospel came in contact with the tinder of his rebellion, and this K—— was literally exploded into the kingdom. For out from the pages of "John of the Bosom" came the assertive call, "Follow Me!" and that one word rugged off the terrible tentacles from his soul. K—— can only explain his conversion in the quaintly choice words:

"I was startled to find that Christ could speak Chiluba. I heard Him speak out of the printed page, and what he said was, 'Follow Me!'" Then it was he entered the new era of reading the Old Book, for was it not a fact that now God was staring out at him from every page, and shouting in his ears? Those rays of light that darted out of Galilee long ago have lit up these poor dark glens with gladness. Simply and satisfyingly a soul settles for eternity on the living Word of God.

An old negro chief from the South end has just sent in a message to his brethren here, and there is the same ring of assurance as to the Word of God. "Tell my brethren at Luanza," says he, "that Christ keeps me down here all alone by the gospel according to Mark." Sterile tho the soil be, the seed is the Word of God: you may count the apples on the tree, but who can count the trees in the apples? You may tell the acorns on the oak, but not the oaks in the acorn.

Thick lips can drop pearls. It is

delightful to see God taking up these Gentiles, and speaking with other lips and a stammering tongue, stiff old phrases going into the melting-pot of negro mouths and being poured out in fresh fluidity. "The Book of Acts," for instance, becomes "Words concerning Deeds"; "the Lord's Table" becomes the "Feast of Memories," or "Table of Tears" and as worship is in the spirit they have cleverly coined the verb "to spirit" as the true ideal of approach to God, for what but spirit can reach "The Spirit"? Perceive the astute negro at this most sensible word-coinage, for *pepa* is the verb "to spirit," just as, say, "a drink" is a noun with "to drink" as its satellite verb. Sensible all this surely, for otherwise you have a materialistic negro ignoring the mere sight of his eyeballs and talking away to nothing visible with shut eyes—he is "spiriting," *i. e.*, worshipping.

Deep-sea sounding some of their happy thoughts are. "Eternity," for example, is called "the lifetime of God Almighty," and the gift of Life Eternal is merely a pledge that they will live as long as God lives, eternal death being "a dying as long as God is living." When you, their white teacher, blunder along in your exposition, it is not uncommon to see a far-away look on your hearers' faces, painfully suggestive of the fact that they are all off on a scent of their own! For what to you may be a mere commonplace of normal Christian thought—"Book of Acts," for example—is to him full of sweet, subtle suggestion—"Words about Deeds"—a full current of new thought switched on.

Here it is we all learn how much we have yet to learn, every truth in Africa being like a bit of Labrador spar—it has no luster as you turn it in your hand until you come to a particular angle, then it shows deep and beautiful colors. But what if you miss the said angle precisely when your negro spies it? Thus, in Africa, what you do not say is often more eloquent than your long, windy homily. Yes, black as coal every one of them; yet,

after all, diamonds *are* made of soot, albeit the how, when, and where of the miracle we may not know. Moreover, it doth not yet appear what this black land of ours shall be, but we know that God with swift, silent steps can come and give the crystallizing touch that makes the diamond flash out of the quondam soot. "Rags," the Arabs call our black parishioners, forgetful of the fact that rags make the whitest paper: so what man can do in the paper line surely God can surpass in souls.

Quite a serious theologician the negro becomes, and here it is, greatly daring, he taps all the unsuspected sources of language. In the things of God this black Christian is in some sense a sort of negro Columbus setting out to discover a new world of wonder. His word for "heaven" is a good example of the Luban's *finesse* and regard for detail, coupled with a knowledge of sound philology. Shells we find on the beach, for pearls we must dive, and most appropriately has he dived for this great pearl-word "heaven"—is not each gate of the Glory a pearl? The plain philology of this word "*Mwiulu*," then, gives you the meaning of "heaven" as "the entering into all the highest times, and places, and manners, and methods of living life." This means that Christians, as "the heavenly people," are, literally and not exaggeratingly, "the folks who enter into all the highest places, *plus* the highest times, *plus* the very highest manners, *plus* the only first-class methods of service, *plus* the highest designs and the highest causes." . . .

No chance example this, as dozens of instances prove. Take another. If you quote the Psalm to him, "Our times are in Thy hand," he will be forced to translate it in the gorgeous words—"All my life's why's and when's and where's and wherefore's are in God's hand!" The sane grammar of this is that particles of space

are all necessarily units of time, place, manner, and degree.

Simple in strength and strong in simplicity, the best sort of Christian young black delights to push out into the adjacent hamlets with the gospel. Far from being professional preachers, they "talk" the gospel—a straight talk in his own town being more tantalizing to a raw negro than a hundred sermons. For in a sermon he knows where he is (or rather, you do, for he often nods), but these terribly personal talks jog him into contrition. After all, there is no need for shooting at sparrows with heavy artillery, and Africa's true evangelization begins when the simple negroes start to *talk* about redeeming love among themselves. No English twang or mannerisms in that negro talk. With the converted African, Christ's mercy, like the water in a vase, takes the shape of the vessel that holds it. Your constant joy is to hear in a foreign lingo some simple old fact of faith taking a new meaning by one twist of the negro tongue.

Here is an intelligent Chief who takes up the cudgels for his abandoned (?) race, and claims that if the gospel is really for everybody then they have as much right as *we* to an offer of the same. To meet his challenge, I read out the record of the impotent man at Bethesda, and venture to urge that here is one who has the same complaint as ignored Africa: "Sir, I have no man." So we get the opening, and advancing into the salvation of the subject I tell that tale of divine cure—the cure of the man that had no man to help while others got the good things. Then we come to the point. What I now want is an assurance from my petulant Chief that here at last he understands my drift. "Oh," he said, "that is very simple: the 38-years-sick-man is like unto our abandoned Africa; the man said, *I have no man*, but Christ said, *I'm your Man*."

A THRILLING EXPERIENCE IN BAFFIN LAND*

BY W. G. BROUGHTON

New work among the Eskimo of Baffin Land began in 1908 when, at the Rev. E. J. Peck's proposal, two missionaries, the Rev. J. W. Bilby and Mr. Fleming, were stationed at Ashe Inlet, Lake Harbour, a trading port of the Hudson's Bay Company. During the winter of 1911-12 six Eskimo were baptized, two converts offered themselves as Bible women, and there are now eight candidates for baptism.

Mr. W. G. Broughton, who has succeeded Mr. Fleming as Mr. Bilby's colleague, a former student at Wycliffe Hall, Toronto, recently came to England for treatment of injuries received from severe frost bite. Almost miraculously his life was preserved through terrible experiences on one of his itinerating journeys. The Eskimo tribe, among whom he has been laboring, differ largely in many ways from others previously evangelized.



WORK among the Eskimo at Lake Harbour is both easy and hard. We go to a people who receive us with open arms, who have few legends, no idols of wood or stone, no heathen literature to set their minds against the gospel. But the flock is scattered over a vast area, and there are no fewer than 13 widely separated settlements, so that we must travel extensively.

In the fall of 1911, before the Eskimo left us for their winter homes, I asked Mary, the Bible woman, to send in two teams of dogs for us in January and we would spend a month with her tribe. . . . On January 29 we started for a place 90 miles north, and we arrived five days afterward. I visited three stations containing 155 souls, 70 of whom were with Mary, who had a very large iglo (snow house) built especially for services. As many as 45 adults were in it at one time, and momentarily I expected the roof to fall in, because every night the iglo was considerably thinner and repeatedly had to be patched up. We were packed like sardines. The smoky lamps and skin clothing, aided by the animal heat of so many people who had never had a bath in their lives, made it rather uncomfortable; but we did not mind so long as we got the people! They are very docile and most anxious for instruction. I have never met an Eskimo who refused to be taught.

Later on I determined to make another tour, this time to the south of Icy Cape, and took the opportunity of joining a sleigh party going thither for dogs' food, as a cheaper method than hiring a special team. Unhappily the guides were only boys, who proved to be unfamiliar with that part of the coast. After four hours' traveling great hummocks of ice and open sea obstructed progress, and an inland route had to be taken which proved highly dangerous. The track was like that of a scenic railway; the dogs' traces fouled, the dogs howled instead of pulling, and the sleigh frequently pitched down an incline and landed bottom up in spite of every effort to keep it upright.

We stopt for the day at 7 P. M.; two hours later our iglo was built and by 11 P. M. we got our first warm drink since early morning, our thermos bottle unfortunately having been broken early in the winter. The next day brought us on to a coast track. We were driven before a bitterly cold wind, and the iglo, built with inferior snow on the salt water ice, was poor shelter indeed, no better than an old basket. That day, too, the hungry dogs made a raid on the blubber packed on the sleigh for oil and food, and I had to content myself with one biscuit for supper in the dark.

On arrival at Kinilngse, we were received with open arms. Oh, the longing of these poor benighted people for the gospel! Two services

* From *The Church Missionary Gleaner*.

were held on Sunday and three on Monday. On Tuesday we reluctantly left this flock to return to Lake Harbour in order to begin a fresh itinerating journey some 200 miles north.

It was a glorious spring morning; the sun high in the heavens shone on the dazzling wilderness, making it almost impossible for me to keep my eyes open. As usual, I started for my morning walk while the boys were lashing up the sleighs, leaving my furs, with the exception of a small summer deerskin coat, with the load. It seemed warm, tho really below zero! There were many tracks one might follow, but I chose that which appeared to be most recent. About noon the track took a sudden turn into the land, which did not surprise me, as we had traveled about 12 hours overland on the outward journey.

As I trudged along my interest was claimed by the various tracks about me, my thought rambling over what might happen if one spent a night out in such an inhospitable country without shelter. Suddenly I seemed as one awakened out of sleep, and, what is more, to realize my position. It was 3 P. M. Perhaps I was miles away from the sleighs; possibly on a wrong track, and lost.

Climbing the nearest peak near me, I discovered the coast was about three miles westward, and that I had followed the track of a man who had gone deer hunting. This I knew because I found his iglo where he had slept. There was only one thing to do, to get to the coast before dark. What a struggle it was; how those grinning rocks and hills mocked me! Already I had walked seven hours in the soft snow, and felt tired out. I reached the coast two hours before sunset. There was no difficulty in finding the guides' tracks. They were ahead, but how far I knew not. If they built an iglo on the ice I would be able to see their light through the cracks. So with this thought in mind I walked on long after dark. The brightness of the day was only con-

trasted by the darkness of the night. The wind changed to the north at sunset. The moon strove to force her light through the fast gathering clouds, but was visible only for a short period.

Walking now was very difficult; in fact, I was often crawling. Unconsciously I had come up to one of three small islands scattered along the coast, and had climbed among the tidal ice in such a way as to meet obstruction in either direction. Twice I put my foot in the water in the pools along the shore, so I decided I had better get on the land and stop for the night.

On reaching the top of the ice I fell down just beside three pieces of rock so embedded as to form an ideal bed. I dug out the snow between them with my feet, and made it deep enough to shelter me from the winds and snow, which was now falling. My mitts and cap I sat on; circulation and warmth were kept up by rocking to and fro in a see-saw motion. I kept my feet warm by either getting up and dancing or kicking the snow at the bottom of the bed. I had no fear, because these words were constantly in my mind: "He will take care of you."

At half-past three the next morning I started again for the track, hoping to catch up with the Eskimo before they commenced the day's run. The tracks were very difficult to follow, owing to the fall of snow during the night. However, I followed them to the land.

At sunrise the wind again went to the northwest and blew hard. The thermometer fell to about 20 below zero. About 6 A. M. I was seized with acute hunger, a hunger only experienced by those who travel in Arctic regions. The only edible things I saw were the snow and my deerskin coat. I got off a strip from the sleeve, scraped the hair from it the best way I could, and tried to swallow it with snow flavored with saccharine. Six mouthfuls were all I

could manage, but I confess they diminished the craving for food.

Breakfast being ended, I resumed my journey. About 7 o'clock I found the course I was pursuing was leading me to open water, so turned toward the land again. Soon another obstacle came across my path. The ice had broken and there was a narrow stream of water with thin ice either side of it cutting off my retreat to the shore. Being very tired, and not knowing how far it extended back, I tried to jump across. Tho the opening was only four feet in width I failed, being too stiff with cold, and went through the thin ice up to my waist.

My first thought was, "I am done for now," but that other thought, "He will carry you through," crowded it out. My hunger and weariness were forgotten, a new life seemed to seize me. I could walk all day. I must do so to keep from freezing. My right boot had frozen so hard while I was wringing out my stocking that I could only put it half on, and in this condition I walked all day.

At two o'clock in the afternoon I came to the end of the rough ice and knew that I was only four hours, on the sleigh, from the Eskimo settlement Cape. At sunset I was still far from safety. I did not wish to pass the Cape in the dark, so sought shelter till daylight. I can not describe that awful night, how I looked in vain for a friendly rock to shelter me from that bitter wind. My mitts were frozen too hard to put on, so I used them with my cap for a seat.

My coat for a time I put over my legs, but the wind pierced through my other clothing as tho it was muslin. My feet were frozen too hard either to stand or walk.

When it was light enough to make out the land, I climbed on hands and knees to the top of a peak to look for the coast. Less than half a mile in front of me was the Cape. Gathering up all the energy I had left, I prest on, scarcely able to walk ten paces without falling down. This was a blessing in disguise, because it stopt my hands from freezing badly. At five o'clock I reached the iglos, almost blind and in great agony.

I had just enough vitality left to tell a man to go to the Mission, 20 miles away, for food and stimulant. Then I became unconscious for 12 hours, and when I came to I found that the Eskimo had been thawing my body with the warmth of their own hands and bodies!

In a few days my sight returned; three weeks later I helped my assistant to cut off my toes and operated internally on myself. And after three more weeks I began my work again, holding the services from my bed. It was two months before I could stand, and then on a pair of extemporized crutches I started once more to visit the people.

It was a brave struggle, but finally Mr. Broughton had to be brought in a suffering condition to England for proper surgical treatment, for which he had had to wait six months. His spared life he hopes to devote once more to the evangelization of the Baffin Land Eskimo.—EDITOR.

ARCTIC TRAVEL—A PARABLE

Peary, the Arctic explorer, on one occasion when he supposed that he was traveling poleward at the rate of ten miles a day, found that the ice floe on which he was moving, was itself drifting toward the Equator at the rate of twelve miles a day. He was, in fact, daily being borne backward at the rate of two miles a day. He would not have discovered it if he had not looked skyward to take his bearings.

Everything may depend on our method of reckoning progress and on our heavenly gaze. He who looks downward, or only on the earthly level, may even suppose that he is going forward, when he is in reality going backward; but he who keeps his eyes on God, and takes his reckoning by celestial standards is sure of his position and has a safe guide. On the worldly level there are no perfect and absolutely reliable landmarks; our observations and experiences need to be corrected by celestial interpretations.

EDITORIALS

IS THE CHURCH AWAKE?

"NOW it is high time to awake out of sleep," says the Apostle Paul. May not the same words be used of the Church to-day? The signs of sleep and drowsiness are the same in physical and in spiritual life: indifference to surroundings; a desire to be comfortable and quiet and to be left alone; a disregard of present opportunity and responsibility; a disinclination to effort, deafness and general dulness of perception.

Is not this the case with many in the Church? There are innumerable signs that the opportunities for missionary advance were never so great as to-day. Never before were so many doors open to the gospel—in Africa, in China, in Korea, in India, in South America and in many Moslem lands an eagerness to hear the missionary message has replaced determined opposition or indifference. There is a loud call for Christian teachers, preachers, physicians, men and women, but the vast majority of Christians in the home churches are more intent on pleasure and business than on responding to the call of God to advance.

The Church at home, also, has greater material resources for the campaign than ever before. God has given wealth to those who profess to be followers and bond-slaves of Christ. Some of these give largely and self-sacrificingly to extend their Master's kingdom and to relieve the distress of His needy ones, but the vast majority have yet to learn the first principles of stewardship. The power and the joy of consecrated gifts, large and small, are as yet unknown to them. Have they taken a gold or silver opiate to lull their senses to sleep?

The Church at home was never so able to spare young men and young women to go out as advance

heralds of the gospel. None will deny the need at home, but it is great *in spite of* great opportunity to bear to good tidings, while among millions of people there is no messenger to preach.

The Presbyterian Church (South) is entering on a campaign to secure \$1,000,000 for foreign missions, and the Presbyterian Church (North) is engaged in a China centenary campaign to increase its force and its equipment in the world's greatest republic. Other boards and societies are making great efforts to avoid or to make up deficits and to advance rather than retreat. God is calling for advance and He is preparing the way. Is the Church awake and ready to follow or has the oil given out and the drowsiness of indifference settled over the majority of those who should be awake and active? This is a question to be answered by each one individually, rather than each one for his neighbor.

Rev. Mark Matthew, D.D., ex-moderator Presbyterian Assembly, also asks the question: "Are Our Churches Asleep on the Battle Field?" He replies in *Men and Missions*:

"Men have forgotten everything except the dollar. Materialism, selfishness, love of ease, avarice and idolatry control in politics, society, commerce, and even in the realm of religion the footprints of their unholy feet may be seen. . . .

"Let the churches awake, be true to their posts of duty and courageous in their fight for righteousness and for the extension of the Kingdom of Jesus Christ."

AN ANSWER TO CRITICS

MISSIONARIES are not criticized as harshly or as generally as they were fifteen years ago, because the light of publicity has been thrown on their work and men know more of the value of their efforts. Edward

J. Dingle, who has traveled extensively in China, recently wrote a letter to the *Shanghai Mercury*, which effectively answers ignorant or prejudiced criticisms upon missionaries and their work. What he has forcibly stated in regard to China is true of other lands as well. He says:

"I have no ax to grind. I merely state what I know to be true. I have traveled some 7,000 miles in China during the last two years, have lived with missionaries, and am thoroughly conversant with the nature of their work.

"When I came to China, I had no sympathy with missions and could never be induced to believe that much good could come of mission work in China. I have since met missionaries in all parts of this empire, have seen all sorts and conditions, have heard the beliefs which they teach, and am closely acquainted with the evangelistic, educational and medical side of many mission stations. I have also traveled in isolated parts of Western China, accompanying missionaries on their itinerations in work among a people which to-day are numbered among the poorest of all the peoples found in China. Never have I found a missionary in Interior China whose life and teaching did not impress the people who came near to him that he was a man of truth—not the prince of liars, as Sir Hiram Maxim (who has never been in inland China) would have us believe.

"We may or we may not agree with the Christianizing of China—I personally do with all my heart—but there is only one opinion on missionaries—real missionaries, men who literally lay down their lives to teach what they believe to be true.

"The statement that missionaries are better off than they would be at home, I repudiate in toto as it affects the people as a class. Would you imagine a man with a university education jumping into Chinese clothes, and going out into the unsurveyed, isolated mountainous districts of Yunnan and Szechuan, daily enduring

hardships, living sometimes on maize meal for weeks at a stretch—literally living the life of an almost unknown people—if he wanted to have a good and easy time of it? Surely, this man, well educated and fitted to take a stand among other men in the stream of the world's life, would not come into the interior of China. Apart from that, the missionary in Interior China is the greatest unpaid commercial agent that we have and no other class of people have done more, nor anywhere near as much, to modernize China and for the establishment in China of a Christian conscience."

ILLNESS OF DR. MEYER

THE prayers of Christian friends are asked for our friend and co-editor, Dr. Louis Meyer, who for the past six months has been seeking rest and restoration to health in a sanatorium in Southern California. As a lecturer on the Bible and missions, as a writer on many subjects, as editor of *Fundamentals*, and as co-editor of THE MISSIONARY REVIEW, Dr. Meyer has done a great work and has exerted a mighty influence for the advancement of the Kingdom of Christ. Illness was brought on by overwork and constant traveling. Dr. Meyer knows not how to spare himself and has been indefatigable and self-forgotten in his efforts to serve God and his fellowmen. We make these facts known that Christian friends may remember him and his beloved family in prayer.

REMOVAL

THE offices of THE MISSIONARY REVIEW OF THE WORLD, which has been for some years in the Mercantile Building, 44-60 East 23rd Street, were removed on June 4 to the Hess Building, 354-360 Fourth Avenue, New York. Further information in regard to communications for the editorial, advertising and subscription departments, will be found on table of contents page (inside of front cover).

WORLD-WIDE MISSIONARY NEWS

THE ISLAND WORLD

The Population of Fiji

THE total population of the group, including the island of Rotuma, lying some 300 miles north of Fiji, was, on the night when the census was taken, 139,541. As compared with the last enumeration this shows an increase of 19,417 persons. The following are the totals of the several nationalities that make up the above figures:

Europeans and other whites.....	3,707
Half-castes	2,401
Chinese and others.....	1,117
Polynesians	2,758
Indians	40,286
Fijians	87,096
Rotumans	2,176

139,541

During the last ten years, Indians have been introduced into the country at the rate of 2,316 per annum, while only 482 have returned to India each year. Remarking on the foregoing figures, the *Fiji Times* says: "The abnormal increase of Indians, if continued, will need to be inquired into by the government. In the interests of the country it should not be allowed to go on unless the restrictions to which planters are subject be greatly minimized."

The Fiji of To-day

A RECENT visitor reports as follows: "We liked the Fijian people; they are genial, kindly and good-natured, full of fun and always ready for a joke. This amiability was rather surprising in view of the national history, which is ghastly enough! Within the memory of many of us Fiji was preeminent for the wanton cruelty of its barbarism. We saw men and women who lived in 'the bad old days' and were no better than their neighbors. To-day Fiji is nominally a Christian land; in

every village family worship is the rule; almost every one has some knowledge of the religion of Christ, and very few Fijians, between infancy and middle life, are unable to read and write.

"More than a third of the whole Fijian population are enrolled as members of the Wesleyan Methodist Church, about eight out of nine of the people declaring themselves to be Methodists in the census of 1911. Many Fijians are as genuinely Christians as any of us. Many are not so, and it is not surprising, in view of their history, that the moral tone of the community is still far below perfection. An immense amount of work has been done by the missionary workers in Fiji, and wonderful results have been achieved; more remains to be done in teaching and training the people who grow up in our schools and churches that they may become faithful followers of the Lord Jesus. In spite of their stalwart condition, the Fijian race has dwindled away seriously, and some observers predict their extermination. They are much too fine a people for that, and there are signs of change. We may fairly look forward to increase ere long."

Results in Micronesia

AFTER 13 years of service at Nauru, a small island in the Marshall Group of Micronesia, Rev. Mr. Delaporte, American Board missionary, reports that 13 years ago they were fortunate if 50 people came to the service, but to-day they count often 1,100 on a Sabbath morning. Then not one could read or write; in fact the Nauru language had not yet been put into writing. To-day there could not be found on the island a man or woman under 40 years of age who is not able to read. The 225 children in the schools are taught in two languages, Nauru and

German; all these scholars are in the Sunday-schools. Three native teachers, graduates of the mission training-school, give valued assistance in making clean and true Christian men and women out of this large company of children. Not only has the Nauru speech been put into writing, but the people have now in their possession a Nauru translation of the New Testament and Psalms besides a hymn-book and a number of school-books. One of the finest church buildings in Micronesia has been put up at a cost of \$4,000, three-fourths of this sum being contributed by the poor people themselves, who have now provided another \$1,000 to furnish the building with seats.

Presbyterianism in the Philippines

TWO weeks after the victory in Manila Bay the General Assembly of the Presbyterian Church authorized the Board of Foreign Missions to begin the work of preaching the gospel in the Philippines. Rev. James B. Rodgers, D.D., was the first Protestant resident missionary, and he preached his first sermon on May 6, 1889. Up to the time of the American occupation a person risked his life by offering a Bible for sale anywhere in the archipelago. Now the Presbyterian Church alone has over 12,000 communicants; 63 churches, many of them built entirely by the contributions of the members; about 44 missionaries, and 300 Filipino ministers, teachers, and other religious workers.

Since the occupation the United States Government has established religious freedom, released the unjustly imprisoned, instituted courts of justice, segregated the lepers, practically banished plague and cholera, made a common school education possible for all, built roads, and by countless other means has improved the condition of the country and its inhabitants.

At the same time, the different Boards of Foreign Missions have worked together in splendid co-

operation. The Baptist, Congregational, Methodist, Episcopal, Christian, and Presbyterian Churches joined in the Evangelical Union, the whole territory was apportioned, and the most notable effort made so far in the direction of comity in the foreign field was crowned with splendid success. The missionary schools and institutions, the hospitals and dispensaries, the churches and the chapels, scattered over the islands in the archipelago to-day tell the story of the triumphant progress of the gospel in the Philippines.

Answers to Prayer in Papua

REV. C. F. RICH, the L. M. S. missionary at Isuleilei, in the island of Papua, writes that December 1, 1912, was the greatest day of their missionary lives, for there were over 600 people at the services, and he baptized 150 adults and 20 children. One old man from Suau had the name of being a great sorcerer, and in baptizing him a new name "Nau-bui," was given him, which means "a changed mind."

"The number baptized during this present revival by no means represents the end of the movement, for there are many both here on Isuleilei itself, and in the villages close to us, who are wanting to take a similar step. In several of the out-stations, too, the teachers are instructing a number of young people who have asked for admission to the Church. This movement has come so spontaneously, so unexpectedly, as to astound us, and through these days I have been led to think that the prayers of many friends have arisen for our work; being offered in faith and love they have been heard and answered by Him to whom all praise and glory is due."

AMERICA

An Annual Home Mission Week

HOME MISSION WEEK is to be an annual institution according to the vote of the Home Mission Council, representing 27 home mission

boards. Its success last November was due to the methods which the Men and Religion Movement had already made familiar—interdenominational effort, compact organization, and extensive publicity. The efforts of the various denominations were focused in a central office, which arranged in hundreds of cities for local committees. These were responsible for the daily meetings in the city churches, and for the organization of the work in neighboring towns.

The central office had charge of the very effective publicity work which was done. For three months before Home Mission Week itself, a preliminary campaign was conducted. Special articles were syndicated to the religious and general press all over the country, including 350 labor papers.

Six hundred thousand posters 22x28 inches, dealing with modern Home Mission problems, were sent to the Protestant ministers of America. Sets of 12 were also furnished to all colleges and universities, all the theological seminaries, and all of the Young Men's and Young Women's Christian Associations in this country, making a total of something like 1,300 sets for this special purpose. A million leaflets of various kinds were issued during the campaign. Mission study classes were organized in many churches during the preliminary period, with the cooperation of the Missionary Education Movement.

The special literature prepared by the central office was distributed from the denominational Home Missionary headquarters, and while the central office answered thousands of letters from individual churches, in the main the denominational boards kept in closest touch with the churches engaged in the campaign. Throughout the entire period it was sought to link up the churches and the boards which would, in the nature of the case, be compelled to work together after the campaign had been concluded. Therefore, the organized machinery of the boards was disturbed as little as pos-

sible and it is through these regular channels that the results of Home Mission Week are making themselves known.

Army and Navy Chaplains Needed

THERE is reason to hope that the present administration will take up seriously the question of the inadequacy of the present number of chaplains in the United States army and navy. A committee of the Federal Council of the Churches of Christ in America recently interviewed President Wilson, the Secretary of War, and the Secretary of the Navy, urging immediate attention to the matter. There are now only 67 army chaplains for over 95,000 men, and 21 chaplains in the navy to care for about 53,000 officers and men. "The Federal Council of the Churches of Christ in America believes that we should make provision for one chaplain for each battleship and cruiser, for each schoolship and navy yard, and also one for each occupied army post. We also believe that the providing of chaplains ought not to be treated as a mere matter of denominational proportion in an effort to distribute offices among the various Christian bodies, but rather in the interest of providing adequate moral influence and spiritual help."

A Student Pledge to a Godly Life

THE Christian Association of the University of Pennsylvania has 482 members who have taken the following pledge: "It is my purpose as a university man, receiving Jesus Christ as my Lord and God, to live a consistent Christian life as I understand it to be set forth in the Bible." The association has control of the chapel exercises, the University Settlement in Philadelphia, and the University Medical College in Canton, China. Twenty-four Bible study classes are maintained; several mission study classes, 6 classes for instruction of immigrants in English, a student employment bureau, and the friendly care of foreign students at

the university. For the care of this varied work an annual budget of \$34,000 is required.

Dr. Janvier to Return to India

DR. C. A. R. JANVIER, pastor of the Holland Memorial Presbyterian Church in Philadelphia, has accepted the presidency of the Allahabad Christian College. Dr. Janvier is a missionary by inheritance, by temperament, and by training. His grandfather was Theophilus Parvin, a missionary to the Argentine Confederation. His son, Ernest Janvier, is a fourth generation missionary. His father, Rev. Levi Janvier, was a missionary of the Presbyterian Board at Ludhiana, India, and was murdered at Sabathu. The son's earliest memories are of India (altho he was born in Abington, Pennsylvania, in 1861), and he recalls Sir John Lawrence and Sir Herbert Edwards as guests at his father's home.

The cause of Allahabad Christian College, which was started in 1900 at the suggestion of Dr. Janvier, who was then in charge of the mission high-school at Allahabad, has ever been closest to his heart. Around a great banyan tree, one of the finest in all India, have been erected the buildings of this college, which now has 1,100 men on its campus, 300 of whom are of college grade, the others being in the preparatory department. The interest of Princeton alumni was secured by Dr. Janvier, and they erected the Princeton building. The financing of this work is a Herculean task. The burden hastened the death of Dr. Arthur H. Ewing, the head of the college, and now Dr. Janvier has accepted the call to the land and the city of his love. He will be the head of the Arthur H. Ewing College, as the institution is now called.

Our Indian Population

THERE are 323,000 Indians in the United States by the latest returns. The great body of Indians live between the Mississippi and the Rock-

—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 11,000, and Montana 10,000, made up of Crows, Blackfeet, Cheyennes and Flatheads. Between the Rocky Mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania. The chief reservations east of the Mississippi River are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York State, where the descendants of the Iroquois, in number 5,476, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundreds on them.

The Bible for the Eskimo

THE Eskimo race exists to-day in scattered settlements along the Arctic shores of North America. For these people the Bible Society has published translations of Holy Scripture in three different Eskimo dialects. The Eskimo in Greenland were first evangelized in the early eighteenth century by Danish and Moravian missionaries. Among the Eskimo of Labrador, the Moravian Brethren have also long carried on successful missionary work. Among the Eskimo in Alaska there is a mission of the Russian Orthodox Church besides Protestant missions from the United States. The British and Foreign Bible Society has published the New Testament, and part of the Old, in Greenland Eskimo, and the entire Bible in Labrador Eskimo. Both these versions are printed in roman character. For the Eskimo in Baffin Land this society has published the New Testament and the book of Genesis in the dialect known as Baffin Land Eskimo, printed in syllabic character.

Good News From Alaska

THE Moravians have been laboring in Alaska faithfully for 25 years. The Lord gave the increase, and 1,041 Christians had been gathered around the missionaries on January 1, 1912. Then a remarkable revival took place and, according to the reports recently published, the number of Christians increased to 1,250 within four months. This increase consisted of 158 heathen (including 63 children), who were baptized, of 25 persons who came from the Greek Orthodox Church, and of 26 children of Christian parents.

Buddhist Missionaries Active

THE Buddhists have established many missions for their people on the Pacific Coast. They are doing all in their power to keep their people from slipping away from this the strongest of their national religions. The Japanese are very susceptible to kindness; and, if our people would only be true to what they profess to believe in regard to the fatherhood of God and the brotherhood of man, it would be comparatively easy to lead them to Jesus. There never was anywhere a better opportunity for mission work than right here in California. If the Christians connected with our various Protestant churches will but welcome these strangers from the other side of the Pacific to their fellowship, it may not be necessary long to continue denominational missions for the Japanese upon the coast.

One Observance of China's Day of Prayer

CHINA'S Day of Prayer was observed in Knox Church, Montreal, by an impressive service, which began with the baptism of four Chinese. A remarkable letter was read from Lu Ping Tien, Chinese Consul-General for the Dominion of Canada, in the course of which he said:

"As you lift up your voices unto the Lord in behalf of China, I beg of you to do so with a knowledge of her present difficulties, with a heart at-

tuned to her cry of distress, with a vision of her tremendous possibilities for the future.

"China is at the parting of the ways. She stands on the edge of the right road. But just how to go forward, just how to meet and pass over the jagged obstructions that loom up before her—these are the things that she wants to know. Some of these obstructions have been there a long, long time, and we are responsible for them. Others were put in our path by hostile forces, outside influence. Please pray for them too.

"Our cry now is for inspiration and guidance that will enable us to distinguish the real from the unreal, to follow the teachings of our friends and to shun the bad advice of our enemies, to set firm as a big stone a genuine and not a playhouse republic to lead the Chinese people into a day that will last forever, a day whose brightness will benefit foreigners, Tibetans and Mongolians as well as Chinese.

"To do all this we feel the need of help such as is not within human power to give. We appeal to the Great Spirit who has so fittingly been called the Supreme Architect of the Universe. God was the confidant, the guide of Washington, of Lincoln, of Gladstone, of Queen Victoria. Through you we would invoke His blessings upon our great undertaking."

EUROPE—GREAT BRITAIN

The World's Y. M. C. A.'s Work

THE newly published statistics of the World's Y. M. C. A. Alliance show that during the past year there has been an increase of 62 associations, 500 whole-time officers, and 50,000 members. The total number of associations is thus 8,584, employing nearly 4,500 whole-time workers, and embracing a total membership (including juniors) of 1,100,530. Two hundred additional buildings were brought into service for Y. M. C. A. purposes during 1912, bringing the number to over 1,500 in all.

Strangers in England

IN the colleges of London alone there are 1,200 students who come from India, China, Japan, or Africa. To these may be added others scattered throughout England. The time which these students spend in England decides, in most cases, their attitude toward the Christian religion for the rest of their lives. A writer in *The Student Movement* for March, referring to these students, writes: "They seek friendship, and they too often meet with disdain. They look for an answer to life's loneliness in the sky, and we bid them find it in the street. But the tragedy is more than personal—it is universal; for back to the East these men go as guides to growing natures. What if the guides be blind? The stranger passing from me through the garish street into the darkness will one day rule a home, and little children will be his. We, by our attitude to him, have molded their destinies. Two thousand strangers, heralds to the East for weal or woe? The answer is in our keeping."

Tibetans in England

THE visit to this country of some Tibetan youths to receive an English education is an incident of more than passing interest. With them have come also a Tibetan officer and his wife, and a deputy-superintendent in Bengal and his son. We have seen in China the far-reaching results of a similar step taken by Chinese students, men who are now at the head of affairs in their native land, and, better still, some of them professing active faith in Christ. The forbidding attitude of Tibet toward foreigners has earned for it the title of "the closed land"; she has scorned the blandishments of international diplomacy, and Christian missionaries have knocked at her gates in vain. May it not be that the God of love has other plans for her evangelization—even to use some of her own people to carry the gospel into her midst?

To this end, let us pray that these Tibetan visitors may learn the secret of the highest education, the gospel of Christ, and carry back with them the Good News of salvation through faith in His Name.—*London Christian*.

Jews in Russia

THE unhappy spirit that still prevails in some quarters in Russia is only too forcefully revealed by the electoral manifesto issued by the President of the Monarchist Union of that benighted land. The manifesto insists on the necessity of "eradicating the Jewish excrescence deeply incrustated on the body of the Russian people"; and it demands the "exclusion of Jews from all civil and military employment by the State in order that they shall have no opportunity of demoralizing, poisoning, or oppressing the people, pending their total expulsion from Russia." It urges, further, that there should be no Jewish judges, advocates, or jurymen; Jewish doctors should not be allowed to attend Christians, and no Jews should be allowed to become chemists! The insinuation of murderous intent on the part of Jews is particularly disingenuous, and is obviously an attempt to stir up the common people against them for their destruction. But God is upon the throne; let Israel still take heart.

Methodism in Austria

UPON the door of the Methodist Mission Hall in Vienna, is the inscription, "Only for Invited Guests." The reason is not found in the fact that the Methodist Church desires only a selected audience, but because liberty of worship is not yet granted to Protestants in Roman Catholic Vienna, and the Protestant missionary can not advertise his services generally. So would it be in this and every land should the Roman Catholic Church gain political control. So has it always been when Rome has ruled.

MOSLEM LANDS

Foes Meet and Mingle in Mission Schools

THE mission schools bring together in surprisingly friendly relations representatives of nationalities that are at enmity. While the Bulgarians were fighting against the Turks a few weeks ago, in a school not many miles away in Turkey, Turkish, Armenian, Greek, and other girls were sewing for soldiers that were fighting the Greeks. While they sewed, they joined in singing "The Star-Spangled Banner" and other songs learned in the school.

Moslem College Girls

IN a recent letter to the friends of Constantinople College, the principal tells of two especially interesting Moslem girls, who are among the students. One, who is in the Freshman class, is 20 years of age, and was three years in the preparatory department before entering the college. Her ambition is a medical course in the United States, and she is preparing herself by taking all the biology, chemistry and physiology that the college offers. She is an excellent student. The other Mohammedan girl is in the Junior class. She remarked not long ago, "If the Turks had begun sending young men and women to Robert College and Constantinople College when the Bulgarians did, we would not have been beaten in this war." Her father now lives in Brousa, where his gratitude has been greatly excited by all that American relief work under our Red Cross Society is doing for the refugees there, and he recently remarked that he would like to fill Asia Minor with American schools. Asia Minor may be filled with schools on the American plan, and carried on by American methods, if the plan for a school of education connected with the college can be carried out.

A By-Product of the Balkan War

REV. and MRS. PHINEAS B. KENNEDY, American Board missionaries in Southern Albania, have

been expelled from their station by the Greeks, and forced to withdraw to Salonica, after having been very active in relief work in Kortcha and the surrounding villages. On one occasion he met in a mountain village some young men who had been in America, having worked in the round-house at Indianapolis. Recently he was arrested by some soldiers and brought back to Kortcha to be searched by the chief military officer, who said that reports had come to him that the missionary was doing political work, writing names of Albanians who wish autonomy. Mr. Kennedy denied the charges, and invited the official to visit his home and school, and understand more clearly the character of the work carried on by the American Board. In the last letter received before the news came by cable of his withdrawal from his station, he wrote: "Our school is undisturbed, but a guard watches to see who attends our Sabbath services. It will be a relief to us when political conditions are settled."

The Population of Persia

A FACT not generally known but having a real bearing on the problem of maintaining order in Persia is the sparseness of its population. Not long ago a native estimate quoted by Sir John Malcolm was given as 200,000,000. The French traveler of the 17th century, Chardin, put it as 40,000,000. But the estimates made by Europeans in 1894 reduced it to 9,000,000; and recently the Teheran correspondent of the London *Times* declared that there were good reasons for putting the total as low as 4,000,000 or less. This is a return to the figures given by Mr. R. Thomson, a careful investigator, some years ago. If there are less than 4,000,000 of people scattered over more than 625,000 square miles of territory, there are vast stretches where the maintenance of order must be as difficult as it is in the center of Arabia. For it is not in the densely populated districts that the troubles have usually

broken out, but among the nomad tribes of the wilds.

It is an encouraging sign that the government has expressed its willingness to grant a concession for a railroad in Northern Persia to a Russian company, and a similar concession in Southern Persia to a British firm. Railroads are great civilizers; but here, as in the case of the proposed loan of \$2,000,000, the Mejlis must ratify the agreements. If Persia can be developed through foreign capital, and with foreign protection, it should regain to some extent its ancient wealth and splendor. But its day as an independent Moslem power is over.

INDIA

India's Christians at Work

THE adult Christians in Ahmednagar, India, have been organized in a League of Service, promising to undertake some regular Christian service outside their routine duties. Each member joins the committee whose work appeals to him or her. One committee undertakes to visit the sick, both Christian and Hindu, and bring them Christian literature, another conducts regularly weekly services in ten different places where the poorer Christians live, trying to bring them into closer touch with the church. Several others hold musical, preaching, and lantern services in many sections of the city, in the weekly bazaar and in surrounding villages, especially for non-Christians. Another committee does organized personal work. In all, 12 groups have been actively at work throughout the year, with a total working membership of about 60. They meet every Sunday morning at 7 o'clock for prayer for the week's work. Once a month a public meeting is held at which the various committees tell of their efforts. Some have been led to seek baptism through these services and the total result has been far-reaching for good both in the Christian community and among the non-Christians.

Social Legislation in India

FOUR bills introduced into the Imperial Legislative Council in 1912 strike at the very root of India's most pressing needs, and show the stirrings of a social conscience. It is of special significance that three of these bills were introduced by Indians, and the fourth by an Eurasian. The first, on universal primary education, while impossible of enactment, has stirred the whole country, and already the government has voted to increase immediately the number of secondary schools from 120,000 to 210,000. The second bill, legalizing marriages between Hindus of different castes and persons of different religions, voices the sullen undertone of protest against the tyranny of caste. Another restricts the hours of child labor, and limits the working day to 12 hours. The most significant bill of all affords greater protection to girls under 16 years of age, and to women. The native State of Mysore has already abolished the dancing girls from all its temples, and the passage of this bill by the Imperial Council would begin to remove one of the most terrible blots on the pages of Hinduism.

A Mission Centenary in Ceylon

IT was in 1812 that the first missionary started work in Ceylon, and the celebration of the centenary of the mission evoked great enthusiasm among the Singhalese churches. The special services, conducted by the Indian secretary, Rev. Herbert Anderson, were much blest. A fund for the extension of the mission school work was raised in Ceylon, amounting to £1,000, which represents very generous giving on the part of the Christians. A centenary volume has been published from the pen of the Rev. J. A. Ewing. The president of the Ceylon Baptist Union for this year is a Singhalese lay member of one of the churches in Colombo.

The Marathi Mission Centenary

THE opening of the Marathi Mission of the American Board is to be commemorated in November by appropriate exercises in both Ahmednagar and Bombay. The Indian Christian community is making extensive plans to raise a large fund as a thank-offering, and to carry on an evangelistic campaign.

The main objects for which the centenary gifts are to be used are, (1) to create a sustentation fund by which the support of all pastors of weak churches shall be supplied without dependence on the mission, and (2) to supply money for the conduct of evangelistic work. In addition some enterprising young men are raising a third fund, the income of which is to be used to aid worthy Indian Christian youths in obtaining an advanced education. It is hoped that many Hindus who might not wish to give to the first two objects will gladly contribute toward this third fund, to express their gratitude to the mission and to join in an effort for their country's good.

Most of the agents connected with the mission, and some others, have promised to give one month's income, and others have pledged smaller amounts, while the schools, churches, and other organizations are all seeking to do their share. The most significant feature of the centenary is the decision of the Aikya, or general association of the churches of the mission, to secure self-support for all the churches, and to begin the second century with this plan under way.

Women Students and the Student Movement in India

WOMEN students in India are offered the same general and professional knowledge as men, with the exception of engineering and agricultural studies, but the number of colleges in which women students are actually found is 18, 8 art colleges have 160 women students, 5 medical colleges 76, 4 training colleges for teachers 36, and a law college 1. Thus

there are only 273 college women in all India.

High schools and schools of special instruction open to women are as follows: 112 high schools, with about 2,000 pupils in the "high" stage of study; 8 medical schools with 168 students; 63 training-schools for teachers with 1,278 pupils, and several commercial schools with 74 pupils. Thus there are at least 5,000 women—school girls as well as college women—in India, in nearly 200 institutions, who are in need of the Christian aid of the student movement, which was started by the Young Women's Christian Association. Its constituency, if we may so call it, may be separated into two groups, the Christians and the non-Christians. The first group includes European and Eurasians as well as Indians and represents more than 60 per cent. of all college women and more than 50 per cent. of all the girls in high schools.

The student movement has first of all tried to strengthen the Christian zeal of the women students, because it, and with it Christian leadership, is the pressing need among them to-day, because their attitude toward truth in general is one of indifference, which often grows into a latent opposition when they are faced by the possibility of a culmination of this truth in Christ. Then the movement had attempted to help those women students who are timidly feeling after truth and have few, if any, to whom they could confide their religious difficulties, too many of the professors being, alas, men not vitally interested in Christianity. In her home circle the average non-Christian woman student would find little sympathy for any intellectual restlessness, for Indian women as a whole seldom think for themselves and during the formative period of their lives are expected to follow the leading of their elders in everything with blind obedience. The student secretary comforts and advises these women and girls and points them to Christ.

As an organization, the movement has entered 48 institutions, viz.: 6 art colleges, 29 high schools, 8 training schools and 5 medical schools and colleges. Its work is especially excellent in Bombay, Calcutta, and Madras, in which cities local student workers are in charge. Much emphasis is laid upon Bible and Mission study classes. In Bombay and in Madras the work centers around hostels with genial family life, family prayers morning and evening, and with distinctly Christian influence throughout.

Conversion of Moslems in Burma

MRS. W. F. ARMSTRONG writes from Rangoon, Burma: "In April, 1911, we started street preaching in Teluga, Tamil and Hindustani. One of these three languages is understood by almost every Indian in Burma. To our surprise the Hindustanis from North and Central India, were the most attentive listeners, and came in greater number than others. Several from a neighboring mosque began to come regularly, and Mohammedans were listening to the gospel, as we never had seen them do before.

Since then the work has gone steadily forward. Bible classes were held every Monday, Wednesday, and Friday for instructing those who were sufficiently interested to attend them, while the open-air meetings were continued every Saturday and Sunday. Two Mohammedans from the Punjab were baptized in January, 1912. This confirmed the faith of many and encouraged them to follow their example.

Just at this juncture the Lord, whose hand has been marvelously manifest in the whole work, brought to Rangoon a man formerly a Mohammedan, who had been born in Rangoon, where most of his family still reside, but who had been converted and educated for the ministry in the C. M. S. Mission at Aurungabad, Bombay. The people were prepared for him, and listened eagerly to him as one of themselves; we advertised in all the mosques in Rangoon

that he would lecture on the Atonement and they came intent to hear him. The meetings were wide awake and earnest, but orderly and respectful all through. Since his return to India eight Mohammedans, one Brahmin and one other Hindu have been baptized.

CHINA

The Needs of a Single Province

A MISSIONARY gives the following facts in reference to the province of Kwang-Si: Its area is 77,000 square miles. According to one of the latest official reports its population is 8,000,000. There are 72 walled cities in the province. Only nine of these have been opened as stations with resident missionaries. Of the remaining 63 cities only six have chapels in charge of native workers. Nor is this all. There are 1,200 market towns and 45,000 villages scattered throughout the province, only a few of which have gospel chapels. Kwang-Si was formerly known as the rebellious province. The great Tai-Ping rebellion of over 50 years ago had its rise in this province. It was one of the most hostile of all and was the last to yield to the residence of foreign missionaries. Now the whole province is open to the gospel.

A New Alphabet and a New Vocabulary

THE Educational Conference for the unification of the Chinese language, that has been meeting in Peking under the direction of the Board of Education for the past two months, has decided on a new alphabet to express Chinese sounds. It consists of parts of Chinese characters, which represent fixed sounds. There are 24 initials and 15 finals, making an alphabet of 39 letters (some say 42). It may be called a Chinese Roman alphabet as the method of combination is quite similar to the Roman. This will simplify the learning of Chinese with its numerous characters.

Meantime, a new vocabulary is be-

ing formed, composed of new terms, coined to meet the enlargement of knowledge that has taken place during the last few years in China, in connection with the impact of foreign learning on the Chinese mind. The language is being enriched by such words as independence, organization, electives, representative government, home discipline, home training, etc. The rise of the newspaper and the advent of political parties has evolved both a style and a vocabulary suited to the changed circumstances. Old missionaries say that they have now to acquire what practically amounts to a new language if they would be up to date.

Men and Religion Party in China

MR. FRED SMITH and his party, after holding 41 meetings in Japan with an aggregate attendance of 13,839, have held similar meetings in China. On the closing night in China the group were entertained by the International University Club. Two hundred college graduates from every land were present. It was the first introduction of religion into the Shanghai University Club. In all, 24 meetings were held in China and then the company sailed, March 4, for the Philippines and thence to Melbourne, Australia, where their greatest campaign thus far was held, with 21,000 men in six meetings and 400 each day in institutes.

The Peking Prayer Meeting

PASTOR MENG, in charge of the Independent Church of Peking, presided at a union prayer service on April 13, called to pray "for the Chinese nation and the National Assembly." This was the inauguration of a new era for China and President Yuan Shi Kai sent a representative and many prominent Chinese were present. Wellington Koo, speaking as the President's representative, said: "The Bible says that the root is in the heart and that if the heart is right, the man will be right, so the family, and so the whole nation. It

is the power of religion that is necessary to-day. Christianity has been in China for 100 years and is spreading over all the world. The President and Lu Cheng Hsing (minister of foreign affairs) realize that Christianity has done much for China and hope that Christianity may be promoted."

A few days later the even more significant message was adopted by the cabinet of the republic, requesting prayer for China as already reported. This official request is regarded in China as marking a significant epoch in the history of the nation. When we realize that more people have been added to the (nominal) Christian Church in the last 100 years than were enrolled in the previous 1,800 years, we must realize, too, that we can not tell what a day will bring forth in China. There is a strong effort to revive Buddhism in China and others are pressing the government to adopt Confucianism so that this step in favor of Christianity is most significant. May China be preserved from the folly of trying to unite Church and State. May the true foundations of Christianity be laid without compromise and without hypocrisy or heresy.

Good Work in China

MR. ERNEST HAMILTON TAYLOR, the youngest son of the late J. Hudson Taylor, of the China Inland Mission, writes from Chao-cheng Sha, North China (January 23, 1913): "In this district, made famous by Pastor Hsi, 193 men, boys and women were baptized last year, making the total membership over 1,000. The attendance at Bible classes, lasting from 6 to 14 days, was about 500, and over 250 boys and girls were in the mission schools. A good number of these have been converted; some were born again last year, and quite a few were among those baptized.

"Pray that God's spirit may be poured out here in overwhelming power, that the Christians may be sanctified and filled with the Holy

Ghost, and hundreds may be born again this year, if Christ tarries. Last year about 700 families put away idolatry and gave in their names as wishing to become Christians. Many of these have not overcome the opposition of the powers of darkness, and at present we do not see them.

"Much evangelistic work is done by the Christians. There is a native evangelistic society which supports about 12 evangelists, each of whom does three months' evangelistic work. Thousands who are not converted now, are able to sing hymns and to pray. The opium refuge work, started by Pastor Hsi, still continues, and is still used to the conversion of not a few each year. Mrs. Hsi still continues to do good work in this city."

JAPAN AND KOREA

An Institutional Church in Tokyo

THE destruction by fire of the Baptist Central Tabernacle in Tokyo has interfered with a many-sided work which has been carried on for over four years.

Five nights in the week the Japanese lanterns are out waving an invitation to the passing people to come in and listen to the message of the larger life. Of course, the attendance varies greatly, but long paper placard-announcements and good lively singing always bring in a number of people. After a pointed gospel message the people are urged to remain for heart-to-heart personal instruction. Here possibly the most effective work is done. Those who are genuinely interested leave their names and addresses and are followed up by means of letters, tracts and visitation.

Every other month there is a week or ten days' special campaign of evangelism. Saturday afternoon lectures by Christian leaders in various walks of life give an opportunity for reaching the student class. The boarding-home for young men is a center of helpful influence, as is also the night-school for young men in

business. The Aikokwai, or Love-Light Society for young women, the kindergarten, the mothers' clubs, the social gatherings where the tea and rice cakes are preceded by a short religious service, reach the home life, and all have been a means of blessing.

The same building has housed the Central Baptist Church which has its Sunday services, its prayer meetings, its Christian Endeavor, its Sunday-school, its women's organization, and its church paper. This church and the Tabernacle cooperate in much of the work, and the converts resulting from the work centered in the Tabernacle are mostly baptized into this church.

Women's Work in Japan

IN no other country in the world does so large a percentage of women participate in wage-earning as in Japan. In the United States the proportion is 86 men to 14 women who are wage earners, 75 men to 25 women in Great Britain, 80 men to 20 women in Germany, while in Japan there are nearly twice as many women as men on the pay rolls of the government. All large employers assert that women are the industrial backbone of the country. The cheap labor of women and children is the secret of the competitive power of the Japanese in textile and other light handicraft industries.

How a Fortune Was Lost

A PROMINENT Korean bore the name Jong Mock, and at one time possessed considerable property and influence in his own country, and who now is engaged in mercantile lines in Shanghai-kwan. Mock offended the Japanese authorities of the Hai-Tsin region a couple of years ago, and a charge of treasonable conduct was lodged against him. He was in the rice business, but his banking account was at Vladivostok, and when his property was seized and confiscated and he himself banished from the country he was not entirely without means. He established

himself here last August and is doing a prosperous business, but the calls for bread on the part of his countrymen have left him so that his original capital is sadly reduced. "I am compelled to refuse some," he said recently; "I can not see why the so-called Christian nations do not demand of Japan much better treatment of the people of Korea. I have not traveled much, but I have read a great deal, and I have come to the conclusion that not in recent decades has a people been so brutally treated and despoiled of their homes and their lives."

Poverty in Japan

REV. HASSELL, a missionary of the Southern Presbyterian Church in Takamatsu, Japan, writes that conditions among the poorer classes were, perhaps, never so straitened as they are just now. Year before last the rice crop was short, last year it was little better, and this year rain has been very scarce, so that rice has reached so high a price as, perhaps, never before. This has caused the poor to give up fish and other things, which the Japanese eat almost invariably with rice, while some have been forced to cut out breakfast and send the children hungry to the school. In many poor homes potato peelings or some such refuse are mixed with the rice.

Beggars are seen walking the muddy, filthy streets and picking up a few grains of boiled rice which had been spilled by passers, and eating it just as it is. Other beggars are searching among the filth of a street garbage-box for dead rats, which they hope to sell to the city authorities, or for some other trifle, in order to appease their ravishing hunger.

Truly, the temporal poverty in Japan must be appalling, but it is no greater than the spiritual destitution of the people.

Superstition in Japan

SUPERSTITION has a remarkable hold upon all classes of Japanese and forms, perhaps, one of the greatest obstacles to the spread of Chris-

tianity. The goddess of mercy, Kwan-non, is especially revered and people will pay a fee of five cents for the privilege of worshipping the 1,001 images of Kwannon, which are in the Sanjusando at Kyoto. Many officers of high rank, among them, it is said, the famous Admiral Togo, had images of the goddess concealed in their clothes during the Russo-Japanese war.

Sun worshipers are very numerous: the late Emperor and General Kodama were among them, and the new Emperor is one. All military successes are ascribed to the miraculous influence of the Emperor's virtues and to the virtues of the imperial and divine ancestors, and the Emperor is thought to be a descendant of the sun. All great victories are announced to the sun goddess at her great shrine at Ise by special imperial envoys. In some places funerals are conducted at night, because the carrying of a dead body through the streets while the sun is shining, would be an insult to the sun. Some people will not sleep so that their feet will be turned toward the rising sun for fear of showing disrespect to it.

The fox-god, Inari Sama, is also very popular. His shrines are found in nearly all barber and saké shops, and the geisha have little Inari shrines in their houses.

Benzuri Sama, commonly called "O Nade San" (the rubbing god), is also quite popular. Many think that by rubbing his wooden image they may be healed of any disease. Kobo Daishi, a religious teacher, born in Sanuki Province, is also said to have healing power, and crowds of people visit the 88 shrines founded by him.

Thus the Japanese in general are under the awful power of superstition. Only the truth as it is in Jesus can make them free.

A Third Trial for Korean Christians

THE Supreme Court of Korea has nullified the decision of the Appeals Court in Seoul in regard to the six Koreans convicted by the Tai Ku Court of Appeals for conspiracy

against the life of the Japanese Governor-General, and has ordered a re-examination on the ground that the judgment of the court at Seoul "did not make it clear whether any actual preparation for the contemplated crime had been made." The alleged plot of Christians in Korea against Japanese rule thus falls to the ground, and it is hoped that even the six who were finally convicted may be acquitted on re-examination.

A Korean Christian Woman

SONGSI, one of the oldest Christians in Chai Ryung, has finished her earthly course. It was she who kept together the little band of hardly 70 believers, some 15 years ago, when it was harder to "do the doctrine" than it is now. She was rich then and owned a fine tile-roofed house which she gave as the first church building, keeping only one room for herself. The little band grew until, on winter evenings, the place would be crowded to the doors. The windows were shut tight to keep the cold air out and sometimes suddenly, in the midst of the services, the lamps would grow dim for lack of oxygen and doors and windows had to be thrown open. Songsi lived to see the congregation moved from her house to a church on the hillside, seating about 900, and her old home is still in use as a girls' primary-school. Many of the Korean women came to her funeral and spoke lovingly of her, and with tears in their eyes called her "the mother of our church."

Dr. Zwemer's Illness

MANY friends of Dr. Samuel M. Zwemer, and of the cause of Christ among Moslems, will hear with sorrow of the serious illness through which this valiant Soldier of the Cross has been passing, and will rejoice at the news of his progress toward full recovery.

On May 17th, Dr. Zwemer met with a serious accident, which required an immediate operation in the Prussian

Hospital, Cairo. Letters and cablegrams now report his satisfactory progress toward recovery, and the prospect of his return to active service in a few weeks. Our gratitude to God is profound for His sparing of this noble life for further labors of love in behalf of the Moslem world.

AFRICA

A Faithful Moslem Convert

A SPEAKER at the recent conference on Missionary Work for Mohammedans brought out the importance of thinking of the problem in personal terms, and to that end, of portraying the lives of individual Moslem converts. In this connection, we read with interest the story of Philibbus Abdullah, one of the first converts of the C. M. S. in Cairo, who died triumphantly after a long life of faithful witnessing, chiefly among the patients in the hospital at Cairo. The editor of the *Orient and Occident* writes of him: "He was from first to last as unshakable as a rock. An humble peasant was he, but possessed of much mother-wit and intelligence, so that after learning to read, at a rate and with an efficiency that surprised all, he became an unwearied Bible student, and would expound the same in his own quaint and earnest way to all who would listen. Thus from the time when he sold his little property in the country to be admitted into the Christian fellowship in the town, down to the moment of his death he was a faithful servant of Christ. We praise God for our brother, and see in him, humble tho he was, the firstfruits of a mighty host who will one day fill this land."

Islam and Easy Divorce

A WRITER in the *Moslem World* describes the extent of divorce in Mohammedan Egypt. Lateefa of B., in her 19th year, has been divorced four times. Ibrahim Effen-di, a youth of 27, has been married 13 times. Another youth, when re-

proved for taking a 28th wife, replied, "Why should I not, when my father divorced 38?" It is a common saying among Moslems: "A woman is like a pair of shoes. If she gets old a man throws her away and buys another as long as he has money." Of every seven Moslems married in Egypt more than two are, according to official record, divorced. But the actual number of divorces is probably even greater. The police say that in many cases no pretense of recording divorce is made. "You find a woman in this house to-day and in another to-morrow"

LIVINGSTONIA AND CENTRAL AFRICA

Two Missionaries and Their Converts

MR. DAN CRAWFORD has labored for 22 years in the wilds of Central Africa, and has translated the Scriptures into the Suba dialect. He will return before long to his remote station, 600 miles inland from Lake Tanganyika. These remote tribes call the missionary "Mr. Softy," because he comes to them without a rifle, armed only with a walking-stick and a Book. Sometimes the white teacher is summoned to unexpected duties. Mr. Crawford arrived one night on the scene of a fierce clan quarrel. All night he labored to reconcile the disputants, and the dawn broke on a scene of happy reconciliation which has lasted 19 years.

Before the Scriptures in their own tongue reached the people the missionaries were their walking, talking Bible. "They look through your body, they read you like the plainest print." Mr. Crawford told of one missionary, Mr. Cobb, a learned, austere, ascetic Christian, who died at his post before he could master the language. Once a native came across the hills and for ten days he followed Mr. Cobb as closely as his shadow, then quietly and mysteriously vanished. Two years later, Mr. Crawford crossed the hills, and, while teaching in a new region, unexpectedly met this man. "He but-

tonholed me and led me away into a clump of bananas. There he told me he had started a new religion of his own, the worship of the late Mr. Cobb. The favorite saying of the dead missionary had been: "Look up, we are going up and on." This poor heathen, who had watched him so closely, said to me, "Whenever I am in a tight corner, I send up a little prayer to Mr. Cobb, for he will have a great say with God!"

Universities Mission

THIS notable work was called into being by Livingstone's great speech at Cambridge. Its withdrawal from the Lake region saddened him beyond any other calamity. But it had only withdrawn to another base, and from Zanzibar proceeded to attack the continent, gradually spreading farther inland, until in 1880 it reached the lake on the east side. To-day it has three dioceses, one at Zanzibar, with 19 ordained missionaries and over 16,000 adherents, of whom 4,200 are communicants. Another at Likoma, on Lake Nyasa, with 16 ordained missionaries, 16,146 adherents, and 4,389 communicants. Recently a third has been established in Northern Rhodesia, near the land which Livingstone toiled through on his last journey. It is one of the remarkable evidences of the catholicity of his nature that he, with his strong Scottish evangelical sympathies, should be the acknowledged hero of one of the most ritualistic missions of the Church of England.

Some of Livingstone's Achievements

THE Rev. Donald Fraser, a missionary in Africa, gives in the *Glasgow Herald* a striking illustration of what Livingstone's life meant for Nyassaland. "Thirty-six years ago," he says, "there was no commerce in Nyassaland beyond the slave traffic; to-day the external trade, imports and exports, amounts to £446,000. Livingstone saw the opportunity for successful plantations, but his first

efforts failed. Last year over 2,000,000 lbs. of tobacco, 1,300,000 lbs. of cotton, and 750,000 lbs. of coffee, were exported. When Livingstone surveyed Nyassaland in his latter days he saw the land that he had opened abandoned as unfit for European residence; to-day there are 773 settlers in that land, and over 200 of these are women. Twenty-five years ago the natives contributed nothing to the revenue of the Protectorate; last year in hut taxes alone they paid £50,984. The trackless land in which the explorer lost his way, whose paths were closed by war, is now penetrated by over 3,000 miles of road. The people who lived in restless barbarism, whose languages were not reduced to writing, have to-day 1,527 schools, with 119,402 scholars on the roll. Men who knew few arts beyond that of war are to-day printers, builders, carpenters, clerks, and telegraphists. A community of over 1,000,000 souls has entered into a new era of settled peace and constant progress."

A Shame in Southwest Africa

DURING the past four years, and longer, the German Government and German missionary societies have wrestled with a question which has been called "Germany's shame in German Southwest Africa," namely, with the question of bastard children. The number of illegitimate children, mainly of a white father and a black mother, has been continually increasing, and the poor children have not been recognized by the natives, among whom they are legally counted, any more than by their white fathers.

Lately the German Government has made another attempt at solving the puzzling question by submitting to the Parliament a law which declares marriages between white and black legal. That law has been adopted on May 8, but almost immediately protests against its adoption were issued by the German Colonial Society. The executive committee of the society declared itself strictly opposed to all

marriages between white and colored persons, demanding at the same time that the government take energetic measures against immoral alliances between members of the two races. The Bavarian branch of the Colonial Society declared also that provision must be made for the illegitimate children already in existence. Missionary circles in Germany approve of the stand taken by the Colonial Society, and hope that the German Government will take steps looking toward the establishment of schools for these bastard children.

Hitherto they were left entirely to the care of the missionaries, and therefore the Rhenish Missionary Society founded two asylums for them, at Okahandja and at Keetmanshoop (see *MISSIONARY REVIEW*, December, 1909, p. 955). These asylums have not been a success, and the Rhenish Society has already given up the one at Keetmanshoop. All its children have been entrusted to the care of Christian families in that neighborhood under the twofold condition that they be well treated and be sent to school and church regularly. The missionary who has had charge of the asylum during these years, says: "The natives have not valued rightly the difficult and expensive work. We have observed little gratitude of the relatives of the children, and we have met frequent criticism and dissatisfaction because the children were not drest costly enough. The most extraordinary views prevail. Even one of the Herero elders said that these children belonged to the German Emperor, because the great majority of the fathers (probably 99 per cent.) are German soldiers. Therefore, all the children should be educated accordingly, the boys as future soldiers—"

Just because of the fact that white soldiers mainly are the guilty ones in this case, German discipline and the preaching of the Gospel should labor together in eradicating the shame of German Southwest Africa.

BOOKS ON MISSIONS AND MISSION LANDS

BOOKS

MISSIONARY METHODS. St. Paul's or Ours.
By Rev. Roland Allen. 8vo, 234 pp.
\$1.50, *net*. Fleming H. Revell Co., 1913.

This is by far the most complete and careful study we have seen of the missionary methods of the Apostle Paul and their application to the work to-day. Mr. Allen, who was formerly a missionary in China, analyses, with much skill, the conditions which faced the great apostle in his work in Galatia, Macedonia, Achaia, and Asia; studies the manner and substance of his preaching; describes the training of the converts and his method of dealing with churches. In contrast with the results of St. Paul's missionary labors he considers the results of modern missions: (1) Christianity is still exotic in mission lands; (2) Missions are still dependent on home churches; (3) and all are of the same occidental type. He gives what he believes to be the reasons for our comparative failure and the methods that should be adopted to insure success. It is a very valuable study in missionary methods. Many will not agree with the author's conclusions, but all will be profited by a study of them.

NEW THRILLS IN OLD CHINA. By Charlotte E. Hawes. 12mo, 272 pp. 16 illustrations and map. \$1.25, *net*. George H. Doran Company, New York, 1913.

Miss Hawes' 15 years as a Presbyterian missionary at Wei Hsien, Shantung, began in 1897 when forces were already at work to undermine the old regime. A new generation with liberal views stirred the government to action and resulted in intense hatred toward foreigners whose lives were frequently threatened. During the Boxer riots, the Mission at Wei Hsien was attacked by the mob and Miss Hawes escaped by a back window while a mob was plundering the buildings. She lived through the

plague that followed the uprising and witnessed the passing of the empire. These thrilling scenes are described in a simple, unaffected style that makes them doubly impressive. With perfect faith in God's mercy, she moved serenely through the most tragic and painful adventures. "The Church of Christ, baptized in this precious blood, has risen triumphant over all her enemies. The native Christians now number 300,000, which is three times as many as before the riots of 1900. Besides those actually baptized, there is an enormous constituency estimated at over 3,000,000, who know the value and feel the power of the religion of Jesus Christ."

NOTABLE WOMEN OF MODERN CHINA. By Margaret E. Burton. Illustrated. 8vo, 271 pp. \$1.25 *net*. Fleming H. Revell Co., 1913.

Many will be astounded at the facts related in this book. They have been so accustomed to think of Chinese women as ignorant heathen with crippled feet that the portraits of intelligent Christian wives and mothers, physicians and teachers will be a wholesome revelation.

Mrs. Burton presents four life-stories: (1) Dr. Hui King Eng—brought up in a Christian home, educated in America and returning to become a beloved physician to her own people; (2) Mrs. Ahok—a woman of wealth, who devoted her life to work among the upper classes of Chinese women; (3) Dr. Ida Kahn, a student at the University of Michigan, and after service in Kuikiang, a pioneer Christian physician in Nan Chang; (4) Finally Dr. Mary Stone—Maiy ü, "Beautiful Gem"—a woman who grew up with unbound feet (in spite of her good birth) and became one of the first Chinese women physicians and a power for good both in America and in China.

The stories are well written and

of intense interest and broadening in sympathy. Women of America should read in order to know the best of their Chinese sisters.

CHRISTIANITY AT WORK. Edited by Charles S. MacFarland. 8vo, 291 pp. \$1.00, *net*. The Federal Council of the Churches of Christ in America, New York, 1913.

The report of the quadrennial session of the Federal Council (Chicago, 1912), contains a great variety of messages of varied values. Necessarily when all Christian creeds are meeting together, only points of agreement are emphasized and many beliefs dear to saints are left untouched. The points in common include the task before the Christian Church and the need for action and cooperation. The points of disagreement would be such beliefs as the inspiration of the Bible, and methods of work. From a missionary viewpoint, the best work of the council and the most important features of the report deal with the steps looking toward federation and closer cooperation among evangelical churches at home and abroad. These reports are presented by Dr. Lemuel Call Barnes and Dr. James L. Barton. Naturally, we disagree with many points and positions in the addresses, while we are in accord with the spirit of fellowship and aggressive evangelism.

TRUE EVANGELISM. By Lewis S. Chafer. 12mo, 160 pp. 50 cents, *net*. Gospel Publishing House, Bible School Park, New York, 1912.

When an evangelist gives his view of evangelism we may expect a revelation. Mr. Chafer points out the false forces and wrong methods in missionary work. He deprecates revivals that are worked up rather than prayed down, and shows that there are natural scriptural methods that will keep a church alive and healthy. The chapter on "The Cleansing of the Priests," would be a blessing to any thoughtful minister who will read it.

TWENTY YEARS OF PIONEER MISSIONS IN NYASALAND. By Bishop J. Taylor Hamilton. 8vo, 102 pp. \$1.25. Bethlehem Printing Co., Bethlehem, Pa.

The Moravian Missions in German

East Africa has had an interesting history and furnishes an inspiring story. The hindrances and disappointments are told as well as the successes. It is a story upon which every reader may gain information and inspiration and which may give many useful suggestions to other missions.

A WAY OF HONOR. By Henry Kingman, D.D. 8vo, \$1.00, *net*. Fleming H. Revell Co., New York, 1912.

"It is the problem of the preacher to commend the ancient messages of Jesus and the apostles to those who demand that their text-books should have been written within ten years in order to secure a hearing. It is the firm conviction of the writer that the essentials of the message that once stirred Galilee and Rome are intensely and incisively fresh and interesting to each new generation: and that there is nothing to which the critical student of our day listens with deeper attention than these same words of Jesus, related to the issue of our time."

Dr. Kingman makes these prefatory remarks in this volume of addresses prepared for an audience of college men and women. The fourteen sermons are all distinguished for spiritual insight, intense feeling, and a beauty of expression that makes them models of graceful and poetic diction.

NATHAN SITES. By S. Moore Sites. Introduction by Bishop W. McDowell. Illustrated. 256 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.

For nearly 40 years Dr. Sites was engaged in missionary work in China. He was the first alumnus of the Ohio Wesleyan University to go to a foreign field. At Fuchau, where he lived and labored for a lifetime, his name is held in lasting reverence and love. A man of prodigious energy and holy zeal, he led many American men and women to consecrate their lives to missionary work. His influence over the Chinese people was far-reaching and uplifting. Through his loving Christian ministry large numbers accepted the gospel, and many became teachers of their countrymen

in spiritual matters; torch-bearers bringing the light eternal into darkened lives.

This biography by Mrs. Sites is a worthy tribute to a splendid and inspiring personality. As a purely literary performance, also, it has distinction. The principal incidents in the story of the missionary's labors, are set forth in a series of pen-pictures, each complete in itself, but correlated. The studies of Chinese life and character are sympathetic and illuminating and afford much valuable information as to the condition of the Chinese empire during that middle period which culminated in the Boxer uprising and the revolution. The trials of a pioneer missionary, his perils and privations, the silent struggle, against odds, the modest victories, for the Master, all these are described with intense human interest and graphic detail.

The book is exceptionally well illustrated, with many reproductions of local scenes in black-and-white, and some of them are hand-tinted by Japanese artists.

A WEST-POINTER IN THE LAND OF THE MIKADO. By Laura Delany Garst. 12mo. Illustrated. 295 pp. \$1.25, *net*. The Fleming Revell Co., New York, 1913.

"The West never made a greater gift to the East than Charles E. Garst," said a great Japanese statesman in appreciation of the labors for humanity of the subject of this biography. The story of this West Point graduate, who resigned his commission in the United States Army to enter the foreign missionary field, is related by his wife with much graphic skill and tenderness. Charles E. Garst yearned to carry the gospel message to the East while yet a student, but with that high sense of honor which inspired his every act in life, he felt that he owed some return to his government for the free education he had received. So for eight years he performed his duties as a soldier faithfully and well, when he resigned to join the Christian army laboring for the Lord in the Japanese empire. The high qualities

which had given him distinction as an American officer shone resplendently in the service of the Master. The Garsts endured poverty and privations, they faced mobs and suffered from petty persecutions, but the clear flame of faith burned steadily in their hearts and sustained them in the hour of trial, and everything was subordinated to the will of God. No one can read this story of a Christian soldier and his devoted family without feeling inspired to stronger efforts in the Master's cause. Charles E. Garst died on the field in 1898 and was buried at Aoyama, where his memory is revered and honored. Less than a year ago his daughter, Gretchen, went to Japan to take up her father's work.

SUNSHINE AND SHADOW ON THE TIBETAN BORDER. By Flora Beal Shelton. Illustrated. 12mo, 141 pp. 50c. Foreign Christian Missionary Society, Cincinnati.

Tibet, the land without a missionary, is besieged on the western, southern and eastern borders. At Batang, West China, the Foreign Christian Missionary Society has a mission. The romantic and stirring story of the founding and conduct of this work is well told by Mrs. Shelton. Some passages are of thrilling interest. The story of the sufferings endured by the people without doctors is terrible, but the progress of the missionaries with the Gospel and medical skill is most encouraging.

A HUNDRED YEARS OF MISSIONS. By Rev. Delavan L. Leonard, D.D. Third Edition. 12mo, 455 pp. \$1.20. Funk & Wagnalls Co., 1913.

It is sufficient commentary on this "story of missions since Carey," by our associate editor, that a third edition has been called for. This is now presented in a revised and up-to-date volume which gives consecutively the story of missions in each era and each land. The revolutions in China and Turkey are noted and the marvelous progress in Korea, but not in Africa. It is a valuable compendium.

NEW BOOKS

- LATIN AMERICA: ITS RISE AND PROGRESS.** By F. Garcia-Caldron. With a Preface by Raymond Poincare. Translated by Bernard Miall. Illustrated. 8vo, 406 pp. Charles Scribner's Sons, New York, 1913.
- THE LAND OF THE PEAKS AND THE PAMPAS.** By Jesse Page, F.R.G.S. 8vo, 367 pp. Illustrated. 3s. 6d., *net*. Religious Tract Society, London, 1913.
- THE MODERN CALL OF MISSIONS.** Studies in Some of the Larger Aspects of a Great Enterprise. By James S. Dennis, D.D. 8vo, 341 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.
- THE KING'S BUSINESS.** A Study of Increased Efficiency for Women's Missionary Societies. By Maud Wotring Raymond. Illustrated. 12mo. 50c., cloth; 30c., paper. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1913.
- THREE MEN ON A CHINESE HOUSEBOAT.** The Story of a River Voyage. By the Rev. W. Munn. Illustrated. 12mo, 171 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.
- HINDUISM, ANCIENT AND MODERN.** Viewed in the Light of the Incarnation. By John A. Sharrock M.A. 12mo, 237 pp. 2s., 6d., *net*. Society for the Propagation of the Gospel, Westminster, London, 1913.
- THE LIFE AND MINISTRY OF THOMAS NEATBY.** Edited by his wife. Illustrated. 12mo, 109 pp. 1s., *net*; 1s., 3d., post free. Pickering & Inglis, Glasgow, 1913.
- INSIDE VIEWS OF MISSION LIFE.** By Annie L. A. Baird. 12mo, 138 pp. 35c. The Westminster Press, Philadelphia, 1913.
- THE CHARACTERISTIC DIFFERENCES OF THE FOUR GOSPELS.** Considered as Revealing Various Relations of the Lord Jesus Christ. By Andrew Jukes. 12mo, 163 pp. Pickering & Inglis, Glasgow, 1913.
- WESLEY'S WORLD PARISH.** By George G. Findlay, D.D., and Mary Grace Findlay, M.Sc. Illustrated. 224 pp. 1s., *net*. Hodder & Stoughton, London, 1913.
- APA SUKA, TUAN.** (Malaysia.) By J. A. Cook. 12mo, 181 pp. 3s., 6d., *net*. Arthur H. Stockwell, 29 Ludgate Hill, London, E.C.
- THE STEEP ASCENT.** By Emily E. Entwistle. 12mo, 216 pp. \$1.00. Fleming H. Revell Co., New York, 1913.
- SPIRITUAL CULTURE AND SOCIAL SERVICE.** By Charles S. Macfarland. 12mo, 222 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.
- VISIONS FOR MISSIONARIES AND OTHERS.** By H. H. Montgomery, D.D., D.C.L. Second Series. 16mo, 154 pp. S. P. G. F. P., 15 Tufton St., Westminster, S. W., London, 1913.
- CHRISTIAN UNITY AT WORK.** The Federal Council of the Churches of Christ in America in Quadrennial Session at Chicago, Illinois, 1913. Edited by Charles S. Macfarland, Secretary. 8vo, 291 pp. \$1.00, *net*. Federal Council of Churches, 215 Fourth Ave., New York, 1913.
- THE GHOSTS OF BIGOTRY.** Six Lectures by Rev. F. C. Yorke, D.D. Second Edition. 12mo, 320 pp. Text Book Pub. Co., 641 Stevenson St., San Francisco, 1913.
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