



**WILLIAM WHITING BORDEN**  
**An Ideal Missionary Volunteer (see page 567)**  
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# The Missionary Review



## of the World



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## Signs of the Times

### WORLD-WIDE STUDENT EVANGELISM

A REMARKABLE student conference has recently been held at Northfield, Mass. (June 20th-29th), when in addition to 500 students from the colleges and schools of New York and New England there were present some 100 foreigners and foreign delegates from Europe, Asia and Latin America. Eighteen of the Chinese students were non-Christians, but three of these were converted and were baptized on the last day of the conference. Over 30 young men were present from South America, many of them non-Christians, but some of these are returning to their homes and colleges with a new purpose and power to serve Jesus Christ as Lord and Savior.

Several sessions of the conference were devoted to the reports of the great opportunities and substantial progress of the Student Christian Movement in Europe, Asia and South America. Mr. Fletcher S. Brockman, of China, voiced the nation-wide call in the new Republic for student secretaries and Bible teachers. "Can it be possible," said he,

"that there will be no adequate response to this call? If so, there is sure to be a terrible reaction." The Chinese students in the British Isles have now a Christian Association of their own, said Dr. John R. Mott, "and they have pledged \$40 each to send their own student secretary to China." President Yuan Shih Kai himself has been so impressed with the importance of the work that he has asked to have a special student secretary appointed as his personal representative. This young Chinese, a Harvard student, is to go back to China this autumn, and his expenses as association secretary will be paid by the President of the Republic.

Similar stirring reports and appeals were made by representatives from Germany, Holland, France, Switzerland, Austria, Italy, Spain, Russia, Poland, Syria, India, Japan and the South American republics. The students of the world are alive to practical, mental and material progress, and many of them are beginning to see the unsatisfying nature of the world's husks and hunger for spiritual things. The Student Christian leaders are generally placing more

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.

and more emphasis on the importance of personal and group Bible study. The greatest difficulty and danger is, perhaps, due to the lack of Spirit-filled Bible teachers. Above all things, students must have teachers who have unshakeable faith in the "Word of God" and who have spiritual discernment to teach the Truth. Let Christians pray for these devoted leaders of the work among students, that they may be Spirit-filled and Spirit-guided, and that the needed men may be thrust forth and consecrated to this great work of bringing to Christ the coming leaders of the nations. "Pray, ye, therefore, the Lord of the harvest that He send forth laborers into His harvest."

#### STUDENT MOVEMENT WORK AMONG BOYS

THE Student Christian Movement has adopted, with a certain simplification of method and a little more rigor of supervision, the same plans in its work among school boys as are used in the colleges and universities. In every country where the work for young men is being carried on, plans are being made for extension and development of work for boys. In Great Britain this Christian work among school boys is conducted by three organizations, entirely separate from the Student Movement, tho Christian university men, as individuals, are engaged in the work.

Informal school boy groups are also promoted by movements in Holland, Belgium, French Switzerland, France, Germany (where there are 2,800 boys in 250 unions and 900 school boys in Bible study circles), Finland, Norway, Sweden, and in the schools in the various lands without

national organizations. In Denmark meetings are held for boys in private homes and one summer camp is promoted. In China, Korea, and Japan, school boys are members of the city Young Men's Christian Association, but have no organizations of their own. In India and Ceylon there are six associations for school boys, two of which are directly connected with city Young Men's Christian Associations.

In North America, the work in what we call "preparatory schools" is directly under the supervision of the Student Young Men's Christian Association, while the "high school work" falls under the Boys' Department of the Young Men's Christian Association, with such cooperation from the college associations as is desired. The two methods of work which have been found most successful in all this work for boys are Bible study groups and summer camps.

#### THE MODERNISTS IN ITALY

IT is well, at times, to look at religious questions in a foreign land through the eyes of a native who has been brought up in the religion of his fathers, but has learned to think things out for himself. Prof. Gennaro Avolio, who is still a Roman Catholic of Italy, but is working for the spiritual resurrection of that church, has written an impressive statement of his views of religion in Italy.\* He says that the Italian people, in spite of all appearances to the contrary, have still a good foundation of faith in God. This faith, however, is often hidden under a thick veil of superstition and materialism. The Roman Catholic

\* *The Bible Magazine*, July, 1913.

Church still seeks to dominate the political, social and religious life of the people, even dictating as to how men shall vote. Thus, the mass of Roman Catholics in Italy have lost all right criterion for judging in religious matters and blindly depend on the dictates of the priests. The result is spiritual slavery. The use of Latin in religious services also keeps the people ignorant in spiritual things—the unknown tongue does not edify the church, but is a barrier between the people and the Word of their Lord. The formal exercises of religion have no real power over the daily life of the worshippers. Consequently, people who are most regular in attendance at Roman Catholic services live disorderly, frequent obscene theaters, practise usury, etc.

These evil results of Roman Catholic doctrines and practises are in spite of the fact that the church still holds the essence of Christianity under a mass of rubbish which obscures the truth.

The Roman Catholic Modernists, priests and laymen are working in Italy to demolish the superstition, ambition and worldliness in the church, and to reestablish truth, intelligence, purity and simplicity, justice and humility. These Modernists have formulated a simple program of reforms, as follows:

1. Freedom of scientific research in all fields.
2. Absolute obedience to God alone. Obedience to man against conscience is a sin.
3. Separation between Church and State.
4. Abolition of compulsory celibacy of the clergy.
5. Reform of worship to secure simplicity and purity. Worship is due to

God only. Do away with worship of the saints, the magic functions of the priest, and obligatory auricular confession.

6. The Gospel must be given to the people.

7. The abolition of the Latin language in the liturgy, and the reform of the liturgy.

8. The giving back to the laity the right of the election of pastors.

9. Sympathy with all great, reasonable and just social reforms, without regard to party, and in keeping with the Christian ideal.

10. Brotherly relationship between Protestants, Roman Catholics, and as many others as truly follow Christ.

The carrying out of such a program would be a long step in advance for Italy, but it would destroy the Roman Catholic Church as such.

### THREE SIGNS IN NEW CHINA

THERE has been a marvelous increase of horizon and vision among the Chinese since the Revolution. "China is fully awake," writes Bishop Molony, in the *C. M. S. Review*; "the most industrious nation in the world has started on a path of great industrial development. The superstitions which hindered it are exploded, official corruption and commercial 'squeeze' are put to shame through the publicity of the press; the country, where for centuries the aristocracy of learning has been the only aristocracy, is now fully committed to Western education, its sons and daughters pour out to colleges abroad and into every college opened in China; the most capable and populous of non-Christian nations has turned at last into the steady channel of reform and progress."

From the point of view of missionary work, the Bishop sees three special characteristics of the new period just begun. First, new classes of



people are coming under the influence of the missionaries. Formerly the work was almost entirely among the artizan and agricultural population, now the refined and intellectual are accessible. "Women of honorable estate" are opening their doors to missionary ladies, and the great student class is presenting amazing opportunities.

Another feature of the period now commencing is sure to be controversy. Contact with the Western world and Japan, higher education in China, the inrush of the intellectual classes, are sure to bring a period of criticism and controversy. The third feature will be church organization, bringing together the large materials that are ready to be woven into the fabric.

Each of these signs of the times is an appeal to the strong men and women in our colleges to give their lives to China at this crisis.

### THE TRANSFORMATION OF CANTON

**I**T used to be a common proverb in China, "If you wish to be wicked, go to Canton." The countless forms of iniquity found in Canton could scarcely be duplicated in any other city of the world. Now all this is changed. There is not an open gambling den in this city of over a million and a half of people. Opium smoking, China's greatest curse, is gone, never to return. Twelve of the 13 Confucian temples of the city have been turned over to the control of the educational department of the government to be used as schools. These reforms undoubtedly are the result of the influence of Christianity upon China. Since the banishment of the Manchus and the formation of the Republic, marvelous strides have

been made toward the suppression of vice and iniquity. It is a fact worthy of note that within three months after the new Cantonese government was formed, this city, formerly one of the worst in China, has become practically a clean city. The chief of police of Canton, in a determined effort to wipe out slavery from Canton and its environs, set free 500 young girls kept as slaves in the homes of Canton. Most of them were kept for domestic service; but the chief was determined to liberate them, and he took more than 400 to the government industrial school in the city, where they are being trained for occupations in which they can earn wages.

Seventy-one of the number who were found to be blind, were frankly admitted to be too great a problem for the authorities to handle. There was nothing to do but to appeal to the missionaries for assistance, and Dr. Mary Niles was besought to receive the blind children into her school. They are now being taught to read and write the Braille system, and will be trained for self-supporting occupations, such as knitting, lace work and massage. Some of those at least who turn to Christ will be given work as Bible women under missionary control.

But not all China has received Christianity. There is still a crying need for more workers and more money for the support of those in the field.

### A REVIVAL IN WEST CHINA

**I**N the far-away province of Kansu, West China, remarkable results have followed a series of meetings conducted by Rev. A. Lutley of the China Inland Mission, and a Chinese

evangelist, Wang. An eye-witness of the work writes as follows to the *Christian and Missionary Alliance*:

"At the very first meeting in Tihtao great conviction of sin took hold of the Christians. Those who had been at enmity were reconciled; those who had stolen returned the things taken, and all the Christians, with perhaps only one or two exceptions, were thoroughly broken up and made a clean confession of things that were wrong in their lives. This made room for the incoming of the Holy Spirit, and the joy that followed can not be described. A number of unconverted were also brought into fellowship with Christ, and voluntarily came to the front and confest their sins. At the last meeting a thank-offering was taken, which was so generously responded to that the women took off their earrings and other silver ornaments and gave them to the Lord's work."

During the meetings in Minchau in the English prayer meeting early in the morning the missionaries brought those before God in prayer that were especially laid on their hearts, and in almost every case these confest their sins before the day closed. An old woman, who had never been in the chapel before, went to the meetings and broke down utterly, confessing her sins with great weeping, and experienced peace from God. Her husband was also saved. A woman who had been in the mission's employ 5 years, but who had never shown any desire to be a Christian, became one of the brightest of the Christian women. Her husband, a carpenter, who never before had shown any real earnest desire for salvation, was thoroughly saved and con-

fest having stolen many things while working on the mission station. All the mission evangelists and colporteurs, and nearly all the Christians were filled with an earnest desire to live a holy life and help win souls for Christ.

The West China Mission, which was formerly in the hardest and most unyielding field, has now become one of the greatest harvest fields in mission work.

#### NORTH AFRICA DISCARDING ISLAM

WHILE many tribes of Central Africa have been turning toward Mohammed and have been taking the teachings of the Koran as their law of life, North Africa is breaking away from Islam. The new spirit in Egypt is diffusing itself all along the Mediterranean coast, and great political changes are taking place. Germany, England, France, and Italy are present in the administration of all North African countries in some form or other, or to some degree. The Church has taken advantage of the new condition and the native church of Egypt, through the influence of the American Mission, is sending missionaries to neighboring lands. The Methodist Episcopal Church has organized mission work, under Bishop Hartzell, in a field embracing Morocco, Algiers, Tunisia, and Tripoli. The Rev. E. F. Frease, superintendent of the North Africa Mission, writes: "The way is at last opening for the Christian Church to throw an adequate missionary force into the vast region from Morocco to the Red Sea for a strong, persistent attack on Islam under conditions the most extraordinarily favorable and from there grad-

ually across the Sahara to the Sudan, following up great channels of communications now opening up."

#### THE MOTT CONFERENCES IN JAPAN

WHILE the immediate outcome of Dr. Mott's work in Japan (April 3-11) may not have been so dramatic as in India, or so remarkable as that in China, yet a powerful impression for good was made. The first conference was with about 75 representative missionaries, the second, with some 50 Japanese leaders, and the third, with 100 prominent missionaries and Japanese.

The program for the first two assemblies was identical, and their findings were discussed and voted upon by the joint conference, under the following headings: Occupation of the Field; The Japanese Church; Raising up Christian Leaders; Training of Missionaries; Christian Education; Christian Leadership; Evangelistic Work; Women's Work; Cooperation.

Among the striking facts brought out and the findings formally adopted were these:

Only 20 per cent. of Japan's population is being reached at present.

There are in Formosa 121,000 savage aborigines who have no opportunity of hearing the gospel.

The 300,000 Japanese in Korea and Manchuria are especially open to Christian instruction.

To occupy properly the field the Japanese working force should be quadrupled and the foreign (evangelistic) missionary force should be doubled.

There is to be a Japan Continuation Committee of 45 members.

A three-year aggressive evangelistic campaign was decided upon.

The need of a Christian university of first rank was emphasized.

#### NEW LIFE IN THE ANCIENT SYRIAN CHURCH

THE ancient Syrian Church of Malabar claims to have been founded by the Apostle Thomas. A large section is known as the Reformed Church of St. Thomas, and these Christians assemble annually at a convention at Maramanna, in Travancore, for the deepening of the spiritual life. The meetings this year, which lasted for eight days, were held in a temporary shed, seating 20,000 people, which was full on more than one occasion. All round the outskirts of the building Cattanars (Syrian priests) were seated, who kept order and took up the collections, bringing the money to the platform. Meetings were held for both men and women, and some were attended by both, each sex sitting separately.

The speakers at these meetings were European missionaries, two of them belonging to C.M.S., one a Presbyterian and one a Wesleyan. The preaching was very earnest and good, and was well translated by some of the educated Syrian young men. The order and silence of the vast assembly were wonderful. Hour after hour, day after day during the eight days of this convention this great audience listened. The presence of God and the power of His Spirit was in the midst.

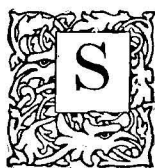
Dr. Louis Meyer, editor of *Fundamentals*, the eminent lecturer on missions to Jews, and Bible teacher and the efficient coeditor of this *Review*, died in California on July 11th, of tuberculosis. His place can never be adequately filled.—D. L. P.



WILLIAM BORDEN AND HIS GUIDE MOUNTAIN CLIMBING IN SWITZERLAND  
This was one of his favorite forms of recreation during his last summer in Switzerland

## AN IDEAL MISSIONARY VOLUNTEER A SKETCH OF THE LIFE AND CHARACTER OF WILLIAM WHITING BORDEN\*

BY PROFESSOR CHARLES R. ERDMAN, D.D., PRINCETON. N. J.



SINCE the death of Ion Keith-Falconer, at Aden, Arabia, in 1887, the missionary world has suffered no more mysterious loss than in the death of William Whiting Borden, which occurred on April 9, 1913, at Cairo, Egypt. In each case, a chosen workman, peculiarly fitted for

a difficult and important task, is called from the field, when the service is but begun; and the Christian world wonders at the inscrutable providence of God.

Many points of similarity have been noted in these two brief lives. One was of the flower of British nobility; the other represented the best product of American social and

\* The Biography of William W. Borden is being prepared by Rev. Samuel M. Zwemer, D.D., at the request of the family. Any friends who have letters or incidents that they could contribute are requested to send them immediately to the editor of this REVIEW.

academic life. Both were men of physical and intellectual strength, of unusual wealth, of marked personal attractiveness, who were wholly devoted to the service of Christ. Both studied in Egypt in preparation for missionary work among Moslems. Both left behind them surprisingly wide circles of influence in lives they had affected, in forms of service they had fostered. When the heroic death of Keith-Falconer was announced at New College, Edinburgh, and a volunteer was asked for his place, it is said that thirteen of the graduating class at once responded. The example of Keith-Falconer's consecration was an important factor in establishing the Student Volunteer Movement which, in the next few years, led thousands of young men and young women of England and America to undertake service on the foreign field. William Borden, in addition to other abiding influences of his life and service, has bequeathed for the evangelizing of the world a larger sum than any man of equal years in the entire history of the Christian Church.

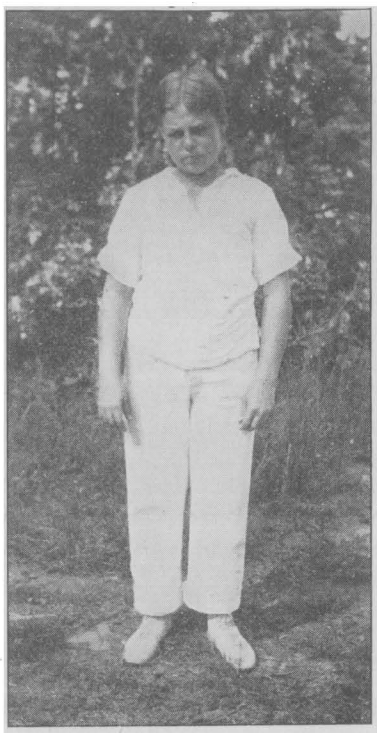
#### **Boyhood and School Life**

In the very year Keith-Falconer died in Arabia, William Borden was born in the city of Chicago, on November 1, 1887. He was a son of the late William Borden and of Mary de Garmo Whiting Borden. From his father he inherited business qualities of a high order, executive ability, exactness, fairness of mind, facility in reading character, promptness, decision, and a rare kindliness of judgment which made him absolutely silent as to the faults and failings of others. To his mother he was indebted for the influences which, in early boyhood, resulted in

definite religious convictions, in a public confession of faith in Christ, in habits of Bible study, and in the daily prayer "that the will of God might be wrought out in his life." This is the real secret of his remarkable character and his unusual career.

William Borden's school life was spent at the University School, and the Manual Training School of Chicago, and at the "Hill School," Pottstown, Pa. Before entering Yale University in 1905, he spent a year in foreign travel, and it was an experience that turned the whole tenor of his life and thought. The Rev. Walter C. Erdman, who is now serving as a missionary in Korea, was chosen as a Christian companion to accompany him in a tour of the world. They visited Japan, China, India, Egypt, Syria and Turkey, enjoying unusual opportunities to observe the problems, the methods, and the results of Christian work in many of the great mission fields. They saw the great and indescribable need of the world for the Gospel. To one who was convinced of the unique power of Christ to meet that need, the call to service was definite and clear. William Borden's decisions were never hasty, but both he and his companion returned from that tour with a purpose, if God so willed it, to devote their lives to service on the foreign field. He had not been in mission lands eight weeks when he wrote home that he wished to become a foreign missionary. Later, when he was asked by a wondering friend why he planned to throw his life away among the heathen, he replied significantly: "*You have never seen heathenism.*"

This year of travel was marked by another important experience. When in England, shortly before sailing for home, he attended a meeting in Lon-



THE BOY ATHLETE

William Borden, at the Hill School, and later at college and seminary, was fond of all forms of athletics, and was successful in tennis, football, golf and yachting

don conducted by the Rev. R. A. Torrey, D.D., where the truths emphasized were the tests of the New Birth. These, given in the First Epistle of John, are righteousness, avoidance of known sin, love of the brethren, belief in Christ as the Son of God, and overcoming the world. As was his custom, Borden took careful notes and added original comments. A new determination was born in him that day to bring all his life into conformity

with the Scripture standards, in things both great and small, that he might please his Master—"bringing every thought into captivity to the obedience of Christ." This became the vital and controlling purpose of his career.

When Borden entered Yale University in the fall of 1905, he at once became a positive factor in the religious life of the institution. He was active in athletics, a good boxer, skilful at tennis and as a yachtsman, and became very fond of mountain climbing. At the same time he maintained a high standard of scholarship, qualified twice over (in two separate years), for election to the Phi Beta Kappa, of which society he became the president. But it was not in the athletic nor in the academic activities of the university that his influence was most strongly felt; it was rather in the lines of definite Christian work. He was elected class deacon, served as leader of the Student Volunteer Band for Foreign Missions, and for two years was president of the Connecticut Valley Student Volunteer Union. He also generously contributed to the Yale Mission in Central China, and aided in the formation of bands for prayer and for Bible study, and in the organization of classes for mission study. Any college man will realize what it cost him to refuse to allow his name to be considered for election to any of the popular college secret societies. This decision he reached, not so much on the ground that it would separate him from some of his fellow students, as for fear lest it might bring in something between himself and the service of his Lord.

### Religious Life at Yale

His activities in religious work were not by any means confined to the sphere of university life. In his sophomore year Borden was asked to join a little group in one of the rooms of Dwight Hall (the University Y. M. C. A. Building), and there pray that the way might be opened to start a Gospel mission, to bring the Gospel message every night to the helpless and homeless and hopeless men of New Haven. The result was the founding of the Yale Hope Mission at 55 to 59 Court Street, in March, 1907, a work largely financed by Borden's generous gifts. Great numbers of men have been reached by this rescue mission, and it has also had a marked influence upon the university men. Many have been enlisted as workers there, and have learned the joy of Christian service, while others, who came to the mission out of curiosity or friendly interest, have there been convinced of the power of Christ to "save unto the uttermost."

Professor Henry B. Wright, of Yale, gives this testimony: "It is my firm conviction that Yale Hope Mission has done more to convince all classes of men at Yale of the power and practicability of Christianity to regenerate individuals and communities than any other force in the university. Its influence for good among the students has been inestimable." The Rev. Henry W. Frost once asked a distinguished foreigner whom he had been showing some of the wonders of America, what he considered the most remarkable thing he had seen in this country. The foreigner replied at once that it was William Borden, the wealthy, cul-

tured university student, kneeling in prayer, at the Yale Hope Mission, with his arm around one of those hopeless drunken men for whom the mission had been started. At the memorial service held in New Haven, some of the most striking tributes were from the lips of men whom Borden had brought to Christ.

Dr. William H. Sallmon, secretary and treasurer of Yale Mission in China, writes in *The Yale News*: "A deacon of his class, a member of the Senior Council, he will best be remembered as a man who devoted himself to the moral and spiritual betterment of men. He was an ardent supporter of Yale in China, generously supplying the funds to keep a classmate as his representative in that field. His monument in New Haven is the Yale Hope Mission, of which he was the founder and patron."

Of his general influence in the university, one of his classmates writes: "He seemed like a fixed beacon-light in moving waters, by which the fellows could safely steer their course; he was so uncompromising with anything that he considered wrong; he was so determined to carry out every plan that he thought right."

Upon his graduation, in 1909, William Borden was at first inclined to enter at once upon missionary service, but was wisely advised to equip himself more thoroughly by taking a full course in theology. He accordingly entered Princeton Theological Seminary in the fall of the same year. His modesty, his clear vision of duty, his physical, mental and spiritual vigor, and many other admirable qualities endeared him at

once both to professors and students. During his three years' stay in Princeton, his mother transferred her residence from Chicago to Princeton, where there was extended to his fellow students the most generous hospitality. The students were not only influenced by what they saw of his beautiful life in the family circle, but were there privileged to meet missionaries and other Christian workers from all parts of the world.

### Seminary Days in Princeton

In the seminary Borden was a leader in student activities, and was particularly prominent in all that concerned missionary service. During his first year he was a delegate to the Student Volunteer Convention at Rochester, and there rendered most self-denying service in connection with the "missionary exhibits." The same year he was appointed as a delegate to the World Missionary Conference at Edinburgh, to represent the China Inland Mission, which he served as the youngest member of the American Council. His knowledge of missionary literature, missionary leaders, and missionary activities made him a definite force in the missionary life of the seminary. By deputation work in schools and colleges he also extended his influence beyond the bounds of his own institution.

During these busy seminary days his sympathies were by no means confined to work on the foreign field, for he was at the same time serving as a director of the Chicago Bible Institute, and of the National Bible Institute of New York, and was an active member of the American Committee of the Nile Mission Press, of

Cairo. To the work of the National Bible Institute in particular he gave much time and earnest effort. He never allowed these varied activities, however, to interfere with his regular duties in connection with his theological course. No student was more diligent, more faithful, more loved by those who knew him best.

The summer of 1912, after his graduation from the seminary, was spent chiefly in evangelistic work in New York City, in connection with the National Bible Institute. This involved not only administrative duties in the office, but also street preaching, the conduct of open-air services, and the distributing of tracts and Testaments and other religious literature.

In September, William Borden was ordained to the ministry, in the Moody Church, Chicago, of which he was a member. The following three months he gave his services as a traveling secretary of the Student Volunteer Movement, and visited many of the eastern colleges, where he aroused new interest in the needs of the unevangelized world. On December 21, 1911, he had offered himself for service under the *China Inland Mission*; and on April 8, 1912, just one year and one day before the date of his death, he received his appointment, at a meeting of the council held in Philadelphia.

He had learned that there were more than 10,000,000 Chinese Moslems to whom no Christian missionary has ever been sent, and at his own request, he was assigned to work among the Mohammedans of Kansu, the westernmost province of China. He chose this field because



of its difficulty and its appalling need.

### **Last Days in Cairo**

In December last, he left for Cairo, Egypt, to perfect his preparation by special study in Arabic, and in Moslem literature under the direction of his friend, Dr. Samuel M. Zwemer. During these three months he endeared himself to all the missionaries with whom he came in contact, and encouraged them in all forms of service. He was instrumental in the distribution among the Moslems of 12,000 Christian tracts, and greatly furthered the work of the Nile Mission Press. Of these months spent in Cairo, Dr. S. M. Zwemer has written: "William Borden left a deep impression here at the study center, even during his short stay. He was identified with every good movement of the missions and the Y. M. C. A., and personally superintended a house-to-house canvass of Cairo with Christian literature, and was greatly beloved by all those who learned to know him even for such a short time. We hope the message of his life will tell for the cause in America and in China as much as it has and will in Cairo."

On March 21st he was taken ill with spinal meningitis, and died on April 9th. Before news of his illness had been received, his mother and younger sister had sailed from New York to spend some time with William in the East, and they arrived in Cairo only a few hours after his death. His body was laid to rest in the American Mission Cemetery at Cairo, in a land of the very Moslems for whose redemption he had given his life. Impressive memorial ser-

vices were held not only in Cairo, but in Chicago, in Princeton, in Philadelphia, in New Haven, and in New York.\* The daily papers in every part of the world printed more or less extended accounts of the life in which a universal interest was awakened by its high promise and tragic end.

### **An Ideal Volunteer**

Even a superficial study of William Borden's life and character suggests the qualifications of *an ideal missionary volunteer*.

We see in him, first of all, the peculiar *endowment* for missionary service, the gifts of physical and mental strength, of wealth and social position, of culture, of inspiring friendships. These endowments may be granted to few of us in the same degree, yet the example of this life is none the less stimulating. Here was one who was faithful, not in the few, but in the "many things," and it surely requires a higher degree of consecration to use many talents well than to be faithful with a few. In our Lord's parable, the talent of the slothful servant was given, not to the one whose two had gained other two, but to him whose five had gained five. If William Borden was faithful in the use of his many gifts, how much easier should it be for others to prove faithful with their few.

There was also the clear *missionary vision*. It is true that this was awakened by the unusual opportunity of a world tour; but it was

\* Accounts of some of these services appeared in the *Princeton Seminary Bulletin*, and in special memorial numbers of *The Bible To-Day*. A beautiful appreciation also appeared in *The Sunday-school Times*, Philadelphia, from the pen of the Rev. Henry W. Frost, an intimate friend of the family and the American director of the China Inland Mission.

brightened and broadened by patient investigation, and by constant study and reading. Many other young men have returned from the Far East without having taken the trouble to visit the missions, and with the resulting incriminating confession that they "do not believe in foreign missions." Others, who have had their eyes opened to the world's appalling need while at home, have turned indifferently from the sight; or they have allowed the appealing vision to grow dim through a wilful or careless neglect of the means which are found on every hand for receiving missionary intelligence and cultivating missionary zeal.

#### Complete Dedication

We see likewise a *complete dedication* to the missionary task. It is one thing to see the need and to possess the means for giving relief; it is quite another thing to yield all that one has and is to the service of Christ. Here was a young man who not only surrendered all, but who did so in such a spirit as to indicate, as Professor William Brenton Greene suggests, not only the duty of consecration, but the joy and blessedness of consecration. When he saw the need of men, and the glory of his Lord, he cried out with alacrity and in true sincerity: "Here am I, send me."

William Borden is a striking example of *Christian stewardship*, which is another expression of sincere dedication to Christ. His money was a sacred trust, and he was as careful in his gifts as he was generous. An intimate acquaintance has told of an appeal which he made to Borden on the ground of personal friendship; but it was for an object which did

not commend itself to his judgment as a Christian steward, and it was refused. How many would have made the donation merely for the sake of friendship! How few would have declined for the sake of Christ.

#### Last Will and Testament

This same sense of stewardship is embodied in his "last will and testament," which stands as an example and an appeal to the whole Church of Christ. It is an extraordinary document, not only in view of the actual bequests which it provides, but also because of the spirit it manifests of loyalty to Christ and devotion to the work of world evangelization. It is in itself a missionary appeal. Its largest provision is for the China Inland Mission, in connection with which the donor had expected to serve and on whose council he held a place. For the work of this mission he bequeathed the sum of \$250,000; and with unique sympathy and thoughtfulness for one so young, this was added: "I suggest that \$100,000 of this amount be invested, and the income thereof be used for the support and maintenance of missionaries and other workers connected with said Mission who through age or infirmity have become incapacitated for active service in the mission field or at home, and who are in need of and deserving of aid."

The sum of \$100,000 was left to the National Bible Institute of New York; and like amounts to the Moody Bible Institute of Chicago, and to the Chicago Avenue Church; \$50,000 each was given to Princeton Theological Seminary, to the Board of Foreign Missions of the Presbyterian Church, U. S. A., to the Board of Foreign Missions of the Presby-

terian Church, U. S. (South), to the Board of Foreign Missions of the United Presbyterian Church, and to the Chicago Hebrew Mission; and \$25,000 each to the Nile Mission Press, to the American Bible Society, to the Chicago Tract Society, and to the African Inland Mission. Of the remaining estate the China Inland Mission and the three Presbyterian boards were made the residuary legatees.

The devising of money is a much simpler matter than the devotion of a life. The fact that he belonged wholly to Christ, and that there were millions of Moslems in Western China whom no one had volunteered to evangelize, led William Borden to undertake this difficult and forbidding task. For this work he gave his life. There may be those who will ask, "to what purpose this waste?" There can be no doubt of the approval of that Lord who beheld the vision of a world filled with the fragrance of the perfume which in seeming extravagance was poured upon His feet. Whatever of wealth or of life is dedicated to Him is accepted by Him and used in ever widening spheres of blest influence.

Another provision of the last will and testament suggests that William Borden had a definite and adequate *missionary message*. Nothing troubled him more than to see men of culture, ability and devotion planning to undertake missionary work while they were evidently ignorant of the great essential truths of the Gospel. He therefore requested that his money should be used in the support of only such men as held absolutely to the deity of Christ and His vicarious, atoning death for sinners. "It is fur-

ther my desire," so runs the will, "that the said bequests hereinbefore made be used and disposed of in accordance with the following recommendations by me, to wit: That each of said bequests be used for and in connection with missionaries and teachers who are sound in the faith, believing in such fundamentals as the doctrine of the divine inspiration and authority of the Scriptures, the doctrine of the Trinity, including the Deity of Jesus Christ, and in the doctrine of the atonement through the substitutionary death of our Lord Jesus Christ. . . . I declare that each and all the gifts shall be absolute and unconditional gifts to the respective beneficiaries (except as they are conditioned by the doctrinal requirements which I have made above), and that my purpose in expressing my desire as to the mode in which the same, or any of the same, shall be used . . . has been and is merely to indicate my considered wishes and judgment, and not to impose upon them any legal obligation to carry out my desires if, for any reason they deem it best not to comply with the same."

#### Personal Convictions

William Borden's own definite and clear religious convictions appear further in the standards of the National Bible Institute for which he drafted the articles of belief. They appear again in the declaration of his personal faith, which he submitted to the council of the China Inland Mission when applying for appointment, and in the article written by him for *The Bible To-Day*, entitled "What is a Christian." In the latter article he says:

"A Christian is first of all one who has Jesus Christ as his personal Savior. But in the New Testament we find that Christ was not looked upon as Savior alone, but also as Lord. It was the Lord Jesus Christ whose name his followers bore, and that meant that he had absolute jurisdiction over them. (1 Cor. 6:19, 20. Rom. 12:1-2. Philip 1:21.) A Christian is not merely one who trusts in Christ for salvation, but one who also strives earnestly to please Him in all things, great and small. But Christ was even more than this to the early disciples. . . . He Himself was God manifest in the flesh. . . . A Christian is one who worships and adores Him, together with the Father and the Holy Spirit, as very God of very God."

Among the beliefs which were particularly precious to him were those related to the inspiration of the Bible, justification by faith, the regenerating power of the Holy Spirit, the grace of God in Christ, the spiritual union of all true believers of every denomination, and the personal pre-millennial return of our Lord. His acceptance of such truths was never careless, for he was always ready to give a reason to every man for the faith that was in him. These truths were the inspiration of his life and the explanation of his career.

In spite of the definiteness and decidedness of his beliefs, he was broad and generous in his sympathies. As Dr. Zwemer declared at the memorial service in Cairo: "He gript the essentials. He had no shibboleth. His was no narrow creed. His Egyptian brethren could never have told to which regiment he belonged

in the army of God. He was too big to wear the distinctive colors of any regiment."

### Thorough Preparation

The full course of study during which these convictions were maturing, and his faithful devotion to his academic and theological disciplines, suggest a helpful message in the matter of *missionary preparation*. He believed that this should be broad and thorough, with special adaptation to the needs of his particular field. He was not one of those who feel willing to rely upon natural resources, or who postpone serious work until they reach their mission stations. He worked with diligence, with this in view, during all the years of his university and seminary course, and elected branches of study which he believed would equip him for his chosen task. This led him to the study of Arabic in Princeton, and to go to Cairo for special work with Dr. Zwemer.

Yet more striking was his example in the matter of present missionary effort. He felt that one who was to save souls in China should begin rescuing men in New Haven, and that one who was to speak in the bazaars and market places of the Far East should not be ashamed to preach on the streets and in the parks of New York. Still more, he showed that one who was preparing for world-wide evangelization must have the broad sympathies which lead to participation in all forms of Christian service, and which obliterate the lines between "home" and "foreign," and which do not recognize any arbitrary limitation of sect. The student who engages in varying

forms of Christian service at home is being prepared for the largest and best work abroad. It was this determination to be *thoroughly prepared* for his difficult task that made William Borden so diligent a student at New Haven and at Princeton, and it further resulted in two unique projects. The first was his plan to secure his degree of Master of Arts from Yale University by reading in the department of missionary science. The second was to pursue the study of Arabic in preparation for work among people who spoke Chinese. The latter plan led him to Cairo; and during those crowning months of his career he showed in most marked degree the same zeal in study and enthusiasm for Christian service which had characterized his whole course of preparation for missionary service.

#### **Recruiting for Missions**

One certain result of "the message of his life" will be an immediate increase of volunteers for missionary service; and this suggests another particular in which he was an ideal missionary candidate; he was ever *recruiting for missions*. He was not only a volunteer, but he was seeking to enlist others. The leaders of the Student Volunteer Movement for Foreign Missions bear eager testimony to his devotion to this great cause. Not only did he support it by generous financial contributions, but he devoted unstinted time and effort to the work. He served as a leader in the volunteer bands at the "Hill School," at New Haven, and at Princeton. He attended the great conventions and helped to further their success. He finally gave the last months of his life in America

to a fruitful visitation of the leading eastern colleges and universities, and many are the students who witness to the influence exerted upon them by personal contact with him during those memorable days.

One who has just returned from the Orient and whose knowledge of the student centers there and in America makes him best qualified to judge, remarked recently that the effect of the life and example of William Borden would result in bringing into missionary service hundreds of the strongest and ablest volunteers. Nor is the influence of that life to be confined to those who will enter specific forms of Christian service. There is something deeply significant in the words written by one Yale classmate to another on the day that word was received of their common loss: "The unbelievable has apparently happened, and I feel overwhelmed with the sense of the smallness of life; but there is one thing I know, that if ever a man was guided by God's will in his life, that man was 'Bill.' His life and his firm purpose to be a missionary have been an inspiration to me for more than six years, and I know his influence will never depart from me. . . . Let us continue his influence in our lives and do something he would have approved."

#### **The Secret of the Life**

The secret of such a wide and abiding influence is not difficult to discern. It is found in a wholehearted and complete dedication to Christ. This devotion was manifested in the steadfastness with which he adhered to any course which he believed his Master had marked out, and in the faithful observance of

those practises which stimulated and nourished his spiritual life. When he was convinced that anything was in accordance with the will of his Master as indicated by Scripture or Providence, that thing was henceforth an actual part of his life. He would allow no circumstances to interfere with the daily reading of his Bible, nor with the precious privilege of daily prayer with his beloved mother. When he had joined the Princeton Volunteer Band, he was certain all during the winter months to be present at the prayer meeting, before breakfast, at seven o'clock, every Wednesday morning; and when he had identified himself with the National Bible Institute, he was found in the summer, giving up rest and recreation to carry on the work in the offices and to preach in the streets of New York. This dedication to Christ gave to his character its peculiar transparency, and gentleness, and strength.

He was particularly influenced by that saying of Mr. Moody which he often quoted: "The world has yet to see what God can do with a fully surrendered man." William Borden had a laudable desire to be such a man. One of the last articles he ever wrote was a history of the "Origin of the Student Volunteer Movement for Foreign Missions," which appeared in a recent number of the *Christian Workers' Magazine*. In this he quotes a question which Mr. Robert P. Wilder uses in con-

versation with men whom he meets in the colleges: "Are you steering or drifting?" Borden comments: "This served to open up the whole question of a student's choice of his life work. The dangers of drifting were, of course, manifest, and if a young man said he was steering, the next question might well be, 'What is your goal' and 'Who is in the boat with you.' May each one of us be able to say that we are steering, and that He is not only on board, but at the helm." No one who ever spent a day with William Borden doubted that he was steering, and that his course was being directed by his Master and his Lord. And now that he has "crossed the bar" and seen "his Pilot face to face," his fellow Christians are privileged to rejoice as they see the abiding influences of his course and the many who are being led to follow in the way he went. They are assured that his faith is triumphant, his hope for the cause of his Master made more radiant, and his love for them and for Him made perfect. "For now *abideth* faith, hope, love; these three, but the greatest of these is *love*."

Every remembrance of this completed life, every review of this finished career, brings to each of us an added responsibility, an inspiring incentive to action, a clear, commanding call to press forward with devotion and courage and zeal, to the supreme task of proclaiming the Gospel of Christ to all the world.

The consecration of all to our Master, far from lessening our power to impart, increases both our power and our joy in ministration. The five loaves and two fishes of the disciple, first given up to and blest by the Lord, were abundant supply for the needy multitudes, and grew, in the act of distribution, into a store, of which twelve hampers full of fragments remained, when all were fully satisfied.—HUDSON TAYLOR.

# THE HEART OF THE MOHAMMEDAN WOMAN\*

BY MRS. BENJAMIN W. LABAREE



WE sat in the apartment of a Mohammedan princess, not in her grand reception room where she had usually entertained us, but in the more familiar sitting-room upstairs. With our feet cosily tucked under the handsome quilt that covered the pan of charcoals, we sat on comfortable cushions on the floor and listened while she told us of her severe illness, of how she was going to Russia to see a specialist, and of her awful fear lest she should soon become blind. Suddenly she exclaimed:

"Will you pray for me? Your hearts are good and pure, and God will hear you. He would not listen to me, for my heart is impure and bad."

It was a longing cry from the heart of a Mohammedan woman, a heart which she felt to be utterly unworthy of addressing her Maker, but a heart that reached out with intense desire to a Divine Power and to those who could put her in touch with that Power.

Shall I tell you something about the heart of the Mohammedan woman? Listen, then, and try to realize first what *a suffering heart* it is. Why should it not be sad and sorrowful, when one of the Mohammedan holy books says, "The threshold of the house weeps 40 days whenever a girl is born"? Unwelcomed, considered inferior to her brothers and father and husband, and surrounded by so much in her religion and circumstances that simply means deg-

radation and humiliation—who can blame her if her heart is not happy and care-free? The very physical trials which come to her because she is a Mohammedan woman add greatly to her suffering. The Koran itself allows a man to beat his wife, tho with the distinction that he "must not beat her as he would a slave."

In Moslem lands there are no institutions for the care of the insane, the crippled, and others who are helpless, except such institutions as have been introduced through Christian missionaries or in imitation of their example.

There came once to our dispensary in Urumia an old woman with a girl of 16 or 17, who was deaf, dumb and blind. She appealed for help to the physician, and to her deep sorrow, found there was nothing that could be done to cure the girl. In despair, the old grandmother asked, "What can I do? Must I kill her?" The lady physician talked to them lovingly and sent them away. They came again and again, but nothing could be done to effect a cure. Some years after the doctor had returned from her furlough, a woman arrived on dispensary morning whose face seemed familiar. She brought a girl of about twelve who was deaf and dumb, and something about the case caused the doctor to look more closely and to ask, "Were you not here once before with another granddaughter? What has become of her?" With the tears streaming down her face, the poor, old woman answered, "I had to poison her. There was nothing else to be done."

\* From an address delivered at Mr. and Mrs. E. E. Olcott's Parlor Meeting, New York, in the interests of the Nile Mission Press, January, 1913.

E. E. Olcott's Parlor Meeting, New York, in the

### A Fearful Heart

It is not only a sorrowful heart that the Moslem woman carries, but it is a *heart full of fear*, full of suspicion, dread, and horror. We can scarcely realize how many things have to be avoided in order not to bring the "evil eye" upon her, nor how real and terrible is the suffering on the part of those subjected to these superstitious fears. If, for instance, some one in the room sneezes once, it is sure to bring misfortune; two sneezes are all right. It took me some time, when in company with my Mohammedan friends, to learn to invent a second sneeze when it did not come naturally!

There is the fear that hangs over the young girl as she is sent out from her father's home to an unknown husband, an unknown mother-in-law, and the absolutely unknown future. The little, shrinking girl, after a question has been asked by a priest outside the curtain or a window, and some old woman has answered for her, must sit, silent and almost motionless through the long festivities, awaiting the moment when her husband comes into the room where she has been placed, lifts the veil, and looks at her. In some regions she knows full well that if he does not like her appearance, he may spit in her face and send her back to her father. Even when this does not occur, she knows that if she fails to bear him a son, if her health or her beauty is lost, he may at a word divorce her, or may bring in another wife who will take the first place in his affections.

There is horrible, grinding fear all the time, and these women look into our faces and say:

"Do you mean to say that your husband can not divorce you?"

"No, it is against the law of our religion."

"Oh! that must be a good religion!" exclaimed a woman once, after such a question and answer. A few moments before she had been mourning that I was not a Mohammedan, and thus could have no hope of heaven.

### A Jealous Heart

We will not be surprized to find the heart of the Mohammedan woman a very *jealous heart* when we learn something of her home-life. Never can I forget the scenes in some of the homes visited in Persia, where there were two or three wives of the same man, and the superior wife, the one in special favor, would receive her callers and do all the honors of the home, while some older woman who had borne children to her husband and had at one time been at the head of that home was not even allowed to sit in our presence. These conditions very often result in the poisoning of some favored wife by others, or in inflicting some terrible injury. The results are disastrous, not only to those who are injured, but in the reaction upon the hearts of those whose jealousy drives them to desperate deeds.

### Impure Hearts

Do you wonder that we must speak of an *impure heart* after we have visited these Moslem homes? It would be impossible for me to describe to you the sin and impurity of thought, word, and deed which are revealed to us who try to take something of the light of Christ into



Mohammedan homes. Once, as a man suddenly came into the room and the women who were not of the household cowered away in the corner and pulled their chudders over their faces, the incident led to conversation, and I can not forget how one woman exclaimed, "It is all right for you to see and be seen. Your hearts are pure, but ours are not."

### Hungry Hearts

Not only do we find a sorrowful heart, a heart full of fear and jealousy and impurity, but it is a *hungry heart* as well. One day a Mohammedan woman, the sister of a high ecclesiastic, called on us with her daughter, daughter-in-law, several children, and a number of servants. It was a call of curiosity, and one of the most uncomfortable I have ever received. They refused to drink our pussy-willow water because anything wet belonging to a Christian defiles one so much more quickly than something dry; a few felt obliged to drink our tea, but hurried home to rinse their mouths from its unholy contamination. They found fault with us and what we said and did, and it was with no pleasant anticipations that we started out to return their call. No one received us at the gate, nor at the threshold of the house. In the ante-room we had to pick our way around one of the daughters, who was ostentatiously saying her prayers toward Mecca. The atmosphere of the large reception room was absolutely icy; and tho the proper refreshments were served with all due ceremony, our remarks and questions were answered with monosyllables or not at all. Suddenly one

of the missionary ladies overheard the old grandmother asking, "How do these people pray?" Shouting across the large room, the missionary told of how we go to our Heavenly Father with all that concerns us, of family prayer, and secret prayer; and then we were electrified, as our hostess asked, "Did you bring the Book? Will you read us something?" Next day they said to a mutual friend of ours, "Those women seemed so free and happy, while we—we are just like animals caged in."

### Responsive Hearts

Yes, they are hungry for something bigger and better, and as we see how many of them use the opportunities they have, we realize that we are dealing with *responsive hearts*. See how they are responding in various Mohammedan lands—Turkey, Egypt, Persia—where changes are taking place with startling rapidity. It seems strange, indeed, to read of the "New Woman in Persia," and to hear that in 1912 the American School in Teheran enrolled more than 160 Persian girls alone, while there are said to be 70 schools for girls in that city—schools that have sprung up suddenly in response to the eager demands for education and enlightenment for women. At the closing exercises of the mission school for little Moslem girls in Urumia, the mothers, older sisters and neighbors sat listening in wonder and delight as the children told Bible stories, sang Christian hymns, recited their lessons in various languages and displayed their needle-work. One mother was overheard to whisper to another, "We are like animals, but just see what our daughters are going to be!"

### Grateful Hearts

Many a *grateful heart* have I found among my Mohammedan friends—a heart that tried in some way to express warm appreciation for love and sympathy and help. A woman who had accepted Christ as her Savior came one day with her young daughter, whose wailing, sickly baby was improperly nourished, and who was forced by her mother-in-law to keep it quiet at night with doses of opium. After I had shown them how to prepare the baby's milk and had given them a much-prized American medicine bottle as a nursing bottle, the grandmother exclaimed, "Jesus Christ told us to take all our troubles to Him. We bring ours to you and you help us!"

### Receptive Hearts

People in this Christian land ask us in tones of doubt if it is possible for a Mohammedan to become a Christian. Yes, indeed, for we have to deal with a *heart capable of receiving Christ*. Let me introduce you to my friend R——, who had, marvelous to say, learned to read, and was married to a renegade Christian. He proved to be superior to any of the husbands of her friends so that after his death she could never be persuaded to marry again lest a Mohammedan husband should not measure up to his excellencies. One of my missionary neighbors became acquainted with R——, and after some effort prevailed on her to read the New Testament. However, as she insisted on beginning at the book of Revelation, and was unable to understand all its contents, she declared the Koran to be far superior to the Bible. After a while, however, she began to study the Gospels, and there she found

Jesus Christ and learned to reverence and to love Him. After finishing the New Testament she was with difficulty persuaded to read the Old Testament, for she did not want to stop reading about Christ. But soon she came with a shining face to say she had found Him in the story of the creation. The book of Leviticus thrilled her deeply. She came to say how she had been comparing it with the book of Hebrews, and the matter seemed to her like this: The book of Leviticus was like a person who had a great, terrible debt (it is the chronic condition for a Persian to be in debt which rolls up at 10, 20, 60, or 100 per cent. of interest), and was trying to pay it half a cent at a time, while the Epistle to the Hebrews showed how Christ paid it once for all!

Could any of us have explained the matter more satisfactorily?

One day Miss Van Duzee learned of an old Mohammedan woman lying sick, her eyesight gone. So she began to call on her regularly and to read her some of the beautiful Bible stories. Slowly the woman began to understand the "good news" through the glorious simplicity of those Gospel words, and when one day the reading was about the "many mansions," it really seemed as tho a new light had burst in on that darkened soul. The next week, when Miss Van Duzee made her call, the woman was too weak for conversation or reading, but she drew her visitor down by the bedside and whispered, "I am going, and when I get there I am going to sweep out a mansion and have it ready for you when you come!" And the next week when Miss Van Duzee called, she learned

that her old friend had died calling for forgiveness on the sinless Christ who had died for her sins.

Oh, as we think of these sinful, sorrowing, hungry, responsive hearts of the more than 100,000,000 Mo-

hammedan women and girls, may *our* hearts be stirred by the love of Christ to an eager response until each one of them has learned that for her there is a mansion waiting in the home above!

## THE GLORY OF THE IMPOSSIBLE

BY MISS I. LILIAS TROTTER, TUNIS

"You do not test the resources of God till you try the impossible."—F. B. MEYER.

"God loves with a great love the man whose heart is bursting with a passion for the impossible."—WILLIAM BOOTH.

"We have a God Who delights in impossibilities."—ANDREW MURRAY.



AR up in the Alpine hollows, year by year, God works one of His marvels. The snow-patches lie there, frozen into ice at their edges from the strife of sunny days and frosty nights; and through that ice-crust come, unscathed, flowers in full bloom.

Back in the days of the bygone summer, the little soldanella plant spread its leaves wide and flat on the ground to drink in the sun-rays, and it kept them stored in the root through the winter. Then spring came, and stirred its pulses even below the snow-shroud. And as it sprouted, warmth was given out in such a strange measure that it thawed a little dome in the snow above its head. Higher and higher it grew, and always above it rose the bell of air, till the flowerbud formed safely within it; and at last the icy covering of the air-bell gave way, and let the blossom through into the sunshine, the crystalline texture of its mauve petals sparkling like the snow itself,

as if it bore the traces of the flight through which it had come.

And the fragile thing rings an echo in our hearts that none of the jewel-like flowers nestled in the warm turf on the slopes below, could waken. We love to see the impossible accomplished. And so does God.

\* \* \* \*

Gazing north, south, east, and west over His world, with the signs of coming spring in one nation after another, two great tracts catch our eye, still frost-bound, as it were, in snow and ice. Hitherto, in the main, they have held out against the gleams of His sunshine, that have come to them, and it looks as if it must be long before we shall see grass and flowers appear. They are the Caste Religions of India, and yet more unbroken in its resistance, the power of Islam throughout the world.

And the watchers there have a fight sometimes, lest the numbness and chill that reign around should creep into their own souls with the hope deferred; and the longer they stay, the

more keenly they realize the dead weight, impenetrable, immovable, that shuts down like a tombstone the weak little germs of life that lie buried beneath it.

It may be you have, half unconsciously, avoided looking the situation square in the face, lest faith should be weakened. But faith that has to ignore facts is not real faith.

Think over steadily the position of one of these imprisoned souls as he comes in contact with God's message. Try to understand the intense prejudice and conservatism, the absolute satisfaction with a creed that fits so well the religious instincts, and leaves him so free to sin. Then, if a stir begins in the rigidity of his mind and the torpor of his conscience, and he wakes out of the paralysis of fatalism, it is only to stumble up against a fresh barrier. His very heartstrings are involved in the matter. Think what it means for him, with his Eastern imagination and his Eastern timidity, to face the havoc that confession of Christ would involve—the dislocation of every social detail, the wrecking of home and prospects, and the breaking of the hearts of those he loves. Everything that has made life to him must go, and possibly life itself, if he moves toward the light.

Behind all this and beyond it, both in this case of Mohammedanism and Caste, is the strange, magnetic *hold* of the system over every fiber of the nature. It is so strong that even tiny children are under its spell—creatures that with us would be still in the nursery, take a pride and delight in their stern Caste regulations, and their share in the Ramadan fast. And behind that again, and probably the true explanation of the fascination, lies the

purpose of the devil, that these his two entrenched positions, shall not be wrested from him. He employs every art of hell to keep the truth from reaching the souls bound there; or, if it reaches, from touching them; or, if it touches, from waking them into life and liberty.

This is a distant sight of these great snowfields; but it can give no sense of the icy coldness and hardness that pervade them. For that you need *contact*.

Then the Adversary goes a step further. Not content with dealing directly with his captives, he rivets their chains by dealing with God's people about them. He works on our unbelief and our faintheartedness, and breathes a half-uttered word—"impossible."

Ah, but he over-reaches himself when he gets to that word. He means it to sound like a knell, and instead of that it breaks into a ringing chime of hope: for

*"Things that are impossible with men are possible with God."*

Yes: face it out to the end: cast away every shadow of hope on the human side as a positive hindrance to the Divine; heap the difficulties together recklessly, and pile on as many more as you can find; you can not get beyond that blest climax of impossibility. Let faith swing out on Him. He is the God of the impossible.

It is no new pathway, this. "The steps of . . . our father Abraham trod it long ago," and the sentences at the beginning of this paper bear witness that the footprints of those who "do know their God," mark it still.

Look in the Revised Version at the description of how Abraham went forth. He *considered* (there is such a beautiful quietness in the word) the

whole extent of the hopelessness, and went straight forward as if it did not exist, "being fully persuaded that what He had promised He was able also to perform."

But have we a promise to go on, for these people? Has God spoken anything upon which we can reckon for them?

Do we need more than the following? I think not.

"O Lord, my strength . . . the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein is no profit.

"Shall a man make gods unto himself, and they are no gods?

"Therefore, behold, I will this once cause them to know Mine Hand and My Might, and they shall know that I am the Lord."

From the ends of the earth—the farthest away and the hardest to win—they shall come with the cry of broken hopes that nothing can wring from them yet, sweeping away the idolized prophet and the idols of wood and stone among the "things wherein there is no profit." And oh the triumph of the words, "I will this once cause them to know, I will cause them to know Mine Hand and My Might!"

And lifting the veil from the time to come, we have the vision, "I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Have the Mohammedans and the Caste races a fair representation there yet? If not, those who shall stand before the throne are still to be found. They will be found by those to whom

God gives "a passion for the impossible."

And if these promises are not enough, there is an infinite horizon out beyond them in God Himself. If it were only a matter of asking Him to repeat the miracles of the past, faith would have plenty of room. But He is not bound to reproduce. He is the Creator: have we ever let our hearts and hopes go out to the glory of that Name? Look at the tiny measure of creative power given to man, in music, poetry, art—where there is a spark of it, how it refuses to be fettered by repeating itself! The history of His wonders in the past is a constant succession of new things, and He is not at the end of His resources yet. Years ago, at Keswick, Dr. Campbell Morgan gave us this rendering of John 15:7: "If ye abide in Me, and My words abide in you, *ye shall demand that for which ye are inclined, and it shall be generated for you.*" "Generated for you"—oh the depth of the "possible with God" that lies in these words!

Will you ask Him to do a new thing among these fast-bound races: to "generate" a glow of Holy Ghost fire that will melt its way up through all the icy barriers, and set a host free?

Hitherto the work done has been more like trying to break through these barriers from above, in the hopes of finding solitary life-germs imprisoned—how few they have been, and how stunted and weak for the most part, at any rate, among the Moslem races. God has yet to show what can be done if He stirs thus by His Spirit from *within*.

No matter if for the time it is a hidden process: the sunlight will be storing underground as you pray, and life will be set moving. Nothing is seen

of the soldanella under its frozen crust, till the moment comes when the top of the air-bell gives way, and the flower is there. We believe that God is beginning already a mighty work below the surface in these seemingly hopeless fields, and that it may be with the same suddenness that it will be manifested; and the miracle of the snow-hollows will be wrought afresh by the crowding up of human souls who have won through in the hardest of fights.

Let us, then, give ourselves up to believe for this new thing on the earth. Let us dare to test God's resources on it. Let us ask Him to kindle in us and keep aflame that passion for the impossible that shall make us *delight* in it with Him, till the day when we shall see it transformed into a fact.

*"Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?"*

## MISSIONS A DEBT, OR A CHARITY—WHICH?

BY REV. R. H. GLOVER, D.D.

"I am debtor both to Greeks and to Barbarians. . . . So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome."—Rom. i:14-15.



IN these forcible words the great Apostle express his own personal missionary conviction and resolve. He confess himself the heathen's *debtor*. He *owed* them the Gospel. Even tho he had already done more along this line than any dozen other men of his time, he laid no claim to merit, nor considered that he was conferring any favor on the Romans in making an added effort to take them the Gospel. It was his *duty*, his *debt*, and he was only seeking, as an honest man, to discharge it.

But if it was for Paul a debt, can it be something less for the rest of us? Yet, the majority of professing Christians regard missions with utter indifference, missionaries as an enigma, and their task as self-imposed. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folks rather than stay at home. It is

to be feared that very many even of those who do profess and possess a degree of interest in this work conceive of it merely as a charity.

Is there any essential difference between regarding missions as a *charity* and as a *debt*? Here comes a ragged, unkempt creature, holding out his dirty cap to me. I recognize him as a beggar. So I pull out a coin—a nickel, a dime, *anything*—and throw it to him. That is "charity." It is cheap: it is easy. It is free from any sense of responsibility, purely a matter of personal choice. But now another man steps up and hands me a bit of paper. I open it and find it a bill of debt—for \$100. Do I presume to get rid of this second man as I did the first, by flinging him the first coin that comes handy? By no means. It is a very different matter, for this is a debt, and I am bound to face it seriously, and do everything in my power to wipe it out, to the very last cent.

*Missions viewed as a charity*—secondary, optional, no serious concern or prayer or effort, spasmodic and insignificant giving.

*Missions viewed as a debt*—primary, obligatory, deep heart concern and prayer and effort, systematic and sacrificing giving.

Charity *foots* the list of your expenditure and claims your spare cash. Debt *heads* the list, if you are conscientious, and cuts out everything non-essential, *until it is fully met*. You give a little of the *interest* on your money to charity, but you dip deep down into your principal and give *all*, if need be, to pay your debts.

In a church where a number of the leading members are all earning liberal salaries, they profess great interest in missions, but that church gives \$25 a year to the cause. On the other hand, I know of a colored washerwoman who puts \$200 into the missionary offering. It is her yearly custom. What makes the difference between those two standards of giving? Simply the viewpoint. The church treats missions as a *charity*, the woman as a *debt*, and both give accordingly. To the church it is one among a score of equally important (or *unimportant*!) things; to the woman it is the

*one supreme thing*. They *play* at missions as a sort of diversion; she works at missions as the business of her life.

In which light have you regarded this work—as express by your prayers, your gifts, your efforts to go? Has your conscience been convicted of a debt you owe the heathen, or have only your emotions been stirred at times with a feeling of pity?

We OWE the heathen the Gospel; we are their DEBTORS.

*Out of gratitude for our own salvation*, since only “by the grace of God I am what I am”;

*Out of loyalty to Christ*, Who commissioned us to go into all the world and preach the Gospel to every creature;

*Out of compassion* for heathen suffering and sorrow; and finally

*Out of the realization that in the Gospel we have the only remedy* for their temporal ills and the only answer to their soul’s eternal needs.

May God convict His children of their debts, and make them “ready, as much as in them is” to meet them! Then, at last, will there be no lack of missionaries to go, or intercessors to pray, or money to send. *May this conviction begin with you.*

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## A WIDOW’S MITE

At a mission in Northampton, England, a poor woman was present who earned her living by stitching boots at one halfpenny a boot. During one of the services she rose and said: “I will have a share in this effort to save souls.” For 40 days she sewed two boots each day for Christ, and put aside the penny paid for them. At the end of 40 days she modestly carried the three shillings and four pence to the mission to help forward the work in the prisons of England.



SUPERINTENDENT LONG AT HIS DESK

## PREACHING THE GOSPEL IN HELL'S HALF ACRE A STORY OF THE INASMUCH MISSION, PHILADELPHIA

BY GEORGE LONG, SUPERINTENDENT



FOR fifty years there existed a little segregated village of vice which became famous, owing to the fact that it was located in the heart of Philadelphia's business and exclusive residential section. The district was known as Hell's Half Acre. It was well named. The writer, having lived in the slums of many of the large cities, with a full knowledge of the underworld, had never in his 20 years of experience in this life of sin and degradation seen conditions worse than confronted him and his associates when they opened their campaign of rescue by organizing and

promoting the now well-known and successful "Inasmuch" Mission.

The story of the inception and formation of this work, together with its unique method, has attracted the attention of religious and social workers from everywhere; in fact, the eyes of the religious world are centered upon it.

### In the Beginning

About July 1, 1909, the wasted remains of what once had resembled a man, was drifting midst the slime and filth of the tenderloin of Philadelphia. After being ejected from his vile rendezvous he wandered aimlessly among the hundreds of human derelicts that are found in the slums



of all large cities. Every substance having been wasted, a moral, mental and physical wreck; dissipation had sapped the last ounce of vitality—leaning against a building, with his brain petrified and saturated with cheap whisky, cocaine, morphine and opium, in a dazed and weakened condition, trembling with a thousand fears, suffering with horrible hallucinations, the refrain of that beautiful old hymn, “Nearer, My God, To Thee,” came through the open window above his head. The old hymn penetrated the callous heart of its listener, and its magic drew him through the open door of Galilee Mission. A feeling of security—yet a feeling of indescribable fear—sent the wanderer from the little chapel back again into the streets. During his short stay in the meeting he heard a voice, but did not recognize it at the time—but which he has since learned was the voice of Jesus—it brought him to a realization that he was lost. The fear of God, something he had never known, soon drew him back again to the haunts of the underworld. Yet, when the service began the following night this strange power drew him again to this haven of rest. Night after night for about three weeks this human derelict repeated his visits, until being noticed by the superintendent, who approached him as he sat in a rear seat (with many others in a like condition), on that never-to-be-forgotten, memorial night, July 20, 1909. This worthless specimen of humanity saw a great light, as did Saul of Tarsus, and not only was this poor sinner born into the Kingdom of Heaven, but the seed was sown which less than two years after

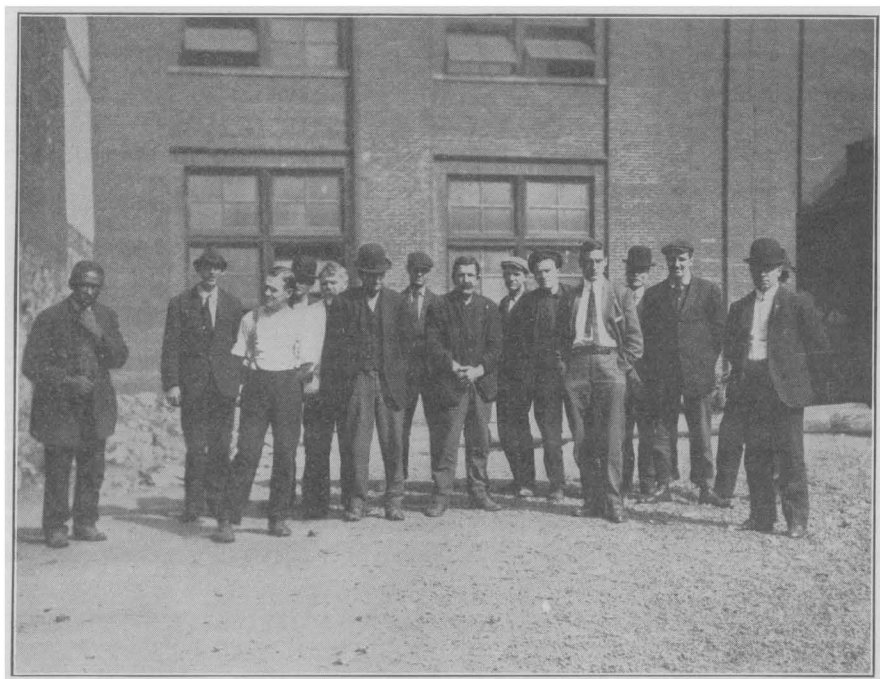
budded into the glorious inspiration of the “Inasmuch” Association, which shortly afterward blossomed into the “Inasmuch” Mission.

A devoted and faithful little band of Christian workers, calling themselves the Island League, give their time in bringing joy and comfort to the poor, sick, and needy in the City Home on Blackwell’s Island. The motto of this band is “‘Inasmuch’ as ye have done it unto the least of these, My brethren, ye have done it unto Me.” Mat.. 25:40. Its president was a constant attendant and personal worker at the old Jerry McAuley Mission, Water Street, New York. After meeting the derelict mentioned above who had been led to New York City, and to the famous old mission, he invited him to accompany the band on one of its trips to Blackwell’s Island, where the fascination and joy in the service of Christ was fully revealed to George Long—now superintendent of the “Inasmuch” Mission. A spiritual vision was born in his heart.

After a year of service, which resulted in a remarkable spiritual and physical growth, George Long accepted a call from the superintendent of Galilee Mission, to return to the blessed spot where he found Jesus. Six months of endeavor as a personal worker not only resulted in the conversion of scores of lost souls, but enabled the worker to develop a Christian character and personality that drew many to him—among whom was a Christian man who told to him the story of Hell’s Half Acre, and incidentally remarked that there were a group of 20 houses situated in the center of this crime-ridden district, that had been unoccupied for

a number of years. These houses had been used for years and years in the past for dens of vice and crime. Upon learning the name of the owner of this property, George Long, with some of his associates, called on him. It is hard to forget the sympathetic smile which illumined the good-natured face of Dr. George

dreds of decks of playing cards, several discarded silk wrappers, a dozen or more barrels of whisky and beer bottles, etc., etc.—in fact, 11 loads of this sort of debris were carried from this one building. It must be remembered that this work was all being done on faith. The original capital of its founders amounted to



SOME OF THE RAW MATERIAL AT THE MISSION

Woodward when presented with a proposition by these redeemed men to open a rescue mission in his deserted old houses, but he quickly consented to give the use of the houses gratis.

#### Transformed Houses

It took many weeks of hard work to scrape and clean the main building, now used as a chapel, offices and living room of the superintendent and his wife. The contents of this house, like the rest, consisted of hun-

27 cents. The superintendent, with his blackened character behind him, found it very difficult to interest any whom might help, but having felt it was the direct Will of God, he claimed the promises of Christ, and through consecrated prayer, one by one the articles of furniture, etc., began to come in. By March 24, 1911, the store of the building at 1019 Locust Street was in readiness to hold the first meeting. At 12 o'clock at noon on that day a little

group—made up of about a dozen men (most of them redeemed drunkards), sent a mighty prayer of consecration up to the Throne of Grace. Just what has been accomplished from that date until now (a little less than two years), would fill a large sized book. I will, however, endeavor to give the meat of the method of work, together with results obtained.

The original plan was, and is to-day, to help men and women who show a disposition to help themselves—to feed the hungry, clothe the needy, giving comfort, strength and sympathy, both material and spiritual, with but one object in view—to do the work of Christ, *i.e.*, to seek and to save “that which was lost.” The plant to-day consists of a half dozen of the original 20 houses, fully equipped with dormitories, shower baths, splendid kitchen, eating rooms, etc., an average of 40 men under reconstruction are living in the mission. It would be interesting to see the various stages these men pass through from the day of their admittance. Of course, most of them come to us in such a wretched condition that every other door is shut against them. No questions as to church, belief or otherwise are asked these derelicts, who apply daily for help—no one is refused food or shelter. There are no industrial features, no charge is made for anything. A little notice at the conclusion of the simple rules which are hung in the plant reads as follows: “Everything you receive here is free, and comes from God. If He, through His great love, helps you, let us remember the other fellow who is in the same condition we once were.”

Placing these poor unfortunates on

their honor has been a new experience with most of them, and it is remarkable how a great majority of them have shown (and are showing) their gratitude to the cause. At the present time one of the most important sources of revenue comes from our redeemed men.

At the beginning of our work, when our plan was made known, those who had experience in this line were skeptical; they claimed that while our faith was beautiful, we would, nevertheless, be loaded up with a lot of bums who would simply work the place for a good thing. They failed to recognize that the management of this new venture had come through the mill and knew the tricks of the trade, which made it impossible for an impostor to get very far. We have also demonstrated that the poor fellow who is down and out (in many cases having been kicked about for years), will yield to real sympathy—especially when given by one who has lived the same life. The impostor is given food and shelter, but asked to leave in the morning. Those who mean business are given a bath, clean clothing, and plenty of time to regain their physical strength. If they continue to grow in the right way, work is secured for them. Then they have the preference of staying in the institution until deemed strong enough spiritually to live away from the mission.

#### Some Results

We have never had any difficulty in securing employment for our men. In fact, the demand has been greater than the supply. There is hardly a day passes that we do not receive several calls for men for almost every

kind of employment. It has become an established fact with employers that we will not send a man out unless we can recommend him, and it is most gratifying to know that of the 3,000 or more for whom employment has been obtained, a splendid percentage has made good. The following is the copy of one of the many encouraging letters on file in our office:

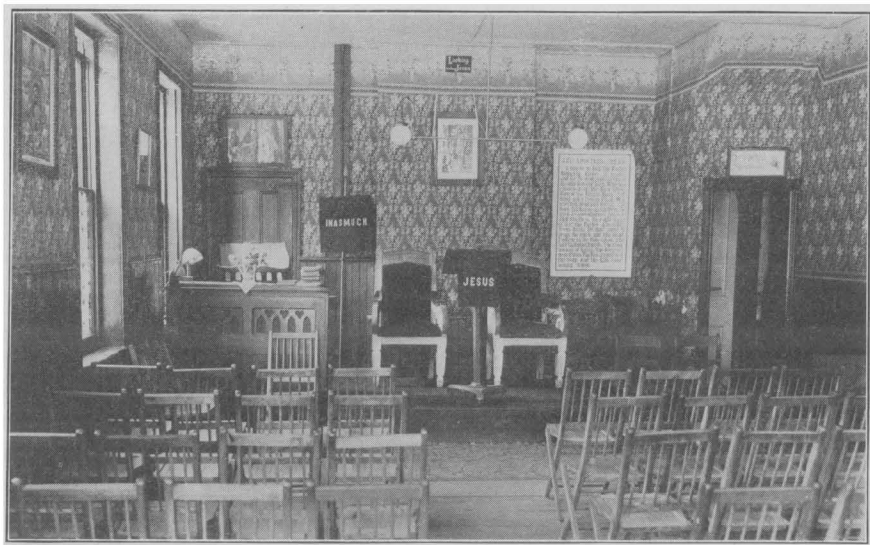
"In regard to your inquiry as to

who are working for us have proved steady and filled their positions to our satisfaction.

"Very respectfully yours,

Signed, "THOMAS S. DOWNING, JR.,  
"Coatesville Rolling Mill Co."

A card index system was instituted at the inception of the work, which is a very important factor in the following-up of those who profess conversion. While this system is far from being perfect, yet it has proved



INTERIOR OF THE INASMUCH MISSION, PHILADELPHIA

what success we are having with the men we have brought out from the Inasmuch Mission to work in our mills here, I beg to inform you that we have brought out up to this date somewhat over 150 men. We have between 50 and 60 per cent. of these men working with us at present, and I think I can safely say that we are very well pleased with the results we have obtained in securing men through your mission. We have been able to get several very satisfactory workmen, and as a whole the men

a mighty asset to the work, and we have on file in our office a complete record of most of the men who have been under our observation—showing date of their coming to mission, final disposition made of them, their present standing, etc.

We have learned the value of the card index, and find that it is the missing link to a constructive work of rescue; therefore, we are constantly working to improve this system of follow-up. It is a very easy matter to preach the Gospel and leave

the results with God, but we can not bring ourselves to believe that our duty ends there.

The zeal and desire shown by many of our redeemed men is most remarkable. Only recently about 20 of them banded themselves together and formed a little organization which they called the "Inasmuch Service League," and after meditation and prayer drew up the following platform, which has been framed and hangs in our little chapel:

#### Principles and Purpose

##### INASMUCH SERVICE LEAGUE

*Whereas*, Almighty God, in His great mercy, has seen fit to establish  
THE INASMUCH MISSION  
for the purpose of saving souls and leading men to the

Kingdom of Jesus Christ,  
we, the undersigned converts, believe it our duty to render all the aid and assistance in the work of the mission under the direction of the superintendent, according to our several abilities, and,

*Whereas*, after prayer and meditation we believe service can be rendered by all those who are sincerely converted, through the united efforts of all such converts in an organization having for its object the advancement of Christ's Kingdom among fallen men,

*Wherefore*, we resolve and agree to institute such an organization and place it and its individual members at the disposal of the superintendent to assist him in furthering the work of the mission under any and all lines he may suggest."

About four months ago a friend of the mission presented to the superintendent an auto truck, which was completely fitted up with organ, etc.,

for open-air services in and through the tenderloin. God has wonderfully blest these street meetings, and the great amount of good coming from them will never be known. The converts of the mission have been only too eager to give their testimonies from this truck. The following is only one of the many known results through this endeavor:

"MY DEAR MR. LONG:

"On Saturday night, January 11th, I happened to pass along Market Street at the time the testimonies were given of what God had done for sinners, and I thought if He could forgive them, why not me. When I got to my stopping place I asked God to forgive my sins, and I promised Him if He could help me I would go to work and be honest. God did answer my prayer, and I am now earning an honest living, and with His help I am through with the old life of sin. How better one feels for being free. Why, I can now lie down at night and sleep in peace, whereas, before I was not only troubled by my conscience, but by the fear of the authorities as well. You are doing a noble work, Mr. Long, and may God bless and keep and help you to save many poor, weary souls. I do not know whether your field takes in woman; if it does and you ever happen to meet a woman by the name of ———, I wish you would let me know. You will hear from me again. Accept the enclosed donation, and my best wishes for success.

"Yours sincerely,

"—————"

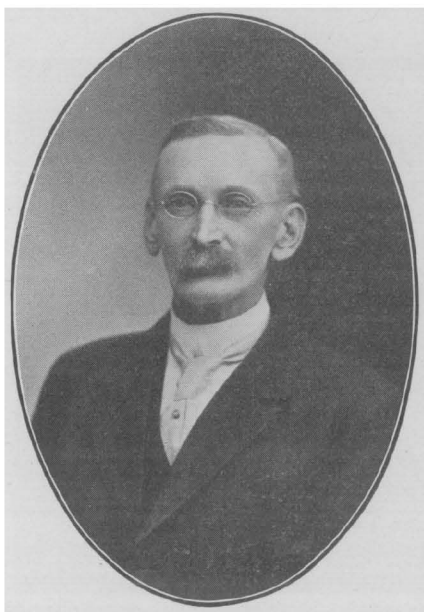
#### A Convert's Testimony

Time will not permit me to go into the scores of personal testi-

monies; they would have to be seen and heard to be appreciated. Our nightly meetings are given over to the testimonies of our converts. They are most inspiring and helpful to all. I will, however, submit to you one of them:

"There was a time in my life when I thought I was the last man to be addicted to intoxicating liquor, and often said that I hoped the first time I took a drink it would kill me. I began drinking socially—first beer once in a while with the men I worked with, and it gradually went on until after a big head in the morning I had to have two or three whiskeys before I was able to do anything—always thinking, like other poor fellows, when I wanted to stop I could, and was often told by my friends what my end would be if I continued to drink. My answer generally was 'that it was my business and my money,' little thinking how I was worrying my loved ones and bringing trouble and sorrow to them. The time finally came when I realized I was a lost drunkard, and finally reached the gutter. At this time my dear wife left me—taking with her our two beautiful children, a boy of eight and a girl of two. I remember how relieved I felt to find that I had nothing and nobody to care for but myself and rum. For nine months I lived the life of a common bum. I managed to keep agoing by doing odd jobs, just enough to get rum, because I did not need much food. One by one my friends had turned me down, until I found every door shut in my face. Sick and helpless after a nine days' debauch, I was found by my brother (one of the converts of the Inasmuch

Mission), in a cheap lodging house. He took me to the mission, and after spending three days in what is called the 'flop' or 'alcoholic' ward of the



WILLIAM BECK

A convert of the mission, who came in a ragged drunkard at the age of sixty. He is now sexton of one of the leading churches in Philadelphia

mission—suffering the tortures of hell and praying constantly for death, I was induced to attend one of the meetings, and after hearing the testimonies, I felt that there was hope for me. When the invitation was given I was more than glad to throw myself on the mercy of God, and on that night, October 9, 1911, God surely did answer my prayer for death, for the old man died and a new creature in Christ Jesus was born. After staying at the mission for ten days, I secured employment with my old employer, where I am to-day, having been promoted several times. It took nine months of pa-

tience and prayer to gain even the slightest hope from my dear wife and children, but at the end of that time God sent them back to me, and to-day we have a comfortable and happy



GEORGE LONG

Superintendent and founder of the "Inasmuch Mission"

home. God has wonderfully blest me, and is fulfilling His promises in my life day by day. When I meet a man on the street who is in the same condition as I was, I always stop and tell him about the Inasmuch Mission and what it has done for me, and let him know there is a chance for the man who wants to help himself.

"One year, four months, one week and three days of freedom from sin and drink, and to God I give all the glory."  
"JOSEPH CARLIN."

#### The New Organization

A little more than a year ago God, in His great wisdom, sent as a resident to Hell's Half Acre the new bishop of the Diocese of Pennsyl-

vania. When Bishop Rhinelander moved into 1025 Spruce Street, he was astonished to find that the rear windows of his new home looked out into Hell's Half Acre. Having heard of the "Inasmuch" Mission, he became interested and wrote a letter to Mr. Long, asking for an interview. Upon hearing the story of the mission, the bishop became enthusiastic, and from that day to this the work has been near to his heart. Last fall the superintendent began to feel the need of substantial help and advice. He appealed to Bishop Rhinelander, who gladly consented to call together a number of Philadelphia's prominent clergymen and laymen, asking them to form a board of managers. As a result, the following board organized and went into office November 1st of last year: President, Bishop Ph. M. Rhinelander; treasurer, Arthur V. Morton; secretary, Mrs. George Long; Rev. J. J. Joyce Moore, Rev. David M. Steele, Rev. G. J. Walenta, Mr. Morris W. Stroud, Dr. George Woodward, Dr. Herbert M. Goddard, Mr. George Wharton Pepper.

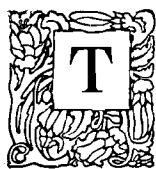
Two years ago Hell's Half Acre comprised about 65 disorderly houses of the lowest type, several opium joint, policy shops, gambling houses, and dens of vice of the lowest character. These dens have been forced out of business, until (thank God), Hell's Half Acre is no more.

#### *Results Obtained Since the Inception of the Mission, March 24, 1911, to February 1, 1913*

Attendance - - - - -	81,694
Lodgings - - - - -	35,461
Meals served - - - - -	95,278
Profest conversion - - - - -	5,068

# PROTESTANTS IN HUNGARY AND IN THE UNITED STATES

Compiled from papers by Rev. Alex Harsámji, Homestead, Pa., for twenty years a missionary to Hungarians in America.—E. D. P.



HO nearly half the population of Hungary call themselves Catholics and the Church is backed by the power of the government, and enjoys large revenues and great influence, the Protestant bodies have a membership of nearly 4,000,000 and are constantly gaining adherents and gradually extending their fields of usefulness. Among the Protestant denominations the Reformed, or Calvinist Church leads in numbers with a membership of over 2,600,000 and is, therefore, the largest Reformed Church body on the continent of Europe. The remaining Protestant Church membership is divided between the Lutheran, Unitarian and Baptist denominations. Until 1894, there was no such thing as real religious liberty in Hungary. Men were compelled to belong to one of the denominations recognized by the government, and to support the church in which they were born; that is, the church of their parents. Such Protestant denominations as the Methodists, Protestants and Baptists were not allowed to form congregations. The laws passed in 1894 made liberal concessions and incidentally opened the way for the spread of atheism. Parents are no longer obliged to have their children baptized. State marriage is now strictly enforced, and elementary education is being slowly, but surely, taken out of the hands of the different religious denominations. At present the only Protestant Church body making proselytes in Hungary is the Baptist.

This is one of the youngest of the Protestant denominations to gain a foothold among the Magyars. It first started in Hungary in 1874, but was not recognized by the government until 1905. According to the most authentic data available, the Baptists in Hungary number about 16,000.

The Reformed Church of Hungary as the most important and powerful Protestant body receives annually several million crowns from the government for the support of its parochial schools and in recognition of its social services. It employs about 25,000 teachers, while 2,000 congregations are ministered to by about the same number of clergymen. Seven years ago the Hungarian Reformed Churches joined the Alliance of the Reformed Churches holding the Presbyterian system.

It is unfortunate that under the present church conditions in Hungary individual soul-saving, as we understand it, is almost impossible, for while some of the Protestant congregations number only a few hundreds, many run into thousands. Thus in Debreézin, there are only five churches for 50,000 Calvinists, making it impossible for the several ministers to do more than attend to the regular services of the church.

## In the United States

The majority of Hungarians in the United States have come here within the last 15 years. While almost all are ignorant of English when they arrive, the greater number can read or write in some language. They generally bear a reputation for



honesty and are more intelligent than the Slavs with whom they are so often confused. Morally and intellectually the Protestants are superior to their Catholic compatriots.

Missionary work among the Hungarians in America has been carried on successfully for many years with gratifying results, but many colonies have not been touched by the gospel, and have never heard the Word of God. The Rev. Alex. Harsamji, who for nearly 20 years has been engaged in missionary work among immigrants, and especially Hungarians in America, has this to say: "I wish to make a special plea for help to enable those of foreign birth to form little congregations and establish little places of worship. Give them ministers who would preach to them in their mother tongue; the only language they understand. Distribute Bibles, tracts, and religious literature among them and a blest harvest will be reaped.

"I am not unmindful of the great good that has been done and is being done by the Presbyterian and Reformed Churches of the United States for the Magyars and Slavs. The former supports 30 missions and the latter 10 missions for the Magyars and about as many for the Slavs. They are all flourishing institutions, doing God's work in uplifting the poor foreigners. There is also an interesting church paper published in Hungarian, and Sunday-school literature and Sunday-school picture cards are distributed quite freely among the young people. This work is not only done in the interests of the different churches, but to make the stranger in a strange land feel that we have a brotherly anxiety in his

welfare, and tho of a different race, we are all children of the same loving Father.

"While much has been done for the Hungarians in this country along religious lines, they would more readily respond to the appeal of the church if they could be improved morally and educationally. Social conditions in many of the foreign settlements are deplorable. Provision should be made by the great firms, or companies employing thousands of laborers, for decent places of resort where the workmen could meet for healthful enjoyment instead of being forced to seek saloons, or other disreputable places. And steps should be taken to protect them from the powers that prey, that they may not be victimized and cheated out of hard earnings. We should defend them against every injustice that they may have faith in our laws and learn to love our country. I should be glad to see a Y. M. C. A. led by foreigners, established as a social center in every foreign settlement in the United States. There are over 1,000,000 Hungarians in this country, but only two Y. M. C. A.'s for their exclusive benefit. It is true that we have a few young people's societies connected with some of the Hungarian churches, but these do not make such a wide appeal to the needs of our young men as does the Y. M. C. A. There is a great need of good libraries in these foreign settlements which have neither church nor mission; they would do much to check the flood of vile, cheap literature that poisons the mind of the poor laborer."

Has not God sent these foreigners to America in order that Christian people may give them the Gospel?

## A DECADE OF WORK FOR THE NEEDY

### THE PRESBYTERIAN BUREAU OF SOCIAL SERVICE



ANY a man, if he thinks of the Church at all, has only a vague conception of its far-reaching activities and beneficences. It does not represent to him a vast and virile institution, an inspiration to noble living; a tireless force for good in social service, softening the asperities of life, and refining the dross in human nature. The Church is, no doubt, largely to blame that for so long it has hidden too much of its light under a bushel, that its marvelous work for humanity is so little known outside the ranks of church-adherents. But in recent years many Christian workers have begun to feel that they should make known to the world at large what the Church is doing to reach out helping hands in every direction wherever there is human need for moral and spiritual betterment to the end that men and women may be inspired to right living and appreciate their obligations to each other, to the community and to God.

When the man in the street, the non-church-goer, or indifferent church-attendant, learns something of the great humanitarian service the church is rendering, then many of them will take new interest, and it may secure their cooperation. To accomplish such desirable results, to paraphrase Danton's historic utterance, "We need publicity, and more publicity, and ever more publicity." The practical side of church movements will appeal strongly to the practical man of business, who too often regards Christian workers as well-meaning visionaries and impractical theorists and

dreamers. Modern church work, in its best development, not only aims to make, but does make men and women more efficient and self-respecting, it harmonizes class differences, broadens human sympathy, refines home life and domestic relations, and makes the community a better place to live in, and these are accomplishments which must speak with compelling force to even the most thoughtless minds.

To the Presbyterian Church belongs the distinction of being the first denomination in the United States to establish a department to study social problems. Other denominations in this country and in Canada, Europe and Australia have since inaugurated similar movements, so that now there are probably a dozen bureaus actively engaged in social service; every phase of the work being of a practical nature and immediately applicable to the church.

On April 1, 1913, the Bureau of Social Service of the Presbyterian Church of the United States celebrated its tenth anniversary. The story of the work accomplished by the Bureau since its inception is one of continued achievement, and among the pioneer movements of the American Church this service has a special value for the far reaching influence it must exert over the thoughtless and irreligious elements in the community. It is the declared purpose of this Bureau "To place the religious emphasis upon social service, and the social emphasis upon religious work. To increase the efficiency of the church through standardized programs, which may be introduced into communities of a common type. To

bring about a more cordial relationship between the church and labor. To give vision and program to municipal authorities, so that they may minister more effectively to the social and moral needs of the people. To enlist men and women of the churches in definite social service tasks."

The Bureau of Social Service has carried on investigations in about a hundred cities, and in thousands of churches, and as a result of this work, has reached certain definite conclusions which show how the church may become more effective in every community.

The Bureau in the important field of Labor has accomplished some striking results. There are six times as many men in the labor unions of the United States as there are in the Presbyterian Church, and there are certain well-organized movements among these workers which declare their antagonism to the church, and seek to create bitterness, not only between labor and capital, but between labor and the church. The Bureau has been pushing various campaigns with special reference to labor, with marked success. The workingman, whether a member of a union or not, has too often a gross misconception of the church, its mission, and its work, and it has been the business of the Bureau of Social Service to remove this misunderstanding, and impress on him the necessity of religion and the church in his life, if he wishes true happiness.

Among the important things accomplished by the Bureau since its inception was the establishment of the Labor Temple, in lower New York, at Fourteenth Street and Second Avenue, within a block of the

great downtown theater district of the people. Here, until long after midnight, there is a blaze of light, and surging crowds, and clamor of many voices, where every door invites to cheap, and often vicious, entertainment. South and east lie great tenement districts, so densely populated that some blocks house 5,000 people. Here socialism is strong, and the socialists hold mass meetings in the various halls in winter, and in summer harangue crowds in the streets.

The Bureau of Social Service selected this field because of its difficulty. The purpose was, and is, to demonstrate what the church can do in such a community. And the Labor Temple is a success. The people are losing their prejudice against the church, and have become friendly to it. They are getting a conception of the significance of the old Gospel, and whether Jew or Catholic, Protestant or Agnostic, they are learning the meaning of practical Christianity; that they need it in their lives seven days in the week. Nine-tenths of the average audience is composed of men; about one-half are Jews, and fully three-fourths are foreigners.

About 30 meetings are held in the Labor Temple every week, the Sunday program being continuous from 2:30 to 10. It begins with a children's hour and an adult Bible class. An hour later is the Sunday-school, and an organ recital in the auditorium at the evening service, when a choir of 80 voices begins with song, crowds are often turned back for lack of room. The sermon is always thoroughly evangelical, a practical heart-to-heart talk with men.

Monday night is devoted to social

purposes, when men and women living in cheerless halls, or shaft rooms, can get acquainted with each other among pleasant Christian surroundings.

It would be interesting to describe in detail the weekly program of meetings which are arranged to contribute to the social and spiritual welfare of every man, woman, and child in this vast parish. There is the open forum for the discussion of social problems; the Young Woman's Club, or Class in Domestic Art; the Imperators, a club for ambitious young men; the Temple Brotherhood, which discusses health problems and shows the people how to get well and keep well; and there are classes in sight singing, in cooking, embroidery, literature, etc., and varied entertainments and lectures of an edifying and moral character. Whatever is instructive and improving, that appeals to the mind and heart, that develops the best qualities in human nature, broadens the outlook, builds up character, and emphasizes the need of religion in all lives, these are things which the Labor Temple aims to provide, and is succeeding. For the people are tremendously in earnest about their own problems, and are willing to be helped in a democratic spirit, tho they would be quick to resent anything which savored of patronage or paternalism. "It is largely because the Church has not been keenly sensitive to the changing conditions among the masses that its hold upon the city is weakened. The 'old Gospel' must be preached with all its old-time fervor—but it is largely a question of emphasis."

The Bureau of Social Service of the Presbyterian Church has done other important things in the field

of labor. It established "Labor Sunday," now observed by nearly every Protestant denomination in the United States. It originated the plan of the exchange of fraternal delegates between ministers' associations and central labor unions, now in operation in over 100 cities. Ministers often serve as chaplains to organized labor, opening and closing the meetings with prayer. Their influence has entirely revolutionized the discussion of social, moral, and economic questions, and they have enlisted labor in practical reform measures in towns and cities. For seven years the bureau has been sending delegates to the annual convention of the American Federation of Labor, which at one time passed a resolution prohibiting any minister from addressing the convention.

Appreciating the value of publicity, the Bureau furnishes an article every week to 250 weeklies and 100 monthlies of the labor press. As a result, radical articles against the Church rarely appear in labor periodicals, and the general attitude of the workingman toward the Church has undergone a complete change.

The Bureau conducts great workingmen's mass meetings nearly every Sunday afternoon in winter, presenting the claims of Jesus Christ and His Church to the toilers. In one year, in six cities, 500 ministers addressed 1,000 different shop meetings, while at the same time a shop campaign, planned and directed by the Bureau, was conducted throughout the country. The Bureau has also been developing "industrial parishes" in industrial centers for the churches, each church becoming responsible for a particular shop. Since the Bureau inaugurated a workingman's temper-

ance movement, the liquor interests are losing their domination of organized labor. The workingmen appreciate what the Bureau is trying to accomplish, and the superintendent is often called in to arbitrate industrial disputes, and at times presides at conferences where capital and labor are represented. These are hopeful signs. "Let us reason together."

A most valuable feature of the Bureau's work is its survey department, which investigates conditions and recommends methods to meet these conditions. These investigations have been made in nearly 100 cities and 1,000 churches. "The Bureau has sought to interpret the movements of populations, especially in cities, anticipating the character of church enterprise required to meet the present situation and the future."

Representatives of the Bureau frequently confer with municipal officers in various cities on social evils, education, sanitation, prison reform, etc. During the past year in 20 cities the

superintendent of the Social Service Bureau address groups of leading citizens and authorities on social conditions discovered in these cities, suggesting what action should be taken with a view to benefiting the community. "While the Bureau of Social Service is naturally interested in social evangelism and church efficiency . . . it has constantly sought to demonstrate that evangelism which seeks to regenerate the individual, may be harmonious with the social service which seeks to regenerate an entire community."

We have only touched on a few of the most important features of the work which the Bureau of Social Service is carrying on with such notable results, but enough has been written to show its value to the nation, as a powerful force for good in improving social conditions, checking the forces of evil, harmonizing classes, and demonstrating the imperative need of the church to every man and woman in the community.

## DO FOREIGN MISSIONS PAY?

### TEN YEARS' GROWTH IN SOUTHERN METHODIST MISSIONS

	1902	1912	Per cent. Increase
Missionaries and wives.....	220	354	63
Native preachers .....	251	329	31
Bible women .....	78	204	161
Organized churches .....	292	643	120
Members .....	11,713	29,825	155
Increase for year.....	918	2,448	
Sunday-schools .....	372	580	56
Officers and teachers.....	886	2,168	144
Pupils .....	10,463	31,347	199
Colleges, seminaries and boarding-schools..	27	40	48
Pupils .....	4,667	6,699	43
Day-schools .....	83	97	17
Pupils .....	2,769	3,463	25
Total pupils .....	7,436	10,062	35
Hospitals, dispensaries .....	8	8	0
Patients treated .....	26,362	59,025	124
Total income .....	\$461,266	\$894,777	94

The above exhibit, in a chart, 28x42 inches, together with three other striking charts, may be secured for 25 cents from the Board of Missions, 810 Broadway, Nashville, Tenn.

# A MISSIONARY OPPORTUNITY FOR STUDENTS

## THE NEED FOR SOCIAL REFORMERS IN THE NON-CHRISTIAN WORLD

BY GEORGE W. HOLLISTER, DELAWARE, OHIO



It is only in comparatively recent years Christian nations have realized the claims of the non-Christian world upon Christianity and its representatives. A new consciousness has brought a partial realization of these claims. To-day we are impressed more than ever before with the vastness of the opportunity, the magnitude of the challenge, and the tremendous need. Perhaps the spiritual need of the non-Christian world was realized first. It was not long, however, before the Church saw more clearly the magnitude of the task, that not only must the spiritual nature of the millions of "heathen" be recreated, but that every phase of their nature needed recreation. Among other phases of the need, the call of the non-Christian world in view of its social evils became more prominent, and it is because of these evils that the foreign field lays one of its strongest claims upon all Christians, and especially upon the educated young people of our nation.

What is a social evil? Such a term is difficult to define, and any definition must be imperfect. We might say that any evil so common, or so prevalent among people as individuals, that the whole body of society is injured and corrupted, or an evil developed by or through an individual to such an extent that masses of people are injured, is a social evil. For example, social impurity is developed by people as individuals, and is so common as to injure society as a whole. Therefore it is a social evil. On the other hand, the slave trade in Africa

was only developed through a very few individuals, yet in its effect it was detrimental to society as a whole. Therefore it was a social evil.

In the light of this definition let us consider just what are the social evils of the non-Christian world. It is hard to analyze or dissect these evils. They form one big blot on the landscape, and it is only possible to suggest a few of the more prominent features and of the more characteristic outlines. It is only possible to suggest a few of the ingredients from which the chemical compound is formed.

We might be able to group the social evils into three typical groups, the group pertaining to the private life of the individual, the group pertaining to home life, and the group pertaining to large masses of people. That is, there is a type of social evil which affects the individual mainly, and society through the individual. Then there is a type which affects the family or home life mainly, and society through the unit of the home. Another group of social evils acts upon society as a whole rather than on the individual or on a small group of individuals. Each larger unit includes the preceding smaller unit or units. With the individual life as a center, each larger unit is a concentric circle including the preceding smaller circles.

The social evils of the non-Christian world that affect the individual mainly, and society through the individual, are due, in a large degree, to uncontrolled passions. They are not unlike some of America's social evils. The use of alcoholic liquors may be mentioned as one of these, because it not only has been a tremendous curse in the past,

but its influence and misery are becoming greater every day. The opium habit, which has curst China so terribly, is another expression of this same evil. One of the most prominent evils of this type is social impurity, which rages in nearly all non-Christian lands like a deadly and loathsome pestilence. These evils that have been mentioned are merely examples of a great type of social evil which destroys individual character, individual morality, individual strength and manhood; that brings the individual down to a level with the beast; that destroys physical, intellectual, and moral capacity. These results in the individual reproduced in countless individuals have a marked influence on national life and national progress.

There is another type of social evil which affects the home life primarily, and thereby affects the life of the nation. One of the most important evils of this type is the degradation of womanhood. As a barometer indicates the change in atmospheric pressure and the consequent change in weather conditions, so the motherhood of a nation indicates with a fair degree of accuracy the future life of that nation. The influence of the mothers can do more than any code of laws that ever existed. In Asia and Africa especially, and in all non-Christian lands with hardly an exception, womanhood is degraded and debased. There is a tendency on the part of these nations to place her on a level with mere lower animals, far below the level of man. This is shown by the attitude of the Chinese and of others toward girl babies, by the manner in which education has been denied to woman, by her rigorous seclusion in some lands, and by her enforced submission

to her husband in all lands, no matter what the claims or demands of that husband may be. The same thing is seen in the fact that Indian tradition and religion place more value on a cow than on a woman. Throughout non-Christian lands, woman is considered as a machine for reproduction and for the satisfaction of man's baser passions.

Another representative of this type of evil is the degradation and desecration of marriage. One of the means of this desecration is polygamy, which is sanctioned by some religions, and by the moral and ethical codes of the non-Christian world. Concubinage is another expression of this same evil, where man is not bound by marriage to remain faithful, but where the woman is. Divorce is a matter of mere personal volition in many of these lands, is dependent mainly upon the desire of the husband, and is legal for any one of numberless causes. With the marriage relations unbearable from polygamy, made wretchedly worthless by concubinage, and with divorce a matter of momentary fancy or pleasure, marriage has become a "whited sepulchre," a mere mockery. But marriage is still further degraded by its immature consummation. This is characteristic of all non-Christian lands without exception. Immature parenthood leaves its lines traced ineffaceably on the human embryo, and future generations witness the physical results. Not only is this true, but immature parenthood means the dwarfed development of spiritual capacity after the birth of the child, and the result is seen in the moral and spiritual life of the nation.

These are merely illustrations of the type of social evil which destroys

home life with all its wonderful potentialities. Naturally these evils affect the individual also, but they affect the home primarily. It is through their action on a home, reproduced in myriads of homes, that these evils eat out the life of a nation like tuberculosis eats out the lungs of a human being.

In addition to these two types of evils, there is a third type which pertains primarily to large masses of people, to nations, to society as a whole. Some of these evils are those connected with the civil life, with the government of the non-Christian nations. Civil tyranny and legal oppression, with their most glaring examples in the Mohammedan nations, are illustrations of these evils pertaining to the civil life. The inability of many nations to protect their citizens, illustrated by the former slave trade in Africa, is another of these evils. While these are resultant from the rulers of those nations, there are also civil evils due to the public. The lack of patriotism and of public spirit is sufficient to indicate these.

Among the evils affecting the masses are some pertaining to intellectual life mainly. The intense ignorance of the masses in the foreign field is a tremendous social evil. This ignorance makes itself manifest in the lack of progressive methods of agriculture, of commerce, and of industry; in the filth and squalor where disease is nourished and spread; in the intense poverty and degradation of the people.

There are also some evils affecting the masses, pertaining to the religious life of the people, which are tremendous social evils. One only needs to cite the caste system of India, a sys-

tem built up on the foundations of religion, to show how real and vital these evils are. Thuggee, that system of wholesale murder in the name of religion, which was only put down by British rule in India, and the worship of idols that are only pleased with human sacrifice and with ceremonies so filled with licentiousness and immorality that a woman endangers her purity by even venturing on the street during certain festivals, are illustrations from recent and present life in India. Asceticism, demonology, and witchcraft are not only moral evils, but have a great influence on society.

There are still other evils relating mainly to the industrial and commercial life of the masses. Some of these are ingrained into the people by the influence of generation after generation. For example, take the lack of business principles of honesty, and the business trickery always seen in non-Christian lands. Some of these are the result of modern civilization. These are especially apparent in Japan, where modern civilization has brought with it the problems of the factory, of child labor, of protection for workingmen, and kindred questions.

These are merely illustrations of the type of evil which affects the masses through civic, intellectual, religious and commercial life. These are merely ripples on the vast expanse of the gulf stream—mere indications of the trend of the current and of its power. Any such division and separation as has been made is merely artificial and incomplete. The social evils of the non-Christian world from one vast network of nerve fibers and cells, each inter-related and interdependent. The non-Christian world is honey-



combed with social evils, and it is because of these evils that such a powerful challenge has been hurled at the Christian nations of the world. Christianity is the only hope of these nations in view of their social evils. Christianity is the only power that can free society, that can establish the brotherhood of mankind, that will give a man control of his passions, and that will recreate man and his environment.

The question may well be asked, however, What has Christianity to do with the social evils of the non-Christian world? What has any religion to do with the social life of a people? The answer is simple, although the question itself is a complex question. A man's religion determines his own individual life, his attitude toward his fellow-man, and his attitude to all of the various phases of life. Religion is the source of his inspiration and his ideals. His life is dependent upon his ideals, therefore it is essential that his ideals be noble and worthy. Religion rules life by ruling the innermost nature of the individual. Low ideals and base aspirations created in an individual life, reproduced in vast numbers of individuals, mean that the national and social life is low and base. High ideals ruling the multitude as individuals mean high national and social life. A man's religion and his life are as clearly related as cause and effect, for his life is merely the result of his religion. Social life is the result of the religion of the masses.

Admitting this to be true, the question may be repeated, What has Christianity to do with these social evils of the non-Christian world? Why does the challenge come to Christianity?

Can not the other religions of the world remedy these evils as well if not better? The answer is very simple. No other religion can meet the challenge of the foreign field in view of these evils. The proof is very ample.

In the first place, a great many of these evils are the direct result of the other great, "world religions." Most evils may be traced to two of these causes, ignorance and religion. Ignorance, itself, is to some extent the direct result of religion, also. It is a blot on any religion, and no religion is sufficient to meet the needs of a people that does not carry with it intellectual enlightenment. These other religions have tolerated ignorance and in many cases have fostered it. Therefore the social evils due to ignorance are, in a sense, the result of religion.

But even if we should not add the burden of the evils caused by ignorance to the evils due directly to the great religions of the non-Christian world, the criminal charge against those religions is nearly as great. Any religion must be judged by the same standard by which an individual is judged: "By their fruits shall ye know them." This is the standard by which we must judge Mohammedanism, Confucianism, Hinduism, and Buddhism, the four great religions besides Christianity. Mohammedanism has been predominant in Turkey, Arabia, and North African nations; Confucianism in China; Hinduism in India; and Buddhism in Burma, Siam, and Japan. These nations reflect more than anything one can say the influence and power of these religions. Other religions have had a hand in these nations, it is true. For instance, Mohammedanism is very prevalent in India. These religions, however, have had the most to do

with themolding of the character of the people in the countries that were mentioned, and by their influence on the character of the people, they have been the predominant factors in shaping society. It is only necessary to look at Turkey, Arabia, and the North African nations, with their oppression, their ignorance, their licensed impurity, their mockery of home life, to see the true nature of Mohammedanism. It is only necessary to look at China with her contempt of women and girls, except as "incubators," with her ancestral worship, her absolute lack of public spirit and patriotism, to realize what Confucianism will do. In India, in social impurity, in the form of that Juggernaut, Caste, in social oppression, poverty, ignorance, and vice, we see the work of Hinduism. In asceticism, in the suppression of individuality, in legalized social vice, we see the effect of Buddhism.

The accusation, however, is still harsher. We cannot judge the results of these religions by simply looking at those nations as they exist to-day. Western civilization and Christianity have already worked miracles in their midst. We must judge these religions by these nations as they were before Christianity and Western civilization (which is the product of Christianity, to a large extent) made their influence felt. We must remember the African slave trade carried on under Mohammedanism, the wife burning and thuggee of the Hindus, and such evils, which have been eliminated by Christianity and its influence, not by any work of the non-Christian religions.

Not only have these religions failed practically, but they are faulty theoretically, that is, ideally, as well. A few examples will serve to show this

sufficiently. Ideal Mohammedanism is faulty because of its destruction of individual rights, and of licensed polygamy and concubinage. Confucianism lays the emphasis on ancestral worship. Hinduism demands social vice in its ceremonies, and fosters the caste system. Buddhism favors asceticism and the elimination of all human desires and passions. These are only suggestions as to the impracticability of these religions, and of their faults under ideal conditions. Surely these are sufficient proofs of the inability of the great and most vital non-Christian religions to remedy the social evils of the non-Christian world.

Christianity, however, is able to remedy these evils. North America and the Protestant nations of Europe are fair examples of Christianity and its influence in practical life. We must admit that the ideals of Christianity have not been carried out in many respects. That is not the fault of the ideal, but of the human agency, for Christianity is theoretically, ideally perfect or as near perfect as the human mind can conceive of perfection. Granting this to be true, these nations are leagues ahead of all non-Christian nations. Christianity has brought a recognition of the rights of the individual, it has established the ideal of justice and fraternity, and it has given mankind noble aspirations and high ideals.

There is no social evil of the non-Christian world which Christianity can not meet and conquer. It gives the individual power to subdue passion. It outlaws intemperance and impurity. It has made of the home one of the most sacred institutions the world has ever known. It honors mar-

riage and makes the marriage vow sacred. It places motherhood on a pedestal but a "little lower than the angels." Christianity brings freedom and good government with it. Education follows in its footsteps. Ignorance and falsehood vanish before its light.

Christianity, however, is not a stale religion. It is a practical religion that can meet the practical needs of the people. The great social trend of Christianity, to-day, is an illustration of its adaptability. It grows to meet the changing needs of the people. So, to-day, in this country, it is battling with the social evils of modern industry and commerce. The outcome is certain, for it will solve these problems. It is solving them now and will continue to do so. In the same way, Christianity can meet even the social evils of the non-Christian world due to modern civilization.

Since Christianity can meet the social evils of the foreign field, and the other great religions are practically and theoretically unable to do so, Christianity is the only agency that can effect the needed reform. The weaker and more insignificant religions of the foreign field are not factors to be reckoned with. They are as faulty theoretically and practically, and are not vital religions because they fail to grip mankind. The reforming agency must be a religion, because the life of the people is dependent upon religion as the fountain of its being. Since others fail, Christianity is the only agency able to meet the social evils of the non-Christian world, and to conquer those evils.

This being true, the call of the foreign field, in view of its social evils, to the college student of America, is

simply the call for Christianity—Christianity that is Christianity, not any weak, shrivelled up, bottled up religion, but Christianity in all its breadth and depth. The non-Christian world calls for a Christianity that will develop man's physical and intellectual nature as well as his spiritual being; that will teach him how to satisfy his physical hunger as well as the hunger of his soul; that will help to triumph over physical pain and disease, as well as over moral disease. It wants a Christianity that will help its people to get good government, that will give them Christian homes as well as churches, that will develop a manhood and womanhood that is pure and strong, and by reproducing these effects in countless numbers of homes and individuals, to create a Christian society.

This call comes to the college students especially, because they are the ones best prepared to answer it. Others are not, as a rule, so well qualified to meet the needs. The best workers are needed to present Christianity to these nations in such a manner that the work may be done efficiently and successfully. Those who satisfy the claims for a broad and strong Christianity must be broad and strong themselves. They must be men of vision, of foresight, of intellectual and moral strength, and of great character.

There are several forces which emphasize this call of the non-Christian world to the educated young people of our colleges. One of these forces is the demand of humanity that these social evils be blotted out. To-day the world is a society of nations, an imperishable unit, with one circulatory and one nervous system, each part interdependent. Humanity is seek-

ing a higher plane of civilization, a greater intellectual capacity, a more powerful religious experience, and the conservation of human resources. In the struggle to attain to this goal, it is necessary that all humanity be raised to a higher level. Each nation either tends to elevate the others or to drag them down. Ultimate success can only be achieved by the world at large, for one individual nation can not achieve it. This being true, humanity is fettered as if by the ball and chain of a convict, until these social evils be remedied. This makes it imperative that Christianity meet the social evils of the foreign field.

There is a greater force urging the college student to answer this call, however, and that is simply the impelling force of the Christianity that is our possession. As Christians we are not true to the ideals of Christianity unless we answer the challenge of the foreign field. Christianity says that we are our brothers' keepers, and are responsible that they shall have the light which they need. Our Christianity is one of brotherhood, of love of sympathy, and practical works. We are only stewards, and all that we have is a trust, given for use in the service of God and mankind. We have the great commission to go into all the world, healing the diseased bodies, the blighted intellects, and the dark souls. We have the command to give liberty

to the captive, peace to the weary, and God-given ideals to society and individuals. All the force of our religion demands that we answer this challenge and satisfy the needs of the non-Christian world by sharing our religion with them.

The call to the educated young people of our nation, in view of these evils, is still greater when we consider the magnitude of the task compared with the task in our own land. The social evils of the foreign field, compared with the social evils of our nation, are as the Pyramids of Egypt compared with a modern family-burying vault. Then too, when we consider how inadequate the force of workers is, the task appears still greater.

Some of these evils, the non-Christian world will remedy, itself, through Christian ideals and Christian civilization, but most of them will never be remedied, and the source of all the social evils will never be obliterated, until Christianity recreates the innermost nature of the inhabitants of those nations.

The call of the foreign field in view of the social evils of the non-Christian world is the call for Christianity; and humanity, Christianity itself, and all that is noblest and best in life, imperatively demand that the educated young people of our nation answer the call by supplying the need.

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### STUDENTS AND MISSIONS

One hundred years ago only about one college student in ten professed faith in Jesus Christ, even in this Christian country. To-day about 50 per cent. of all college students are professed Christians. A hundred years ago college students thought less about Christian missions than they did about the climate of Mars, or the rings of Saturn. To-day the Student Volunteer Movement enlists hundreds of bright, well trained, educated young men and women for the missionary field. Yale University, through its students and alumni, is raising \$200,000 for the equipment of a mission in Changsha, China, and other great educational institutions are giving like heed to the missionary cause. The Christianization of the world, by preaching, and teaching, and living the Gospel, is now a world problem, and sane men everywhere are giving heed to it.

# PRESENT PROTESTANTISM IN SPAIN\*

BY JAMES I. GOOD, D.D., LL.D.



FOR three centuries Protestantism was not allowed in Spain, but in 1869 religious liberty was granted. Seven years later, in 1876, when the Bourbon dynasty was restored to power, this liberty was reduced to mere toleration, and the Protestants were not allowed to show any outward signs of Protestant worship on their buildings. In every way the Protestants were opposed and persecuted as much as possible. In 1884, two lads and a young girl were condemned to 20 days' imprisonment for not kneeling to the "host" as it passed by on the street. When the priest called on them to kneel, one of the lads answered, "The Apostle Paul says 'God dwelleth not in temples made with hands, neither is worshiped with men's hands.'"

As late as 1910 the authorities of a village near Burgos called a non-Catholic family before them and asked why they did not go to confession. They replied, "Because our faith does not allow us to go." The authorities informed them that they had forfeited all rights of citizenship. The family took an appeal up to the governor, but he, under the influence of the priests, put them off with an excuse. Not being citizens, their cattle were not allowed on the parish-common.

The inquisition is, of course, no longer able to persecute in Spain, but there is no end to the indignities that Protestants still have to endure. No wonder that there are only about 10,000 to 20,000 Protestants in a population of nearly 20,000,000.

In spite of these trials Protestantism is slowly and steadily increasing in numbers and influence. There is also an increasing drift out of the Roman Catholic Church into indifference and infidelity. Some years ago a military officer took his company

to mass and said, "Whosoever wishes to confess can go." Only five went to confession. When they had finished the officer again offered the same opportunity, but no one went. He offered it a third time, but the soldiers refused to move. As no one wanted to go to confession and mass, he ordered the regiment back to the barracks. The Roman Catholic chaplain, greatly irritated, complained to a higher officer, who called the officer to account. The latter replied, "I have taken my company to mass according to orders, but I can not compel them to confess. Every man is free to act as his conscience dictates." The higher officer could do nothing, and the chaplain complained to the bishop, and he appealed to the general. As a result the whole regiment was ordered to go to confession the following Sunday. The general went to confession and was followed by about 20 officers and men. On returning the general glanced around, but the majority of officers and men made no movement. He ordered them back to the barracks, and the efforts of the priests to compel them to confess were frustrated.

Another tendency that is breaking the influence of the church is the growing feeling against the monks. Spain has become the camping ground for the monastic orders driven out of other countries. These monks are lazy, and too often immoral, so that their lives have in some instances become a public scandal. A very remarkable scene took place about ten years ago. In 1868, the clericals, under the lead of Father Montana, a Jesuit, gained control of the political ministry of Spain. He so banked on his authority that he dared to write in a newspaper, "To be a liberal (in politics) is a sin." The anti-clericals took this up and he was compelled to retire. Just about the time of his retirement a drama, "Electra," written by the

\* From the *Christian Intelligencer*.

most celebrated Spanish novelist of the day, was played. Electra, whose mother was dead and whose father was unknown, was adopted by an uncle in whose house a Jesuit held sway. She fell in love with her cousin Max, but the Jesuit wanted her for the convent. By telling her a lie, namely that she was Max's sister, he succeeded in getting her to enter a convent. The truth was discovered and she fled from the convent to her lover's arms. The bridegroom, in a transport of rage, attacked the Jesuit for his deception and threw him to the ground. Such was the plot. The play completely carried away the audience, and when at the end Max exclaims "We must kill him," a voice in the gallery shouted, "Kill the Jesuits," and a thousand voices applauded so that for a time the play could not proceed. In Barcelona the people rose up against the monks and destroyed the nunneries. This anti-monk feeling is growing all over Spain.

The masses are slowly breaking with Romanism, while on the other hand Protestantism is slowly gaining converts and adherents. There are many secret believers who have not yet come out as Protestants. A beautiful story is told by Rev. Theodore Fliedner. For a long time one of the leading nobles of Spain, the Duke de le Victoria, would quietly slip into the evening service of the German Protestant Mission. He always placed 25 pesetas (five dollars) on the collection plate and then slipped away. He died in the autumn of 1903, and Mr. Fliedner went to the funeral as a friend. He was surprised to not see a priest present to celebrate mass or any priest bearing candles on each side of the hearse on the way to the cemetery, for there is generally a host of them at a nobleman's funeral. In burial chapel the priests repeated their paternosters and the body would have been lowered into the grave without a word of comfort, Mr. Fliedner felt the funeral was too much like a heathen one, and out of respect to his old friend, he stepped

to the grave, and throwing in a handful of earth, recited the Scripture passage: "I am the Resurrection and the Life. He that believeth on Me, tho he were dead, yet shall live; and he that liveth and believeth on Me shall never die." Silently the crowd listened in surprise, and an old woman on the other side of the grave murmured an "Amen." He did not know but that he might be prosecuted for repeating a verse of the Bible in a Roman Catholic cemetery, but some days later the son of the deceased noble sent to him and asked him for the words he had repeated over his father's grave. He had never before heard them and did not know from what book they came. He was so much impressed with their beauty that he wanted to place them on his father's gravestone.

Every now and then the Protestants of Spain are surprised to find a little congregation of believers of whose existence they had previously known nothing. Some one in the village had secured a Bible and had been converted; he had read it to his neighbors, and some of them had been converted. Thus a little company of believers was formed. A rather remarkable illustration of this was in a little congregation that had sprung up in one of the villages. They met regularly for the reading of Scripture and prayer, and abstained from going to mass. Their existence would probably not have become known had not their leader died. The priests refused to allow him to be buried in the cemetery because he had not gone to mass, and his friends in despair finally appealed to the Spanish Presbyterian pastor in Madrid. They did not know his name or the name of any Protestant, and in their simplicity and ignorance, they address their letter to "John Bunyan," at the Protestant chapel, Madrid. They must in some way have become acquainted with John Bunyan's immortal "Pilgrim's Progress," and as his was the only Protestant name they knew, they wrote to him. Of course,

the Protestants of Madrid soon provided a place for the burial of this Protestant.

But the greatest work of Protestant Missions in Spain is in their schools. Each Protestant mission, whether it belongs to the American Board or British Presbyterians or Irish Episcopalians or Germans (for these are the four leading bodies working in Spain), has large schools; altho their communicant membership is often small. The number of the pupils runs into the hundreds when the number of church members is only in the tens. The reason for this is that many of the Catholics realize the wretched instruction given in the Catholic schools. The pupil there is taught more about the Ave Marias, Pater Nosters and the creed than about reading and writing. Mr. Fliedner was one day seated opposite a priest on the car, and said to him: "It is a shame that in the Catholic schools nothing of Christian religion is taught beyond the Lord's Prayer, the creed, and Ave Maria." He expected an indignant denial, but the priest replied: "If they would at least learn that, we should be satisfied," thus granting that it was true. One of our guides in Spain had to take his little girl from the Catholic school because in her first two years there she had never learned to read, and only learned to recite Ave Marias.

The Protestant schools are, in consequence, filled with Catholic children. It is true many of them join the church of their parents, but they have at least lost their bigotry, and out of them is growing up a continually increasing constituency desirous of religious liberty. Altho the Protestants of Spain number only between 10,000 and 20,000, yet in 1911, a petition of 150,000 signatures went up to the Spanish Cortes asking for religious liberty, many of them being the Protestant Catholics who had been Protestant pupils, and who used their influence with others for that cause.

Spain is the last country in Europe not to have full religious liberty.

She is now feeling the pressure of the nations around her, as France and Portugal have declared for religious liberty. Thus prest upon from without, and with a growing constituency for religious liberty within her, some day there will be a revulsion, liberty will come, and Catholicism will loose its domination. When that time comes there will be found many who have believed in Protestantism secretly.

### THE OUTLOOK IN SPAIN

THERE have recently been several encouraging signs of progress toward religious liberty in Spain—the home of the inquisition. The political unrest has apparently helped, rather than hindered the cause of liberty of conscience and worship. Earnest efforts are being made to secure legislation that will exempt Protestant soldiers and sailors from attendance at Roman Catholic mass. Recently Colonel Duan Labrador, a staunch Protestant and esteemed officer of the Royal Naval Artillery, was ordered to attend "mass of the Holy Spirit" before presiding over a naval court. Colonel Labrador petitioned the King for exemption from this obligation, but his request was refused, altho such attendance is no longer required in the army department. Colonel Labrador wrote to his superior officer that his conscience would not permit him to attend mass. He was placed under arrest and tried for insubordination. His conviction would mean loss of rank, salary, and general impoverishment and distress. The case has already attracted considerable attention. The president of the Spanish Cabinet has submitted to the Cortes a law harmonizing the laws of the navy department in this respect with those of the army. The passage of such a bill will remove the obligation to attend mass—which Protestants look upon as idolatrous—and will be another step toward Christian liberty in backward Spain.

# THE LORD'S PRAYER AS A MISSIONARY DOCUMENT\*

BY REV. JOSEPH HENRY ODELL, SCRANTON, PA.



WITH a smug self-satisfaction, which is surely the most incomprehensible mood of modern Christendom, the Lord's Prayer is offered daily by millions who are oblivious of its real meaning. It has been assumed, by tacit agreement, that this prayer may be used by people who can not frame any other petition, as tho it were the neutral ground of religion upon which all kinds and conditions of men may stand without danger of spiritual commitment. By common consent we treat it as the irreducible minimum of worship; it has even become the official counter which passes current for prayer in political and commercial conventions; it does social service upon occasions when anything supposed to be definite or dogmatic would be in bad form. Thus our Lord's Prayer may be said to have become thoroughly devitalized.

Instead of being the minimum, it is the very maximum of prayer; rather than a pale substitute for a pronounced spiritual attitude, it is the most positive, virile and dynamical utterance that can possibly fall from human lips. Therefore, if we can pour back into its depleted veins what Christ had in His mind and heart when He gave it to the disciples, we shall be doing nothing more than starting again at the beginning, tracing the head-waters of the river of life to their source.

Nothing seems more certain to me than that the Lord's Prayer contains Christ's complete purpose for the redemption of the entire world—the motive, program, method and goal of what we call either home or foreign missions can be found in its various clauses and stamped upon its entire structure. Everything aggressive and progressive in Christianity is involved when it is properly recited.

If this thrilling and romantic spirit fails to touch us the reason will be found in the fact that we have unconsciously acceded to the conventional use of the prayer, we have become the unwilling victims of a familiarity which needs to be broken in upon by an interpretation taken from the mind and character and sacrifice of the Master Himself.

## **Our Father Which Art in Heaven!**

That little pronoun "*our*" is more than comprehensive, it is all-inclusive. I do not see where you can drive a single stake to mark a boundary. Truly, it implies possession, has an intimate accent, affiliates the individual beyond a doubt; but it does these things universally. If there linger in your mind anything like racial prejudice, it may startle you to be reminded that the Semitic people by whom the word was first heard are farther removed from our Anglo-Saxon type than are the Aryans of Northern India. There are many races with whose blood ours will mingle more freely than with the Hebrew. Science ought to have made this finessing on features utterly impossible, but science makes slight headway against prejudice. However, if I am in need of a commentary upon this initial word, I prefer to trust myself to that vision of the consummation of Christ's kingdom found in the Apocalypse, rather than to the conclusions of anthropology or comparative anatomy:

"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

No one can truly say, "*Our Father*," who consciously isolates himself from the rest of the race. We are

\* From a leaflet printed by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York.



bound to all humanity the moment we bend our knees in prayer.

Our Father which art in *Heaven!* The God with the geographical habitat is gone. Bethel, Jerusalem, Benares, Mount Olympus, Mecca, hold the eye and draw the feet no more. The Maori in New Zealand is as close to God as the minister in New York. Heaven is equinear to every soul that feels an aspiration or cherishes a sacred hope. The heresy of special privilege has surreptitiously fastened upon the consciousness of Western Christians, blinding their vision and blighting their faith. And it will remain with its curse until we rediscover the universal significance of these memory-dulled phrases.

Our Father which art in heaven;

**Hallowed Be Thy Name!**

What name? *Father!* Just to hedge the Almighty against verbal irreverence is a very narrow and shallow interpretation. Hallowed be the name of "Father," for it means everything our poor, disinherited and disendowed humanity can need or crave. Read into it all the best that natural paternity illustrates and you have a large content to the word—the giving of life, protection, guidance, and an instinctive affection. But read it through the life of Christ and you have a wealth of loving solicitude and wise governance quite inexhaustible. And yet, strange as it may seem, I think the wonder and glory of the name must be found in its correlative—in the sonship of man. As the sons of God, made in His image, we can safely leave the accidentals and incidentals out of account. Man's height in feet and inches, the cranial contour, the hue of the skin, the cast of the features, have nothing to do with personality, and personality is the distinguishing characteristic of mankind. Personality is made up of three interacting things—thoughts, emotions and volitions. Wherever these three—the power to think, to feel, to will—co-exist and cooperate, there is kinship. They are the essential qualities that

knit the whole human family into a brotherhood with a common ancestry. A Dyak or a Patagonian is our brother by right of birth; there is one God and Father of all; "Hallowed be Thy name." No deeper degradation can be put upon the Divine Fatherhood than to disallow the right of some of His children to participate in the shelter, food and joy of the Father's home. We can not disinherit one of His sons without cutting away our own kindred rights and privileges.

**Thy Kingdom Come!**

Christ's teaching may be grouped under two main divisions: the Fatherhood of God and the Kingdom of Heaven established on earth. Christ's conception of the Kingdom was infinitely greater and grander than our thought of the Church. I believe it comprehended not simply redeemed lives, but a human society controlled and guided by the will of God. The Church is an organization of Christian men and women governed by certain definite rules; the Kingdom of Heaven is composed of all people, societies, institutions and influences that interpret the will of God on earth. So in this prayer the Master looks for more than the salvation of individuals; He craves the permeation and subjugation of every human relationship and enterprise by the spirit of God. It is not enough to build up little churches in India, Africa, China, Europe; the law of the heavenly life is to conquer and control the legislation, social customs, art, commerce, politics of these various lands. The Kingdom of God will have fully come only when every thought and activity of mankind is in harmony with the Divine mind.

I know of no better illustration of how the Kingdom is coming than the words of Count Okuma, one of the founders of New Japan, and at one time Prime Minister: "Altho Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life.

It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought.

"Christianity has affected us not only in such superficial ways as the legal observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. . . . Not a few ideals in Japan which are supposed to have been derived from Chinese literature are in reality due to European literature. The Chinese influence may still supply the forms, but the soul has come from Christianity."\*

#### **Thy Will Be Done in Earth as It Is in Heaven**

This is the way in which the Kingdom comes. But the clause has an unfortunate grammatical cast which has given rise to the impression that man's relation to the will of God is an attitude of passivity. God's will is not alone something to be borne, an unappealable and unrepalable decision to be accepted with resignation. God's will is not simply a divine judgment passed upon us, but a divine program to be worked out by us. We discover it, adopt it, embody it, in thought and word and deed; we translate it into ideals, and customs, and laws, and institutions; we transmute it into temperament and character; we make its articulation the ruling passion of our lives. And we do all these things not only as individuals, but as citizens, as societies, as municipalities, as nations.

#### **Give Us This Day Our Daily Bread**

At first blush this is a descent. We seem to have dropt from the universal to the particular, from the spiritual to the temporal. But such is only a superficial verdict. An easy interpretation is to the effect that we need physical strength for spiritual tasks. That is true. The doing of the will of God on earth is such a

tremendous task that we must always be in the best of condition to accomplish it. But I think we can get onto a higher plane even than that. God's purpose in the establishment of His Kingdom comprehends the whole life of man. It is to be a kingdom on earth, amid ideal conditions becoming actual, in which all His children are to share to the utmost of their capacity. Christ healed the sick and fed the hungry; that is, He removed temporary disabilities and liberated men for a realization of the full meaning of life. The program of modern missions is strictly consonant with His example; industrial, medical, educational missions are the logical application of His spirit. Men must have the means of livelihood as a prerequisite to living.

And notice the pronouns again: Give *us* this day *our* daily bread! The prayer is as far removed from individualistic selfishness as can be imagined. To offer it and then proceed to grasp a superfluous amount of earth's resources to the exclusion of our brother men is the hollowest mockery. No one can utter such words sincerely without including the Indian and Chinese famine victims in his budget. It is socialism sublimated, sanctified, glorified.

#### **Forgive Us Our Debts as We Forgive Our Debtors**

This seems to imply that the Kingdom is at least partially established; that the petitioners have already reached the level on which they have conquered their animosities; that they have established a happy relationship of amity and love toward all men. But very few of us will dare to claim so much. Does it not rather mean that we seek pardon for our sins of omission? Doubtless our lives would be much richer and stronger than they are if others had done their duty to us. Let us forgive and forget what might have been. But can we forgive ourselves? Have not we eaten our morsel alone, have not we allowed truth to lie

\* "A Japanese Statesman's View of Christianity in Japan. A Statement by Count Okuma" - *The International Review of Missions*, October, 1912.

dormant in our minds which should have been distributed, have not we accepted and appropriated for our use alone the love which we should have transformed into the energy of service? St. Paul said he was "debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise"—not because he was their beneficiary, but because God had made him a trustee of truth on their behalf. And almost the entire teaching of Jesus Christ concerning the Judgment is to the effect that culpability lies in neglected duty and unseized opportunity. To be forgiven for such omissions we must pray; but our prayer must hold a resolution and a consecration for the future. The Hindus, the Japanese, the denizens of South America, with a hundred other races, have been and still are our spiritual wards. If we have defaulted and defrauded them in days gone by because we have not appreciated our stewardship, we must seek pardon along the lowly path of penitence, and in the future we are pledged to be true to our trust.

**Lead Us Not Into Temptation, But  
Deliver Us From Evil!**

Remember, Christ is speaking to such as are already children of the Kingdom, or at least candidates for the Kingdom. We may assume that He had in mind not the gross sins of the flesh—drunkenness, sensuality, theft and murder—but the subtler sins of the spirit—the temptations of temperament and calling, the perils that lie hidden within the very dispositions that shine brightest in the Christian life. The highest places in the Kingdom might be sought for unworthy reasons. The consciousness of virtue attained might create the vice of censoriousness—the temper of the elder brother. Zeal for the Master might use a devilish means to attain a godly end—calling down fire from heaven upon the thoughtless Samaritans. Pride of nationality and

the privilege of exceptional spiritual heritage might lead to bigotry—as in the case of the Jewish disciples who would not eat with the Christianized Gentiles. These are a few of the temptations, some of the wiles of the evil one, set to ambush and overthrow even the best of men. Have not we reason to pray for deliverance from similar perils? Far too many who sincerely love and reverence the Master to-day are victims of just such moods and deductions. The supercilious air we assume toward the people of the backward nations, the inference that God in His Mercy will take care of the unsought and untaught even if we neglect them, the concentration of interest upon our own affairs as if we alone were of value in the eyes of the Heavenly Father, the cynical conclusion that the half-lights and distorted truths of other religions are best adapted to the multitudes who hold them because they have known none other—these and many similar attitudes of mind and spirit are always endangering our faith. No state of Christian experience, however elevated and triumphant, can grant us immunity from temptation. And the richer that experience grows the more subtle and sinister become the enticements to evil.

**For Thine is the Kingdom, the Power,  
and the Glory, For Ever. Amen.**

These closing words of the great prayer form a consistent and splendid conclusion to this noblest of supplications. If they are an addition from some Eastern liturgy, they show how completely the early Church caught the largest and fullest purpose of the prayer, felt the universal heart-throb. What could be a more fitting close than this Doxology in which "the Kingdom, the power and the glory" are offered to God as the triple crown by those whom "the first-born among many brethren" taught to pray?

"LORD TEACH US TO PRAY."

# THE RISING TIDE IN ALASKA\*

REV. S. HALL YOUNG, D.D.

Special Representative of the Presbyterian Board for Alaska



N Knik Arm and Turnagain Arm, the extreme head waters of Cook's Inlet, at low tide you can look out for 15 or 20 miles across muddy and forbidding flats.

No sign of life or beauty; a barren, desolate waste of sand and mud. Should you attempt to cross it, you would be engulfed in quick-sands, or swallowed in slime, and be spattered with the filthy ooze. You turn from the ugly waste and stroll for half an hour in the forest bordering it. Your steps bring you again to the beach. What is this? Out yonder there seems to be a high white wall advancing toward you with railroad speed. Soon you can see coruscations of foam. Now it curls over and pours forward like a wave of the sea breaking upon the beach. It is what the inhabitants of that region call The Bore; it is the incoming tide. While you gaze it sweeps by you and in a few minutes that great, ugly waste is a sparkling, dancing, shimmering expanse of living water, and "all the world is in the sea." The tide has come in.

Alaska's tide has been out the past few years. All the great stampedes into the gold fields ceased for the time. The flurries about the great coal regions, the copper mines, the Copper Valley and Central Alaskan railroads, the rapidly increasing salmon canneries, and the agricultural lands of Alaska subsided. The people of the coast, especially, have been in a state of uncertainty and depression on account of the unsatisfactory condition of certain vital questions, such as the coal, land and railroad questions.

They did not wish their coal lands, which are among the richest of the world, to be monopolized by selfish syndicates, neither did they desire them to be conserved for the use of their great-great-grand children.

The Alaska political machine which existed through four administrations

as the dominant power in the territory was endeavoring always to control the appointment of territorial officers, and to shape Congressional legislation and policies so as to create fat offices for themselves and their friends and to frame mining, fishing and other laws in the interest of the big, selfish monopolies with which they were allied. They opposed the development of the territory and the giving of the right of citizenship to her people.

For many years Alaskans have been agitating for their civil rights—for home rule. Venal and incompetent Eastern carpet-baggers had too often filled the important offices, unjust laws and the gradual encroachment of the big syndicates kept the people in a state of agitation and irritation. Alaskans are as intelligent, as brave, as independent and as moral as any people upon the face of the earth. When it was attempted to pass through Congress the "Beveridge Bill" for the government of Alaska by an appointive commission, the same way in which the Philippines were governed in their turbulent period, the people of Alaska raised their voice as one man in loud protest. We thought ourselves somewhat superior to the Tagalogs and Moros. The politicians urged the passage of the bill; they were after the fat offices it created. The syndicates urged it; they wished a body of lawmakers and administrators whom they could control and buy.

We were fortunate in having as our delegate to Congress a strong and fearless man—Judge James Wickersham. He is a fighter and the larger the foe the better he enjoys the fray. With the help of the best people of Alaska and of many progressives of all political parties he won his fight. He killed the Beveridge bill, and last summer Congress passed and the President signed a bill giving Alaska territorial rights. On the 5th of November last we elected our first terri-

\* From *The Assembly Herald*, June, 1913.

torial legislature. We now feel ourselves American citizens, able to make our own local laws and elect our own local officers. We have not our full rights as yet, for the bill was bound and hampered by many restrictions, but we have at least the right and the means of protesting against unworthy legislation and of bringing before Congress our needs. In addition to this bill, Congress passed a much more liberal and just miner's bill, doing away with the location of association claims and the power of attorney evil. Those big syndicates can no longer "blanket" our gold-bearing creeks, our coal fields, or our copper mines. The individual prospector and miner has a chance.

An act was also passed authorizing the President to appoint a Railroad Commission, to report upon the most feasible route for government railroads from the Coast to the Interior of Alaska. That commission has reported and urged the construction of a railroad from Cordova to Fairbanks, opening up the greater Yukon Valley with a branch to the Bering Lake coal fields, and another railroad from Seward, via the Matanuska coal fields to the Susitna Valley, and across the McKinley Range to the important Kuskokwim.

Watch Alaska the next few years! A stampede of farmers, as well as of gold, copper and coal miners, is confidently predicted. Cordova and Seward on the Coast, with Fairbanks and other towns in the Interior, are looking forward with hope to a large growth in the near future. The tide is coming in!

With this expected and immanent material progress and growth in population, a corresponding increase in missionary activity is noticeable. There have been more changes and new missions in the Alaska field within the past year than in four or five previous years. I explored two new

mining camps within the past year, Ruby on the Yukon, and the country around the head of Cook's Inlet, and two new missionaries have been recently commissioned to these fields.

Last summer I spent some little time at the new mining camp of Ruby on the Yukon. It is situated 125 miles below the mouth of the Tanana River. The town site is beautiful. A number of gold-bearing creeks have been explored and many pay streaks of low grade gravel, but large in extent, have been developed. A thriving little town has grown up as if by magic. The people are eager for a church. I presented this matter to the Board of Home Missions, and it was advertised in our papers. Now, we have sent the Rev. E. N. Bradshaw, D.D., from Leon, Iowa, to that field. He sailed on March 10 from Seattle for Cordova. At Cordova he was outfitted for the trail with the help of Dr. M. E. Koonce, and went on to Fairbanks.

There are several fields in Alaska to be manned, and doubtless within the next year several new camps will open up. The charm of that work grows upon me with the years. Its chief element is the newness of the field. There the missionary is building upon no other man's foundation. He is doing work that would not be done were he not there. Our missionaries at Knik and Ruby are the only ministers of any denomination in a wide territory. Iditarod, where I spent last winter, is at present unmanned, but we have not forgotten it. The churches are responding nobly to our appeals for special equipment, such as boats, bells, organs, fur coats and robes, reading matter for our free reading rooms, hospital supplies, etc. We need these, and most of all we need the men and the women who are adapted to that peculiar work, and who are thoroughly consecrated. Pray for and study Alaska.

# EDITORIALS

## PEACE ON EARTH

MANY events took place last May bearing on the theme of international peace. In addition to the conferences in America, at Lake Mohonk and at St. Louis, we learn that a body of 150 German Protestant ministers sent out an appeal to all the pastors of Germany asking them to preach and teach the introduction of international arbitration. A conference of French and German deputies was also held at Berné for the purpose of bringing these two countries into closer and more friendly relations. An International Commission met at Washington to settle some pecuniary claims long outstanding between Great Britain and Canada on the one side and the United States on the other. Secretary Bryan announced that he would ask for the renewal of the arbitration treaties between the United States and Great Britain, which expire soon. He also explained to the delegates who came across the Atlantic to arrange the details of the celebration of the One Hundred Years of Peace, President Wilson's plan for the prevention of war. The delegates determined to invite the governments and peoples of the civilized world to take part in the peace celebration.

We do not know if peace between nations can be secured by political agreements and courts of arbitration. Such peace is worth working for and praying for, but it is not to be compared in importance with the peace between God and man, the peace of soul that can come only on the basis of the atonement of Jesus Christ and the new life that He imparts.

## ARE THE "HEATHEN" HAPPY?

WE still hear the statement made by some who disparage missions to the non-Christian peoples that they are "happy as they are." If so, why not leave them alone?

Caustically replying to this statement and question, Dr. Hertslet, for

many years a missionary in South Africa, remarks:

"Let the man who labors under the delusion that 'the native is all right as he is,' visit the middle of a large native kraal. Let him go and sit down on a dirty mat, by the smoky fire, in an unventilated heathen hut. Let the cockroaches and other creatures crawl over him; let him see and feel the greasy skins and blankets worn by day and night. Let him sleep a night in such a place, and then report. Let him hear the cursing that puts English bad language in the shade. Let him learn the filthy customs, common to men and women and children. Let him wallow in all the 'morals' of polygamy. Let him see the utter laziness and selfishness of the men, the ignorance and dirt of the women, the neglected condition of the children. Let him attend a 'beer drink' and a native wedding, and see heathenism in all its naked ugliness and grossness. And then let him say honestly if he still holds the same delusion that 'the heathen are all right as they are!'"

But even if the people of Africa, India, China and other lands were as care-free and contented as a well-fed, unabused dog, would that be sufficient reason to "let them alone?" Yes, if man is only an animal; but *no*, a thousand times *NO*, if man is made to be like his Creator; if Jesus Christ, the Son of God, came to give life and immortality to mankind; if it is true that "there is none other Name under heaven given among men whereby we must be saved."

## ONE CURSE OF CHINA WITHDRAWN

THE statement of the British Under-Secretary of State for India that the Government was prepared to revise the treaty of 1911 with China regarding opium, and not to send any more opium to that country does not mean that opium smoking is rooted out of China but it does mean that Great Britain is now ready to

cooperate with the Chinese Government in their earnest effort to rid the country of the mischiefs caused by the traffic. The British Government made an agreement in 1907 whereby the Indian trade was to be extinguished in ten years; and in 1911 a modification was made because the extinction of the poppy in China went on at such a rate. Three Manchurian provinces and Szechwan and Shansi were closed to the traffic in August, 1911, and of two more provinces in January, 1913. By treaty engagements China might have been compelled to receive between now and 1917 over 43,000 additional chests of Indian opium, the value of which would be some £17,000,000 sterling, and Great Britain has surrendered that right.

The British opium trade with China is dead if China remains true to her present purpose to prevent the production of opium at home. This end of a traffic which has long been a disgrace to a Christian nation is a cause for great thanksgiving but may not be deserving of any special praise. The attitude of the Chinese Government toward opium had brought the British to the point where it was necessary either to force a market for Indian opium or to relinquish the right to sell it, and in consequence the trade has been stopt. Much credit is due to Christians of England and America for their campaign against the British trade in opium but many will share the feeling expressed by the *London Times*, "an indisposition to praise with unction the British Government's recent decision." Now is the time for the American Government to take some action against the continued wholesale importation of the pernicious American cigarets into China.

### IS CHINA ABOUT TO BECOME CHRISTIAN?

THERE are dangers as well as encouragements in the present attitude of friendliness toward Christianity in China. The appeal of the Chinese Government to the Christians of that and other lands for their

prayers has no parallel in history, but as the Rev. S. C. Carpenter points out in the *Church Times*, there is an instructive parallel between China's friendly change of front and that of the Emperors Galerius and Constantine in the fourth century. While not suggesting that the new friendliness of the Chinese authorities is due to superstition, as that of Galerius is thought by some to have been, or prompted by political motives, as was that of Constantine, Mr. Carpenter points out that once again a government has begun to appreciate the value of the contribution which the Church makes to the life of an empire; and that the recognition comes at a time when an effete system has been swept away and a new régime is being initiated by men who are not professional politicians, but desire to establish a form of really popular government—a parallel which, he thinks, is calculated to reassure those who may now fear for the Church in China the dangers of success, establishment and popularity.

It is no doubt possible to overestimate the meaning of the new signs of friendliness to Christianity manifested in China, for all the student class is leading in a search for new and better things. They are cutting away from old foundations and there is danger lest they select too carelessly the new, and build too hastily upon them. The sobering influence of persecution is also withdrawn from those who confess Christ. A great work is going on and there is a wide open door but China needs our prayers.

### BIBLE TEACHINGS ABOUT THE HOLY SPIRIT

1. John, iii:3-5: "Except a man be *born* of water and the Spirit, he can not see the Kingdom of God."
2. Romans, viii:14: "As many as are *led* by the Spirit of God, they are the sons of God."
3. Ephesians, v:18: "Be *filled* with the Spirit."

The first shows us where *life begins*, second, how it *controls* man, and third, how it *matures*.

# WORLD-WIDE MISSIONARY NEWS

## EUROPE—BRITISH ISLES

### A Mission Press Bureau

WORD comes from London of a new enterprise which may have a large influence on the popular British attitude toward missions. A mission Press Bureau has been established with its headquarters at the Laymen's Missionary Movement which finances the experiment. An experienced and able Fleet Street journalist keenly interested in missions has been secured for an initial experiment of a year. The aim is to secure a wider use of missionary information in the secular press. There are, as all Missionary Secretaries know, quite a large number of stories from the field coming in to the offices of the Societies which, when properly written for newspaper use, exceed in thrilling interest and fascination much of the ordinary contents of the daily paper. The possibilities in such an undertaking stimulate the imagination.

### A Good Plan for Country Towns

IN a small country town, a few ladies who were keenly interested in the Lord's work in other lands, formed, not a series of small working parties in connection with *each* church, but a "Women's Missionary Union," to gather once a month for work, and the reading of some instructive missionary books and prayer. Members of the Church of England and all the Free Churches work together harmoniously, and the Union includes representatives of the C.M.S., the L.M.S., the Friends' Foreign Missions, the China Inland Mission, and the Wesleyan Methodist and the Primitive Methodist Missionary Societies. At the close of the year a decision is come to, as to the proportional disposal among the societies of the articles made and money collected. Mr. Albert Lutley (C.I.M.), who informs us of the facts, suggests that developments along these lines

might profitably be attempted in many country towns.

### Salvation Army Missions

GENERAL BOOTH recently dedicated a party of 102 officers for service in India, the Dutch Indies, Korea, Japan, Holland, Canada, South Africa, New Zealand, South America, France, Malta and Gibraltar. This is the largest party ever sent out at one time by the Army, and over 75 are going to India. The event was emphasized in a striking fashion. In addition to the foreign mission contingent, there were 350 men and women accepted from the Training College for work in the home field. Colors were also presented to the officers appointed to open a number of new corps in the United Kingdom. The whole of the meeting was conducted on a spectacular plan. The 350 new officers marched into the arena and mounted five pyramids, and as they stood there sang a Salvationist fighting hymn. The missionary officers were shown a typical Indian village, with hospital, school-house, temple, etc. The new colors were taken by Mrs. Booth from white-robed children, and handed to the waiting officers. At the close, General Bramwell Booth delivered a consecration charge to the missionaries by the light of a huge cross formed of electric lights, all the other lights in the hall being extinguished.

### Serious Deficits Reported

THE London *Christian World* notes that four of the leading British societies report this year having deficiencies. The London Society has the largest, amounting to about \$145,000. The Church Society reports \$140,000; the Baptist Society \$50,000, and the Wesleyan Society \$40,000. The deficiencies are not due to expanding work, but to falling off in receipts. The London Society has now a debt



of about \$370,000. It would appear that an every-member canvass is needed by the friends across the sea.

#### Then and Now

THE meeting held in the Chinese Embassy on the Day of Prayer for China reminded more than one observer of the fact that in that very building 17 years before Sun Yat Sen was held a prisoner, awaiting his deportation to China to be decapitated, in all probability. His release was secured at the last moment by his old missionary teacher, Dr. Cantile, to whom he succeeded in sending a message. The Revolution, of which he became the leader, has borne no more striking fruit than the request for prayer which was the occasion of the meeting referred to. A representative audience from the Chinese student body in London was present, the President of the Chinese Christian Student Union was in the chair, at the invitation of the Chinese Ambassador, who himself took part in the meeting. Among the Europeans who joined in the intercession for the welfare of China was Dr. Cantile.

#### A Livingstone Memorial Station

THE Directors of the society which had the honor of sending Livingstone to Africa as a medical missionary are appealing to the public for a sum of at least £10,000 in order to establish a mission station in Central Africa to be called the "Livingstone Memorial Station." It is desired that such a center may be so efficiently equipped with missionary agencies, evangelistic, medical, and educational, that its work shall be a fulfilment of Livingstone's service and prayer for the peoples of Central Africa that it may stand as an outpost against the advance of Islam and its accompanying slavery, and be recognized as a most effective force for the uplift of the African.

#### THE CONTINENT

##### Germany and Missions

ONE of the most promising signs of awakened missionary interest is to be found in the response on the

part of students. In Germany, the Student Missionary Union, which comprises those who, after the completion of their University course, intend going out to the mission-field, numbers at present 87 members, mostly medicals. Compared with the American student volunteer movement, the figure is extremely modest, but judged by German conditions, as they were ten years ago, there is good ground for hopefulness, the more so as, apart from the Missionary Union circle, there has been a real increase of interest in missions among the general body of students and associations which, until recently, showed but feeble signs of life; they have been awakened to a renewed responsibility for carrying forward their work.

#### Exodus from Rome in Germany

THERE is a constant passage from Catholicism to Protestantism in Prussia, which is not counterbalanced by an equivalent movement in the other direction. Thus, in 1910, the number of Catholics becoming Protestant was 6,126; of Protestants and Jews becoming Catholic, 544. Even more marked is the "out-of-Rome" tendency in Austria. Between 1908 and 1910, the Austrian Protestant community grew from 534,941 souls to 593,256. This growth of 58,315 adherents is due partly to emigration from Germany, partly to natural increase, and partly to abandonment of Romanism. It is reported that an "away-from-Rome" meeting, held in Vienna in protest against the superstition of the Eucharist demonstration last fall, was closed by the secession of 84 heads of Roman Catholic families to Protestantism.

#### Loose-From-Rome in Austria

SINCE about 1897 an evangelical movement of large proportions has been going forward in Austria and has resulted up to 1911 in the transference of over 64,000 Roman Catholics to Protestant churches. From 1900 to 1910 there was a net gain for Austrian Protestants, Lutheran and Reformed of 95,754. To understand the rise

and progress of the "Loose-from-Rome" movement, racial and religious conditions from the medieval time must be taken into consideration. The Hussite movement which swept Moravia and Bohemia during the first half of the fifteenth century was itself based upon antagonism between the German and the native populations.

### MOSLEM LANDS

#### What Missionaries Are Doing for Turkey

THE Earl of Shaftesbury is reported as having described the American missionaries in Turkey as "a marvelous combination of common sense and piety. Those I have met, and I have met and known very many of them, have been distinguished also for their refinement and education. The American missionaries, as I have known them in Turkey, have had to be all things to all men—physicians, mechanics, savings banks, legal advisers. I once saw a typical American missionary, who recently died in Sidon—Rev. Dr. Samuel Jessup—within an hour perform the following functions: Converse with a native mule-driver and hand him a copy of the New Testament, produce from his vest pocket a plaster for a wounded hand, repair a badly damaged music organ, advise some tillers of the soil regarding machinery for crushing olives.

"American missionaries created the cotton lace industry of Turkey, which has become a national asset. This year the export of Turkish cotton lace to America will amount to about \$1,000,000, as against half that amount in 1911. Manual training schools have been started in Turkey by American missionaries, so also model experimental farms. At Robert College, in Constantinople, they have an up-to-date engineering school—the only one in Turkey; at the Syrian Protestant College, in Beirut, they have a school of commerce, by far the best of its kind in the Ottoman Empire. American medical missionaries have introduced new remedies for sickness, thus preserving the health of the people

and incidentally strengthening their initiative and enterprise at the expense of their fatalism. By encouraging self-support and self-government in the management of the native congregations, the American missionaries in Turkey have taught wholesome principles which made for the progress of the country along individualistic and democratic lines."

#### Where Islam is Lacking

NOTHING is more sad in Islam than the ideas and customs connected with death. In the Moslem death-chamber, parents and friends surround the dying man, seeking to deceive him by assurances that he is getting better; everything is done to revive his hope of recovery. At last, a Moslem scribe is sent for, who writes out a talisman. This may either be written on a piece of paper which is then hung up in the room, or on the part of the dying man's body where he feels the most pain. Or it may be written in a white soup plate, on which water is poured.

#### Moslem Women to Christian Queens

THE *Orient*, published in Constantinople, gives a translation of an appeal to the queens of Europe, adopted at a meeting of Moslem women, held in February:

Your Majesty is not ignorant of the fact that against Turkey, who is accused of fanaticism, but who has, nevertheless, never waged religious wars, the Balkan States have organized a crusade, the King of Bulgaria, in a proclamation that has become sadly famous, having very loudly declared that this war was to be the war of the Cross against the Crescent.

Therefore, madame, the Balkan soldiers have invaded our country, proclaiming themselves the soldiers of Jesus, Son of Mary, of Him whom we also venerate as a Prophet and whom all humanity cherishes as the most striking personification of justice, sweetness and kindness.

Yet what have these self-styled soldiers of the Christ done?

Ask the old men, the women, and the frightened children, who flee before them and who go even into Asia to seek a little safety; ask rather the thousands of miserable persons who were unable to flee, and whose corpses are rotting in the mud, after their poor bodies have undergone such tortures and such shameful outrages that we, women speaking to women, can only abstain, out of respect for our common modesty, from conjuring up too vivid pictures of them.

Madame, you are a queen; therefore, you have a mother's feeling toward all the humble and feeble among your people; you are a Christian queen, professing the religion of Him who placed compassion and love before all the other virtues; and lastly, you are a woman of the most illustrious nobility, and as such, you have in the highest degree the sentiment of honor.

In the name of chivalric honor, in the name of Christian charity, in the name of maternal compassion, graciously deign, madame, to hear the cry of indignation and despair uttered by heartbroken mothers, sisters and daughters. Deign in reply, to raise your most profoundly respected voice; deign, Your Majesty, to bring the law of Christ in regard to the life of men and the honor of women, to the minds of the infamous hordes who are trying to hide under the shadow of the Cross the most lurid series of fires, murders and violations that one can find in any European war of our times.

## INDIA, CEYLON AND BURMA

### A Test of Christian Doctrine

A MISSIONARY in India used to tell of the steps which led the residents of a certain heathen village to renounce heathenism and accept Christianity. The villagers sent two successive deputations of their own number—the first had to follow the English missionary on one of his tours, and bring back the story of Christian *doctrine*; the second had to

dwell among native Christians and bring back the story of Christian *life*. They looked for good teaching and also for people whose life and conduct reflected the teaching. These found this, and they accepted Christianity.

### What Indian Christians Would Know

IT is proposed to hold a conference of native ministers in South India, and *The Christian Patriot*, of Madras, has been asking some questions, which are almost as pertinent for the ministers of the United States as for those of South India. Some of the questions are as follows: "Is India to have a single form of Church government? Is the form of worship to be the same for all the churches? What would best foster and strengthen Indian Christian leadership? Can interchange of pulpits and intercommunion be encouraged? Is there no reason to have the pulpits reformed? What attempts might be made to bring about revivals in the churches? How could we awaken a desire to undertake voluntary preaching work? Could not our sisters be enlisted in special work for the spread of the Kingdom? What about the rising generation and such a movement as the Children's Ministering League?"

### Awakening in Western India

THERE are evident signs that a mass movement is beginning in the Nasik, Manmad, and Aurungabad districts of Western India. The *C.M.S. Gazette* for June says:—"A number of baptisms are recorded, and over 1,000 adults have given in their names as inquirers. At Manmad a good number of people have been baptized, many inquirers have been admitted, and a larger number are expected shortly to enroll themselves."

### The Alliance Mission in Gujarat

THE work carried on by the Christian and Missionary Alliance in Gujarat, Berar and the Khandesh is thus summarized in the home organ of the Alliance:

We are compelled to summarize in

a few sentences the work of 77 foreign missionaries and 95 native laborers, in three provinces, with an aggregate population of 3,000,000. It is organized around 23 central and 30 out-stations. It reports a thousand communicants and twice as many native Christians; 2,150 children in 33 Sunday-schools; 400 in other schools, and 15 in the two training schools for native workers. We note that the orphanages have now about 300 children. The baptisms of the year have numbered 34 and the inquirers 135, and the fruit of the mission has been more widely distributed among many stations than confined to the larger centers and orphanages. The industrial work at Akola, under the charge of Mr. Peter Eicher, reports 43 workmen and receipts for actual work amounting to \$8,750, and is carried on without loss, indeed, with a fair balance.

#### Unreached Classes in India

ONE class wholly untouched by mission work is the many thousands of deaf and dumb. When we think of the abundant provision made for the education of the deaf and dumb in Christian lands, and remember that there is in India no school or home for these unfortunate thousands—how can we but groan in spirit?

Another class almost untouched by missionary effort are the blind. There are in one province alone 105,722 persons who are blind in both eyes.

There are only two institutions in this province for the blind.

It is a sad fact that little or nothing has been done for the blind either by government or missionary societies. Thousands of them go from house to house, day after day, begging bread, and probably not two hundred of them know how to read the characters for the blind.—(*Rev. Dr.*) *J. J. Lucas of Allahabad.*

#### From Hinduism to Christian Endeavor

MR. S. P. KADAMBAVANAN has been made a Christian Endeavor secretary in Madras. Only

three years and a half ago he was converted. Born in a religious Hindu family, brought up in all the rites of Sivite Hinduism, he was very zealous in the fulfilment of its observance. He worshiped many idols and believed in the superstitions and traditions of his people. In 1901 his uncle became a convert to Christianity and won the bitter hatred of his orthodox nephew for it. Instead of resenting the nephew's ill-feeling, the uncle gave him a New Testament, offering him one rupee if he would read one Gospel. The nephew angrily refused the book and the rupee. He hated the very name of Christ. Yet he watched his uncle's life and was very much impressed by his godliness and patience, and by the religious spirit of a Christian family in the village where he dwelt. He imitated them in his prayers to his gods.

One day he heard the Sermon on the Mount. Struck by its beauty, he read it to his mother without informing her that it was a portion of the Bible. He was unwilling to give this credit to the Christian Scriptures that they contained teaching so excellent and interesting.

After hard struggles, he went to his praying uncle, but, alas, tho a pious, praying man, he knew not how to lead him to Christ. Months of anxiety and of earnest seeking passed. One Sunday he went to a church service, having never before attended one. Afraid of being seen by friends, he hovered outside the open door. The preacher announced his text, "Come in, thou blessed of the Lord; wherefore standest thou without?" (Gen. 24:31.) To him, the words were a call from God. He entered the open door, and his decision was made for Christ.

Then came the storm. His mother angrily struck him when he told her of his faith. He refused to worship idols, and his mother and sisters were filled with indignation. His school-mates mocked him and his new religion. His mother hid his Bible and threatened to poison him. Then he fled to his Christian uncle in Madras,

but returned in answer to the persistent, tearful entreaties of his mother. He was kept a prisoner after his return and was always watched by some relative. He received many blows and often he was cursed. At last he determined to be baptized in spite of the tears of his mother and sisters. He fled from home, went to Madras again, and in Zion Church accepted Christ as his Savior in public baptism. Then he attended the Kellett Institute in Madras, and now, only twenty-two years of age, he has been separated unto the work of a Christian Endeavor secretary.

#### Language Schools for Missionaries

THE *Indian Methodist Times* says: "One of the most practical results of the Edinburgh Conference has been the establishment of language schools for missionaries. One has for some time been at work in the United Provinces for Hindi speaking missionaries, and it is now proposed to open one to work in Bengali. The Rev. W. S. Page has been asked to take charge of it and has consented if he is released from his present work as vice-principal of Serampore. The Serampore College council has met the committee in the most generous spirit, and it is expected that so far as Serampore is concerned there will be no difficulty. After a careful survey of the possibilities, Calcutta has been selected as the most suitable location for an experimental school; and if, as is expected, sufficient students are forthcoming, and if, as is hoped, adequate financial guarantees can be secured, the school will commence work during the current year."

#### CHINA

##### Radical Changes in Progress

THE most famous of all the temples of China are the Temple of Heaven and the Temple of Earth at Peking. These temples were originally consecrated for the purpose of prayer by the Emperor for good harvests, and for the encouragement of the silk

industry by the Empress giving her personal attention to the silk worms in the mulberry groves in the temple enclosure. One of the recent acts of the present government was a proposal from the Ministry of Agriculture and Forestry to turn these temples into agricultural and experimental stations and farms. Very naturally this proposal called forth the charge of vandalism and impiety. The Department of Agriculture, however, makes a plausible reply to this charge. It is said that the temple buildings and grounds have been going to ruin through neglect, and that it is the purpose of the government that all the palaces and halls and sacrificial altars connected with them shall be carefully repaired and preserved as monuments of the national art and architecture. Also that if in future the Republic should feel called upon to continue to perform the former sacrificial rites to which the temples were devoted, they could be performed without the fear of any interference.—*Missionary Survey*.

##### How the Day of Prayer Was Kept

LETTERS from China contain very striking descriptions of the manner in which Christians and their sympathizers observed the Day of Prayer, April 27. Writing from Tientsin the Rev. Arthur Sowerby states that about a thousand people assembled in the afternoon in the Li Hung Chang Memorial Hall, two galleries reserved for ladies being well filled. The President was Mr. Chang Po Ling, principal of one of the large government schools and a leading Christian. Addresses were given by two Chinese pastors, another read Psalm 86, and others led the gathering in prayer. Lieut.-Col. Chang Shao brought a written message from the provincial governor, and several leading officials were present.

Another report is sent by Rev. R. C. Forsyth, who describes the observance of the day in Tsinan fu, the capital of Shantung. Here the service was held in the new chapel of the Baptist mission, all the arrangements

being made by the leaders of the native church. The Governor of the province was represented by two of the members of his staff, and several officers in full uniform attended by order of the colonel of the Fifth Division. A Chinese gentleman presided, and the program included hymns by a choir of students. The proceedings, which were closed by the singing of the Chinese national anthem, were of a most impressive nature throughout. Also from Tai Yuan fu, the capital of Shansi, comes a similar report by the Rev. T. E. Lower: "Our chapel was crowded last Sunday, when special prayer was made on behalf of the nation and its leaders. Representatives from the civil and military governors attended, and some 20 members of the provincial assembly were present.

#### **A Women's Convention in China**

THE recent convention of women in China is a marked evidence of the progress of that great Republic. Parts of four counties were represented, Christians coming as far as 60 miles in some cases, on barrows and afoot. The leaders were Chinese and women spoke from the platform without hesitancy, but with eloquence and spirit. Miss Ho, a young woman not much over 20, address the audience of men and women on the "Duty of Women in the New Republic." The subject of foot binding was introduced by a Chinese woman of influence and some 80 women promised to unbind, or influence others to unbind. The subject of family prayers showed that a fairly representative number present already observes this duty. The subjects of discussion were all especially applicable to the Chinese women—such as:

- Equal authority of husband and wife.
- Partiality between sons and daughters.
- The duty of sending girls to school.
- The duty and power of women in prayer.
- Wearing apparel.
- Cleanliness and order of the home.
- Dedication of children to the Lord.
- Guarding of speech against gossip and tattling.
- Marriage engagements.

It is safe to say that the next generation of Christians in this district will not countenance the old heathen practise of engaging the children in babyhood and that other ancient evil customs will also be abandoned.

#### **Temperance for Children**

AN "International School Children's Temperance League" has been formed by Rev. Edward W. Thwing, the Oriental Secretary of the International Reform Bureau. Many children are already wearing the button which has a white cross on a blue field with red letters "I. S. C. T. L." for title above. The pledge they sign is as follows: "I will wear the League button, and promise to try and keep my heart pure, not to say bad words, not to look at bad pictures, not to smoke, not to drink intoxicating liquors, and to do what I can to help others to take the stand, and God will help me." Mr. Thwing has been appointed an official adviser of the New Board of Education of the Chinese Republic, which has established a special department of "Social Service" at his suggestion. His chief work for the government is as the official adviser of the Opium Commission.

#### **Changes in Two Provinces**

THE Mios of Yunnan and Kweichau, who have been pouring into the Church in the past few years, were, before they became Christians, not illiterate, but had never even seen their speech in written form. The missionaries have reduced it to writing, translated part of the Scriptures and have now been instructing thousands in reading. This has been largely brought about with the help of the colporteur readers of the Bible Society. These spend a week in a village and then pass on to another hamlet. Over 300 villages are thus helped in the course of a year. The Mios make the most of their new opportunity, studying night and day.

Mr. Pollard of the China Inland Mission, who pioneered this work, often had three generations in a sin-

gle class. They would keep on studying, hundreds at a time, until twelve, one and two A. M. They would come in from seventy-five miles, eating nothing all the time but raw oatmeal softened in water. When their food was exhausted they would proceed homeward, and at every village show their books and explain what they had learned. This meant fresh streams of learners converging on the mission station. It is related that, on one occasion, Mrs. Pollard shut her husband in his bedroom for a nap. When she opened the door to see if he had "fallen off" she was astonished to find three Mios sitting beside the bed waiting for him to awake, that they might be the first to get the coveted teaching. —*Herald and Presbyter.*

### JAPAN—KOREA

#### A Y. M. C. A. for Tokyo

TWO Chinese from the distant west province of Yunnan, converted while studying in Tokyo, have on their return organized a Y. M. C. A., to which two secretaries have been dispatched by the general committee. Miss Jessie Ding, a Chinese Christian worker, has been shepherding the Chinese women students in Tokyo. A general secretary has been secured for the work among the 10,000 Japanese students—Prof. M. Kurihara, a graduate of the Imperial University and for seven years a teacher. For the permanent conference site land has been bought under the shadow of Mt. Fuji. One young Japanese graduate has contributed 1,500 *yen* and another, a member of the national committee, 500 *yen* (out of straitened pocket) toward the purchase money; 1,200 Japanese students are in Bible circles, studying such courses as Professor Kashiwai's "John and the Teaching of Jesus," and Professor Abe's "Romans."

#### Schools No Longer Non-Religious

THE Rev. G. M. Rowland writes from Sapporo, Japan: "Hitherto in government schools no religious teaching has been allowed. The youth

were to receive a non-religious education. It was in many quarters plainly declared that youths in schools were too young to select a religion and should let religion alone till they reach maturity. Now, the government recognizes the need of religion in the formation of the moral character of youth and the Christian Church is at perfect liberty to enter in at the open door with the other religions."

#### Christian Endeavor in Japan and Korea

THE Japan Union of Christian Endeavor has just held its 21st annual gathering. It is thus of age and is making a new effort to fit itself into the special needs of the far East. Among the delegates was a Korean, named Ko, who gave a very encouraging report of the Society's work in that country begun during the past year.

One day he was set upon by 30 of his fellow countrymen, most of them Christians, with whom he was dining in a Japanese restaurant. They charged him with being disloyal to Korea, and the affair might have ended seriously, had not a Japanese policeman come to the rescue. In order to avoid further danger Ko left Tokyo before the close of the convention. In some of the other cities where he tarried he was threatened with further ill treatment, but no harm came to him.

Christian Endeavor feels that it has a mediating and healing work to do for the two peoples in this time of mutual distrust and distress.

#### John Batchelor, Apostle to the Ainu

THE Ainu people, the aborigines of Japan, live chiefly in the Hokkaido, the North Island of the Empire. A few are found in the chain of Islands to the N. E. of the Hokkaido, also not a few in Sagalein. The Roman Catholics have done some work among them, but the apostle to the Ainu people is John Batchelor. A debilitating fever compelled Mr. Batchelor to leave China, his original field, about 30 years ago and he sought and found health and work in the

Hokkaido, where he acquired both the Japanese and Ainu languages. The Ainu people have no written language, and English letters serve them better than the Japanese syllabary since many Ainu words end in a consonant while all Japanese words end in a vowel or "n." Mr. Batchelor prepared a grammar of the Ainu language and compiled an Ainu - Japanese - English dictionary. He also translated the New Testament, some books of the Old Testament, parts of the Prayer Book and a small hymn book. He lived among the Ainu people, obtained their respect and affection, and is better known among them than any person out of their own nation. For 17 years he labored but baptized none. Then the time came when he began to receive them into the church, and now over 1,000 have been baptized by him. No other Protestant Church has regular work among these people tho Mrs. Pierson and myself have done a little among them. The results of our meager efforts we gladly turned over to the Church Missionary Society which Archdeacon Batchelor has in charge.\*—*Geo. P. Pierson.*

#### The Outlook in Korea

WHILE the result sought for a few years ago in the cry, "A million converts this year," has not been reached, remarkable results have been attained. It is now estimated that there are 125,000 baptized members, and as many more probationers and adherents. The excitement of the great revival has died away, the chaff has been blown from the wheat, and the work is now on a solid basis. The Koreans are still reaching out their hands for the gospel, and there are more open fields than the present missionary force, large as it is relatively, can enter. The Koreans are naturally spiritual-minded. They readily take up the work of the teacher and the evangelist, and it has been suggested that in the providence of God they are

to become the evangelizers of the Orient.

The following incident will show how readily the Koreans receive the gospel. The missionary and his native helper were belated one night among the islands, and put ashore for the night. They preached to a chance crowd that gathered to them at the landing, evening and morning, left tracts, and a manual showing how to conduct services. In a year the missionary returned and found a congregation of 150 gathered. There is now at that place, three years after, a church of 125 members, and a congregation of 300; 48 were baptized at one time. This is not an unusual incident.

#### Japanese in Korea

SINCE Korea became a part of Japan, the Japanese are flocking thither in great numbers. It is estimated that there are now 250,000 in the country, and they are entering rapidly. It is generally agreed here that the material results of Japanese dominion, and even the distinctively educational, will be good; but that the spiritual results will be bad. Of course, Christian workers can do nothing in regard to the political supremacy of Japan, but they are doing what they can to bring the Japanese in Korea to Christ, so that their personal influence will not be detrimental. Several churches have been organized among them in the larger cities, and they seem to be more readily reached than their brethren at home, being separated from their friends and relatives.

The great importance of this work in Korea will be recognized when it is pointed out that these Japanese are the most important personages in the cities in which they are located, being political, financial and industrial leaders, and should have the encouragement of religious leaders.

#### Korea's Work of Foreign Missions

THE Korean Presbyterian Church asks that a distinct territory in China may be set aside for it as its

\* In THE MISSIONARY REVIEW for February there was an erroneous statement, as Mr. Pierson writes that he has baptized only ten or twelve Ainu, and these were people to whom Dr. Batchelor had not access at the time.



"foreign mission" field of to-day. It should stir the hearts of all Christians to realize that Korea, a land lately heathen, then grievously troubled by political tribulations and persecutions of Christians, should reach out in its poverty, to help other nations. The Board of Foreign Missions, which the Korean General Assembly organized last year, has requested the native churches to raise \$1,000 toward missionary work in China. Work is already being carried on by Korean Christians among the Japanese in Korea. Perhaps, in the Providence of God, the weaker nation, made tributary to Japan, may be the means of introducing the Gospel tidings among that people, where other nations have been partially successful.

### NORTH AMERICA

#### The Membership Basis of the Y. M. C. A.

THE most important matter brought before the Thirty-Eighth International Convention of the Y. M. C. A. of North America, held in Cincinnati in May, was the report of the commission, appointed by a previous convention, for the purpose of considering the question of the desirability of rephrasing the definition of the word "evangelical" as contained in what is known as the "Portland Basis," and, if it was deemed expedient, "to recommend a substitute, which shall in no way weaken the statement regarding the value and place of the Holy Scriptures and the Deity of Jesus Christ, our Lord and Savior."

The Commission recommended to the Cincinnati Convention that no attempt be made at this time to rephrase the definition of the word "evangelical," but that "for such Associations as may desire an alternate definition of the word 'evangelical,' this Convention authorizes the use of the following: 'We hold those Churches to be evangelical in the United States, which are affiliated in "The Federal Council of Churches of Christ in America," or have been invited to affiliate, and those in Canada which correspond to them in name, or history or both.'"

The opponents of the change argued that the alternate definition is not a comprehensive but an arbitrary one; it expresses no principle and therefore is not adapted to the exigencies of any and every period. It is merely a mechanical list of Churches which are now evangelical but may not remain so. The vote by which the "Portland Basis" was maintained intact was 521 to 392, which may be regarded as a signal victory for orthodoxy.

#### "The Ideal Student" at Princeton

THE statue placed upon the campus of Princeton University to commemorate the organization there of the Intercollegiate Young Men's Christian Association stands upon a granite base which bears two impressive inscriptions, one historical, the other expressing the ideal for which the memorial stands. The first reads:

"1876—Near by, in old East College, some words of William E. Dodge, Junior, led a little group of students to form the Intercollegiate Young Men's Christian Association, from which the Student Volunteer Movement and the World's Student Christian Federation have grown."

The inscription on the opposite face was composed by Dr. Henry van Dyke, and reads:

"For a nobler, stronger manhood in body, soul and spirit; for the better service of mankind and the coming of God's kingdom, the Christian students of the world are united in brotherhood in the name of Christ."

The sculptor, Mr. French, intends his heroic figure to stand for all the qualities combined in a student fulfilling the highest Christian ideal. These Dr. John R. Mott, at the dedication of the statue, defined as especially including manliness, reality, vision and purpose.

#### World Student Christian Movement to Date

THE current report of the World Student Christian Movement furnishes inspiring reading. When the Federation was formed in 1895 there

were 599 local organizations with 33,275 members. These have grown in number to 2,320 with 156,063 members. In the United States there are now 20 student secretaries of the International Committee, 21 belonging to state committees and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the State Universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation was at the start organized only in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa as well. Visits made by Messrs. Mott and Wilder to Amsterdam, Leyden, Utrecht and Delft in 1912 have proved very fruitful.

#### **Presbyterian Reinforcements**

THE list of new missionaries appointed this season by the Presbyterian Board in New York number 94 names. Practically all of these were in New York in June in attendance on the 16th annual conference for outgoing missionaries. There were also present six young men and women under appointment by the Reformed Church in America, who as a matter of interdenominational fraternity were invited to be guests of the Presbyterians. A large number of missionaries about to return from furlough and a few reappointed, including Dr. and Mrs. C. A. R. Janvier, were likewise present; 42 of the company were under appointment to the various missions of the Board in China, 17 were to go to India, 15 to Persia, and 11 had not yet been appointed to their fields. An even larger proportion than usual are college trained men and women.

#### **Christian Millionaires**

A STATEMENT was made recently by one of the representatives of a church board of the Northern Presbyterian Church that he had a list of 1,600 Presbyterian

millionaires. It is stated on good authority that there are perhaps 3,000 Presbyterian millionaires in the Presbyterian Church, U. S. A. No one has attempted to state how many millionaires are to be found in the membership of the other denominations, but it would be safe to say that the number is greater now than ever before in the history of the Church. The recent enormous increase of riches among Christian people lays a tremendous responsibility upon those to whom God has committed the trust of large sums of money. If these vast riches are consecrated to the work of God, many of the difficulties that now confront our Executive Committees will be solved.

#### **A Good Plan for Summer Evangelism**

A PLAN for effective evangelistic work during the summer was perfected by the session of the First Presbyterian Church, of Louisville. The pastor, Dr. J. S. Lyons, planned to take about a dozen men from his church to Whitesburg, in the mountains of Kentucky, during the month of August, where they were to conduct a house-to-house religion campaign. The laymen who accompany Dr. Lyons will go out two by two and visit every hamlet and every home in the community. They will tell the Gospel story to the people and invite them to the preaching service each night in the town, and especially to the central meetings to be held on Friday, Saturday and the Sabbath following. In this way it is hoped that the message of the Gospel may be carried to every individual and to every home in the county. It is a plan that can be put into operation in any county in any State, and will be a most effective means for any pastor to use to enlarge the influence of his church and to carry the message of the Gospel to unevangelized regions.

#### **Atlanta's Campaign Against Vice**

THE splendid fight made by the Christian people of Atlanta last year against protected vice in that city has attracted the attention of the

entire country. In June, 1912, the Executive Committee of the "Men and Religion Forward Movement" began to publish at frequent intervals bulletins which gave publicity to facts connected with protected vice and were intended to arouse the consciences of the people by presenting actual conditions.

In September, four months after the appearance of the first bulletin, the chief of police issued the order which closed the segregated district. The Christian people of Atlanta made provision for taking care of those who were unable to support themselves as a result of the campaign. Thus Atlanta found a practical and effective solution of the problem that perplexes every city.

In order that other cities may profit by Atlanta's experience, 27 of the bulletins used in the campaign have been published in pamphlet form, and can be secured at the actual cost of publication (ten cents per copy), from Mr. J. P. Jackson, Executive Secretary, Y. M. C. A., Atlanta, Georgia.

### SOUTH AMERICA

#### Ending Putumayo Atrocities

THE court of chancery in London has ordered the compulsory winding up of the Peruvian Amazon Company, the British corporation whose agents were held responsible for the horrors of the Putumayo rubber forests first revealed by Sir Roger Casement, the consul-general at Rio Janeiro.

#### A Remarkable Advertisement

TRANSLATION of a unique advertisement issued by Nestor Escobar, a crente in Goyaz. Sr. Nestor was converted through the reading of a Bible purchased from Mr. Glass some nine years ago, and later on was baptized as a member of the Presbyterian Church.

POPULAR PHARMACY  
OF

NESTOR ESCOBAR  
FOUNDED IN 1905  
BOMFIN—ESTADO DE GOYAZ

The Proprietor of this well-known pharmacy advises his many customers and the public in general, that a good supply of material medicines, prepared by chemical processes and pharmacists in laboratories of high standing, may be found in his establishment. These are for the healing of bodily sickness but are often of uncertain effect.

He has in stock also a large quantity of spiritual medicines of certain result and not made by the hands of man—as the Holy Scriptures, which are the power and wisdom of God for the salvation of those who repent of their sins and give themselves to Jesus Christ, the only Savior of sinners.

The material medicines as well as the spiritual are sold at any hour, at low prices and furnished freely to the poor.

Then follow in large type seven texts from Scripture.—*The Neglected Continent.*

#### Leprosy in Paraguay

THE *South American Journal* calls attention to the grave and increasing danger from the spread of leprosy in South American countries, especially in Paraguay, since the local authorities do not seem to take any steps for the isolation of existing cases. It is stated that in one town of Paraguay a prominent business man, who was horribly disfigured with "Lepra Tuberosa," was sitting in his office, receiving callers, and attending to his business, while a woman, who had been a leper for fifteen years, kept a confectioner's shop and made the cakes, which she sold, with her own hands, until her face became so disfigured that she was forced to give up her business. In Asuncion, the capital of Paraguay, leprosy women sit in the public markets and sell fruit and cakes. In Belen, with a population of 3,000, Dr. J. W. Lindsay affirms that he knows at least 20 lepers who are natives of that place, and the man who plays the clarinet in the church is afflicted with the disease. He states that he has often observed lepers mingling with

the crowds at the great religious feasts, or moving freely among the passengers on the river steamers between Asuncion and Concepcion, or selling milk and other refreshments to the passengers on the railroad trains. He declares, "I am absolutely certain that there is not a village in the whole of Paraguay where you would not find various lepers."

While the authorities pay no attention to this danger to the public health in Paraguay and all South America, we have to chronicle with regret that little medical missionary work is done in South America by Protestant forces. *The World Atlas of Christian Missions* reports 2 hospitals and 2 dispensaries in Chile, 1 dispensary each in Brazil and Dutch Guiana, and we know of no leper asylum in South America beside that of the Moravians in Dutch Guiana.

## MALAYSIA AND OCEANIA

### A Destitute Field

THE islands of the Dutch East Indies, which consist of Java, Madura, Sumatra, Borneo, Celebes, the Molucca islands, the Sunda islands, a number of smaller islands, and a part of New Guinea, are said to have a population of 38,000,000, of whom more than 22,000,000 are Mohammedans. The comparatively small island of Java contains 30,000,000 of inhabitants, who belong to the Malay race. Nominally they have been Mohammedans since the 15th century, but spirit-worship, interwoven with fragments of Buddhism and Mohammedanism, is really the dominant faith of these peaceable, sober, and industrious people. Among this multitude of heathen 7 Protestant Missionary Societies are at work and 66 missionaries, 9 physicians, and 25 female workers are settled upon 36 stations and 104 outstations. What a small force, 100 missionary agents among 30,000,000, even tho it is assisted by 108 native workers and 265 native teachers. These societies are the old Netherlands Missionary Society, the Java Committee at Amsterdam the

Mennonik Union of the Netherlands, the German Neukirchen Mission Institute, the Reformed Churches in the Netherlands, the Netherlands Missionary Union, and the American Methodists. The Salvation Army also has entered Java and is doing much good. The total number of native Christians upon Java is estimated at a little less than 28,000 to-day. Truly, Java is still destitute of the Gospel.

### Methodist Work in Java

BISHOP ROBINSON writes to the *Pittsburgh Christian Advocate*: "It was my fortune to be able to visit every station, with a single exception, in which our missionaries are laboring in Java. Good progress has been made in foundation-laying, and on every hand promising openings present themselves. As compared with work in British India, missionaries in the Dutch Indies labor under restrictions and disabilities unknown in the former. Every missionary is obliged to obtain a special official permit to carry on his work, and the territory within which he shall be at liberty to operate is carefully defined. Often the process of securing the permit is a tedious one, and rather trying to the patience of enthusiastic missionaries. There are restrictions, also, in regard to open-air work, which hamper the missionary in certain lines of activity, and prevent the use of methods of reaching the people which have been found helpful elsewhere. It must be said, however, that as a rule the Dutch officials show us, as a mission, much consideration and sympathy, and our missionaries are grateful for many kind courtesies received at their hands. The officials whom I personally met while in the island were extremely kind, and it was abundantly evident that the attitude of the authorities is wholly friendly to the mission."

### Progress in Sumatra

FROM that once far-away island, William T. Ward writes of his work: "I recently baptized the first Chinese reformer in Sumatra, with 5

others. Later I baptized the first Chinese editor in Sumatra, with 13 others. This makes 23 baptisms in six months, and brings our church-membership to 50. We gave our Christmas program in the Chinese theater, about 400 Chinese being present. They looked on with great surprise, while the boys and girls sang and recited and performed their parts without an error. Our second program was given in the Malay theater and was an even greater success than the first. Among those who have recently joined us are a number of amateur musicians, who are helping to make the Sunday services very attractive. Our Sunday evening service at the Malay theater is sometimes so crowded that people fill the verandah and part of the road."

#### The New Hebrides to Date

FOR the past 50 years the mission to evangelize the cannibal natives of the New Hebrides has been associated with the name of Dr. John G. Paton, the heroic missionary who spent his long life for the salvation of these islanders. So far as Great Britain and Ireland are concerned, the mission is now represented by the voluntary organization known as the John G. Paton Mission Fund. The fund is responsible for 5 European missionaries, 2 European assistants, nearly 200 native teachers, and 3 hospitals, 5 missionary motor-boats, and the general upkeep of the mission-stations.

A goodly number of supporters and friends of the mission met recently to bid farewell and God-speed to Rev. Fred. J. Paton, son of Dr. Paton, who has himself been for some 20 years among South Sea cannibals, and after a time of furlough is returning to the field.

Mr. Paton said that since England and France had undertaken joint control of the islands, women and children were less safe than formerly, as the result primarily of the illegal sale of strong drink which is allowed to go on. He gave a striking instance

of the former savagery of the natives. On his second visit to one particular village, he found not a single person remaining, the whole of the villagers having been killed by an invading tribe. The zeal shown by converted natives to carry the Gospel to those around them was illustrated by the case of an old woman who, at the age of 70, learned to read, and then went to different villages with the teachers to assist in the work of evangelization. One of the converts referred to by Mr. Paton was a native chief who formerly had killed and eaten 2 white men. The results of the work on the different islands are usually slow, but finally the Gospel wins its triumphs among the people.

#### The Lotu in Fiji

THAT the lotu (Christian religion) has not lost its influence in Fiji is shown by a letter written in the *Messenger* by a correspondent signing himself "Rejoice-at-advancement." He writes that at a district council of chiefs, held in the Tailevu Division, the leading chief arranged that a prayer meeting should be held each night, at which Fijian ministers, and some of the members of the council, were to speak. These prayer meetings were well attended, and characterized by much fervor. The chiefs and people also joined in thanks to God that the population had increased in their district by 150 during the year.

#### NORTH AFRICA AND THE SUDAN

##### Woful Spiritual Needs

THE latest religious statistics for the Dark Continent give 9,000,000 as adherents to Christianity, 40,000,000 Mohammedans, and 81,000,000 pagans. If the entire population were divided among the ordained missionaries now at work, each would receive 88,000 persons as a parish.

##### Women's Education in Egypt

THE *Church Missionary Gleaner* is authority for this encouraging report concerning one line of progress in Egypt under British control:—

"In 1899 Lord Cromer stated that no girl had yet presented herself for the primary certificate and that no Egyptian woman had yet received a professional training for the vocation of teacher. In 1911 Sir Eldon Gorst reported 43 girl candidates for the primary certificate. In 1912 Lord Kitchener states that 'there is probably nothing more remarkable in the social history of Egypt during the last dozen years than the growth of public opinion among all classes of Egyptians in favor of the education of their daughters. The girls' schools belonging to the Ministry of Education are crowded, and to meet the growing demand sites have been acquired and fresh schools are to be constructed, one at Alexandria and two in Cairo.' In 1900 there were 1,640 girls in *kutabs* inspected by the government; in 1910 there were over 22,000. As one example: Six years ago when a school in Cairo was opened the only way to obtain pupils was to command the government employees residing in the district to send their daughters for instruction. To-day the school is packed with 314 girls, in charge of a man principal and 6 Egyptian women. The latter teach unveiled before men."

#### Missionary Value of a Printing-press

DR. S. M. ZWEMER, writing in *Blessed Be Egypt*, concerning the future of the Nile Mission Press, says: "When the acorn of faith was planted, the friends of the Nile Mission Press expected growth, and the situation which faces us is exactly similar to that of a gardener with a young sapling which has struck root and had a good start, but which badly needs transplanting to a place where it will have permanent room for growth of all its branches. The statement made in the last report of the Press, that already no less than 55 societies and 37 countries, from Morocco to China, ordered literature from the Press, is sufficient evidence that we must plan for a much larger development in the future. The work of the Press has only begun; both on lines of production and distribution we are at the

first stage. The kind of literature sent out always awakens an appetite for more. It is life-producing; it arouses investigation; it awakens intellectual life; it can only satisfy by larger supply. Various missionary societies are already beginning to look to the Nile Press for printing and publishing on a scale which it is utterly impossible for us to undertake with the present equipment.

#### Moslem Workers Active in the Sudan

IN a recent letter to the secretary of the Sudan Interior Mission, Dr. A. P. Stirrett tells of the terrible inroads that Mohammedanism is making. Writing of a recent journey, he says: "I stayed over Sunday at a small town at which I had halted two years ago, and was pained to see that Moslem customs have gained a stronger hold there. Later, the reason for this became evident. The next place I stayed at was a large Mohammedan center. After looking about the city, I interviewed the British resident as to the prospects of starting a mission there. He was quite decisive in his answer that he did not wish a missionary there, altho he thought that in other parts of his jurisdiction there would be no objection whatever. In fact, he said his influence on that city was that of making the people more Mohammedan. He seemed to fear that the advent of Christianity would complicate matters in the administration of the law. Now, since smaller towns are usually tributary to the larger ones, and since in the latter Mohammedanism is encouraged, one can easily see the effect upon the smaller. Further, note that the turban, worn almost universally by the Moslem, is a distinguishing mark of his religion. Now, when a chief in a semi-pagan district is crowned king, the official ceremony usually consists in giving him a turban to put on, altho he may be a pagan. Must not the effect of this ceremony, upon the pagan and semi-pagan, be to incline them to think that British rulers are Mohammedan? Indeed, I have heard it

given out by a Moslem that if people dared to become Christians they would at once be disciplined by British authority."

## WEST AFRICA AND THE KONGO

### Moslem Activity

SINCE the advent of Mohammedanism into the territory of Sierra Leone, schools of that religion have been maintained in Moslem centers. A group of native boys gathered around their Mohammedan instructor is a common sight. A written language, the classical Arabic is taught, and the Koran is the textbook. Mohammedan education among the natives of Sierra Leone may be divided into two distinct parts. The first part pays attention to the pronunciation and writing of the Arabic language as it is found in the Koran. No effort is made to explain the meaning of the text. The greatest value is ascribed to mere pronunciation. Hence Mohammedan education lays stress upon forms rather than meanings. The second course in Mohammedan education comprises instruction in fetichism and witchcraft. It has been the custom that a student must finish the first course and be redeemed with the price of a slave before the second course can be taken up. The second course prepares the student for the making and selling of charms and greegrees of various kinds.

### In the Calabar Country

THE reports from the Free Church of Scotland mission in the Calabar country show that the people are "now eager for the Gospel and all the blessings it brings, and are cheerfully shouldering the responsibilities that also come with it." At several places good buildings for churches and schools have been erected entirely from native contributions. The mission at Ediba illustrates the liberality and interest shown at other stations. At Ediba the young people have put up a splendid building, and the chiefs have given \$15 for benches, and promised \$100 per annum for a teacher, and the young people

have promised at least \$50 per annum in collections. A young lad who was trained in the institute and is in the government service getting \$270 per year, has offered to be the teacher, altho he will receive only \$150.

### Fruits of Nigerian Missions

NUMBERS of Africans from Southern Nigeria are engaged in mining at various places on the railway line from the coast to Coomassie in Ashanti. The Bishop of Accra (Gold Coast) says of these immigrants: "The Yorubas are always notable for being earnest Christians, and do great credit to the missionaries of the C.S.M. in Southern Nigeria, whence they come. We get Bibles, prayer-books, and other literature for them from Lagos, in their native language, and they purchase in large quantities. They often establish their own church communities and build a church without any assistance from outside."

### Waiting for a Teacher

IN West Africa a town on the delta of the Niger was visited for the first time in 1909; and early last year, in response to repeated invitations, Rev. J. D. Aitken, of the Church Missionary Society, went thither. The whole town turned out to meet him, and he was taken to see a spot where they propose to build a school. He observed in their houses pieces of wood, bored with seven holes, and a peg inserted in one of them. This was their contrivance for keeping the recurrence of Sunday in remembrance, tho in their ignorance they observed it on Saturdays. They wished to be taught to pray; and being asked how they did pray, they replied that they met each morning and said (so it was interpreted to Mr. Aitken): "O God, we beg you, make you look good today; make you no trouble we, or do we any bad; we beg you, we beg you, we beg you." How pathetic it is that these Nigerian people for two years should have been keeping the Sabbath and offering their prayers to God

while waiting and longing for a Christian teacher!

#### A New Kongo Language Difficulty

REV. J. L. COPPEDGE writes of a serious problem which is confronting the Southern Presbyterian mission in the Kongo. The territory of the Kongo Free State has now passed into the hands of Belgium and for years French has been the official language. In most African colonies the official language must be taught in all schools, or they are closed by the government. The Romanists are everywhere gaining the support of the government by teaching French thoroughly and efficiently to their native converts.

In order to do this also, we should have a native Frenchman or Belgian to conduct classes for our missionaries, evangelists and native teachers.

I have been told a number of times by influential chiefs whose children attended Roman Catholic schools, that if our schools only gave a course in French, the children would be sent to us. If we do not grasp this opportunity to enlarge the usefulness of our mission, we must be prepared to see all of our schools closed by law.

Fortunately a consecrated Belgian Protestant has been offered to us as a teacher. To secure his services, his traveling expenses and salary must be guaranteed.

#### UGANDA AND EAST AFRICA

##### Islam Making Rapid Gains

GERMAN East Africa is the leading German colony, a state with twice the area of Texas, with about the population of Pennsylvania. It is literally true that this Christian state is being Mohammedanized more rapidly than it is being Christianized. The chief reason for the vast increase in proselytizing zeal among the Mohammedans in Africa is a very curious one. When the Arabs were still permitted to enslave the natives, there was never any thought of winning them to Mohammedanism, for "the Faithful" are all brethren, and one

can not be the slave of another. But when various Christian governments stopt the nefarious traffic, and the bodies of the blacks could no longer be exploited, the enterprising Moslems at once went to work on their souls with an energy which Christian missionaries would do well to emulate, if they do not deem it wise to follow all their methods in detail. In German East Africa the government, insistent as they are at home on confessional education in the public schools and the maintenance of a subsidized state church, preserves an attitude of absolute religious neutrality. All beliefs are on an absolute equality; the children in the public schools hear nothing of the Bible, much less of Christian doctrine; and missionary enterprises, altho not discouraged, are left entirely without assistance of any kind.

#### A Toro Princess Testimony

MALIZA, a native of Toro (the western province of the present Uganda Protectorate), had been taken captive by Mohammedan slave-raiders and sold as a slave in Busoga. When the British Government took over effective control of that country, Maliza regained her freedom and made her way back to her own land, a journey of at least three weeks. She passed through Mengo; and as she was suffering from an affection of the eyes, was advised to visit the *Enyumba Yedagala* (House of Medicine—C. S. M.) where, she was told, friendly *Bazungu* (white people) looked after the sick. This she did, got quite well, and went on her journey. When she arrived in Toro, it was found that Maliza was a princess of the royal house, and she had her former residence and honors restored to her. She speedily sought out the missionary there, and told him of the medical help she had received at Mengo. "Now," she added, "I want to learn about a religion which teaches its followers to be as kind as that." The missionary readily responded, and in the course of time, after due instruction, she was baptized.



### King Daudi, of Uganda, in England

THE young King of Uganda will be followed with interest during his visit to England. He is a son of Mwanga, the king of Uganda who murdered Bishop Hannington in 1885, who persecuted the Church of Christ, who was notorious for his profligacy, who cut short his own career by rebelling against the British Government in 1897, was exiled the same year to the Seychelles Islands, and who, in the quietness of a little island in the Indian Ocean, received the light and was baptized. A few years after his death his body was brought to Uganda and buried in the tomb of his father Mutesa, and on the cross to be erected on his grave these words are to be inscribed in the native language, "At eventide there shall be light." Now his son, an educated Christian boy, is visiting England accompanied by his tutor, J. S. R. Sturrock, and three chiefs.

Daudi has shown his interest in the Christian Faith by being confirmed at his own request—no pressure whatever was brought to bear on him—and also by building a church in his courtyard, for which he has provided silver communion vessels, and a large harmonium which is played by a Muganda. He is a keen footballer and a coming golfer, being a member of the Uganda Golf Club, and playing regularly two or three times a week with the government officials and civilians stationed at Kampala.

Of the three chiefs who are accompanying him, two are prominent members of the church in Uganda, which has now a following of 80,000 baptized persons.

### SOUTH AFRICA AND MADAGASCAR

#### A Mission in the Gold Mines

THE American Board is about to begin work in Johannesburg, by sending there for the purpose Rev. F. B. Bridgman, who for years has been stationed at Durban in Natal. Johannesburg is in the immediate vicinity of gold mines with an output of \$175,000,000 last year, and a total in 25 years of \$1,750,000,000!!!

### The Delights of Travel

A MISSIONARY writes home: "I suppose that since the beginning of the year I have traveled between 300 and 400 miles behind oxen that journey at the furious rate of two miles a hour. I have slept in native homes, on friendly verandas, in the traveling cart, under trees, and out in the open. I have traveled through mud, over stony roads, through places where there was no road at all. I have been lost in the jungle in the middle of the darkest of nights, and have been almost hopelessly stuck in the mud when the darkness was so dense as to seemingly almost swallow up the flickering light of the lanterns we carried. We have had to pull a broken tonga out of a rice swamp, tie it up with ropes, and drag it off three miles to a village to be repaired. In our night wanderings we have heard the yelp of the jackal, the cry of the hyena, the roar of the tiger. On each trip we were sure of meeting some new experience."

### A Martyr's Memorial in Madagascar

THE memory of the brave Malagasy Christians, who suffered death during the long persecution in the last century, is being kept alive in Madagascar by memorial churches, in which are tablets which tell the story. One such memorial has recently been erected near where Rasalâma, the proto-martyr of Madagascar, was speared in 1837. It is of interest to note that, many years ago, a monument commemorating Rasalâma was erected in Highbury Chapel, Bristol; and also that her figure is given, together with other female saints and martyrs, in one of the windows of the magnificent chapel erected by the Duke of Westminster adjoining his palatial residence at Eaton Hall, Cheshire. It was felt to be high time, therefore, that in her native land, there should be something tangible to hand down to coming generations the story of fidelity connected with her name.

# BOOKS ON MISSIONS AND MISSION LANDS

THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi, D.D. 12mo, 338 pp. \$1.50, *net*. The Fleming H. Revell Company, New York, 1913.

Dr. Luzzi holds the chair of systematic theology in the Waldensian Theological School, at Florence, and as a scholar, author and preacher, is recognized at home and abroad as a leading figure among the Protestant forces of Italy. The present volume contains his mission lectures, delivered at Princeton Theological Seminary, in 1912-13, augmented by considerable new material. He presents concisely, but eloquently and with much picturesque detail, the history of Christianity in Italy from its beginning, in Rome, the Protestant development and progress, the spread of the Scriptures in Italy, the religious revival of 1800, and cognate events of importance, up to the movement called "Modernism," which aims to bring the Roman Catholic Church back to Christ.

As to present-day conditions of the Christian Church in Italy, there are approximately 600 Protestant churches and missions in Italy, exclusive of the centers in which the Salvation Army is at work. There are several medical missions, educational institutions, soup kitchens, and poor relief agencies, and about 15 religious papers and reviews carry the Gospel news throughout the peninsula. In round numbers, there are 25,000 communicants of the various Protestant churches, among which the Waldensian Church leads over all others combined. Are the results in proportion to the work done and the sacrifices made? That depends, says Dr. Luzzi, on the idea one has of results, and how one estimates them. Italian converts, once regarded with suspicions, even morally infectious, and boycotted in public offices and factories, are to-day respected and sought after, and all doors are opened

to them. Public opinion has turned in their favor, and the press speaks well of them. The cultured classes apply to various pastors for evangelical servants, knowing their honesty and diligence, and the royal family entrusts its own children to the care of Protestant governesses.

Dr. Luzzi finds that one of the greatest hindrances to Christian mission progress in Italy is denominationalism. Far greater results would be attained if all the Protestant churches combined under some such general title as the Evangelical Church of Italy. The Italian is accustomed to the idea that the true church is *one*. "Certainly, unity in the Church of Rome is unity of form, not unity of spirit; but he has never been in the habit of inquiring too deeply; the Church, to be true, must be *one*, he thinks, and that is enough."

By concentrating all energies into one undenominational movement, it would be possible to have in every town one or two churches, tastefully built, and in harmony with the artistic ecclesiastical buildings which are the glory and pride of Italy.

THE LAND OF THE PEAKS AND THE PAMPAS. By Jesse Page, F.R.G.S. With map and 18 illustrations. 12mo. 359 pp. 3s 6d, *net*. The Religious Tract Society, London, 1913.

This book calls attention to the religious needs of the people of South America. The various evangelical agencies are engaged in carrying the Gospel to "The Neglected Continent" very little has been done in comparison to the missionary enterprises in China, India, Africa, or Japan. Mr. Page tells the fascinating story of the Incas and of the Spanish conquest; he describes with many striking details the various attempts to spread the Gospel through the Continent from the 16th century to the present day. One chapter is devoted to the birth of the

Republics and one to the Indians of to-day. The South American peoples are shown to be still in spiritual bondage to an evil past, having inherited from Spanish and Portuguese rule priestly tyranny, ignorance, loose morality and forms of religion that are little better than downright idolatry. The author lays much stress on the value of Bible distribution, for the Book can go to those whom the missionary is unable to reach. A great spiritual revival is needed among the people themselves to strengthen the Christian workers already in the field, and to open doors of opportunity. All South Americans, cultured and ignorant, need to learn as only God can reveal it to them "that there is a power, greater than politics, richer in blessing than any ritual, more available for the welfare of the soul than any priest, strong to uphold the weak, made perfect in suffering, ennobling all service and purifying the very springs of the heart by the grace of a common salvation."

THE STEEP ASCENT. Missionary Talks With Young Children. By Emily E. Entwistle. 12mo. 216 pp. \$1.00, *net*. Fleming H. Revell Company, New York, 1913.

Here are some well written stories for young people, dealing with striking incidents in the life of the Master on His way up the steep ascent to Calvary, and of the Christian soldiers, heroes and martyrs who through the ages have followed in His steps. The author has fine descriptive power and poetic phrasing, but her style seems somewhat better adapted to adults than to juvenile minds. Readers familiar with the scenes and incidents presented, will still be impressed by the charm, distinction and spiritual beauty which invest these studies of the life of Christ and His missionary followers.

APA SUKA TUAN. Malay Stories. By John Angus. 12mo, 181 pp. 3s 6d, *net*. Arthur H. Stockwell, London, 1913.

These 23 sketches of Malay life and character relate to a peculiar people who are little understood and may

be often misjudged by Western minds. The Malays under British and Dutch rule are pictured in their true colors by a keen observer who has studied his subjects at close range. The sketches lack literary finish and are not of as great interest and value as we might wish, but they may lead us to see that the Malay has not received anything like full and fair consideration from Europeans.

THE CONSTRUCTIVE QUARTERLY. Edited by Silas McBee. 212 pp. \$2.50 a year. George H. Doran Co., New York. Henry Frowde, London, 1913.

Probably the vast majority of Christians would be astonished to know the number of points on which Christians of various sects and creeds are in agreement. So much emphasis has been placed on the differences that the unity is forgotten. Silas McBee, member of the Continuation Committee of the World Missionary Conference and former editor of the *Churchman*, has, in his new quarterly, set himself the task of emphasizing the points of faith and practise in which Christians of every name—Roman, Greek and Protestant—are in harmony. The result is interesting and broadening, if not always inspiring or convincing. The writers and the editorial Board include Roman Catholics and Greek Catholics as well as all kinds of Protestants. While many devout Christians would be unwilling to fellowship with some of the writers in the *Constructive Quarterly*, and are far from being convinced that they are true followers of Christ, nevertheless the study of their positions in a fair and open-minded way not only can awaken no fear of compromising with truth but should be exceedingly helpful in bringing about a clearer comprehension of the true positions taken by those from whom we may differ on radical points. Christianity thrives on intelligent investigation carried on in the Spirit of Christ and for the advancement of His Kingdom.

Two numbers of the *Constructive Quarterly* have now appeared—with articles by James Denny, Seth Low, Robert E. Speer and others. These

articles are excellent reading for earnest and well instructed Christian thinkers who are willing and able to see another viewpoint and to acknowledge the sincerity of many who may be considered mistaken in many of their views.

**THE SORROW AND HOPE OF THE EGYPTIAN SUDAN.** By Charles R. Watson. Illustrated. 12mo, 233 pp. \$1.00. Board of Foreign Missions, United Presbyterian Church, Philadelphia, 1913.

This is the story of the work of the American Mission in the Egyptian Sudan, together with an account of the tragic history of slavery and Mahdism in Upper Egypt. The story is of great interest. In an appendix Dr. Watson has gathered statistics, bibliography, ethnological notes and other valuable information. It is prepared especially as an up-to-date text book.

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

Miss Amy Wilson-Carmichael is a remarkable missionary, and writes with a woman's heart, a skilled pen and an artist's touch. Her "Letters from Japan" were among the most graphic and intelligent pictures of life there that have ever been printed. Her "Things as They Are" and "Overweights of Joy" have made the author famous. "Lotus Buds," which is now published in a popular edition, is, like its predecessors, an unusual book. Miss Wilson-Carmichael is particularly impressed by the needs of the children of India. Her descriptions of them, and her photographs, seem to throb with life. The horrors of child-marriage, child-widowhood, and temple slavery are pictured faithfully and with pathos and a woman's delicacy. The work of rescue stirs the heart of the reader who so lives in the true stories that every victory brings a throb of joy. The book is fascinating in its interest; it awakens love for the little brown babies and makes an unusual appeal for the rescue of the children in India. Read it.

**VISIONS.** For Missionaries and Others. Second Series. By H. H. Montgomery, D.D. 12mo, 254 pp. 1s. 6d. net. S. P. G., London, 1913.

These "visions" are scenes and anecdotes, many of them drawn from experience and told with fictitious names. The real and the imaginary are combined to give their helpful messages.

**PASTOR HSI:** One of China's Christians. By Geraldine G. Taylor. 12mo, 400 pp. 6d., net. Morgan and Scott, London.

To publish this remarkable story of the converted opium smoker at sixpence is a great boon. It would be well to scatter it by thousands among young people in all our Sunday-schools and churches.

**OUR MISSIONARY HERITAGE.** By the Rev. A. Duff Watson, D.D. Booklet. 110 pp. 6d., net. United Free Church Offices, Edinburgh, 1913.

An excellent little missionary text book on the United Free Church of Scotland Missions. The fields are taken up in order and the work at each station is briefly described and weighed.

**AROUND THE WORLD IN STUDIES AND STORIES OF PRESBYTERIAN MISSIONS.** By Charles E. Bradt, William R. King and Herbert W. Reherd. 8vo, 488 pp. \$1.50. Missionary Press Co., Wichita, Kansas, 1913.

The Presbyterian "investigating committee" here present their illustrated report in a volume of 488 pages. It describes visits to Syria, India, Siam, and Laos, the Philippines, China, Korea, and Japan. The evangelistic, medical and educational problems and progress in various fields are presented in a way that will give new insight to many into the conditions and opportunities presented in Presbyterian mission fields.

**THE GHOSTS OF BIGOTRY.** By Rev. P. C. Yorke, D.D. 8vo. Text Book Pub. Co., San Francisco, 1913.

This is an attempt to discredit the attacks on the Roman Catholic Church in America and England. Only those who know the facts can judge of the truth or falsity of the author's contentions.

CHILDREN OF BORNEO. By Edwin H. Gomes, M.A. 12mo, 98 pp. 8 illustrations in color. 60c. Fleming H. Revell Co., New York, 1913.

As missionary and teacher, Mr. Gomes spent 17 years in Borneo and gained a thorough knowledge of the Sea Dyaks and people of the Borean jungles. His little volume for children is packed with curious information conveyed in a brisk and entertaining style. The young people of Borneo are not allowed to remain children very long owing to established custom, which forces them into marriage and family cares at an age when they should be at school.

Mr. Gomes describes the beneficent reigns of the Brookes, and of the coming of the missionaries in 1855, who built houses, churches and schools and won the love and esteem of the Dyaks by living with them in the jungle.

THE MORTIMERS. A Story. By J. A. S. Batty. 12mo, 138 pp. Illustrated. Society for the Propagation of the Gospel in Foreign Parts, London, 1913.

A story for young people, describing the adventures of three children who went to live in a castle in Surrey, England, and became acquainted with a wandering Chinese boy, a fascinating "magician." The aim of the little book is to interest young people in missionary work, especially in China, and in the course of the story the author conveys a great deal of information concerning religious and social conditions in that country in a manner to impress and interest boys and girls.

Religious instruction and entertainment are skilfully combined.

### NEW BOOKS

HAND BOOK OF MODERN JAPAN. E. W. Clement. New revised edition. Map and illustrations. 436 pp. 12mo. \$1.40, *net*. A. C. McClurg & Co, 1913.

SURVEY OF THE MISSIONARY OCCUPATION OF CHINA. Thos. Cochrane, M.B., C.M. 12mo. 372 pp. \$1.00, *net*. Christian Literature Society for China, Shanghai, 1913.

THE ACTS OF THE HOLY SPIRIT. By Arthur T. Pierson. Reprinted in popular edition. 16mo. 142 pp. 1s, *net*. Morgan & Scott, London, 1913.

MISSIONARY EXPLORERS AMONG AMERICAN INDIANS. By Mary G. Humphreys. 12mo. \$1.50, *net*. Charles Scribner's Sons, New York, 1913.

THE NEW AMERICA. A Study in Immigration. By Mary Clark Barnes and Lemuel Call Barnes. 12mo. 160 pp. 50 cents, *net*. Fleming H. Revell Co., 1913.

THE IMMIGRANT, AN ASSET AND A LIABILITY. By Frederic J. Haskin. Illustrated. 8vo. 251 pp. \$1.25, *net*. Fleming H. Revell Co., 1913.

AMERICA, GOD'S MELTING POT. By Laura G. Craig. Paper, 96 pp. 25c. Fleming H. Revell Co., 1913.

COMRADES FROM OTHER LANDS. By Leila A. Dimcock. Paper, 74 pp. 25 cents, *net*. Fleming H. Revell Co., 1913.

CANADA'S GREATEST NEED. By Edgar Rogers, M.A. Illustrated. 12mo. 365 pp. 2s, *net*. S. P. G., London, 1913.

### PAMPHLETS AND PAPER BOUND BOOKS

SOME FACTS AND MORE FACTS ABOUT PASTOR RUSSELL. By J. J. Ross. 10c. C. C. Cook, New York.

ALL ABOUT ONE RUSSELL. By C. C. Cook. 10 cents. C. C. Cook, New York, 1913.

YEAR BOOK AND REPORT OF THE BAPTIST CHURCH AND MISSION, AND THE CHRISTIAN ARMY OF THE GOLD COAST. Geo. Tucker, London, 1913.

RIGHTLY DIVIDING THE WORD OF TRUTH. By C. I. Scofield. Bible House of Los Angeles, Cal.

ADDRESSES ON PROPHECY. By C. I. Scofield, D.D. Bible House of Los Angeles, Cal.

A MILLION FOR MISSIONS. Presbyterian Church in the United States, Nashville, Tenn.

AROUND THE WORLD ONE HUNDRED YEARS AGO. By Henry K. Rowe. A. B. C. F. M., Boston.

SIMPLE GUIDE TO THE SPELLING AND TRANSLITERATION OF ARABIC NAMES. By W. H. T. Gardner and A. T. Upson. Nile Mission Press, Cairo.

REPORT OF THE NEW YORK SABBATH COMMITTEE. Bible House, New York, 1913.

COOPERATION BETWEEN MISSIONARIES AND THE I. R. M. Edinburgh, 1913.

DESTRUCTIVE CRITICISM VS. CHRISTIANITY. By A. C. Dixon, D.D. Bible Institute, Chicago, 1913.

THE DEVIL'S RIGHTEOUSNESS. By I. M. Haldeman, D.D. 10c. C. C. Cook, New York.

BUREAU OF SOCIAL SERVICE. The Board of Home Missions of the Presbyterian Church in the United States of America. 156 Fifth Avenue, New York.

GETTING AT THE HEART OF THE DOWNTOWN PROBLEM. A concrete illustration of what the church is doing. Board of Home Missions, 156 Fifth Ave., N. Y.