

CHINESE CHRISTIAN CHURCH

中國  
基督教

會甘立安  
ANGLICAN

PROVINCIAL FEDERATION COUNCIL

會地內  
CHINA INLAND MISSION

CHRISTIAN ENDEAVOR

會敦倫  
LONDON MISSION

SUNDAY SCHOOL LESSONS

會理監  
METHODIST

Y.M.C.A.

會老長  
PRESBYTERIAN

WEEK OF PRAYER

會典恩  
GRACE CHURCH

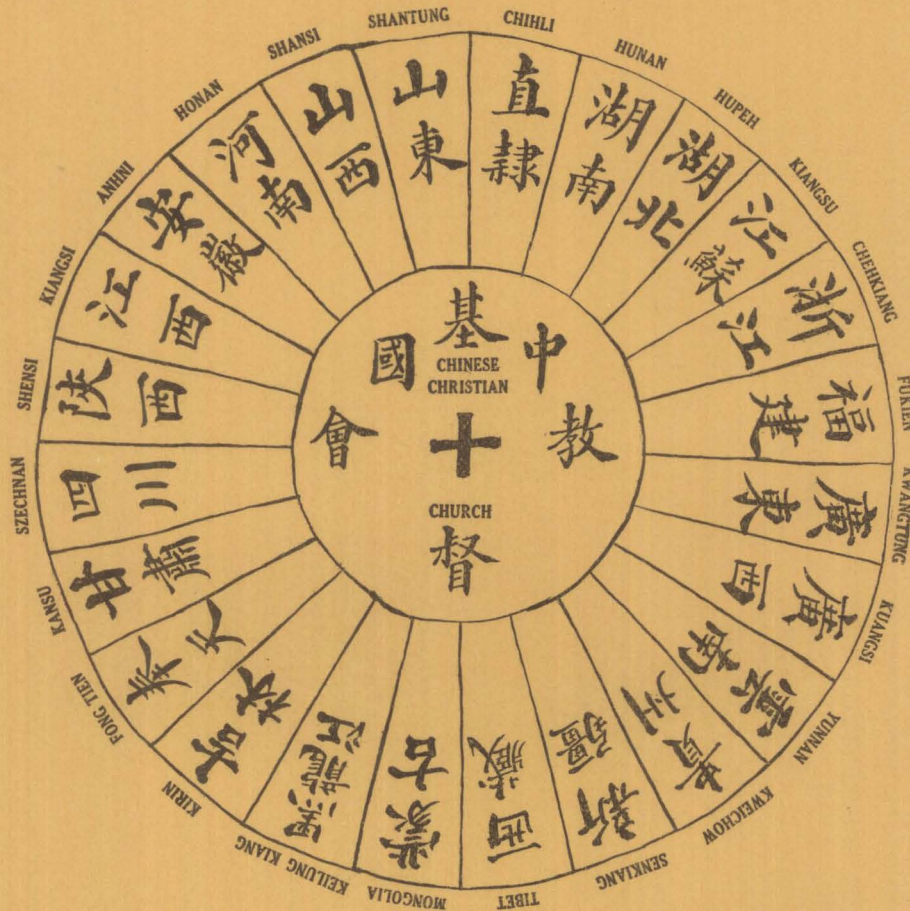
BIBLE STUDY INSTITUTE

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BAPTIST

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THE CHURCH AS IT WILL BE



A CHINESE VIEW OF THE CHURCH IN CHINA—AS IT IS AND AS IT SHOULD BE

1. The first diagram represents various denominations loosely bound together by various union organizations.
2. The second diagram shows a united church, separately organized in each province but united by a central body—one body in Christ and severally members one of another.

# The Missionary Review



## of the World



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### Signs of the Times

#### IMPORTANT QUESTIONS IN JAPAN

THE recent conferences of missionaries in Japan have emphasized the urgent need for at least 500 more missionaries. Foreigners and Japanese leaders are agreed on this point. Missionaries with special qualifications are required for pioneering, for educational work, for training teachers and for other tasks that at present can not be successfully done by Japanese. A Christian university is also loudly called for and a Christian college for women.

At the same time that this appeal is made for numerical and financial reinforcements, the still greater need is recognized for more spiritual power, for clearer spiritual vision and for more complete consecration.

Another recognized need in Japan is for a greatly increased force of Japanese Christian evangelists—at least one to every 10,000 people, or 5,000 evangelists. These men and women should be supported by the native Church. If this is to be done the Christians in Japan must be imbued with more of the spirit of self-sacrifice and giving as a Christian grace. At present there seems to be

a defective sense of religious responsibility on the part of church-members. More intensive work must be done among communicants.

A recommendation was made by the Japanese Conference and was heartily endorsed by the joint conference of missionaries and Japanese for a great forward movement by all denominations, to have as its objects first, a deepening of the religious experience and life of the Church itself, and second, a widespread presentation of Gospel truth to the whole non-Christian community. This is to be carried out under the continuation committee of Japan during the coming three years.

This continuation committee is to consist of 45 members, 15 each appointed by the Federation of Churches and the Conference of Federated Missions, and 15 additional members to be appointed by the other 30.

1. The committee is to serve as the organ of communication between the Edinburgh Continuation Committee and the ecclesiastical and missionary bodies in Japan.

2. To consider such matters as affect the welfare of the whole Chris-

tian body, and shall undertake work referred to it by any body of Christian workers.

3. To appoint, when invited to do so by the Edinburgh Continuation Committee, one or more persons to attend meetings of the Edinburgh Committee as representatives from Japan.

### CHRISTIAN GROWTH IN KOREA

A FEW years ago there was started a campaign for "a million converts" during the year in Korea. While that result has not been reached, remarkable progress has been made—and in spite of the Japanese accusations against Christians. It is now estimated that there are 125,000 baptized members, and as many more probationers and adherents of the Christian Church in Korea. 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 reaching out their hands for the Gospel, and there are more open fields in that land than the present missionary force can enter. The Koreans are naturally spiritually 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 Church has not been injured, but has rather been strengthened by the trial through which it has passed. At one of the men's conferences held last January, 140 men were present, studying 12 days. They came with sacks of rice, bowls, spoons and chopsticks tied to their backs. They were too poor to go to the inn and board at the rate of ten cents a day, so they

brought their food and cooked it, meanwhile studying Genesis, Exodus, Judges, Isaiah, Matthew, Mark, Luke, John, Church Government, Shorter Catechism, and Biblical Geography. Evenings were devoted to popular meetings, and at one of these a rice merchant declared that he had resolved to give a tenth to the Lord during the year, but on figuring up his profits he found that he had not done this, and he decided to pay an additional sum to the Church. "The devil came and tried to tempt me; saying 'You can not afford it, you will have to build a new store and put on a tin roof; tin is expensive; save the money'; but I would not let the devil deceive me. If only we would pay all that we promised to the Lord the Church would not be in debt."

At one service at the Central Church at Pyeng Yang, 100 new believers stood up to signify that they had determined to follow Christ, and during the week about 100 more were added to the number. An unbeliever, who attended the meetings, was so much interested in what seemed to him so unbelievable a movement, that he called on Kil Moksa, the pastor of the church, and asked him why it was that so many were willing to adopt the new religion, when so many of the leaders were in trouble.

Among Japanese in Korea, too, there is an important Christward movement. Since Korea became a part of Japan, the Japanese are flocking thither in great numbers, until there are now 250,000 in the country, and more are coming. The material results of Japanese dominion and even the distinctively educational work are good, but the spiritual influences are evil. Christian workers can do

nothing in regard to the political policies of Japan, but they are working to bring the Japanese in Korea to Christ. Several churches have been organized among them in the larger cities, and they seem to be more readily reached than their brethren at home. The great importance of this work in Korea will be recognized when we realize that these Japanese are the most important personages in the cities in which they are located, being political, financial, and industrial leaders. The influence of such Christians as Justice Watanabe and his wife are great, and the Japanese Church in Korea is steadily growing.

#### LIGHTS AND SHADOWS IN CHINA

THOSE who hoped to see an ideal republic established in China, by ideal methods and a united people, have been disappointed. Rebellion—rightly or wrongly—is rending the republic. Dr. Sun Yat Sen and President Yuan Shih Kai are at odds; the South is against the North and China's bitterest foes are those of her own household. The government troops have thus far the upper hand, but the victories do not reunite the divided young republic.

In the meantime, progress toward Christian ideals continues. An editorial, in a recent issue of the *Minli-pao*, a leading vernacular paper of Shanghai, shows the spirit of the times. The Chinese editor says:

"The Chinese religion has no purpose compared with that of a modern religion. It teaches idolatry and superstition. Against it the more intelligent class of people revolt. Some of them have even gone so far as to renounce all forms of belief. Conse-

quently, on the one hand, there are the polytheists, and on the other, the atheists.

"Christianity exercises a powerful influence upon the people. It teaches self-control, a virtue most needed in a community where men and women have free intercourse. It also teaches righteousness and honesty, by which men learn to despise money not rightfully earned. Incalculable will the benefit be when children are taught the doctrines of a progressive religion. For the welfare of China, we feel that attention should be paid to the religious aspect of her national development."

Idol worship is decidedly on the wane and is generally in disrepute among educated Chinese. At the time of the Boxer movement, many temples were converted into schools and others were commandeered as police stations. Many a child learned his "A B C" under the gaze of sightless idols, and faith in them as gods began rapidly to wane. "The revolution, however, has given idolatry a sudden and permanent eclipse from which it will never recover," writes Rev. Warren H. Stuart of Hangchow in *The Christian Observer*. The new officials not only do not worship the idols but in some cases have issued vigorous orders against the peoples' worshipping them, under penalty of fine. In Hangchow the idols are being given over to the moles and bats, the dust and the rats, and their temples are put to better use. In Canton some 400 images were beheaded by a military mob. In Changchow, a Buddhist center, the soldiers had orders to clear certain temples of their idols, including those of the city temple. They first made a speech to the

idols, telling them to get ready to die. If they were good, they said, their souls would go to Heaven, and if they were bad they would go to hell. They then shot them in the head, and after that put chains around their necks and dragged them down and out.

### CHRISTWARD MOVEMENTS IN INDIA

“TO the poor the Gospel is preached.” Those who are rich in this world’s goods and are satisfied with earthly conditions are always difficult to reach with the Gospel of eternal life and earthly sacrifice. But the poor and the outcasts listen eagerly to the message of hope. Recently, in India, there have been signs of new mass movements among the outcasts. Rev. John Lampard, of the Methodist Mission in Gujerat, reports that large sections of the 60,000,000 of “untouchables,” or outcast peoples, are moving toward Christianity.

“In some districts,” he says, “the applicants for baptism are numbered by hundreds, and in some by thousands! There are missionaries who make a tour of their districts, baptizing eager candidates at places where there are workers stationed, but almost daily such missionaries have to say ‘No’ to requests—for teachers, schools, and actual baptism—from villages too far from present centers to be worked. It seems by no means outside the bounds of possibility that, if the Christian churches were strong enough to receive and give Christian instruction to all such as they come forward, we might see the whole of the outcast peoples of India seeking to enter the door of the Church of

Christ within the lifetime of many of the missionaries of to-day.”

Rev. F. M. Wilson, superintendent of the Delhi district, also writes that the cry of the multitudes in the villages rings in his ears, weighs down his heart by day and disturbs his slumbers at night. “There are now in the Delhi district,” he says, “more than 8,000 people who are ready to tear down their idol shrines, and to accept Christ. They are pleading for baptism. But I have to pass them by, as at present we can do no more than to care for the Christians we have. Recently I was enabled to spend eight days in the villages of two sub-circuits, and baptized 1,009 people, witnessing the destruction by their former worshipers of more than 20 shrines. I received, on this visit, appeals for Christian instruction from more than 2,000 in new villages.”

In the Northwest India conference last year, 15,000 new converts were baptized. These are self-supporting and many support their own pastors.

### RELIGION AND POLITICS IN THE BALKANS

THE principle that “to the victor belong the spoils” too often raises a hostile discussion among allies as to “who is the victor.” It has proved so in the Balkan States with the result that Bulgaria has been humiliated by her former allies and with the help of Rumania. It is to be regretted that in the peace negotiations the suggestion of Mr. Bryan was rejected that a clause be inserted guaranteeing religious and civil liberty to all the inhabitants of the Balkan States. The oppression of the Jews in Rumania is well known; Greece has just expelled a protestant missionary; Servia

does not wish missionary work carried on in her Albanian territory and the atrocities committed by Bulgaria on Greek priests seem to be altogether too well authenticated to admit of doubt.

While the former allies have been disputing over the spoils, Turkey has exultantly recaptured Adrianople. The leading powers of Europe seem to be powerless in establishing order, for they are unable to reach a satisfactory understanding. Never was there a clearer proof than now that war brings out in men the most devilish instincts. Bulgaria seems to be most culpable in beginning the recent conflict in atrocities committed and in refusing to arbitrate claims until her position becomes hopeless. The conditions of peace in the Balkan States have not been fully settled but include a curtailment of the territory claimed by Bulgaria, the payment of an indemnity, a guarantee of the lives and property of Greeks and Servians in Thrace, and the free exercise of religion, the use of their own language and education. Peace and harmony would be promoted if the regions inhabited by Bulgars, Serbs, Greeks and Albanians could each be assigned to their several nations.

#### CHURCH UNION IN SCOTLAND

FROM a distance the differences that divide many Christians seem small. Some divisions have come in the heat of battle and have become historical but wholly unnecessary. One such division is that between the Presbyterian sects of Scotland. This year the two great Presbyterian General Assemblies were established and the United Free Churches meeting in Edinburgh adopted without a single dissent, the report of their committee

on union. In the Assembly of the Church of Scotland it was stated that it had become their duty to satisfy the high ideals of Christian freedom entertained by the United Free Church and to that end the Church of Scotland must secure such a modification and readjustment of the historic relation between church and state as will forever put at rest any suspicion that Scotland's national church is in any way subservient to civic control. The representatives of the committee who spoke before the Assembly of the United Free Church showed that the Established Church meant to frame for itself a new constitution which it would reserve the right to alter as it pleased without consulting parliament. Every speech in the discussion was in favor of proceeding with negotiations upon this understanding.

#### REFORM IN KONGO ATROCITIES

THE chariot of real progress makes haste slowly. Those who have been cheered by the hope of a new Persia, or a new Turkey, a new Russia, a new China, or a new Mexico, born in a day have been doomed to disappointment. There may be sudden outward changes but time is required to educate a free people, to change national ideals and to develop character.

Ten years ago the newspapers began to be filled with stories of atrocities committed in the Kongo State where the natives were oppressed, enslaved, tortured, mutilated and killed in the greedy efforts of the Belgian rubber companies (with the late King Leopold at their head) to obtain riches through "red rubber." The testimonies of missionaries and travelers was so overwhelming and con-

vincing that the indignation of the Christian world was aroused. Presentations were made to the governments of Great Britain, United States, and Germany but diplomatic delays, national jealousies and fear of meddling made it seem that nothing would be done. The Kongo Reform Association was formed in Great Britain with Mr. E. D. Morel as secretary and moving spirit. The Christian men and women of England were enlisted to enter on a crusade of great difficulty and delicacy that seemed almost hopeless. For ten years they kept up the fight against business greed and a king's authority. They have now seen the result of their labors in the transfer of the Kongo State from the late King to the Belgian State, in the appointment of a Belgian investigating committee and in the enactment of radical reforms. This is a lesson in perseverance.

Conditions are not yet ideal in the Kongo State. Native tenure of land has not been recognized by specific legislation but open murder and mutilation and slavery have ceased. The work of the Kongo Reform Association has been completed and it has disbanded. Let the Putumayo atrocities in South America now receive attention.

#### **WOMEN'S SUMMER SCHOOLS OF MISSIONS**

**T**HE growth of mission study is one of the most encouraging signs of the times. Laymen, Student Volunteers, young people and women have prepared their own text books and held their conventions and their annual classes for leaders. The list of registered delegates at one of the Summer Schools of Women's Foreign Missionary Societies indicates the

growth of the school during the ten years of its existence. Ten years ago at the Northfield Summer School there were 235 present, while this year there were 658 registered.

A notable feature of this year's registration was the increased attendance of young women and girls. The text-book prepared for next year by the United Committee on Mission Study is Mrs. Raymond's "The King's Business." The study of it will no doubt produce greater efficiency in Women's Missionary Societies and speedier accomplishment of the business of missions. The next generation ought to feel the benefit even more than the present.

#### **WORLD CHRISTIAN CITIZENSHIP**

**C**LEANSING the outside of the cup and platter is important, tho not the most important business for the Christian, the Church or the nation. The ideas and principles advocated by the second World's Christian Citizenship Conference, which met at Portland, Oregon, July 1-8, are noble and beautiful and if carried out would make ideal conditions of life, social and political. The subjects of international peace, the family, Capital and Labor, Education, Prison Reform, Temperance, Social Service, immigration, the Sabbath, etc., were discust in section conferences and in mass meetings. Able men and honored Christian leaders presented high standards and practical suggestions which every friend of man and lovers of God would wish to see carried out. What is needed is the dynamic that will make these ideals effective. This dynamic is to be found only in the Spirit of God through personal surrender to Jesus Christ.



PROFESSOR MASUMI HINO AND HIS FAMILY

The lady in the center is Professor Hino's mother; his wife is on the left, and a Japanese maid holds the youngest of the six children

## OUGHT JAPAN TO BECOME A CHRISTIAN NATION?

### A COMPARISON BETWEEN CHRISTIANITY AND OTHER RELIGIONS

BY PROFESSOR MASUMI HINO, KYOTO, JAPAN.

Dean of the Theological Department at Doshisha University



Our land can compare with Japan in the various forms of religion flourishing side by side. We have not only the native religion in the form of Shinto, but also the fully naturalized Confucianism and the highly differentiated and improved Buddhism with its 13 principal sects or denominations. Even Mohammedanism and Mormonism are said to have entered the country at times. With these forms of religion Christianity must live side by side, and its future depends solely upon its own merit to assimilate the

spiritual and intellectual status of the people, and especially upon its power to lead and enlighten the nation in the way of truth. The fittest will survive. The best way to judge whether or not Christianity is really the fittest is to compare its salient characteristics with those of the other three principal forms of religion in Japan.

#### Shinto

First, with reference to Shinto. This cult is the natural expression of the religious feeling of a simple-minded, primitive people who embodied those natural feelings in



temples and festivities and gave the highest expression to hero worship and ardent loyalty to their ruler. It is simple and beautiful in many ways, just as are the psychological states of a boy twelve or thirteen years of age. It rests upon simple trust in good human nature. However good Shinto may be, there are reasons why men of experience and hardened discipline fail to credit to Shinto the possible dominance in the future over the hearts of the Japanese people. These reasons are mainly three:

(a) Shinto has no system in its teaching. It is a mixture of many good but crude ideas; it is a compound of various untutored religious feelings. One can not point out one prominent cardinal doctrine by which others may be unified or to which they may be subordinated, or through which they may be interpreted. This kind of naive unsystemized religious teaching and feeling, however they may command the respect of an ordinary people, will not certainly satisfy the highly educated and seriously minded.

(b) The most characteristic feature of Shinto, namely, intense patriotism, is certainly good, but it is a question whether it can be the basis of all moral actions. Is patriotism as basal as is righteousness or goodness in the government of one's conduct? When left loose and undisciplined it is apt to become exclusive. It should be disciplined before it can receive the highest dignity, or some other virtue should take its place before a sound and well-balanced personality can be realized. It is all right for a boy of twelve to think that his father is the bravest of mankind and for him to be devoted to his father alone. It is more than right; it is admirable and charming. But

what would you say of a man 40 years old who still keeps up his youthful fancies and considers and acts as tho his father were the greatest man in the world, thus failing to recognize his duty to other men?

(c) Shinto stands for polytheism which in Japan stands side by side with skepticism and religious indifference. If you ask a Shinto priest how many gods there are he will with no hesitation tell you in an orthodox fashion that there are 8,000,000 of them, whether he really believes it or not. Plurality of weak and imperfect beings means much. But when it is the question of unification we want only one God, perfect in love and power and wisdom. To have many tiny gods is just as bad as to have many women controlling one family. A baby's dress, however handsome and useful it might have been in its day, can and shall no longer be used for a full grown man.

#### Confucianism

Second, Christianity should be compared with Confucianism which has trained the Japanese people in its moral life more than has any other single force. We owe it much. Its insistence on righteousness, its reverence for order in State and society, and its emphasis on the sense of honor and on fidelity to friends is the crown of its teaching. Yet there are reasons why we can not think that Confucianism will be the ruling force among the Japanese people of the future. A feudal system is no longer the indispensable form of social and political life. Feudalism stands on the basis of the relation of the ruler to the ruled. In other words, it assumes a graded society. But there are many people

besides soldiers. At least more than half of the race require some humane treatment. Women and children, for example, have some fine feelings which no man can wisely ignore.

Furthermore, the Confucianism is a common-sense morality, teaching fair and square dealings with every man, it, nevertheless, fails to meet the people's yearning after the eternal values. Man is not satisfied by this world of light, color, sound, measurement and weight alone. This inability of Confucianism to satisfy the transcendental element in human nature will cause it to fail to control the Japanese people.

Confucianism as an institution has already gone out of the life of the Japanese people. That is why many consider it a sort of philosophy rather than a form of religion. The Japanese government, in calling the convocation of the ministers of three religions in February, 1912, did not include Confucianism. They did not recognize it as an organization.

### **Buddhism**

Thirdly, as for Buddhism, historians of religion agree that, next to Christianity, this is the most developed religion in the world. But it is quite different from Christianity. Its final conclusion in regard to the estimate of the world and human life is quite contrary to that arrived at by Christianity. The conclusions of Christianity are mainly positive, aggressive, social; while those of Buddhism are mostly negative, contemplative, static and deeply pessimistic. Will sound-minded and well-balanced men in this twentieth century take full interest in the Buddhistic point of view? The twentieth century no longer depends

upon angels and witchcraft to carry on their business transactions. So some of the final conclusions of Buddhism may be obliged to meet similar fate. I need only state three reasons to show how Buddhism will fail to be the supreme spiritual force in Japan.

(a) It places insufficient insistence on the ethical life of man. Its insistence is rather centered in the effort to lead people away from illusion to insight, which consists in the belief that not only the objects of sense and the categories of understanding, but also the ideals of reason that have to do primarily with human will and desire, are all an illusion. In other words, its interest primarily is not so much ethical as intellectual. Christianity, when negatively stated, aims to redeem man from sin. Positively viewed it aims at the union of man with God whose nature and being is interpreted in the terms of human personality. Buddhism teaches ethics, but the chief interest is not there. Ideals and aspirations as well as passions of hate, love, sorrow, joy, are illusions due to the wilful human nature and the working of the Karma. Ordinary morals can not easily be built upon this kind of world view.

The positive side of Buddhism is to teach that beyond this illusive world there is a world of eternal light and joy. Yet Buddhism has not been very successful in teaching to common mortals the content of that light and joy. Generally that belief is expressed in terms of mystic obscurity which can not be translated into man's common experience. Buddhism has been potent in teaching the Japanese people the imperfections inherent in this world. It has led many into the world of imagination and of art. It is, however,

this lack of zeal and interest in the common affairs of man and of the world that is bound to cause Buddhism to fail to be a supreme spiritual power in the hearts of the Japanese people.

(b) Take again Buddhism's valuation to the individual, which is minimized in Shinto, and Confucianism as well. In Buddhism the individual has no reality except as a model, accidental being. He merges in the absolute and the whole. You can hardly find a place for him. In fact, the individual will is the root of evil according to the Buddhistic view. So it can not meet the need of the growing generation that now seems to delight in the assertion of its own will.

(c) Again, there is the lack of vitality in Buddhism. The popular form of this religion teaches the immortality of the soul not because the present life on this earth is full of light and life, but rather because it is altogether too unsatisfactory to meet the human need. So Buddhism's immortality is based on the pessimistic view of life. Buddhism stands at present in the popular mind for death rather than for life. Buddhist temples are the edifices for dead people. The chief business of the Buddhist priest is supposed to consist in taking care of funeral services and the observance of the anniversaries of the dead. Most people in Japan belong to the different Buddhist denominations largely because these care for the dead and will bury with honor and care for the graves.

There is a lack of real life in the effect of Buddhist teaching. If Shinto may be compared to a boy of 13 and Confucianism to a soldier, Buddhism may be compared to a disappointed poet creating an ideal world in religion.

This poet lacks the vitality and tact to produce it in practise.

#### **Christianity the Religion for Japan**

Each of these three religions has done much in leading the Japanese people along moral and religious lines. Confucianism has played the part of the giant in our ethical history. Buddhism has been practically the sole ruler in the religious sphere. Personally, I owe much to all three. It is not difficult to find good things in any religion that has been devoutly believed in by a large number of people. Human nature is too good not to produce some good when a number of people devoutly bind themselves for some common purpose, as in any religion. Yet what we want is not one that is good here and another that is good there. We want the entire structure good and sound. The chief question is whether any of the three religions above mentioned is able to meet the pressure of the twentieth century life problems. Good tiles and good nails in a decaying house will not save the house. We need a strong structure, supported by steel and stone. It is Christianity (a robust religion) alone that has the promise. Christianity has proved itself to be life and power. It is able to meet the demands of the coming generation in Japan. Note its adaptability to every circumstance. A religion that has passed through local restrictions and racial limitations and yet has vitality enough to maintain its main assertions, will always be supreme over the hearts of men. Both assimilation of the new forces and adaptation to the new circumstances are requisite for the future religion in Japan. Christianity has manifested this power. She is not in her dotage as Buddhism seems to be. She is too much alive,

too plastic and vigorous to be killed by any trouble that confronts her.

Note, too, Christianity's recognition of the value of the individual. God is thought of in the terms of a person. This means that according to Christianity, a person has in some sense the highest value. The Christian sense of the value of the individual human being is strong. This human self is interpreted in ethical terms. Christianity is not a shallow religion with a cheap Gospel and a skin-deep theology. She has tasted the deep human experiences; is convinced of the endurable value of the individual. There is also the social nature of Christianity. It is an aggressive religion. It is a missionary religion. The most characteristic features of Christianity to be felt by non-Christians in a country like Japan are the frequent meetings that are held in the Christian churches. Christianity is an expanding religion. Christians form companies and share their troubles and joys together. In this way the evils are lightened and the joy and strength of life doubled and even trebled. All the best forces in man lightened and clearly known may be assimilated and utilized in Christianity as they can not be in other forms of religion. And it is because of Christianity's strong social nature. Christianity will win the hearts of the Japanese people. It is the only religion that seems to have vitality enough to meet the spiritual needs of the present and coming generations. Ultimate victory is sure.

Meanwhile, however, the task is great. The burden laid on the comparatively small number of Christians in Japan is enormous. At present there are not more than 80,000 Protestant communicants in Japan proper exclu-

sive of Korea and Formosa. While the population of the Empire is between 50,000,000 and 60,000,000, it is increasing at the rate of 500,000 a year. There is only one Protestant Christian among 700 people. Is not the task laid before the Japanese Christians enormous indeed? I do not say that it is unbearable, for God will never order us to bear burdens that are really unbearable. Yet the struggle that the Japanese Christians have to carry on is tremendous in the face of the disparity between the Christian and non-Christian forces. The way open for Christians is not merely to increase the number of nominal Christians, but rather to raise up strong and well-equipped, wide-awake Christian leaders. In feudal times it was the half a million forming the Samurai class that guided the entire nation. So must it be with us in our policy of Christianizing the Japanese people. The task is laid upon us of training up strong ministers. Theological education, therefore, is an imperative need in carrying out the plan of the Christianization of the Japanese people. Christian education has not kept pace with secular education. Tokyo Imperial University spends every year \$650,000 and the Kyoto Imperial University spends nearly as much, while a Christian University like the Doshisha, spends but little over \$25,000. Christian theological education is neglected most. The School of Philosophy or Letters in the Imperial University of Tokyo and Kyoto comparing most closely to Christian theological education, spends each year 18 to 20 times more than the Doshisha Theological School. Yet this and other theological schools offer great opportunities for training leaders in

great thought and life. The Japanese government expresses its good will toward Christianity, as to all other religions, respecting and protecting the Christian work. The mood of the people has changed in the past few years from the materialistic to that of a longing after the supersensuous and transcendental. Especially is this true among the youth of the land. The country is wide open. Christians have fair play. The time is ripe for Christianity to make an advance. Christians have come to feel the critical and imperative need of theological education.

It was about half a century ago that the first Protestant missionary landed in Japan. Ministers who first entered the field are now about 60 years of age and they are dropping from the line one after another. Their successors must be raised somewhere. Strong ministers can not be had merely for the praying. A strong ministry can never be had without adequate theological education. The Doshisha Trustees have decided to make a forward movement in the equipment of the theological department. The Japanese government has given its sanction to the Doshisha's plan for a University. The alumni of the Doshisha have pledged their Alma Mater a contribution for this purpose and

one-tenth of the amount is designated for the training of ministers. An additional sum has been subscribed to the theological department by Christians in Japan.

Has Christianity any good prospect in Japan? Fortunately the Japanese Christians come mostly from the middle classes and are far more influential in proportion to their number than they would have been had they come from the lower classes. Note what influence Christianity has exercised in changing the conceptions of God in the past 25 years in Japan. Examine what power Christians have had along philanthropic and social lines. Notice what a mighty Gospel Christianity has preached to the women. Yet after all is said about the worthy work that has been done by Christians in Japan, the amount of work set before us is altogether too great at present to be met adequately. Christianity will ultimately win the hearts of the Japanese people. Japanese soil is rich and open. God is the ruler of this world. The sound has its echo. The seed brings forth its fruit and deeds of love will always call forth noble deeds in response. What Christians in England and America do and how they pray will decidedly affect the work on the other side of the globe.

#### A UNION CHRISTIAN COLLEGE FOR JAPAN

**D**UPLICATION of effort in a few missionary centers has been one cause of criticism at home. Another step toward union work in Asia is the beginning of a Christian college conducted by Baptists and Presbyterians in Japan. The schools of these two denominations in Tokyo have united their college work into one organiza-

tion as the nucleus of a future interdenominational university. For the present the union school is carried on at the Meiji Gakuin, in Shiba, and the faculty includes teachers of the Presbyterian Meiji Gakuin, of the Tokyo Gakuin (Baptist), and of the Japan Baptist Theological Seminary.

# BISHOP CHANNING M. WILLIAMS, OF JAPAN

## CHRISTIAN, PIONEER, SPARTAN

BY REV. WILLIAM ELLIOT GRIFFIS, D.D., L.H.D.  
Author of "Verbeck, of Japan," "Hepburn, of Japan," etc.



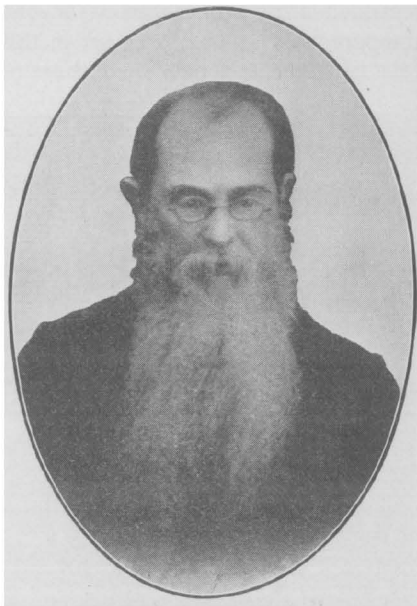
**O**f the four great pioneer missionaries in the Japan of 1859, Channing Moore Williams made the longest record of service. Three of them served in China, and in all they gave for Christ and humanity 142 years of missionary service, 125 of which were for Japan. But Williams, under God, led all, in his 61 years of consecrated service. Two, who came later in Japan have completed 50 years of toil. Dr. David Thompson and Dr. James H. Ballagh still live in the harness.

Those were the days of very small things and of prodigious hard work. Then, the Episcopal Church in Japan consisted of fewer churches than there are fingers on one hand. How different to-day is the "plant," with its cathedral, scores of churches, schools, hospitals and thousands of communicants!

On my arrival home from Japan, in 1874, I used to wonder at what seemed to me the strange indifference of Episcopal churchmen to their mission in Japan. I asked myself, "Do they know what a noble representative, even tho alone, they have on the field? Are they blind to their opportunity? Have they forgotten how highly Providence has honored them in making their church, in a three-fold sense, the pioneer in Japan?"

For behold the shining list! Commodore M. C. Perry, in 1853; Townsend Harris, in 1885, our first envoy; Rev. Dr. E. W. Syle, naval chaplain who, from the deck of the U. S. S. S. *Powhatan*, in 1858, in writing home, plead for the best men and material;

and, not least, the first missionaries on the grounds, Rev. John Liggins, in May; Rev. C. M. Williams, in July,



CHANNING MOORE WILLIAMS  
Protestant Episcopal Bishop of Japan

1859, and Bishop Sherehovsky, the great translator, were all of this household of faith.

Later indeed, one or two helpers came out from home, but, like Liggins, were invalided and returned after a few months. The cry of Williams for fellow laborers, continuing long, was virtually unheeded until 1871. Then, the lonely pioneer, having wrought single-handed and with one brief vacation home in 1864, to be consecrated as Bishop, toiled incessantly until 1910, when mind and body failed, he laid down his arms, after 64 years of service as Christ's soldier, in China and Japan.

Long will it be before Williams' name in the Mikado's Empire fades away, for with Brown, Verbeck, and Hepburn, he is reckoned as one of the "Seijin"—a title nobler far than a decoration of jewels can suggest. The word is applied only to those who are reckoned great and righteous beyond compare. To a name once set in this Hall of Fame, in which shine those of

wholly among those he came to save. He needed no garb or class or token of profession, to be recognized by the Mikado's subjects high and low. He traveled in third class cars, and put up in cheap native inns, for he loved the Japanese people; and, they quickly found it out.

No wonder that "globe trotters" come back and say that they "see few



A CONFERENCE OF THE S. P. E., C. M. S., AND AMERICAN EPISCOPAL MISSIONS IN JAPAN  
Bishop Williams is seated the second from the end at the reader's right

Confucius, Ieyasu, and Mutsuhito, which are names to the Japanese like Moses, Columbus, and Lincoln, one need no more add title or explanation, than to Isaiah, Shakespeare or Washington. That is what it means to a Japanese, when he speaks of the four American "Seijin."

Williams, despite his patriarchal white beard, was unknown by face to most foreigners in Japan, because this Christian Spartan spent his life almost

evidences of Christianity in Japan"—so modest are the hundreds of church edifices and so Spartan-like is the simplicity of many missionary lives. Williams was deacon, presbyter, bishop, and again man in the ranks, or working pastor. He lived on Japanese food, thriving on it until 80 years of age. He rarely patronized foreign hotels, but lived a life of humility and simplicity. Why? In order to save every coin possible to

give to the work. Having no wife or family, his living rooms, except for the photographs of the mission families, including always the children and babies, were so simply furnished as to suggest a barn, or a monastic cell. Yet he was hospitable, in the best sense. A dinner in his rooms was an event to be remembered for its flow of soul.

One guest tells the story of his warm welcome, when a newcomer.

The maid, who brought his food and waited on him, insisted among her companions that this guest was no ordinary person, but must be a man of high distinction. Many a time was she laughed at for her earnestness, because her guest's dress was very ordinary and his modest bearing was vastly different from that of most persons of importance. One day, however, she saw in a native newspaper the photograph of three of "Japan's



THE GENERAL SYNOD OF THE PROTESTANT EPISCOPAL CHURCH IN JAPAN (NIPPON SEIKOKWAI)  
MEETING IN TOKYO IN 1911

He was taken home by the Bishop, went to bed and slept soundly. On awakening in the morning, he found that he had occupied the only bed in the house. His host, the bishop, had slept like the Japanese on matting-covered floor, between two Japanese quilts.

"A city set on a hill can not be hid." From time to time, this tireless human pendulum vibrated between his house at Osaka and his work in Kyoto. He put up occasionally at a certain Japanese inn, obscure, cheap, and clean.

Seijin from America." Verbeck, Hepburn and Williams. Recognizing the face of her friend, she shouted for delight, waved the paper triumphantly and stood incarnate as the spirit of "I told you so."

There are other ways of preaching the gospel than by word of mouth. Unconscious influence may be none the less potent than that felt, noticed, or measured.

"Nor, knowest thou what argument  
Thy life to thy neighbor's creed hath  
lent."



Once a native village physician, visiting a friend in Tokyo, heard that there was to be a Christian festival in the neighborhood. Interested to see one and learn what the new religion might be, he went early and stood before the beautiful Holy Trinity Church—which we know was reared mainly through the prayers, toils and gifts of Bishop Williams. It happened to be Christmas Day, and the rain was falling heavily. The approach of a long train of jin-riki-shas, filled with children, coming toward the church, apparently as happy as they could be, attracted his attention. He noticed alongside of them “an old foreigner,” walking and talking to the children as tho he were just about their age. He had an umbrella raised and the rain was pouring from it, but so eager was he in his chat with the children, that he seemed to have forgotten any discomfort from the weather. Evidently the old man had given up riding in his vehicle, to enable two more little folks to ride. As they came into the church, “the old foreigner,” still in the midst of them, joined his laughter with theirs, until within the inner doors. Then, all was quiet. After robing, he spoke on the grace of humility, to a hushed audience.

Now this mature listener and educated man had read much in the classics about humility, but here was a teacher who embodied the grace itself. Pondering on the theme and its new exemplar, and recalling the proud, consequential exteriors of government officers and high ecclesiastics, he said to himself, “If this be Christian humility, then Christianity must be the true religion.” Soon after, this keen observer became a member of the Church of Christ, and, according to

his own testimony, given years afterward, he dated his conversion from his first sight of Bishop Williams.

If Christianity, in one of its myriad phases, be “a glorified childhood,” Bishop Williams exemplified it, tho in doing it he lengthened the year limit of the Japanese proverb,—“The sage (Sei-jin) keeps the child’s heart until he is 60”—by at least 20 years. With Christ-like wisdom, he rightly appraised their spiritual value, as dearly as he loved, the children. To-day the Episcopal Church in Japan owes much of its strength to this trait of the Bishop, fulfilling the promise of Psalm xcii: 13, 14. In place of the loaves and fishes, he carried in his pocket a favorite sort of Japanese candy to delight the little folks. Then he enjoyed seeing their faces illuminated with smiles.

Few preachers in Japan could hold an audience of young persons, and transform their lives as could Bishop Williams. A native auditor, now himself an eloquent minister of the gospel and potent with voice and pen, says, “To him it was as if God were always present before him. When in the pulpit . . . how his fingers trembled, his silvery white beard shook, how much power and dignity there was in his voice . . . Every word and act was a real prayer.”

Even the dumb creatures rejoiced when he was near. “Our little brothers of the air” knew and loved him. They came daily to his window and fed from his hand. No Noah, or Elijah, or temple worshiper offering the ritual doves, felt more deeply with the creatures whom Jesus told His disciples to behold and consider. How tenderly pathetic, it seemed to those left behind, that after the good bishop

had passed away, the little birds came daily for months to the window, expecting to meet the open hand and wondered why no food was there. Yes, even the birds mourned him.

Let us look at that beautiful life, so comparatively eventless, so intent, so without fame or observation, yet so fruitful. Congregations abound, which he gathered and nourished.

envoy, Robert Edmunds, to Asia. This was when our flag had but half the number of stars which it bears in its blue field to-day. At 20, he entered the College of William and Mary, at Williamsburg, Va. It was during his college course that President Fillmore's expedition to Japan was sent out, under Perry, and came back peacefully victorious. After two



A CHRISTIAN LECTURE IN THE OLD ASSEMBLY HALL, ST. MARGARET'S INSTITUTE  
The principal is on the platform. The whole school meets once a week for Christian talks.  
All come, altho attendance is voluntary.

Since 1866, the date of his first baptism of a convert, hundreds, perhaps thousands of souls have hailed him in life as their father in God, and churches, schools and hospitals stand where he wrought.

Channing Moore Williams was born in the city of Richmond, Va., July 18, 1829, under the Presidency of Andrew Jackson, who sent the first American

years spent in the theological seminary of Virginia he was ordained deacon July 1st, and appointed missionary to China, sailing November 30th. The voyage, via Sydney, lasting 210 days, ended June 28, 1856.

Immediately attacking the Chinese language, he secured a basis of scholarship in "Japan's Latin," which enabled him, in later years, to trans-

late into the insular language the grand cadences of the Book of Common Prayer. It is hard to conceive of any one becoming a scholar in the written language of Japan, who has not had a good grounding in Chinese. In 1857, he was advanced to the priesthood in the mission chapel at



ST. JOHN'S CHURCH, KYOTO, JAPAN  
Consecrated, May 16, 1907

Shanghai, by the Rev. Dr. Boone and for two years more labored devotedly in the gospel.

Ordered by the Missionary Committee in New York to go to Japan, Williams obtained passage in an American war vessel, in June, 1859. The tradition is that he made friends of all on board, from the Captain to the cooks. When he set foot on the soil, at Nagasaki, the anti-Christian edicts hung on the notice board all around him. The wooden tablets were weather-beaten and in some cases almost rotted by age, but the thick, black, glossy ink, freshly applied, from

time to time, glittered in the sunlight.

At first, nothing could be done in the way of teaching, preaching or propaganda; so, at the language, without help of grammar or dictionary he went. While patiently toiling in the caissons and crypts of preparation, Williams heeded the call of the foreigners at Nagasaki and began divine service. In 1863, they built a church edifice, the first of Protestant Christianity in Japan. Not until February, 1866, did he have the joy of baptizing his initial Christian convert, Shiyomura.

Bishop Boone of China having died, the General Convention in 1865 elected Mr. Williams as missionary bishop of China and Japan. Obedient to the call, he returned to America, and in old St. John's chapel, in New York, on October 3, 1866, under the hands of Bishops Hopkins, Lee, Johns, Payne, Whipple, and Potter, received formal consecration to his new office. Returning to China in 1868, he began the labors of the episcopate over a vast territory, which to-day is divided into four districts, each with its bishop. Later he returned to Japan and made Osaka the See city. Being relieved of the oversight of China in 1874, his title was Missionary Bishop of Yedo.

I knew him best and saw him oftenest between 1872 and 1874. I remember, as he joined with us,—a handful of missionaries and Christian people—that, tho then not much over 40, he seemed to me, about the eyes, like an old man—from his long study over Chinese characters and Japanese books. But when he moved about, his vigor and spryness were apparent to all. We knew no denominations or partition walls in those days, when no churches existed and persecution was

still the rule. Swords were everywhere worn and the century-long legacy of hatred of Christianity made the life of a convert a very uncertain asset.

There were stars yet to shine in his crown of rejoicing, but the situation was at that time very nebulous. However, a handful of converts had been gathered in Yokohama, the Mikado

translations of portions of the Bible and Prayer Book, and established the First Episcopal School for Boys. In 1873, the anti-Christian edicts disappeared like Arab's tents. The bishop's eyes twinkled. We all rejoiced. What yesterday had caused the Japanese to shiver, was now a theme for happy jest and made them very approachable by the Christian teacher.



A GRADUATING CLASS OF ST. PAUL'S COLLEGE, TOKYO

Five of these young men were candidates for the Christian ministry. Great things were expected of this class of young men.

had officially accepted a copy of the English Bible, the English Church Missionary Society had broken ground, and in 1870 the first confirmation had taken place, when four Japanese Christians had the hands of the bishop laid on their heads. No time was ever lost, whether success or failure seemed the issue of the hour, for the busy veteran brought out tentative

Signs of promise and progress began to appear and to multiply. The reapers soon trod in the steps of the sowers. In 1874, St. Paul's School was founded in Tokyo and Dr. Lanning's dispensary, later to become a hospital, was begun in Osaka. St. Agnes' School for Girls was opened in the same great commercial city, and in 1877 St. Margaret's School began in

Tokyo. Now, there was for the Bishop the care, not only of individuals but of churches, so that in 1887, while the walls of Holy Trinity Church in Tokyo were rising, the English and American Episcopalians uniting, there was formed the Nippon Sei Ko Kwai, or Holy Catholic Church in Japan. Two years later, Holy Trinity church edifice was completed and consecrated. The Empire knows no finer schools than those of the Episcopalians in Tokyo.

"Blessed is the man that has found his work. Let him ask no other blessedness," wrote Carlyle. Bishop Williams saw that, for and by him, intensive cultivation was best, rather than superintendence, and so he resigned his bishopric. All agree that this man's finest powers were with individuals. His own plea was also, for a younger man, for he was then 60 years old. His also was true mission-craft. He hoped, by such action, to stir up the church at home. Yet for four years, the office remained vacant, tho Bishop Hare, of South Dakota, visited the field and made confirmations. In 1891, the number of communicants was 4,000.

Meanwhile the bishop, who had stepped back into the ranks, did not for a moment intermit his labors as preacher, pastor, teacher, and translator. He traveled in third class cars and lived frugally, so that he might

give his all to the work. Under Bishops McKim and Partridge, he served right loyally during 20 years more and Japan knew no more devoted worker for Christ.

At 81, after weeping that he must leave his work, because of failing powers and from sheer inability to labor longer, and yearning to die in Japan and leave his body to mingle with the soil he loved, he yet decided to go home. He hoped thus to make room for one more missionary, who should come out in youth and strength.

When at home so great was the contrast between the comforts provided by loving hands, and his self-chosen ascetic rigors of life in Japan, that, as his mind failed, he imagined himself dwelling in the Imperial Palace at Kyoto. Even with waning consciousness, he could not forget Japan, the land of his love.

A Japanese Christian pastor, who loved "the good old Bishop," as father and friend, voiced Japan's sorrow:

"Oh land of Japan, I grieve that thou art denied the honor of giving a small corner as the resting place of this great saint, your firm friend. But when we think that his spiritual influence will live forever, in many souls, and be borne on to future generations, thy sons rejoice that thou hast an enduring monument of Bishop Williams more glorious than chiselled marble."





A JAPANESE CHRISTIAN FAMILY

Among non-Christians there is no true family life as Christians understand it

## THE KUMAMOTO BAND IN RETROSPECT A CHAPTER IN THE HISTORY OF CHRISTIANITY IN JAPAN

BY KOZAKI KIRMICHI,\* TOKYO, JAPAN



UNDER the influence of Captain Janes, an American teacher in the Kumamoto school, a group of 35 young men students assembled on the Hanaoka hill overlooking the city, to organize and pledge themselves to work for Christ and their country. This was called the Kumamoto Band.

In 1868 the Daimiate of Kumamoto, tho hitherto second only to its neighbor, Kagashima, in influence, unfortunately incurred the displeasure of the central government and fell into disgrace. Determined to regain their position, the wise men of the Daimiate put their heads together and came to

the following conclusions: "We must have strong men. We can get them only through education and that of the Western type. We will, therefore, build a school."

Everybody in the city was on the *qui vive* to know what the institution would be like. As it happened, circumstances favored the project, for a few years before, the famous Yokoi (Shonan) had, after consultation with the almost equally famous Katsu, contrived to send his two nephews, Saheida and Takei, to a naval school in the United States. In 1869, Takei was obliged to return home on account of weak lungs, and hearing of his return, the Kumamoto Daimyo sum-

\* Translated freely into English by H. Pedey.

moned him to a council and earnestly sought his advice in regard to the proposed school. He told the council that the first thing that should be done was to secure a competent teacher from abroad, one to whom should be given the sole charge of the institution, and suggested that Dr. Verbeck of Nagasaki be consulted.

A letter was accordingly sent requesting Verbeck to secure a teacher of samurai rank, as neither a farmer nor a merchant would be tolerated! In his reply Dr. Verbeck regretted that there was no samurai class in the United States, but recommended a military man as a substitute. This was approved, and the negotiations were turned over to the Secretary of the Reformed Dutch Church in New York. Henry Scudder, the well-known missionary to India, was in the city at the time, and hearing of the need in Kumamoto, suggested his son-in-law, L. L. Janes, recently graduated from West Point. Dr. Verbeck favored the candidate, but as the latter had just been appointed to garrison duty in Alaska—newly acquired from Russia—it was necessary for him to have his appointment cancelled by the military authorities. His request for this was granted and with his wife he arrived in Japan in the summer of 1871.

The choice of students for the new school was a problem, as under the feudal system not more than 50 could be chosen annually from each Dai-miate, and there were more than 500 clamoring for admission. The entrance examination was unique. A good voice, together with fluency in reading, was deemed essential for the study of English, so the teacher of Chinese was requested to test the boys

in their reading of the Confucian classics, while Mr. Yokoi decided as to the quality of voice. The announcement of these tests aroused no little indignation, for it was accompanied with a rumor that only good-looking youths would be accepted. I took the examination with but little hope of passing, for, in spite of a fair knowledge of the classics, I was halting in my speech, and my voice was far from good. With me in the examination was another boy who seemed to have just the proper requirements, for he read well, and in clear and distinct tones. Judge of my surprize then, when it was made known that he had failed while I had passed. Afterward I learned that I had had a friend at court—the teacher of Chinese—who had put in a good word for me on the ground that altho not gifted in speech I had other qualities that entitled me to admission.

We entered the school to find that Captain Janes was practically the whole institution, altho nominally in charge of the curriculum and boarding department only. A graduate of West Point, his regime was from first to last military. Smoking and drinking were forbidden and punctuality was strictly enforced. The rising hour was six A.M., no later, no earlier, and when the bell sounded every student was required to bound from his bed. At seven, all filed into the dining room and breakfast was begun and ended together. Gymnastics followed, then the regular school routine from eight to twelve, and from one to four, Captain Janes never spared himself during these hours. Every night the roll was called, and by ten o'clock every boy was in bed. Everything was done at the ringing of a bell, and wo betide the tardy student. West Point was in

evidence everywhere and as I think of it now every day was full of interest for us.

Moral education was on an entirely different basis. The concrete or scientific studies were under the supervision of Captain Janes, but the abstract branches—ethics, etc., were, by the express orders of the Daimiate, to be taught on the basis of Confucianism. Every Sunday was devoted to the study of the Chinese classics, under a Mr. Takezaki, pupil of the famous Yokoi (shonan), and thus in parallel lines, as it were, Oriental ethics and Occidental science moved along together. Captain Janes was troubled over this division of the physical and spiritual, but was apparently helpless. The odds were against him. The pupils of the school had been brought up to regard Christianity as one of these heresies not worth troubling about, and that while the West was advanced in things scientific, in morals and religion she was but a babe in comparison with the East. Then again, Yokoi Takei, who, in spite of his six years in America, seemed absolutely ignorant of Christianity, was fond of telling the boys that the latter was a religion for know-nothings, and below the dignity of a samurai. Thus from the very beginning we despised the religion of Jesus.

From the time of entering the school, all the students were ambitious to become officials, and the official air was in evidence everywhere, even in the small boys of fifteen or sixteen. Discussions on the political situation of the day were long and fierce, a punitive expedition to Korea being one of the topics that excited great interest. Captain Janes, worried over the turn things were taking, did his best to lead

us into a saner condition of mind. He gave us an idea of world politics and pointed out the evils of clan government, the need of its abolition, and of our working for a united country. These thoughts changed the current of enthusiasm and ere long we were going through the community talking of world currents, abolition of the clan system, a united nation, etc., and all the time getting well laughed at for our pains.

Then, seeing that we were running wild again, Captain Janes took another tack and called our attention to industrial pursuits. What Japan needed, he said, was captains of industry rather than politicians who were at best little more than a necessary evil. If we would do the best thing for our country we would fit ourselves to be industrial leaders, encouraging the increase of wealth, and thus laying the foundation of a strong army of defense. Then he clinched his advice by glowing reports of the shipbuilding and manufacturing industries of America. We were carried away by this suggestion and ere long each one of us had made choice of his future occupation. Ichihars chose medicine, Yokoi the navy, Kanamori shipbuilding, and I machinery. As I think of it now these choices were the first steps along the path that was surely leading us to Christ.

Later on the Captain talked to us on higher themes. He told us that material civilization was all right in its way and necessary, but of vastly greater importance was the cultivation of character. Without that the strongest nation must go down. A nation was great only as its individual citizens were morally strong. England stood in the foremost rank because of her



famous men, and Switzerland, altho the smallest country in Europe, maintained its independence through the integrity and ability of its citizens. Education and religion, he said, lay at the very heart of a nation's greatness. It is easy to imagine how this kind of talk took hold of us and fired our imaginations. Our industrial castles faded out of sight, and we became enamoured of education. Religion had so far been at a discount with us but some of the boys resolved to investigate it, so they asked the Captain to teach them the English Bible. He consented and from that time on every Wednesday night was set apart for Bible study.

One of my companions tried to induce me to join the class on the ground that as Christianity was the basis of Western civilization it ought to be studied. I flatly refused, however, for as a Confucianist I had been taught that heresy of any kind was beneath my notice. Another came to urge that the class would give so much additional English, and besides assist so greatly in the study of English literature, that all ought to join, but again I refused, saying that no one trained as I had been could possibly think of studying sacred writings with a view to self-interest.

Thus I continued strong in my opposition, but in the meantime the class continued to grow. The students realized their obligation to the Captain, who had acceded to their request purely out of good will and they determined to make the class a success. Soon it began to be spread abroad that Christianity might be of little account, but Bible study was certainly interesting. A little later it was said that those who did not attend the class

were missing a treat. Ere long the Captain opened up a preaching service on Sundays, and from week to week the attendance increased. Then I began to hear from Miyagawa, Ichihaha, Ebina and others that while the Chinese teacher's exposition of Confucianism was good, Janes' teaching of the Bible was in a class by itself.

One day a number of the fellows dragged me unwillingly to the Bible Class, and Captain Janes was so overjoyed that he mentioned me by name in his prayer. To say that I was angry gives but a faint idea of my feelings. I glared at him as he prayed and muttered under my breath—"Well, you have cheek." A moment later, to my amazement the tears began to rain down the Captain's face. I was moved more than I cared to acknowledge, for altho knowing nothing of and having no use for Christianity, I realized that this man was desperately in earnest.

In the fall of 1875, 14 or 15 students made profession of their faith and at once began to evangelize others. I continued firm in my opposition, however, for I felt that it was rank superstition to think of God as talking to man, and that there was neither sense nor reason in religion. The new converts entered upon a course in Christian evidences with the Captain, and in the discussions that followed between them and me, I found myself gradually worsted, and finally came to the point where I realized that they had laid hold of certain truths of which I was entirely ignorant. Compelled in sheer self-defense to study for myself, I pored over Bushnell's "Natural and Supernatural" and found the argument so convincing that I simply had to give up my former loose and rambling

style of argument. Then I was indeed in a sad plight. I swore never to give in. Defeat was not to be even thought of, so I went to the Captain and asked him to lend me some books opposed to Christianity. He hadn't any, so I was at the point of despair. Just then I recollected reading somewhere that Herbert Spencer could give me the help I needed, so I resolved then and there to utilize the first opportunity of going abroad and sitting at his feet.

The upshot of it all was that the strain became too great and I took to my bed, sick in body and in mind. Then the boys began to come around, ostensibly to inquire after my health, but really to convert me. They gave me not a moment's peace. They would sit by my bedside and say, "Kozaki, if you don't believe in Christianity you will go straight to perdition" and I would snap back at them, "Just as soon go to perdition as not."

Gradually Christianity took possession of the school. On Sundays over 100 attended service, leaving not more than ten or a dozen in the dormitory. In the course of time, Miyagawa and Ebina began to substitute for Captain Janes in Bible class work. Prayer meetings here and Bible classes there kept the boys busy. Sometimes the prayer meeting continued till daybreak, and some of the students made a practise of rising at midnight to discipline themselves by splashing themselves with ice-cold water. Study was thrown to the winds even when examinations were near. The days were given to prayer and the Bible. The climax came with the resolve to repair to Hanaoka hill on January 30th and there organize into a band pledged to work for the spiritual interests of Japan. From all sides I was besieged

to throw in my lot with the others, but my only reply was, "It is all right to make a study of Christianity, but as for becoming a Christian, nothing of that kind for me. I decline, out and out, to become one of the band."

The 30th of January arrived and on that day, 1876, 35 students pledged themselves to the propagation of Christianity in Japan, and affixed their names and seals to the following document:

"Our eyes have been opened by the study of Christianity, and along with increasing admiration and gratitude for this teaching, we strongly desire that it may be proclaimed over the whole Empire in order to dispel the ignorance of the people. The latter have no idea of its beautiful content; they are steeped in prejudice and worn-out ideas. It is, therefore, our bounden duty as patriots to espouse with enthusiasm the cause of Christianity, and in no uncertain terms make known its fairness and impartiality. For this purpose, then, we have assembled on Hanaoka, and we henceforth dedicate ourselves to the above cause, and assent to the following articles:

"1. All who have embraced the Christian faith are to be brotherly in their relations to one another, free to admonish, ready to cooperate, and by forsaking evil and turning to the good, carry out in practise the faith they profess.

"2. Those who, having once embraced this faith, fail to realize it in practise, are guilty of deceiving both themselves and Heaven above, and are certain to be punished by the latter for their sin.

"3. Since at the present time the majority of our people are opposed to Christianity, the lapse from faith of even one of our number not only invites the scorn of the multitude, but frustrates the very purpose for which we are banded together. How great need there is, then, of caution and perseverance."

"Signed,"

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Sunday, January 30, 1876.

Among the 35 who signed the above pledge there were not a few who today occupy prominent positions in Japan. Among these may be mentioned Kurahara, Ikwaku (prominent in politics); Kanamori Tsurin (Government agent in the promotion of national thrift); Ebina Danjo (well-known pastor, preacher, and author); Yokoi Tokio (author and ex-M. P.); Tokutomi Iichiro (editor of *Nation* and member of House of Peers); Ukita Wamin (editor of the *Sun* and professor in Waseda University); and Ichihara Seiko (manager of the Bank of Japan in Korea).

The members of the band were soon madeto realize that they were not to escape persecution, and that by their action they had already stirred up a hornet's nest in Kumamoto. A rumor was circulated to the effect that the young men were planning the overthrow of the Emperor, and the setting-up of a republic. Regarding Christianity as synonymous with the hated republicanism, the indignation of all patriots at the rumor knew no bounds. Parents gasped in amazement when they heard of the famous pledge and summoned their boys home. Confusion became worse confounded, baffling all description by either tongue or pen. Men in high places strained every nerve in opposition to the band, and in the case of Yokoi Tokoi, son of the famous Shonan, his friends and relatives worked themselves up into a perfect frenzy at the disgrace involved in the young man's decision. The fathers of the city came to him and used every form of persuasion to induce him to recant, but to one and all he turned a deaf ear. Finally his mother threatened to destroy herself if he persisted, but even this failed to move him. As

one who was impartial, I used my influence in the interests of peace. Finally Yokoi was locked up at home and forbidden to go outside on any account.

Tokutomi was called to strict account by his father, who told him that under no circumstances would Christianity be tolerated, every religious book he owned was burned, and he was repeatedly reprimanded. No wonder the poor lad, who was not more than 13 or 14, had for a time to bow his head and submit to the inevitable. Kanamori, summoned into the presence of the professor of Chinese, who was his relative, had emptied upon his devoted head the vials of the latter's wrath. He was denounced as a traitor to the sages whose learning he had imbibed, and was otherwise abused. Listening patiently to the end, he ventured to raise his head and mildly ask: "Teacher, have you ever read the Bible?" and was met with the contemptuous retort: "Why should I read such rubbish?" To this Kanamori replied: "Is it fair to denounce Christianity without having looked at the Bible? Is this not opposed to those foundation principles of investigation which you have always urged so strongly upon your pupils?" Struck as it were by a bolt from the blue, the enraged professor could only exclaim in his wrath: "You fool!" and send him out of his presence. Argument failing, violence was resorted to and, like Yokoi, Kanamori was put in solitary confinement and fed upon three little rice-balls a day. Miyagawa and Ichihara were carried off by their parents to their home at the foot of the volcano Aso and were kept under strict surveillance.

During this excitement, the foreign

school virtually took a holiday. Altho one whole class was put in solitary confinement, the fiery hand of the oppressor was not yet stayed. Realizing that violence might frustrate their purpose, some resorted to argument, but in almost every case they met with defeat, and in consequence raged more fiercely than ever. At that time I certainly was no Christian, for it seemed to me absurd that God should appear in the form of man, sending His son to earth, and that Jesus should die on the cross. On the other hand, I did not openly oppose the new faith, and it seemed to me the extreme of high-handedness on the part of relatives to crush out freedom of religious belief, when such freedom was the birthright of every individual. Accordingly, my sympathies went out to the persecuted students, and I am compelled to believe that this was another step in the direction of my becoming a Christian. "The blood of the martyrs is the seed of the church," and in proportion as the persecution became vigorous, chivalrous spirits in the community were led to take up the cause of the opprest.

Strange to say, my house became the meeting-place of the Christians. Known to be a non-Christian, I was above suspicion, so the boys came and went freely. Then I became involved with Kanamori. He had been a long time in confinement, had no books to read, in fact had no resource but prayer, so I determined to rescue him. One night I secretly got him away from his house and took him to the bank of a small stream nearby. It was pitch dark, a dreary rain was falling, and Kanamori had about reached the limit of endurance. He lamented his hard fortune, sighed over the bit-

terness of the prospect before him, and declared he was ready to die rather than live on as at present. I was astonished enough to hear him go on like this, and finally, after repeated remonstrances I succeeded in persuading him to give up that idea and to accompany me into the country. I did not spare myself for those Christian boys, altho as yet I had not become one of their number.

One day in March, 1876, I attended Captain Janes' Bible Class and after it was over he said to me, "You have been looking into this matter a good while; haven't you yet made up your mind to become a Christian?" I replied as usual, "None of that for me, thank you." Then he talked to me for a long time about the cross of Christ, but my only answer was, "I haven't the slightest idea of what you are driving at." Then he expatiated at length on that passage in 1 Cor. 2:11: "For who among men knoweth the things of a man save the spirit of the man which is in him? Even so the things of God none knoweth save the spirit of God." He afterward prayed earnestly on my behalf. The spiritual uplift of that hour left an indelible impression upon me and I felt the awakening of soul within me to be near. Often I engaged in prayer, and then at last the light broke in upon me. I was the last one to join the band, and Ebina Danjo more than to any one else am I indebted for his efforts in bringing me into the fold.

When it was noised abroad that Christianity had gained a foothold in Kumamoto, missionary Stout, of the Dutch Reformed Church, together with Pastor Segawa, came from Nagasaki to conduct services in our city. Since these men had been introduced

by Dr. Verbeck, the natural thing for us would have been to receive baptism from Mr. Stout, but turning our backs upon him we finally arrived at the Doshisha. The reason for this lay in the contrast between the personalities of Verbeck and Stout. The latter stood for the widest freedom in matters of faith, lectured to his pupils on higher critical lines, when dealing with the Old Testament, and in general introduced us to the new thought of the West. He ridiculed scholasticism, was an ardent admirer of Henry Ward Beecher, took especial delight in reading the *Christian Union* and Bushnell's words, and on the whole was looked upon as having heretical tendencies. On the other hand, Verbeck was gentle in nature and accessible to all. The two men were thus antipodal in their mental and moral makeup, and as we had been brought up under Captain Janes, we did not easily become intimate with the man who came as Dr. Verbeck's substitute.

At that time an Episcopal clergyman named Oudray, came to Kumamoto, and he was of the sectarian, intolerant type. To our faces he said: "To become Christians you must be baptized, according to the mode of our church. There are many so-called churches in the world but ours is the only true fold. All others are false." We were filled with resentment and Miyagawa even went so far as to engage in a fierce war of words with him. Before this, in 1874, Neesima had returned from America, and in the following year, the Doshisha was founded. Captain Janes held both Neesima and Dr. Davis in high esteem and often spoke to us about them, saying that they were men under whom we might continue our studies

without any hesitation. We desired very much to be baptized by Captain Janes, and to be sure that he was making no mistake, the latter wrote to his friend Davis and received a reply that in special circumstances, the administration of the ordinances by a layman was quite valid. Thus on April 4, 1876, the members of the band were baptized by the Captain, and afterward all partook together of the communion. At that time we innocently thought that any Christian could administer the ordinances, but later we caused a pretty row in the Doshisha by our disregard of the practises in vogue at that institution. We met regularly on January 30 of each year to celebrate the Hanaoka covenant, and at the same time observed the communion at the close of the service. The teachers of the Doshisha protested strongly much to our astonishment, and Dr. Davis was called in to mediate. He was in exceedingly hot water because of his letter to Janes on the subject, but he explained to us that in a place where there was no ordained man, a layman might officiate, but as there were many ordained men in Kyoto, the proper thing was to ask one of them to officiate. This view of the matter was new to us and we accepted it, altho unable to comprehend its necessity. As I think of it now, those were indeed days of happy ignorance on our part.

In June, 1876, the Kumamoto foreign school was closed for two reasons: (1) because it had become Christian, and (2) because Captain Janes' term of service had expired and a number of middle schools had been started, thus obviating the necessity of continuing ours. Thus the majority of the graduates of 1875 and 1876—

about 40 in all—found the way opened for them to go to the Doshisha. Up to that time, those students who had been closely confined in their homes were not a few. Yokoi barely secured permission to graduate with his class, and Kanamora was in worse condition still. It is not to be supposed that as a band the 40 students attended the Doshisha. They arrived there in groups of two and three, and mutual was the surprize when all were assembled. We had become acquainted with the train through the reading of one of Mr. Fukuzawa's books—"World Achievements"—and boarded it with trepidation at Kobe. We had not much more than taken our seats when the next station, Sumiyoshi, was reached. Ishihara, who evidently thought he was on a fast express, imagined we had arrived at Kyoto, so he called out excitedly, "This is Kyoto, pile out, boys, quick!" There was a general rush to the platform, where we discovered our mistake and returned shamefacedly to our seats. We were certainly a happy-go-lucky lot.

The views of the band as set forth in a letter to the authorities of the school were acted upon, and after the manner of the Kumamoto school, rules

and regulations were drawn up, the use of tobacco and liquor was prohibited, other abuses were rectified and the whole atmosphere of the school was made over. In addition to this, Kurahara and Ichihara organized temperance and anti-tobacco societies. Severe penalties were also laid upon idle and vicious students. Thus, with the lapse of time, the Doshisha began to look like a genuine school, established on principle. In the summer of 1879, 15 members of the band were graduated. Kanamori went to Okayama, Yokoi to Imabari, Ebina to Annaka, Ukita to Osaka, and all engaged in either religious or educational work. At the request of Yamazaki, now dead, I arranged to go to his home, Mizusawa, for evangelistic work, but circumstances combined to alter my purpose, and I went instead to Tokyo to assist in the work of the Congregational churches.

The influence of the Kumamoto band upon the Kumiai (Congregational) body was very great. If that body has seemed to make especially rapid progress, it has been due in large measure to the services of that first group of graduates.

## HOW I BECAME A CHRISTIAN

BY MASIH PARSHAD,\* OF INDIA



It has become a fashion with non-Christians, especially in India, to attribute ignoble motives to any one who enters the fold of Christianity.

In their estimation, an honest convert is extremely rare, but the writer believes that his life gives the lie to

such a view. This is undoubtedly an age when the Arya Samaj and other reform movements have taken up the cudgels on behalf of Hinduism, and when Mohammedanism has contrived to get rid of many of the most glaring defects which were repugnant to the conscience. But reformed Hinduism has been powerless to check

\* The author of this article is a young man who was baptized by Rev. A. T. Cape.

the growing influence of our Lord and Savior upon the educated classes in India.

I was born in 1885, of a respectable parentage, in the village of Sagri, Ramalpindi district, Punjab. My grandfather, Meleta Wazir Chand, was an extra assistant commissioner, and was highly respected by the local government officials. He left three sons heirs to an enormous landed property. Of these, one is practising as a lawyer in Ramalpindi, the second is a graduate and a clerk in the civil court of the district judge, and the third, my father, is the headmaster of the Government School, Gujarkhan District, Ramalpindi. I was brought up in an atmosphere surcharged with Arya ideas, and had, naturally, a great liking for books of a controversial nature. Such reading led to doubt and skepticism. But (God be thanked), the study of comparative religions, personal touch with those who represent Christ in India (notably, the Rev. J. H. Martin), impressed me greatly, and I was forced to admit the uniqueness of Christ's message. My three years' study in the Gordon Mission College, Ramalpindi, is mainly responsible for my conversion. Many times I felt I was being drawn toward the Master, but I tried to resist, because I feared lest my openly embracing Christianity might lead to disastrous consequences. My parents' threats and my claim to ancestral property weighed heavily with me. But God fulfils His purpose in many ways. At last I made up my mind that I could disregard my conscience no longer, and I decided for Christ. I went to Benares and happened to meet Rev. W. Cutting, of the London Mission-

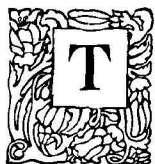
ary Society, whose kind treatment can be well expressed in the words, "I was a stranger and he took me in." He introduced me to Rev. A. T. Cape, of the Wesleyan Mission, Benares, now stationed at Jubulpore, and after a careful examination of my case, he decided to baptize me. Since that time our friendship has grown into relationship, and I feel toward him as toward a father. He has spared no pains to help me on in the struggling career which falls to the lot of every convert. He is my friend, philosopher, and guide. After baptism I was literally flooded with letters urging me to recant. My friends and relatives appealed to me in the name of that sacred word patriotism, as tho Christianity and love for one's country were mutually exclusive. But my attitude as a Christian toward the national movement was even worthy of their admiration. At last they chose a more subtle instrument for the purpose of winning me back. They tried to play upon my most tender sentiments by asking me to come back for the sake of my mother, whose hopes were centered on me, and who was sure to receive a rude awakening from her fond dreams, as the result of my eccentricity, as they called it. But it was all in vain. By God's help, I remained true to my colors. I am now studying in the Allahabad Christian College, and the people at the jumna have influenced me much by their Christian lives. I feel proud and think it a privilege to be a student of that flourishing institution, the jumna college. May God help me in my Christian life, that the future may see in me a worthy disciple of a worthy Master.

# A CHRISTIAN PRINCE IN ISRAEL

REV. LOUIS MEYER, D.D.

BY MRS. T. C. ROUNDS, CHICAGO  
Superintendent of the Chicago Hebrew Mission

“Know ye not that there is a Prince and a great man fallen this day in Israel.”  
—II Sam. 3:38.



THESE words came to us as a telegram bearing the startling intelligence that Dr. Louis Meyer, one of the most noted Jewish Christians of the present day, had exchanged the sorrow and suffering of earth for the joy and rest of heaven.

Altho Dr. Meyer's illness was of eight months' duration, this news comes as a shock and grief to his numerous friends, at home and abroad, who have been praying that if it were the will of the Lord, he might be raised up to complete what *seemed* to be an unfinished work. We will not attempt to enumerate all of Louis Meyer's various activities for the advancement of the Kingdom but will mention the following facts to give some idea of his "labors more abundant" during the twenty-one years of his Christian career.

Louis Meyer was born in the small town of Crivitz in the Dukedom of Mecklenburg-Schwerin, in Northern Germany, on August 30, 1862. His parents, who were well-to-do Hebrews, determined to give him a good secular education, and at an early age he was sent to the Gymnasium in Parchim, Mecklenburg (an institution between an American College and a University), from which he was graduated in 1882. His own inclination drew him to the study of history and literature, but the fact that a Jew had, at that time, no hope of gaining any official position in Germany, caused him to begin the study of medicine at the Universities of Berlin 1882, 1883, Marburg

1883-1884, Wurzburg 1884-1885, and Halle 1885-1887. He became especially interested in surgery and served as "volunteer" in the Royal Surgical Hospital at Halle. There he contracted blood poisoning at a post mortem section in 1887 and the physi-



LOUIS MEYER

Late Associate Editor of THE MISSIONARY  
REVIEW OF THE WORLD

cians thought only a long sojourn upon the Ocean could restore the weakened nervous system. Thus he laid aside the practise of surgery for a time and went upon the sea for almost four years. He served first as steward, then as chief purser upon the *Delcomyn*, *Dunedin*, *Bedford*, and other steamers, thus seeing almost every part of the world. His health having been fully restored, he came to the United States and soon went to Cincinnati, Ohio, to again take up the



practise of surgery which he laid aside almost five years before. God ordered otherwise. The unbelieving Jew was converted and joined the Reformed Presbyterian Church in Cincinnati. He was baptized in 1892, by Rev. J. E. Smith, D.D., of the Clinton Street Reformed Presbyterian Church, whose oldest daughter became the wife of the young Hebrew Christian in 1898.

At the urgent request of his Christian friends, Mr. Meyer gave up his medical career and became a missionary to the Jews in Cincinnati. Tho he met with much encouragement, he was conscious of the need of better training for the preaching of the Gospel and went to the Reformed Presbyterian Seminary in Allegheny, Pa., from which he was graduated in 1897. A call from the Lake Reno congregation, near Glenwood, Minn., before his graduation, was accepted, and Louis Meyer was ordained and installed in January, 1898. He was the first Hebrew Christian minister of the Reformed Presbyterian Church. In May, 1900, he accepted the call to the larger congregation at Hopkinton, Iowa, to which he ministered until February 20, 1906. During his pastorate a fine large church of brick and stone was erected and opened practically free of debt. Four young men of that congregation consecrated themselves to the service of the Lord in the Gospel ministry. In 1901 the Presbyterian Synod of Iowa made Mr. Meyer a trustee of Lenox College of Hopkinton, in which capacity he served until 1906. He taught also the History of Missions, which formed a part of the curriculum in Lenox College from 1902 till 1905, inclusive.

During the years in Hopkinton Mr. Meyer continued in larger measure to

study Jewish Missions, a subject which he had commenced to investigate in 1896, when the Presbytery assigned that subject to him for his historical essay for licensure. He searched the libraries of Harvard, Yale, Boston, and New York, making American Jews and American Jewish Missions his special study. Jews and Christians soon began to come to him for information, and the MISSIONARY REVIEW OF THE WORLD, *The Jewish Era*, and other German and English Missionary magazines published many of his articles. In 1901 he was invited to be one of the speakers at the Messianic Conference in Park Street Church Boston. In 1902 he was one of the speakers at the Jewish section of the Student Volunteer Convention of Toronto, Canada. In 1903 he was the organizing secretary of the International Hebrew Christian Conference at Mountain Lake Park, Indiana. In 1902 he furnished the tables of Jewish Missions for the Atlas of Missions by H. P. Beach, which he revised in 1904 for the New Encyclopedia of Missions and again in 1910 for the "World Atlas of Christian Missions." In 1905 he wrote the article on Judaism for the textbook of the Student-Volunteers "Religions of the Mission-field."

In February, 1906, Mr. Meyer accepted the offer of the Chicago Hebrew Mission to become their Field Secretary. His report to the Board of Trustees for the first eleven months reveals his incessant labors and wide usefulness in this field. He says:—

A part of the 11 months for which I am to report to you at this time was spent abroad. On March 17, 1906, I sailed for Southampton and I returned to this country on July 22d,

having visited England, Ireland, Scotland, Holland and Germany. While the chief purpose of my journey was attendance at the Seventh International Jewish Missionary Conference which was held at Amsterdam, Holland, on April 24th and 25th, and at which I represented the Chicago Hebrew Mission and the Covenant Mission at Pittsburgh, Pa., I, at the same time, acquainted myself as thoroughly as possible with the condition of the Jews, the work and methods of the different Jewish Missions, and the general attitude of Christians toward the Jews and Jewish Missions in the different countries which I visited. . . .

Immediately after my return from abroad I commenced my work of addressing Bible Conferences and churches wherever the Lord opened the door. Thus, the privilege was granted to me to speak in behalf of Jewish Missions at Lake Orion, Mich., at Lake Winona, Ind., at Beulah Park, near Cleveland, Ohio, and at many other meetings, and since July 26th I have spoken in Ohio, Michigan, Indiana, Illinois, Kansas and Pennsylvania. Several of the Bible Training Schools of our country have welcomed me and given me an opportunity of addressing their students, the Bible Training School at Fort Wayne, Ind., arranging for a course of lectures.

The privilege of addressing the students of the Reformed Presbyterian Theological Seminary at Allegheny, Pa., was also granted to me, and arrangements have been made by Prof. H. P. Beach of the Department of Missions at Yale University for an address to the students of that famous and influential divinity school on January 17th. It would take too much time to mention the different places where I address congregations of different denominations, but let me simply sum up my experiences of the past months in a few words:

I can not deny that there have been some discouraging features to my work, the greatest among them, almost continuous separation from my family.

This was especially hard on me on account of much sickness of my children. Then it was peculiarly difficult for me to perform my preparatory studies and my literary work. But I knew of these difficulties before I entered upon the work, and I counted the cost before I accepted the position. The Lord has been very good to me concerning these things and has made the burden easy. The encouragements of the work have been numerous and great. I sum them all up in the one sentence: Everything proves to me that I am doing the Lord's work. Hence His blessing has been upon me and His help has been freely given. I have found many more open doors than I expected to find, and when I remember that I am engaged in a new and hitherto untried work I am amazed at the success (speaking from the human standpoint). There is an ever-increasing readiness in the Christian churches of our land to hear the Jew and Jewish missions discuss and the stirring influence of the Holy Spirit in behalf of Israel is felt in every denomination. Prayer for Israel is increasing. The religious papers of the United States are demanding articles on Jews and Jewish missions, and congregations everywhere are beginning to come to a consciousness of their responsibility for the Jews whom God is bringing to us.

"Hitherto hath the Lord helped us," and I look into the future in faith, expecting great things of the Lord in His work among Israel.

Mr. Meyer was also editor of the Missionary Department of the *Jewish Era*, the quarterly magazine of the *Chicago Hebrew Mission*, and is a regular contributor to the *Christian Nation*. In 1900 he began to be a frequent contributor to the *MISSIONARY REVIEW OF THE WORLD* and in 1909 became one of the associate editors. In this capacity he rendered very valuable service as translator for

the General Missionary Intelligence department, as editor of the *Jewish Missionary News* and as compiler of missionary statistics. Dr. Meyer was also a frequent contributor to the *Glory of Israel*, Pittsburgh, and *Zion's Freund*, Hamburg, Germany.

Dr. Meyer has never published any account of his conversion and has always been reluctant to enter into a discussion of this most important event of his life. He was reared as a German Jew, but was well acquainted with Christianity and its doctrines, having read the New Testament in Greek in school. As a student he became a Rationalist and was sometimes even ashamed of his Jewish birth. His uncle, the celebrated missionary of the Presbyterian Church of England in London, Rev. Theodore Meyer, visited frequently at the home of his brother, Mr. Meyer's father, but, having promised not to discuss religion during these visits, was faithful to his promise and never spoke of Christ to his nephew. He prayed, however, according to his later testimony, especially for this nephew who visited him frequently in London. In Cincinnati, Mr. Meyer selected the Covenanter Church for his study of the English language, because the Psalms were sung and the worship was very simple. The sermons which led him to Christ, step by step, were a course of lectures by Rev. J. E. Smith, D.D., on "Christ in the Book of Leviticus." His conversion, therefore, should be an encouragement to every faithful preacher of the Gospel, proving that no "special" sermons are needed for cultured Jews, and that the Gospel is still "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

For four years Mr. Meyer traveled as Field Secretary of *The Chicago Hebrew Mission*, visiting all parts of the country from Maine to California, not as a collector of funds, but as lecturer to create an interest in Jewish work in general. His labors resulted in stimulating much personal work in the organization of local missions, and in strengthening the heart and hands of those engaged in missions already established.

In May, 1909, Dr. Meyer was appointed by the General Assembly of the Presbyterian Church in U. S. A. to take charge of the Jewish work inaugurated by the Board of Home Missions in its Department of Immigration, intending thereby, as Dr. Meyer supposed, to prosecute a gospel work among the thousands of Jewish immigrants flocking to our shores. But after two years he withdrew from this local effort and gave himself once more to the national field.

Dr. Meyer possess an unusually clear head, a very retentive memory, a logical mind. His brain was a store house of facts and figures on the Jewish problems of the day and on general missionary intelligence, which he could quote at a moment's notice. He was a statistician of acknowledged authority in the United States and abroad, and was exceedingly accurate and careful in collecting his material. Dr. Meyer's wife used to rally him in their early married life for spending so much time over statistical tables, but he replied: "These are my capital." One gentleman used to refer to him as "a walking thesaurus." Especially was he noted for the methodical arrangement of his papers. He never was at a loss to find a letter or paper of any kind, so accurately were they

filed and indexed. It was a rare thing to find a converted Hebrew of whom he could not tell all about his birth, his conversion, his baptism, his occupation and his ministry.

Dr. Meyer was also a devout and intelligent student of the Word and a man of prayer, as all his sermons and lectures clearly evidenced. His writings showed a very clear and forceful style so that no one ever had to guess at his meaning.

Altho a man of rare ability, he still at times showed much timidity and fear, so often found in magnetic speakers. This is brought out in a private letter written from Princeton, N. J., where at the invitation of Mrs. Wm. Borden he gave three lectures in McCosh Hall, February 13, 18, and 20, 1911. The story of these meetings, not written for publication, is best told in his own words as showing his conscious lack, but which the Spirit seemed to make up to him.

"Monday, February 12th, I was very tired and worn out, and I was very nervous as I looked forward to the first meeting. I was to face the students of the University of Princeton, and I was deeply conscious of my lack of knowledge, of my German and Jewish brogue, and of my general insufficiency. The notices sent out, which I had not seen before, and the special program for the evening made me afraid that the audience might lose sight of the spiritual side of the meeting. But, at the same time, I was conscious that many were praying in behalf of the meeting and for me, and I decided to trust and do what I considered my duty to my Lord, especially since Mrs. Borden had given me complete liberty concerning my address.

"None of us had any idea whether any of the students would attend. We counted upon a number of those from the Theological Seminary, who know me, and upon some of the people of Princeton, but all of us agreed that McCosh Hall, which seats 600 people, would prove rather large for the occasion. Thus the hour for the meeting came and lo, there were less than 50 chairs vacant in the hall and a large crowd of students had appeared. Our harpist and our singer, two good Christian ladies, proved a success and their earnest music was well received. Then I was introduced. I commenced with a broad history of the Jews, past and present, speaking about 20 minutes without revealing my real purpose, and the audience followed me with interest. Suddenly I closed my narrative and I went on somewhat like this: 'Jewish History is true. It is recorded in the Old Testament. The Old Testament was closed at least 2,500 years ago. Whence did its writers get the knowledge of such history which is peculiar and extraordinary? By divine inspiration. Then the Old Testament is the Voice of God.' While I was developing these thoughts, some of the students who had been lolling in their seats, sat up and leaning forward, began to show sign of special interest.

"Then once more I turned to Jewish history and asked the question, 'What does it teach us?' My answer was, 'It teaches us that the master sin of men is the rejection of the Lord Jesus Christ.' It began to grow very still as I was thus appealing to every one present. Just as I closed the appeal and was ready to finish, the great bell of the University struck nine, and every one of the strokes was clearly heard amid the stillness. It was like the call of the

Lord. It was of His ordering for I had not known of the existence of the clock. Deeply stirred myself, I was silent while the clock was striking. When it had ceased, I simply said, Amen. For a little all was silence. Then two students arose and, as their fashion is, showed their approval by applause, and in a moment the hall resounded with the clapping of hands, the Christian men and women, the professors and the preachers present joining in it. But I sat down not even acknowledging the applause, because the praise belonged unto the Lord.

"Two most appropriate pieces of music followed and the meeting came to a close. A crowd surrounded me. Professors and preachers, men and women, came to shake my hand. An old man whispered in my ear, 'Your message was from the Lord. To Him be praise.' Then came the students. The first was a Senior. He was from Cincinnati and wanted to tell me that he had only come because I was advertised as from his city, but, he added, 'The Lord has spoken to me to-night. I will serve Him in the future more earnestly.' Other students followed him, among them an unconverted Jew, a Senior, who was quite timid and did not know what to make of me. Then came two gentlemen, to invite me for Wednesday night, 7 o'clock, to be the guest and speaker, on a subject of my own choice, at the Graduate College.

"February 16. Last night was a grand opportunity. All the students of the Graduate College were present and wore white vests and gowns, so that I had to put one on, too. The dinner was presided over by Professor Van Dyke. Then we adjourned to the Library, where I spoke 45 minutes, by order, on 'Our Jewish Immigrants.'

The interest was intense and I had to answer questions for 30 minutes more; even when I had my overcoat on and was in the hall some new questions were asked. In walking home with me, Dr. Van Dyke said that he had never seen anything like it in the Graduate College, tho the dinners are monthly and they send for great men and speakers. I answered him that it was not the speaker, but the subject and the Lord behind it. Praise the Lord for His goodness."

On April 28, 1911, The Dubuque German Presbyterian College conferred the degree of Doctor of Divinity upon him. On May 22, 1911, he sailed for Stockholm, Sweden, to attend the "Eighth International Conference of Jewish Missions," from June 7 to 9, 1911, in which conference he took a prominent part.

Upon the departure of Dr. A. C. Dixon of Chicago Avenue Church to take the pastorate of the Metropolitan Tabernacle, London, Dr. Meyer was appointed June 1, 1911, to succeed him as Executive Secretary of *The Fundamentals*; to edit papers in connection with a fund created by "Two Christian Laymen;" to furnish in a series of volumes statements of the fundamentals of Christianity "to every pastor, evangelist, missionary, theological student, Sunday-school Superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world so far as their addresses can be obtained." In this capacity his services were invaluable, and he had the fullest confidence of the Board of Trustees. In a letter written since Dr. Meyer's death to a private party, by Mr. Thos. E. Stephens, manager of *The Fundamentals*, we have the estimate of one who was closely in touch with him:

"I wish to add a word of deep appreciation regarding the life and work of Dr. Meyer. He was faithful and conscientious to the last degree. We shall surely miss his painstaking oversight of our work, his visits to the office, his helpful counsel, his promptness in correspondence, and the great care which he always took to reply so fully and accurately to every inquiry. He had a heart of love and tender sympathy, and in more than one sense he was one of God's chosen people."

Thousands of testimonials from readers of *The Fundamentals* attest the helpfulness of the articles in the five volumes which he edited.

In June, 1910, Dr. Meyer was appointed to prepare a paper on "The Jews" for the Committee of the World's Missionary Conference, held at Edinburgh, Scotland, June 14-23, 1910. He attended this Conference himself and took a prominent part in the discussions, delivering a special address on "The Jews."

The last service that he was able to render to his dearly beloved Chicago Hebrew Mission, with which he was always in sympathy, was his attendance at the Quarterly meeting of the Board, October 9, 1912, at which time he was happy in his suggestions and counsel.

On the third of November, while Dr. Meyer was arranging to attend the Quarter-Centennial of The Chicago Hebrew Mission, to be held November 4, 1912, he was stricken down by hemorrhages of the lungs. In about a month he recovered sufficiently to take the trip to California and remained in a sanatorium at Monrovia for seven months. Altho he was under the care of skilled physicians and nurses, and was ministered to by kind and loving friends, who furnished him with

everything that wealth could provide, he gradually grew weaker and on Friday, July 11th, at 10:30 A. M., the spirit took its flight. He was "at home with the Lord."

About two weeks before he passed away he said feebly to his friend, Mr. Lyman Stewart, "I have never been sorry for the cross which I had to carry in the persecution of my people."

A few days before death he said something in Latin. When asked what he meant, he smiled and replied: "Tell Mrs. ——— 'The battle is over, the victory is won.'"

Tho for three weeks he had been blind, with great self-control he concealed the fact from his wife, who was constantly by his bedside, lest it should distress her.

As he neared the heavenly shore his face lit up as with a beatific vision. His blinded eyes now open, evidently caught the face of his Savior, for he whispered "Christ"—then later "Pa." (This was his father-in-law, who had led him to Christ.) It was beautiful that he should see his Savior *first*, then he who had led him to Christ.

An aged mother in Berlin, a wife and three children are left to mourn his loss with an innumerable company of friends to share in their grief. The funeral services were held in Pasadena, on July 14th.

*The Chicago Hebrew Mission* and the MISSIONARY REVIEW OF THE WORLD will especially miss his counsels and aid. The whole Christian world and the Church of Christ are richer for his life and service and will greatly feel the loss caused by his departure. With the coming of our Lord we shall again greet him and rejoice in his joy when together with him we shall be "forever with the Lord."

# THE REAL HEART OF THE MISSIONARY PROBLEM \*

BY ROBERT H. GLOVER, M.D.



WHEN we have listened to stirring missionary addresses and have been given new visions of lands beyond the seas, with their darkness and suffering and despair, when we have faced the stupendous problem of a thousand millions still unevangelized, and have reviewed many phases of missionary work, the question arises, "What is the real heart of the missionary problem?" Is it a problem of men? Or one of money? Or of method? It includes all these, but it is more. When we have prest past all secondary considerations right home to the heart of the matter, I believe that in its last analysis we shall find it a problem of love—personal love for the Lord Jesus Christ. And why? Simply because the very soul of missions is sacrifice, and love is the supreme and only motive that can impel to the sacrifice involved.

The spirit of missions is just the spirit of Jesus Christ, and His was essentially a spirit of supreme self-sacrifice. Those words, "He saved others, Himself He can not save," flung derisively at Jesus as He hung upon the Cross, were after all the expression of a profound truth. Had the Lamb of God in retaliation to that mocking cry come down from the cruel tree, our salvation would never have become an accomplished fact. He has saved us, but it cost Him His own life to do it.

Nor was this spirit of self-sacrifice confined to His death. It entered into His whole life from the manger to

the tomb. "For we know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Jesus was poor, literally poor. He chose to be so. He was born in a stable. He wore coarse clothes. He ate common food. His home, while he had one, was that of a peasant, and many a time later He had not where to lay His head. Finally He was buried in a borrowed tomb. And this literal poverty was part of the price He paid for the spiritual riches He has purchased for us.

His personal ministry involved physical weakness, weariness, hunger and privation, and still greater suffering of mind and heart. As He incessantly "went about doing good," ministering physical and spiritual healing to thousands, it meant the pouring out, little by little, of His own life and strength, His spending and being spent for others. In life, in death, He saved men at the cost of Himself. "He saved others, Himself He can not save."

Listen to His own words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that saveth his life shall lose it; he that loseth his life the same shall find it." Such is the law of the kingdom of God. Such is the law of missionary life and labor. Well did the old Baptist missionary society adopt as its symbol an ox standing between a plow and an altar, and underneath the words, "Ready for either or for both." And when we quote the expression,

\* An address delivered at the New York Convention of the Christian and Missionary Alliance, October, 1911.

"The blood of the martyrs is the seed of the church," let us regard it as no mere sentiment, but as actual fact. We praise God for the missionary graves as well as the missionary stations, knowing that each of those precious lives laid down has contributed to the coming of the Kingdom of Christ.

I believe there is need to-day to re-emphasize this principle of sacrifice in missions, as one that is fundamental, essential, vital.

We live in an age in which self-sacrifice is by no means popular. The aim and effort are to eliminate sacrifice and to indulge ease and selfish comfort. This same tendency is creeping into Christian churches and homes, and producing a spirit of complacency instead of concern with regard to missions. If individuals are not seriously disturbed or inconvenienced, can wear as good clothes, live in as comfortable homes and spend as much for pleasure or the whims of fashion; if home churches can still be as imposing and as luxuriously furnished, and as well equipped with musical talent; and if *denominationalism* can still be everywhere maintained, and every small town and many a mere village can have its three or four churches, each with a mere handful of worshipers—if, I say, all these interests can be assured, and the pittance that is over, of men and money, will suffice to break the Bread of Life to a thousand millions for whom nothing is prepared, then the missionary project will receive a unanimous vote of approval. In a word, if we could save the heathen by the mere passing of a resolution, without any appreciable sacrifice, without its costing us, we would. But the hard fact which we have to

face is that we can not. Not merely is this clearly demonstrated by the actual facts of the missionary enterprise to-day—its insufficient forces, its embarrassed treasuries, its inability to overtake the needs and opportunities abroad—but it is equally plain for the reason that such easy accomplishment of the task is contrary to the very Divine law of missions—the law of sacrifice. "He saved others, Himself He can not save." No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost Him His only begotten Son, and He will finish it by no less worthy a spirit or costly a means.

Yet thousands of individuals and churches, professing allegiance to Jesus Christ, are practically denying to millions of their fellow men the only opportunity of salvation through Christ, simply because they refuse or fail to meet this question squarely on its only true and adequate basis of self-sacrifice. In the light of the world's unsupplied need and the church's unproffered resources it has still to be said, in plain honesty, that the church as a whole is only playing at missions as a sort of diversion instead of making the enterprise its supreme business.

I want to bring this question to bear upon those who are gathered here. Have we the missionary spirit? Are we in this enterprise to the extent of any real sacrifice? Men are constantly asking, "Do missions pay?" The question we would do better to ask is, "Do missions cost?" There is a standpoint, of course, from which the



question as to whether missions pay may legitimately be asked and answered. But our concern at this moment is not with the returns but with the sacrifice of missions, and from this viewpoint missionary enterprise is not meant to pay, it is meant to cost.

I ask reverently, did missions pay Jesus Christ? No, they cost Him His life-blood. How much have they cost us for love of Him? I wonder if some of us under grace are not falling short of David under the law, in seeking to offer unto the Lord of "that which doth cost us nothing," or very little.

Now, there are three great outlets of missionary energy generally spoken of, namely, by praying, by going, by giving. Let us think for a little of this feature of sacrifice in relation to each of these in turn.

1. *The first outlet of missionary energy is by praying.*

I place prayer first because it belongs first. Missions are not primarily a matter of men, or money, or method, but of the unhindered outworking of God Himself, and such outworking is always called forth pre-eminently through prayer. Prayer is the greatest power in the kingdom of God. The appeal for intercession should, therefore, be placed before even the appeal for men and money. But notice that an essential element of true missionary intercession is the sacrifice which it costs.

Our Lord has furnished us with a model for such prayer in His parable of the friend at midnight. It tells of one who so took upon him another's need that he rose from his bed and went forth through the darkness, at an unseasonable hour, to the house of his friend, there to knock and knock

again, at the risk of incurring to himself the criticism and displeasure of others—all for the sake of imploring and securing aid for another in want.

What was it that won for that man's request a full and satisfactory response? "I say unto you, tho he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." It was the element of self-sacrifice which made that prayer effectual. It was the thought of the lengths to which the man outside had gone in his concern for another that made it impossible for the man inside to refuse his request, however reluctant he at first was to rise from his bed. That man stirred his friend by bestirring himself. Just so shall we stir God when we bestir ourselves unto prayer. God's complaint is that "there is none that stirreth up himself to take hold of Him." We can not blame God for seeming to be apathetic while we are apathetic. God waits to see in you and me His own concern and solicitude for the heathen. Like the man abed in the parable, He wants to provoke us to earnestness, to sacrifice, to importunity in prayer for souls who are starving for the Bread of Life, and then He will rise and give us for them as many loaves as we need.

Beloved, have we prayed? Have we "prayed earnestly"? Have we "labored fervently in prayer"? How much has prayer for the souls yonder in the darkness cost us—in time, in strength, in self-denial? Any hours of deep concern? Any sleepless nights of wrestling? If our prayers have cost us little they have availed correspondingly little. God is seek-

ing intercessors. Oh, let us enter the honored list!

2. *The second outlet of missionary energy is by going.*

We may sit back comfortably and sing:

"Waft, waft ye winds His story, and  
you, ye waters, roll,  
Till, like a sea of glory, it spreads  
from pole to pole,"

but that doesn't solve the problem. The only way that the wind and waters can carry the Story the world around is by carrying forward men and women who go to tell it. We can not stay at home and save the heathen.

Here again does our Lord furnish us with an inspired model, in His parable of the Good Shepherd, so indelibly imprest upon our memories by Sankey's immortal hymn, "The Ninety and Nine." You remember how one of those verses runs:

"Lord, whence are those blood-drops  
all the way,  
That mark out the mountain's track?  
They were shed for one who had gone  
astray,  
Ere the Shepherd could bring him  
back.  
Lord, whence are Thy hands so rent  
and torn?  
They're pierced to-night by many a  
thorn."

Such was the path the Master trod; must not His servants tread it still? Missionary life and labor demand sacrifice.

Some must go—cheerfully leaving homeland and loved ones and fond associations, and surrendering bright prospects and cherished plans—go to face uncongenial climes, and difficult languages, and strange peoples, to live and toil patiently and perseveringly,

amid hardships and dangers, if these "other sheep" are to be brought in.

I will not lower my appeal by making the missionary life appear to be an easy one. True, it has its decided compensations, and even pleasant features, at times. Yet the true missionary life calls for self-sacrifice. It ought to be so. But shall this fact deter you? It is said that Napoleon's appeal for recruits for his army was in the words, "Come and suffer!" Ought missionary appeal to assume in the followers of Christ a spirit less noble, less worthy than that of the common soldier?

Young man, young woman! May not you be among those whom the Lord wants to go? Have you asked Him? Have you offered yourself? Is the sacrifice too great, the cost too dear, for His sake who has done so much for you?

Some must let go. Parents are called upon to lay their children upon the altar for this blest work. They are not to be denied their part in the precious sacrifice. I tell you that it is the fathers and mothers whose boys and girls are out on the fighting line who know best how to hold the ropes by prayer, and sympathy, and sacrificial gift. If God is asking you, dear father, dear mother, for your son or daughter as a witness for Him in some foreign field, I pray you refuse Him not, but willingly make the sacrifice, and you shall share the resultant joy and reward.

Some must help go. Churches, as well as parents, have their definite part to play, by sending forth workers, if the ranks on the mission field are to be filled up. Who shall be sent? The no-goods and cast-offs? Those who can easily be spared because of infe-

rior gifts and abilities, and who never would make their mark at home? That is not the way it appealed to the church at Antioch. They sent forth Barnabas and Saul, their very brightest and best, the ones most essential, as it seemed, to the church at home. And God blest and multiplied that church in consequence, and let it displace the more selfish and narrow-minded church at Jerusalem as the great home-base of the missionary movement. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Would that many a modern church would take a page out of the book of Antioch's experience!

3. *The third outlet of missionary energy is by giving.*

But we need, like those of old, to have our offerings of gold and silver weighed in the scales of the sanctuary, in order to estimate them at their true value. Jesus still sits over against the treasury, watching the offerings of His people. How different His estimate of them from that of man! "Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in—but she of her penury hath cast in all the living that she had. Here is the very same principle again, this time applied to giving—the principle of sacrifice. With Christ the question was not "How much has each one given?" but "How much has each one reserved?" For only this latter question brought out the point of importance, namely, as to what each offering really costs its offerer. It is not giving any two mites, but giving the last two, that puts us in that widow's class.

Men and women! How much have we really given? Have we cast in "out of our abundance," or "out of our penury"? Are we trying to serve God, satisfy our conscience and save the heathen with our spare cash or pin money, or are we measuring up to the New Testament standard, "Freely ye have received, freely give"?

If we look for our Lord's model for this third outlet of missionary energy, as in the former two, I think we have it in His parable of the Good Samaritan. That poor victim of the thieves lies before us again in the picture of fallen, suffering, doomed humanity in India, Africa, China and every other heathen land. What are we going to do about it? Some of us, with the Scribe and Pharisee of old, are going to pause for a mere passing glance and then "pass by on the other side." We are going to forget this vision of sorrow and despair, as we pass out into the rush of business and the swim of pleasure in this mighty metropolis, because we shrink from the cost of doing our duty. But others, thank God! will be found alongside of that Good Samaritan, whose heart was moved with compassion, who with eyes and feet and hands hastened to the rescue, who freely gave his time, his strength, his skill, his money, yea, his very self, and who saved a lost soul by the sacrifice of giving.

And now, beloved, if you have followed me through this theme, and with me have seen that missions have a soul, and that that soul is sacrifice, and that every output of missionary effort, be it by prayer, by going, by giving, involves and demands self-sacrifice, then I believe you will agree with me that the real heart of the missionary problem is love, since love

alone is equal to the sacrifice that is called for.

Listen to the familiar Word of God. "God so loved the world that He gave His only begotten Son." "God commendeth His love toward us, in that while we were yet sinners Christ died for us." "Christ loved the church and gave Himself for it." What church did Christ love? Was it the church already saved, and cleansed, and sanctified, and radiant in His beauty? No, but it was the poor, vile, sunken sinners who through His sacrifice, His outpoured life, were to be lifted and transformed into such a church. And remember that some members of that church yet lie undiscovered amid the gloom and vice of heathenism. Christ loves them. He gave Himself for them. He longs for them. But only as the love of Christ constrains us to the sacrifice involved in seeking and finding them shall He see of the travail of His soul and be satisfied.

Love is the supreme motive to all true sacrifice. It was love that moved the Friend at midnight, the Good Shepherd, the Good Samaritan. "Love never faileth." Nothing less will avail. And if you are lacking the missionary spirit you are lacking love.

Conversely, sacrifice is the supreme test of love. "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?"

Paul's explanation to the Corinthians for sending messengers to receive their missionary offerings was that he might "prove the sincerity of their

love." Have you noticed that? Those Christians' profession of love was tested and confirmed not by any quantity of verbal assurances, but by the practical matter of their money offerings. If that may be the way Christ adjudges our professed love to-day, how does each of us stand before Him? "If ye love Me," says He, "keep My commandments." To Peter He said, "Lovest thou Me?" Then, in proof of it, "Feed My sheep!" And the same Master looks down to-night upon those myriads of "other sheep," wandering still without a shepherd, and cries, "O, ye, who profess your love to Me! Give ye them to eat!"

A ship was returning from distant goldfields when, on nearing port, she suddenly struck a rock and began to sink. The passengers were forced to strike out for themselves and try to reach the shore. One strong man was preparing for the plunge when a friendless little girl stood before him. "Oh, sir," she cried, "will you save me?" A struggle was on in that man's heart. Around his waist was strapped a belt filled with gold. It represented hard toil behind and pleasures and comforts before him. But there stood the little girl, helpless, pleading. One thing was sure—he could not save both. Which should it be? A moment of hesitation, and then with a resolute will he loosened the belt and flung it down. "Come, little one," he responded, "hold fast around my neck!"—and with his living burden he plunged into the waves and finally reached the shore. He lay for a while unconscious after his exhausting effort, but when consciousness returned and he beheld that little maid bending tenderly over him and looking with loving gratitude into his face, he

thanked God that he had played the man and had had courage to save a precious life even at the cost of his gold.

Beloved, that man's decision is thrust upon more than one Christian with whom the great choice is between the selfish use and enjoyment of gift, of gold, of life, and the rescue of precious souls through the sacrifice of these. But when you reach the other shore, saved by His grace from the rolling billows, and shall see by your side radiant souls saved out of heathenism by your sacrificing gift and effort, how it will deepen heaven's joy to you, and you will never cease

to thank God for the grace and courage given you to make the right choice to-night! For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

"Oh what joy it will be, when His face  
I behold,  
Living gems at His feet to lay  
down!  
It would sweeten my bliss in the city  
of gold,  
Should there be any stars in my  
crown."

May that joy be ours, not for our sakes alone, but for theirs, and for His!

#### SOME MISSIONARY MOTTOES

"UNLESS Jesus Christ is Lord of all, He is not Lord at all."

\* \* \*

"It is the mission of the Church to give the whole Gospel to the whole world."

\* \* \*

"We cannot serve God and mammon, but we can serve God with mammon."

\* \* \*

"This is a lost world to be saved, and not simply an ignorant world to be educated."

\* \* \*

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."

\* \* \*

"The man who does not believe in foreign missions had better burn up his New Testament, for it is a record of foreign missions."

\* \* \*

"Missionary history is a mystery until it is read as His story."

\* \* \*

"We have given the Orient warships and telephones, steam cars and sewing-machines, and silk hats, but its inhabitants are none the better for

these, and except the old man be changed within, all these adventitious trappings will make him a more potent force for evil."

\* \* \*

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

\* \* \*

"Love never asks, how much must I do? but how much can I do?"

\* \* \*

"You might as well try to cure small-pox by scenery, as to try to save the world by improvement of environment."

\* \* \*

"The question is not, How much of my money will I give to God? but, How much of God's money will I keep for myself?"

\* \* \*

"Doing nothing for others is the undoing of one's self."

\* \* \*

"With God go over the sea; without Him not over the threshold."

\* \* \*

"What I spent I had—what I kept I lost—what I gave I have."

# LIFE AMONG AFRICAN SAVAGES

PAGES FROM THE DIARY OF MRS. STUART WATT \*



**A**FTER we had received the intimation, at Zanzibar, of the murder of Bishop Hannigan and his 40 followers, we felt more eager than ever to hasten on our way into the interior and deliver the Savior's message. It was this spirit, and with unflinching faith in Divine protection, that gave Mr. and Mrs. Stuart Watt the courage to go forward in God's name into the wilds of East Equatorial Africa, where for a quarter of a century they labored to spread the Gospel of Christ's redeeming love.

It was in 1885 that the young missionaries landed at Zanzibar, and began a pioneer work among savages. They had cheerfully resigned a happy home in Belfast to obey the Master's call, to endure incredible sufferings and perils hardly surpassed in the annals of missionary endeavor. Their first year in the African field was marked by many thrilling experiences that might well have daunted them. Their little son died of jungle fever, and they narrowly escaped a similar fate themselves; but there was never a thought of turning back.

Before passing to the more important period in the story of Mr. and Mrs. Watt's pioneering missionary work, it may be of interest to describe some of the conditions in which they lived during that first year.

"At one time Mr. Watt was taken very ill while we were still living in a tent. The country was infested with leopards and lions. Even in daylight we used to see them, occasionally quite near to our tent, especially when

the sun was declining about four to five in the afternoon. In the dark of the night they were continually growling about, and sometimes attempted to put their heads under the tent. I had been successful in securing one or two fowls from the natives, and these I kept in an open box over which some wire netting had been securely nailed. I had this brought into the tent every evening before tying up the tent doors. One night a leopard drew out the box with his paw, tore up the wire netting and devoured my stock. Later, while I was watching by the side of my husband's bed, I found another of these beasts poking his nose underneath the tent. The danger seemed so great and imminent that I roused my sick husband from his sleep; and, putting the rifle and cartridge bag in his hand, I pointed to where the leopard was trying to gain entrance. Altho very weak, he raised himself on the bed, slipped a cartridge into the rifle and fired at the spot indicated. In the morning our men saw traces of blood in the grass, but no carcass could be found."

Such were the scenes the young missionaries passed through during their first year in Africa, and to which they were eager to return after being invalided home. And return they did in 1893, this time with even a more adventurous purpose in view, for whereas they had first gone out under the auspices of the Church Missionary Society, now they proposed to go forward independently and alone into an unopened country. Missionaries and government officials alike urged Mr. Watt to renounce such a dangerous project, and especially he was warned

\* IN THE HEART OF SAVAGEDOM. By Mrs. Stuart Watt. Edited by her husband. 8vo, 472 pp. 70 illustrations. Marshall Brothers, London and New York, 1913. 7s, 6d, net.

not to take his wife and children into the hostile wilderness. "But," says Mrs. Watt, who entirely shared her husband's views, "nothing could quench the ardent desire which was in his heart, to carry the Gospel to the unopened parts of Africa. No fear of death at the hands of the savage, nor dread of falling by malignant fevers on the way, could swerve him from the work which lay before him, and which he recognized as having been assigned to him by God." To the natives of the coast it was something unprecedented to see young European children taken into the wilds of savage Africa.

What would be the fate of these little ones if she were taken away, was a harrowing thought to Mrs. Watt and her husband during their long journey into the unopened wilderness, but their reliance on Divine mercy was so complete that they went forward cheerfully to fulfil the work to which God had called them. Suffer the children did, from hunger and thirst, like the rest of the party at times, but none perished, and far from being considered a burden in the work they might well be counted as a valuable asset. For to the savages they were always objects of curious interest and helped to establish friendly relations between the party and the often hostile natives.

On the march toward the interior they passed through scenes of deadly slaughter where bones and skulls of human beings were lying about in great numbers. This was the work of the Masai, a fierce and bloodthirsty tribe of marauders. On one occasion the caravan narrowly escaped an encounter with a company of perhaps a thousand men belonging to this tribe. Lions, leopards and hyenas were

numerous, and through the night could be heard growling, sniffing, and howling about the camp.

It would be interesting to trace the progress of Stuart Watt and his family through the wilds, their miraculous escapes from these wild beasts and treacherous savages. They finally reached the site where a home and mission were to be established in a country teeming with savage Wakamba, who did not want them there, and threatened that if they attempted building they would all be dead in three days. "We found them endeavoring to poison our water, but providentially our supply was drawn from an overflowing spring; their designs were ineffectual in that direction"

When the savages found the white man was determined to remain and build there, the petty chief of the district sent word that he desired to make blood-brotherhood with the missionary. Mr. Watt, thinking that it might give him more influence over those wild, nude savages, consented to this loathsome ceremony. Despite the blood covenant the majority of the savages resented their presence, and interfered with the building, but the chief remained true to that solemn compact under the severest ordeals, and aided them many times.

As soon as the mission buildings were completed Mr. Watt at once began the difficult work of reducing to writing the language of the tribe, and by dogged persistence the many obstacles were gradually overcome. Crowds gathered daily to watch the doings of their new neighbor. As soon as he could master a few broken sentences he described to the curious savage visitors, his purpose in coming among them. On these occasions he always

took the Bible in his hand, and told them that the message he delivered to them was not his own, but was taken out of the Book, which was the revealed will of God. These people spread the news far and wide about the Book, and oftentimes a number of old men came many miles to ascertain what the Book said upon various subjects. Even the servant problem aided in spreading the Word, for these children of the jungle could never be prevailed upon to remain more than a few weeks, before they obeyed the call of the wild and abruptly vanished. "Hundreds of men thus passed a few weeks with us, and then went their way, all having heard the message of the love of God in Christ Jesus."

Once the natives sent one of their shrewdest men to seek employment at the station, that he might spy out things and arrange to surprize and massacre the white people. "At every convenient opportunity, we spoke to him of the love of N'gai to all mankind, as manifested in this Son Jesus Christ. In a short time he seemed to become quite attached to us, and eventually told us of the secret purpose for which he had been sent, and revealed to us every plot and stratagem of the natives, so that, under the blessing of God, we were enabled to frustrate their fateful designs."

An occasion of especial dread followed the attack on a small government post near the station by the Akamba when all the trained soldiers were massacred. A party of 60 men sent to bury the dead was forced to retreat and flee for their lives.

"My heart sank within me," Mrs. Watt says "as I looked into the bright happy faces of our little ones, who were oblivious to the terrible danger

which surrounded them, and I could not help thinking that, ere the morrow's sun would rise their mutilated remains might be scattered about the station."

It was a period of great anxiety, but the missionaries' faith in Divine protection was supreme and unshaken, so that when an armed escort was offered by the British representatives, to take them to the nearest fort they declined the offer. They had firmly resolved to "stand or fall in the position to which God had called us, being assured that He would, in His own way, direct the issue of affairs in accordance with His will."

Having reduced the language of the Akamba to writing and thus opened the way for the Messengers of the Gospel, and feeling acutely the urgent needs of the great unoccupied country around them, Stuart Watt appealed to the Church Missionary Society of Mombasa to establish a mission station there. Bishop Peel came over to look over the ground, and eventually a mission was established where for several years two missionaries labored, but the station was finally abandoned. "In that vast expanse of heathendom we were left without any brother missionaries, save Johnston and Evans from America, who clung to their post with commendable fortitude."

But the reward came at last to the faithful. A long period of famine, which destroyed thousands of natives, brought a blessing in its train, for it softened the hearts of the savages and many were won for Christ. "I shall ever remember the way in which our little church was filled to overflowing with the sadly emaciated elders of the tribe who had come to pray to God for rain and to hear the glad news of a



Savior's love. Never before had they bowed the knee to Jehovah. In former years they had gone to the rain-doctor and given him their sheep and goats, that he might unlock the windows of heaven and bring rain upon the thirsty earth. Now they had come in their dire distress to make their wants known to God and to hear His voice from the book. The hush that fell on those Gospel meetings can never be exprest. Sincerity was stamped on every visage. What work God wrought by His Spirit among those aged men we know not. Hundreds of them said that they had been led to know the Lord Jesus and had received Him as their Savior."

The period of famine humbled the wild Akamba race, they lost their haughty mien and proud bearing, and at the Gospel meetings exprest repentance for the life of plunder and rapine they had led. The old chieftain with whom Stuart Watt made blood-brotherhood when he first entered the country, came boldly out and profest to accept Jesus Christ as his Redeemer. He was baptized with a number of others before a great assemblage of natives, in a river near the mission, and from that time led a consistent Christian life.

Few realize, says Mrs. Watt, how longingly the unreached heathen look for some tangible revelation from God.

"There is in the heart of every savage not only a belief in God, but an unutterable craving to *know* Him. . . . That intuitive hankering of the soul can only be satisfied in a knowledge of the revelation of God in Jesus Christ, and of the pardon and reconciliation which Christ has purchased for mankind. If God's people were, but for a single decade, earnestly and intently devoted to the fulfilment of our Lord's last injunction, astounding results would follow, and the tribes of Africa would flock to Christ as doves to their windows, and nations would be born in a day."

"In the Heart of Savagedom" is a remarkable narrative of heroism, suffering and victories won through faith. To have ventured into a hostile, unopened country with a family of young children, and there establish a mission amid a dense population where every man was a murderer; to have gained their friendship and brought hundreds to a knowledge of Christ's redeeming love, here indeed is a monumental achievement, that for all time must shine among the starry deeds of missionary history. And after a quarter of a century of intense, health-wrecking labors in the African wilds, Stuart Watt and his wife are not ready to relinquish their task, but are looking hopefully forward to a return to the field for fresh conquests in His name.

### BRAINERD'S WORDS OF DEVOTION

"I wanted to wear out my life in His service for His glory. I desired nothing so ardently as that God should deal with me as He pleased. I rejoiced in my necessity of self-denial! I cared not where or how I lived or what hardships I went through, so that I could but gain souls for Christ."—DAVID BRAINERD.

If all Christians had this passion the world would be evangelized in a single generation.

# CONVICTIONS OF THE EAST \*

BY JAMES S. GALE, D.D., MISSIONARY IN KOREA



ONE firm conviction that dominates the East is the existence of God. Certainly He exists; who can deny it? The real problem is how to attain unto Him. Various and often pitiful are the ways employed to reach Him, and to get His peace established in the soul. The Koreans' name for God is Hananim, the One Great One; and as the name suggests He is the *summum bonum*, the aim and object of mortal existence, but the way to Him is fiercely obstructed and beset by a thousand impossibilities. In Korea, as elsewhere, the terrestrial pathways to the lonely hilltops are often worn by feet that would seek a celestial way to God. Their hearts seem to say that He dwells in the quiet, somewhere.

Only yesterday the abbot of one of the largest monasteries, near Seoul, called on the writer and expressed his regret that life was so broken in on by the noise and confusion of the world. "I would like to get away," said he, "to some silent retreat, and there give my whole time to prayers and the service of the Buddha." Not only among the Buddhists, but among Confucianists as well, is the idea of stillness and quiet associated with God. Many Oriental seekers after God stop their ears to the clangor and noises that beset the public pathway and seek the untrodden road.

A saying of a great Confucianist teacher, So Kang-ch'ul, who was a contemporary of William the Norman, runs thus: "God listens silently and without noise; in the vast solitudes where shall I find Him? Not in the heights nor in the far distances, but in the quiet of the human heart."

Perhaps one of the things that the East finds most wanting in Christian propaganda is the quiet that it has associated with the eternal quest.

Recently one of the leaders of the church in Korea said: "This is not religion, all this noise and confusion

of committee and assembly—apparatus and what not. It wears the soul and dissipates the spirit of meditation. Let's get alone with God."

Another conviction that holds the Oriental in its grip is the fact of sin, and that sin in some way shuts God out. Confucius, the Great Master, says: "He who sins against God finds no place for prayer." We might say in the New Testament language: "The wrath of God abideth on him." Sin is a great reality to Asia, not sin just as it is explained in the Bible, a slightly different phase of it, and yet sin. Its awful form moves across every human life, bringing in its rear deadly accompaniments. How shall we get rid of it? is a burning question that touches all conditions of the day. Sin may be bought and sold; sin may be atoned for; sin may be hoodwinked and cajoled; sin is a great and awful fact. Sin with its brood of ill-luck, and misfortunes, and sorrow, and tears, accompanies this mortal existence, says the Buddhist.

To the Confucianist it evidences departure from the Five Principles of Worth: Love, Truth, Good-form, Enlightenment, and Faith. How to rid oneself of the results of sin that envelop human existence as the serpents enwrap Laocoon is a great question. His frequent way is an *entente cordiale* with the ruling spirits thereof. He gives them food and drink, says many prayers, offers prostrations. He has planned, too, a method somewhat like the scapegoat of Leviticus. At his New Year season he writes out a list of temptations and errors that are likely to beset his pathway, and has them placed in the inner heart of a straw manikin. He encloses a little money also, and then calls on any daring passer to accept of his forbidden fruit and all the evils that go with it. This scavenger of the gods, who has no soul worth speaking of, comes digging about among these cast-off spiritual remnants for the few stray cash that accompany them, and takes with them

\* From the *Bible Magazine*.

all the evils that accrue. Thus are the fruits of sin transferred from one to another.

The writer, speaking of the scapegoat to a class of men, said that it represented the removal of sin far out of the camp and away into the unknown. He remarked that some Western interpreters thought it meant an offering to Azazel, a field demon, but this at once brought down a general protest from the class, which said that that was never God's way of resisting devils. That was the old pagan way. The scapegoat, they held, must be interpreted by the enlightened conscience to mean simply the departure of sin from the sinner, and by no means an offering to a demon.

Another conviction held fast by Asia is, that man must suffer many trials and must overcome temptations to reach the place of peace. "Ko-jin kam-nai" (if we are patient with the bitter, the sweet will come) is an old saying of the East. These sayings are

reflected in the classics of Confucius, and are well known to the multitude: He that would enter into the kingdom of the gods must overcome.

My friend Keel who, as a Taoist, used to spend a hundred days in prayer, poured cold water over his head to dissipate the sleep that would attack him like an armed band. He conquered and felt the joy in his soul. To overcome in the realm of the spiritual has been one of the purposes of Asia, just as the West has busied itself with fighting through ice packs and hummocks for an ideal point called "the pole." All Asia has not fought and suffered for such ideals as these, but its "holy men" have.

In the pathway of ease and self-delight the meditative hearts of Asia see no hope. How truly, with these convictions in hand, are the thinking ones prepared to appreciate the book called the Bible when once they come squarely up against its announcements and invitations.

## THE PRESENT SITUATION IN JAPAN \*

BY REV. DAVID SPENCER, D.D., TOKYO, JAPAN



It is but 50 years since Japan emerged from a state of feudalism, her whole life drawn from the musty past. There were then no schools, no code of modern laws, no modern facilities for travel and commerce. The people were sharply divided into clans hostile to each other. There was no constitutional government. There were no unity of social or political life, no deliberative assemblies. Religious forms and emblems existed on every hand, but the actual molding power exerted by religion upon the people was slight indeed. A recreant priesthood had become corrupt, profligate, ignorant, licentious. Unrest was wide-spread. The time for a revolution had come, and it began

at once to manifest itself in earnest. Foreign ideas swept in and were eagerly appropriated. The borrowing from China and Korea which had gone on for a 1,000 years now ceased and the government turned to the West for light. From America it borrowed models for its schools, its agriculture, postal, telegraph and telephone systems; from England those for its navy, its railway and steamships; from Germany its medical training and army; from France and Germany its judicial system; and from all the world its modern art, science, industries and the like, of necessity following its teachers somewhat slavishly at first, hoping for time to digest and assimilate all this flood of new ideas, for not everything could be done at once. The departments most immediately

\* From *Men and Missions*.

demanding were those of Education, Communications, and Military, and these have made the greatest relative progress. Material development naturally found ready support, to the neglect of the spiritual. The dangers arising from the pressure of a restless and aggressive neighbor on the north, or a decadent one on the west, were ever more apparent than those arising from the drifting of the whole people into materialism, skepticism and agnosticism. Consequently the military party has attained great influence, and two victorious wars have contributed mightily to the dominance of this party, retarding desirable development in other lines. Great war debts have brought burdensome taxation. To meet such conditions, industries must be developed. As a recent writer puts it: "The rise of Japan, which has become the leader of the East, is the result of no magical powers, but the fruit of study, in which the books of the East played little part. A more difficult problem is to maintain the position already won and at the same time secure the happiness of the people. The government of the new era will have to deal with growing domestic discontent. Taxation is oppressive, poverty is great; the manhood, the womanhood and the childhood of Japan are being sacrificed to the idols of unbridled industrialism; and in spite of all the national finances are unstable. The elder statesmen, like the Russian colleagues with whom they have discovered a spiritual as well as a political affinity, have struck at the discontented with an iron hand; but the statesmen of the New Japan will have to work out some better gospel than Imperialism and repression if the new Japan is to win through her troubles."

#### Social and Political Problems

As a consequence of this hasty attempt to adjust Occidental ideas to Oriental conditions the most contradictory conditions have arisen. The merchant, lowest in the old social scale and seldom reliable, has been raised

by education and by the new emphasis placed upon commerce to a position of power, but without moral change to fit him for his new and immensely wider responsibilities, while the *Samurai*, the soldier-scholar, is the policeman, the officer, or the school-teacher. The Court remains conservative and old-fashioned, as witness the recent Imperial funeral; while the rest of the people, under the influence of modern schools for half a century, are far more liberal and progressive. From an absolute monarchy, then, Japan has now become a constitutional government; the people elect representatives to a Diet constitutionally empowered to make the laws, subject to the approval of the Emperor; but in fact the Diet is ignored, overawed or defeated in one way or another by the Bureaucracy. A people attaching the highest importance to ceremonial politeness find it impossible to maintain their ideals amid the onrush of the electric car, the telephone, wireless, and all that belongs to this commercial age. The idea of an Emperor descended directly from the gods, and therefore worthy of worship, clashes with the idea of physical science as taught in the schools. The demands of the civil law that the rights of the individual must be respected clashes with the demands of customs centuries old which sink individual rights in the rights of the family. In dress, in language, in literature, in art, in commerce and cosmetics, in politics and poetry, rice and religion, Japan is in a transition stage and is seeking to adjust herself wisely for her future and highest development.

In the midst of such a clash of arms and ideas the claims of religion usually get scant recognition, and superficial observers have long been saying that the Japanese are not naturally a religious people. If they are not, whence the thousands of temples and shrines, the priests and rich paraphernalia; and what meant the millions of prayers throughout the empire for the recovery of the late Emperor, such appeals to

the gods as have seldom before been known?

### The Outlook

This readjustment must go on, and the resultant institutions will depend largely upon the forces which direct that readjustment. It is impossible to separate the religious question wholly from the political, social and industrial conditions. Japan has long tried to find the soul-rest which she seeks. She first thought to find in universal education the uplifting and strengthening power she needed, and she has worked the school system till, in 1910, 98 per cent. of the children of school age were in attendance upon the schools. But education has not brought rest. She next turned to the military power, for she must defend her national life, and won great victories; but these victories brought debts, heavy taxation, and still greater unrest. Moral conditions have not improved. The struggle for existence is greater than ever. Yet improvement is going on. In politics, "an autocratic, irresponsible beaureaucracy which, happily, has outlived itself, is now tottering toward its fall," and the people will win greater power. In finance, the new government is determined to reduce taxation, ease the burdens of the people and promote national well-being. In industries, attention is being turned to the necessity of building upon solid foundations, of observing strictly the demands of business integrity, of working together for the common good. Factory laws are being enacted, and the laborer protected as a valuable unit of society. In military affairs, the army and navy are being developed to the highest state of efficiency—a necessity so long as conditions in the Far East remain as they are—and the military party maintains undue influence because of these conditions. But the one thing for which Japan prays is for continued peace. Her future as a nation depends upon her being able to develop her institutions both at home and in Formosa and Korea, adjust herself to the new

environment, and for this peace is essential. The sensationalists who cry "war! war!" are the enemies of Japan. In education, she must greatly multiply her schools of high grade and make them more practical, and must provide adequate moral instruction. In religion, the tide seems to be turning. The old Buddhism into new life, and the Buddhists are imitating Christian methods to a degree at once interesting and ridiculous; but while this may give to the old faith a new lease of life, the battle of the future for us may not relate chiefly to Buddhism. The following from the pen of Count Hermann Keyserling contains a suggestion: "The soul of Japan is patriotism—not spiritual religion like India, nor the striving to express the idea of cosmic harmony in actual life as in China; patriotism is the deepest as well as the one real thing in Japan. Now to this reality the Shinto religion corresponds very much better than either Buddhism or Christianity, tho they are unquestionably the deeper forms of faith. Therefore, a wise government could not possibly do better than encourage the Shinto religion whenever the occasion presents itself; it is the best means to stimulate what is deepest in the Japanese. On the other hand, if Shinto be indeed the best expression of this its traditional form will present itself whenever deep emotions are concerned. A curious illustration occurred only the other day. The students of bacteriology at Tokyo erected a shrine to the celebrated Dr. Koch. I do not think those highly educated men believed for a moment that Koch had become a god, but the erecting of the shrine was the most natural expression for them of their reverence for a great man. And I feel sure that the fact of their having erected it reacts on their minds and souls, so that they now are following in the footsteps of the master (Koch) with a twofold enthusiasm and energy."

Recent events have given great emphasis to Shinto, tho already declared by Imperial edict not to be a religion at all, and with this faith

Christianity may count upon having a sharp contest, as also with the widespread agnostic and materialistic spirit of modern Japan.

Some leading men in Japan have been thinking seriously of late, and one result was the "Three Religions Conference" of March 25, 1912, in which "the new government has given unmistakable evidence of a friendly attitude toward Christianity and a disposition to emphasize the place of religion in society in a broad and liberal spirit. All the forces of her new life should lead her toward the Christian faith, and will ultimately do so if those responsible for the Christian propaganda do their duty toward her."

#### Misconceptions About the Japanese

To write satisfactorily of the present situation in Japan is no easy task. No writer or speaker can in a single article or address so outline conditions here as not to leave incorrect impressions at some points. Beyond this real difficulty of correctly representing Japan, because of the complexity of the transition stage through which she is passing, there are many false statements made concerning the people—their honesty, their social conditions, their business integrity, and the like, which, tho repeatedly contradicted by platform and press, still persist.

For example, it is repeatedly asserted, even by some who have traveled in the Far East, that the Japanese are so dishonest that they are compelled to employ Chinese accountants in their banks to insure their integrity. I have lived in Japan nearly 30 years, have traveled the length and breadth of the land, have dealt with scores of Japanese banks, and I can challenge any man to find a Chinese employed in any Japanese bank in Japan proper. They are not employed there and have not been. In a *foreign* bank brought over to some open port as a branch from some banking institution in China in earlier years, or in a Japanese bank in Formosa, or China, or Korea, where many Chinese are customers and where the exceedingly

complex Chinese rates of exchange require accountants specially trained in them, one might expect to find Chinese men so employed; but this is a totally different proposition.

Sweeping statements condemnatory of a whole people are wrong, whether the statement has reference to their honesty, their social purity, their reliability in business contracts or otherwise. The Japanese are not all honest, but as a people their standing will compare well in this respect with any other non-Christian people.

Their social life is far from ideal; but can Americans afford to boast and to institute comparisons unfavorable to the Japanese? The women of Japan are as a class as virtuous and as faithful to the marriage relations as are the women of any non-Christian people, and one can not but admire their patience, their loyalty to the home and their fortitude under trials which would severely test the mettle of any people.

Nor are the Japanese as a people dishonest, tho there are aggravating cases of violation of contract among them. I know business houses all over the land which are considered as reliable as are the best of those of Europe or America, and I know individual Japanese who are as scrupulously exact in dealing as is any man of any clime or race. There are firms and men not so reliable, just as is the case in other countries, but these are not in the majority anywhere.

One serious fault on the part of those who would judge accurately of the present situation in Japan is the fact that they do not sufficiently take into account the past history of the Japanese—the effect of heredity. They have seen first China and then Russia humbled by Japan, and they jump to the conclusion that Japanese advancement in every department of her national life parallels that which they think her military glory has demonstrated.

#### The Christian Forces

Christianity has already made great inroads. The changes leading toward

the Christian goal are everywhere manifest in the present-day Japan, and there is much to encourage. Thirty years have seen immense changes. Then we had scarcely a church building in the land; now 1,600 of them. Then very few acknowledged our Lord; now there are 84,000 Protestant members. Then scarce an ordained native minister; now 665. Then the only Sunday-schools were close to the missionary's home; now there are 1,850 of them. Then the scholars in these schools were largely the pupils in the few Christian schools; now we have 100,000 such children in the Sunday-schools, and when 12,000 of them gathered in one hall in Tokyo recently it made an impression that has been lasting. Then not a self-supporting church in the land; now 174 of them, and the church is steadily growing in power.

But the task ahead of the Christian worker is increasingly difficult. The

forces with which we have to contend are vastly greater than is commonly supposed. A recent careful and systematic canvass of the field reveals the following situation:—

1 missionary to 125,000 population.

1 Japanese preacher to 50,000 population.

1 Japanese worker, all told, to 36,000 population.

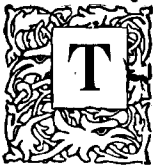
1 Christian worker to 920 population.

1 meeting-place to 25,000 population.

*At least 40,000,000 of the people have had as yet not one fair chance to know Jesus Christ or to hear of His salvation. The wide-spread opinion in America that the work in Japan is about done is very largely wrong. We greatly need help in this battle, especially for the next decade. The position of Japan in the Far East, the entire situation demands mighty prayer and united effort.*

## BIBLE SCENES AND CUSTOMS IN KOREAN LIFE\*

BY MRS. W. A. VENABLE



HE Bible student in Korea is almost constantly reminded of the striking resemblance of Korean scenes and customs to those of Palestine with which the Bible is so vivid. Perhaps somewhat to this is due the ready response of the Korean to the Bible message.

A glance at the map shows a similarity of natural position between Palestine and the Land of the Morning Calm; Palestine, by her geographical position, was in the center of that wonderful Mediterranean life which yet thrills the student of history; and Korea occupies a like position with reference to the Asiatic powers.

Politically, too, the comparison is very striking. Korean Christians frequently refer to this, and many of

them feel that the mission of the Peninsula people is spiritual rather than political.

Again, Korea is largely a country of hills. The view from a mountain-top resembles earth waves. The words of the Psalmist, "As the hills are round about Jerusalem, so the Lord is round about them that fear Him," are often brought to mind, and a walk in the fresh morning air makes the fancy of "the little hills rejoicing on every side," quite real. Korea, like Palestine, has a distinct wet and dry season, and to a less degree, "early and latter rains." Farming is one of the chief occupations, and the expression from the first chapter of Isaiah, "As a lodge in a garden of cucumbers," presents a vivid picture to the Korean mind. In raising rice and other crops, they always have a lodge, a rude affair of

\* From the *Missionary Survey*.

four poles supporting a straw mat, for the keeper of the field who from this slight shelter frightens the birds from the grain. After the crop is harvested, this lodge is left to the weather and nothing is more typical of dilapidation.

The grinding of grain is said to be done by the same method as that employed by the women of Palestine. It is common to see the "two women grinding at a mill." The well is a familiar part of the setting of Bible stories. And here, too, it is woven in with many stories of the people. Wells are usually in common, only a few in a village, and about them the women gather bearing their earthen water jars, and here much of the village gossip is related. This affords opportunity for telling these thirsty ones of the Water of Life. Jacob does not meet Rachel at a well in Korea, nor men rarely go to a well when women are about.

Salutations in Korea savor of those of the Bible, and the Korean knows that the errand of the seventy was truly urgent when Christ commanded them to "Salute no man by the way." Here it is first in the code of ethics. You may steal from your neighbor and be respectable; but you must not fail to greet him properly. The most common greeting, "Are you in peace?" reminds us sadly that many are saying, "Peace, peace, and there is no peace."

Hospitality is extended to any one, and it is easy for the Korean to understand how unbidden guests were allowed at feasts of the Bible narratives. The crowd of sightseers is always a part of a Korean feast.

One appreciates the importance of having his lamp ready as the Wise Virgins, as, except in the main streets of large cities, the lantern is a necessity on dark nights.

The custom of bidding guests to a wedding feast after all things are prepared, is found here. Runners are sent out with a message not unlike the "Come, for all things are now ready," and should "all with one consent make excuse," the feast would certainly not lack guests.

The question of eating meat offered to idols is a vital one to the new Christian. Here in our own congregation, new converts have been offered meat which had been used as a sacrifice in ancestor-worship, and Paul's counsel has been quite pertinent. Concubinage is another question which bothers many a would-be church member.

Taking off the shoes as a mark of respect is a constant practise. Here, too, mourners are hired.

The father of the home is an absolute ruler, and Koreans are not surprised that Benjamin, as the father of 10 sons, and probably nearly 40 years old, is referred to as a "lad" and subject to his father's wishes.

The Mosaic law of the relatives of a murdered man avenging the crime, tho an unwritten law here, is practised. Murder is very uncommon. Here, too, debt descends from father to son, and may cause a whole family to be seized. Slavery also exists.

Lazarus laid at the rich man's gate is a familiar sight. Beggars will sit at one's gate or door-step until noticed, all the time crying their distresses in wailing tones. However, compared with Palestine, beggars are few. Lepers are very common in southern Korea, tho they do not cry, "Unclean, unclean."

Young women cover their heads and men wear long robes. Women are essentially keepers at home. The greatest blessing a woman can know is that of bearing a son.

These are only some of the resemblances observed by a comparative newcomer to Korea. There are doubtless many, many more. Are they not rather interesting? The greatest resemblance consists in Korea's attitude toward the One God, or "Hananeim" (One Great One), as contrasted with nations about her. It is not at all uncommon, however, to hear Koreans in their public prayers now, ask that this people in so many ways like the Children of Israel, may not turn away from God. God grant that in this, there may be no possible comparison between the people of Palestine and those of Korea.



# AN AFRICAN'S STORY OF THE PRODIGAL SON \*



**I**T is not some stranger who comes to speak to you this morning the words of God, but only I, Iso, who for four years has been speaking to you these same words, and who has been teaching you from the beginning of Jesus Christ. Listen, then, to your elder brother.

Some of you here are those who try to follow Jesus, but others of you do not know Him or His Father, so I have a word for all of you. First of all, I want you chiefs and elders, you women and children, sitting here all rubbed with your "ngola" (red paint) to listen to the message the only Son of God sends to you. So spread wide your ears while I read to you from the Book of God.

(Here he read Luke 15:4-24.)

## God's Desire for Man

Many of you think that God has no desire for people to be saved. But do you not see that your own witch-doctor gives medicine only to those who are sick? Because you have not yet wished to be saved, you are not able to recognize God's desire for you. Those Pharisees thought God wanted only the good people to be saved, so the Lord had to tell them these three parables, so that all people would know that He is running over with longing for the bad folks to be saved.

You were just now at the beach, and saw all those people baptized. That means that the Shepherd of men has found 160 of His sheep who were lost in the woods. You know nothing about heaven, but I know that to-day the angels are leaping and shouting with joy because all these have come back again to their home.

That younger brother started out to do just as his stomach liked. And how about the people of that strange country—were they slow to make friends with him? Mongo! Did a bosekota

(young man) with lots of money to spend ever lack for friends? But his money finished, and the famine came in a line. Then he went to his friends, who had been as many as mandioc leaves. And what did they say to him when he asked for a little food? They asked him, "Do we know you? Surely you must be some stranger, for you speak our language badly." Then he became as thin as my little finger, because in that land there was not any food. Finally he went to one of their chiefs, like our chief Lonjataka (who was sitting on the platform), and said to him: "I am dying with hunger. Give me some work, that I may not die." So this chief gave him the filthy task of looking after some wild pigs which he had tamed, but the pay was so small that he had to eat the mandioc peelings which the pigs left.

Then he grew homesick, and went back to his father. He went back ragged and dirty and thin, but his father had not slept in bed since his son had gone away. All day and all day he sat in the doorway and watched out the path down which that son had gone away; then, when the sun set he just stretched himself out there by that door. So, farther away than any one else could see, the father saw his son coming, and ran to meet him with wonderful joy. The son tried to tell of his sorrow, but the father shouted to the slaves to bring clothes and rings for adorning his son, and to kill quickly the fatted animals. Then they danced and ate and laughed and their stomachs sat down with joy, for the one who had been dead had been awakened.

## Wandering Sheep

Now, you who steal and fight, you who used to kill people, you are that child who wandered away. You were not so bad when you were children. You didn't buy medicine of the Bonkanga when you were babies, that you might kill other children; but now you

\*Sermon preached by Evangelist Iso Timothy at Monieka, Africa, just after 160 people had been baptized, August 11, 1912. This sermon was preached during Secretary Corey's visit to Monieka. There was a great audience, which overflowed the large mud and thatch church. Iso spoke in Lonkundu, and A. F. Hensey translated the message. Reprinted from *The Missionary Intelligencer*.

do that very thing, so you are the lost sheep. But never forget that God is searching for you, and that He will never forget you. If you repent, He will never say to you, "Go away, you;" nor will He ever remind you of your sins. If He were like people He would remind you of how many people you killed in the rubber wars, but He forgets as well as forgives.

I know that you think you are all right just as you are, with your dozens of wives, with your wicked moonlight dances, and your secret "belenga" with the witch-doctors. But God tells me to remind you that the sheep who wander in the forest soon die with the cold rain if they are not caught quickly by a leopard, and that the younger brother's friends turned away from him when he needed them. Don't think that you are too wicked, for the hearts of those who were baptized today were just like yours, but think only of Jesus, who spreads out His hands toward you as One who prays, and entreats you to give Him your stomachs (hearts), saying, "Come, come, come!"

Now, so many of you have just become Christians, and none of you have been following the Master very long, so I want all here who are called by the holy name of Christian to listen while I read them some words from the Book of Kolosai.

(Here he read Colossians 3:1-17.)

#### Take Care

Now, a beautiful thing for us to remember about baptism is that it is not only the division line between the world and life, but that it is also the resurrection of the spirit. So let us really do as the Book says, and stop thinking always of the things that are low. You young men desire each of you a wife, and that is a praiseworthy wish. But you have no money to buy a wife, so your heathen mothers will refuse to buy you Christian wives, and will try to get you to accept a heathen woman. Get along without a wife, for in heaven they will neither buy nor sell wives, and there will be no marriages.

If some of you do not watch your thoughts, you are going to spoil your hearts in searching for clothes and other things of the white man. These are good things, but do not think that eternal life is hidden away in the white man's "benkoto." Did you ever see a baby born with clothes on? We shall go back to God just that naked.

#### We Are People

One more message is there in my heart, and it was taught to me by the eleventh line of this third division of the Book of Colossians. You know that the traders and State officials call us "nyama"—beasts, animals—but our missionaries forget the color of our skins and tell us that salvation is a matter of the heart. They have taught us that the Church does not belong to them, nor to any other man, but to Christ our Lord.

Our Elder from America is with us here to-day. When he was in his own land, Brother Corey heard that we were accepting Jesus Christ, he wondered, and was glad. When some people said that it was just like throwing money in the river to try to make new people of us, he told them always that we were people, just as they were, and that we were part of the one Church.

Here in Monieka you are proud because you belong to the Elinga people, and some of you scorn the Mbole and the Mkundo and the Bokala and the Mbengi. Shall the white people call us their brothers and sisters in Christ, and we despise our own race? O l'ouma wa joi O! We are penitent of our terrible sins, and full of zeal for service, but if we divide into classes in this Church of the Master, it will never be a great Church.

To-morrow we must part from Ejimo Mpela (Mr. Corey), but in the never-ending mercy of our Father, we shall all meet together afterward in heaven, and no one will ask from what tribe or race we came.

So my last word to you is this: If we love God, let us love also our brethren.

# EDITORIALS

## A DEPARTMENT OF METHODS

TO have something to say worth saying is of first importance to a speaker, but to know how to say it so as to produce a desired effect is almost equally important. To engage in a noble enterprise is a prime requisite to those who would make their lives count for God, but to know how to make every effort tell mightily is necessary for success. High ideals are desirable, spiritual power is the *sine qua non*, but practical methods make the progress more sure.

Beginning with the *October* number of the REVIEW we plan to conduct a department of *Missionary Methods for Workers at Home*. This will include plans and suggestions for pastors, missionary societies, young people's organizations, Sunday-schools, and laymen. The department will be conducted by Miss Belle M. Brain, author of "Holding the Ropes," etc.—a woman of wide reading and experience. She will search the horizon far and near for ideas and plans that have proved effective and for charts that may be useful in awakening interest and in achieving other desired results. Any of our readers who can contribute useful suggestions to this department will confer a favor by sending them to Miss Brain, College Hill, Schenectady, New York.

The program for the *October* Department will consist of charts and suggestions that have proved effective in stimulating interest in missionary books, periodicals and leaflets. Plans will be given that have introduced such literature into Sunday-schools, societies, and homes. Many a worker will find new joy and power in service with such help from those who have had wide experience. The editor will welcome comments on this department.

## A MISSIONARY REVIEW COUNCIL

"IN a multitude of counsellors there is wisdom." Recognizing the truth of this saying, the editors of the REVIEW plan to form a council of leading missionary workers and writ-

ers, who will help to shape the policy of this magazine and to make its work more effective at home and abroad. Already some of the most effective speakers and writers on missionary topics have signified their readiness to serve, and we hope to be able to announce the full plan next month.

## FACTS FOR FUEL

Every third person who lives and breathes upon the earth is a Chinese.

Every month in China, 1,000,000 souls pass into eternity.

Ten thousand foreign missionaries are needed in China, if there is to be one for every 25,000 of the population.

In the United States there is one Gospel worker or evangelist to every 48 people.

One thousand five hundred and fifty-seven of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is adequately worked.

Even after a century's work, out of every 1,000 people 999 have no Bible, even if every copy printed were still in use.

China is under the hammer and the devil is an active bidder.

I can not, I dare not go up to judgment until I have done the utmost God enables me to do to diffuse his glory to the world.—ASABEL GRANT.

The most pathetic feature of the condition of the heathen is their ignorance of their need.—ROBERT E. SPEER.

Missions have weight with you just in proportion as you are interested in God.

The disasters of the world shock us, but the wail of the lost does not even disturb the profound slumber of many churches.

Hear this cry of a Hindu woman, "O God, let no more women be born in India!"

# WORLD-WIDE MISSIONARY NEWS

## JAPAN AND KOREA

### Religious Statistics of Japan

THE following official statistics of religious bodies in Japan have been published by the Japanese Bureau of Religion:

Christians .....	140,000
Buddhists .....	29,420,000
Believing Buddhists .....	18,910,000
Shintoists .....	19,390,000
Believing Shintoists .....	710,000
Temples with priests.....	72,128
Temples without priests.....	37,417

It is especially remarkable that of the adherents of Shinto, which is the State religion, so few are Shintoists by conviction and in fact (that is "believing"), but it is declared to be true, because every official, officer, and teacher, must be a nominal Shintoist, tho he may be a Buddhist in reality. Of the temples without priests, large numbers are closed, and many others abandoned as speedily as possible.

The number of Christians reported is supposed to include Roman and Greek Catholics, but the enumeration is incomplete. Baptized Protestants alone number over 80,000, and with adherents must reach about 120,000. Roman Catholics report 65,000 (including children), and Greek Catholics claim 30,000. This would make a total nominal Christian population in Japan of over 200,000 men, women and children.

### Influence of California on Missions in Japan

THE injurious effect upon missionary work of the recent excitement over the California land bills is reported by Rev. John L. Deering, of the American Baptist Mission in Japan, who says that the engendering of such a spirit of ill-will as has been manifest can not be easily removed. This is largely traceable to the extreme sensitiveness of the nation on the question whether

Japan and her subjects are to receive a different treatment at the hands of Americans than is accorded to Europeans. It is quite impossible for the Japanese to understand that what is done in California can be done without the full consent and approval of Washington.

Furthermore, Japan is in a state of unusual unrest; the late change of rulers and an unwonted freedom in criticism of the Government have brought the nation into a very sensitive situation. In this connection it is of interest to note that at the Continuation Conferences recently held there was practical unanimity in the view that the force of evangelistic missionaries should be as speedily as possible doubled.

### What Are Japanese Women Like?

UMEKO TSUDA, the "Americanized Japanese woman," as she is known in Japan, has come to America on a visit. She is the president of the Japanese Young Women's Christian Association, which she represented at the conference of the World Student Christian Federation, held lately at Lake Mohonk. She is the founder and president of a College for Girls in Tokyo. Miss Tsuda was one of the first five Japanese girls who were sent to America in 1851 to obtain their education, she being only six years old at the time. She received elementary education in Washington, D. C., and later was graduated from Bryn Mawr College.

"I am very sorry that our women are so misunderstood by some Americans," said Miss Tsuda. "To some Americans Japanese women seem to be meek little things without any high ideals. These Americans have a poor opinion of our women because they met women of the lower order and thought that they represented all Japanese women. If Americans

really knew Japan they would have different ideas. Our women are of strong personality. They do not talk much, nor do they dress conspicuously, like some of their Western sisters, but they think more than many of their Western sisters, and dress more gracefully."

#### An Interesting Japanese Tribute

**C**HARACTERISTIC Japanese idiom translated into English phraseology makes a peculiarly interesting combination. From Port Arthur, Manchuria, Rev. A. V. Bryan sends an especially attractive specimen of this sort of Japanese-English in an essay written by one of his students.

"I think the only arm (weapon) of religionists is their kindness (or love). They rush even into savage places with that arm, and triumph everywhere. If they had lost that powerful arm they would have fallen into unfortunate fortune in those places. I know many missionaries had died in uncivilized parts for sake of their faith, but I mean if they had lost the kindness in their minds they must have died much more."

The teacher's comment is: "If such a thing does not make a missionary happy, he ought to be kicked. What is all the routine and fatigue compared with such a testimony as this from a non-Christian?"

#### Eager for the Gospel in Korea

**T**HE following incident told the writer by the chief actor in it 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, and 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 Christian church of 125 members,

and a congregation of 300. Forty-eight were baptized at one time. This is not an unusual incident.

#### New Lines of Work in Korea

**T**HE work of opening and sustaining preaching places has largely been done by the missionaries; and so great is it that in many places they can visit the people but twice a year. The conviction is growing that the missionaries should give their time more largely to training the native teachers and pastors to go out among their own people and enter the many open doors. The plan of those most active in this method of work is to teach a class of 20 for a month and send them out; while they are out, another similar class is taught and made ready to go on the return of the former. This process is to continue as long as necessary or possible.

But the very latest phase of work of the Christians in Korea is with the heathen children. This began in the south of Korea, and is rapidly extending over the whole country, promising very much. Heretofore, the missionaries have given their attention almost exclusively to the bringing of the adults into the church, and the Sabbath-schools have consisted almost entirely of the children of native Christians. The new movement collects the children of heathen parents, under the general supervision of the missionaries, but under the immediate care of the native church. The church sends its own members among the heathen of its own city and into the surrounding villages, and opens a school. The Christian members actually go into the non-Christian homes and lead the children of those homes to the school, remaining at the service to assist and support the teacher. Some churches are conducting from six to eight of these schools on the Sabbath—of from 60 to 200 members. One group of missions added 2,200 scholars to its rolls in this manner in a year. These children are first won, and then their parents.

### Koreans Going as Missionaries

MORE than 100,000 Koreans have emigrated to Siberia, and the movement thither continues on a constantly increasing scale. Korean colporteurs of the Bible Society, seeking to furnish their expatriated countrymen with Scriptures, are imprisoned by Russian police and their stock of Bibles confiscated. But they persist in preaching in prison, and writing Scripture texts on prison walls for the edification of prisoners to come. Mr. Kim—a successful school teacher, the head of five country schools, which on his conversion became five churches as well—crossing into Siberia on evangelization excursions, has lain in Russian jails four different times for preaching the Word. Nevertheless, he has left behind him in Siberia seven different Korean churches, founded through his efforts.

### Sunday-school Commission in Korea

IN the first part of April, Sunday-school Commission No. 4 visited Korea. On their arrival the party split up into divisions, which visited nearly all of the more accessible of the mission stations in Korea, and after these trips to the interior stations the members of the commission gathered in Seoul.

On the afternoon of the 19th a great demonstration and parade was held by most of the Sunday-schools of the city in the grounds of the North Palace. Each school, on entering the grounds, reported its numbers to the marshals at the gate, and the total reached almost 15,000. The many streaming banners and the thousands of men in snowy white with the women and children in their parti-colored clothes, made an impressive sight. Still more impressive was the volume of sound which rolled out when the Lord's Prayer was repeated in union and when the hymns were sung.

On Sunday the members of the commission were assigned to the dif-

ferent churches, some of them speaking three or four times to interested audiences. Important conferences were also held with the Korean and with Japanese workers, as well as with the missionaries and members of the Korean Sunday-school Association.

### THE CHINESE REPUBLIC

#### Christian Officials in Kwangtung

THOSE who have investigated tell us that 65 per cent. of the present officials in the Kwangtung province are either members of Christian churches, or in such close connection with churches that they call themselves Christians. A district magistrate, formerly a preacher, says that no item of business is transacted in his yamen on Sunday. He holds religious services and still preaches as opportunity offers. Another man is prefect in the same yamen where, more than a dozen years ago, he had been beaten 500 blows on account of his connection with mission work. The commissioner of education is dean of the Canton Christian College. The provincial judge is a Christian, the son of a preacher. The man in the Foreign Bureau, who conducts the business with consuls of other countries, was the principal of the high school of the Southern Baptist Mission. This list could be extended, but the above is sufficient to show how strangely different is the present from even the near past when, with the exception of a few minor postal agents in the country, you would scarcely find anywhere a Christian occupying an official position.—*The Chinese Recorder*.

#### A Remarkable Chinese Christian

SHI KWEI BIAO is one of the great evangelists of the district of Chuchau, where he has given the strength of his years in the service of Christ. He was baptized by Dr. Macklin, of the Foreign Christian Missionary Society, in Nanking, in 1888, at the age of 43, and has done

splendid work, especially during the last five years, first as pastor, later as evangelist at large. During the recent revolution and its battles, Shi was used in a remarkable manner for the preservation of the city of Chuchau. When the first war cloud arose over the land and the people began to flee, Shi persuaded the Christians to remain in the city, showing them that every place was likely to have danger, and that faith in God would keep them best on known ground. He also persuaded the newly elected city judge to accept the place of president of the local Red Cross Association. When the rival leaders of the republican forces in the city were likely to precipitate war within the city and sacrifice innocent lives, Shi was asked to accompany and aid the missionaries in an attempt to intervene between the rivals. "Let us pray," said Shi, before they started, and those three words were often on his lips in the next dark days. Often he would lead the missionaries on to their knees, and then he would walk forward with perfect faith. God heard him. Hostilities ceased temporarily, and finally permanent peace was gained for the city. All felt that, under God, Shi had saved the city from the hands of the spoiler.

The great Christian has never had a fair education, is frugal in his dress, and lives very simply. Therefore, the learned and the rich among his heathen countrymen have not taken to him as others do. But in the days of peril, they forgot all prejudice against him, when a young man of the educated class had been caught in a traitorous act. His friends, who were the most influential people in the city, tried to help him, but failed. Then they came to the missionaries and to Shi. When they requested them to go before the military authorities, Shi rose and took off his hat. He had kept it on in the presence of the great men, but now he was first going into the presence of his God, with bared head. In the presence of the influential men who had never pro-

fest faith in Christ, he petitioned for divine help in their distress. God heard the prayer and the young man's life was saved.

When everything had quieted down in the city, Shi went among the soldiers of the new republic and preached to them with great power and remarkable acceptance. Twenty-three of these soldiers have been baptized since.

Shi now has charge of the evangelistic work in Nantung-chau. He is a remarkable, spirit-filled man.

#### The Roman Catholic Church in China

"**CATHOLIC MISSIONS**", the monthly magazine of the society for the Propagation of the Faith, in New York, has published a most interesting Census of the Church in China, 1910. According to it the following orders and Catholic Foreign Missionary Societies are at work in China: Jesuits (in Chi-li and Kaing-Nan), Lazarists (in Chi-li, Kiang-si, and Che-kiang), Franciscans (in Shensi, Shansi, Shantung, Hupé, and Hunan), Augustinians (in Hunan), Dominicans (in Fuchau and in Amoy), Milan F. M. S. (in Honon and in Hongkong), Paris F.M.S. (in Manchuria, Kwei-chan, Szechuan, Kienchang, Yunan, Kwan-Tong, Kwang-Si, and Tibet), Scheut Belgian F. M. S. (in Mongolia, Sin Kiang, and Kansu), Rome F. M. S. (in Shensi), Steyl German-Holland F. M. S. (in Shantung), and Parma F. M. S. (in Honan).

The Roman Catholic Church in China has 49 bishops, 43 Apostolic Vicariates, 3 Apostolic Prefectures, and 2 Dioceses (of Macao and Ili). The European priests number 1,430 and the Chinese priests 700, so that the total missionary force is 2,179. The number of Christians in 1910 is given at 1,364,618 and the number of baptisms at 95,382 from 1909-1910. Thus, we are told, there was one Roman Catholic priest for every 187,371 Chinese or for every 627 Chinese Christians, while one out of every 299 Chinese belonged to the Roman Catho-

lic Church. The Catechumens in 1910 were 407,785, the pupils in the 5,262 schools were 93,858, the ecclesiastical students in 64 seminaries were 1,684, and the churches numbered 6,891. The extent of the benevolent and charitable work of Roman Catholics in China becomes apparent from the fact that they report 260 Orphan Asylums, 37 Hospitals, and 90 other Charitable Institutions.

#### Literature for Oriental Women

OUR missionaries all over the Orient will welcome the new commissions that are to come about as the result of the action taken at the Interdenominational Conference of Women's Boards in Philadelphia. The immediate emergency in China is being met, to some extent, by the publication of a magazine financed by the Christian Literature Society, and edited by Miss Laura M. White, of our Nanking Girls' College. The first number is just off the press. This will be a union publication, used by all Christian workers. The college girls and graduates are now at work translating and adapting stories, articles on teaching and on mothering, and religious articles. So we are not only bringing out a magazine that will be of present great usefulness, but we are thus training young women who will be the future editors for the great republic. Are we not wise to be first in the field with a magazine, which, while not neglecting matters of everyday interest to the hearts of women, shall furnish only what is wholesome and sane, together with Christian ethics, clean stories and healthy fun? Thank God we are in time in China! At present this publication will be issued only in Mandarin, or easy Wenli, but this touches 15 out of the 18 provinces.—*World-wide Missions*.

#### A Striking Contrast

HOLDING in his hand what he believed to be a copy of the first modern missionary atlas—published in 1839—Mr. Marshall Broomhall, B.A., remarked that it included no

map of China—the one mission-station in the empire, Canton, being easily indicated on the general map of Asia. Then drawing attention to the contrast at the end of these 74 years, he said that last Sabbath not less than 3,000 congregations of Christian people would be worshipping God in China. Mission stations and out-stations number about 4,000, with about 15,000 Chinese helpers, 550 Chinese pastors being set aside for the work—all these apart from the missionary staff. Referring to the province of Chekiang, he showed that last year it contained no fewer than 896 chapels, with 1,400 Chinese helpers, and at least 20,000 Christian communicants.

#### Great Demand for the Bible

CHINA continues to show an extraordinary interest in the Scriptures. Writing from Shanghai, Dr. G. H. Bondfield reports that the issues from the Bible House there for the month of April alone exceeded 317,000 volumes. During the first four months of this year 158,000 more books were issued than during the corresponding four months of 1912. The increased demand is not merely for Gospels, but for Bibles and Testaments; nearly 5,000 more Bibles and 6,600 more Testaments have been called for.

#### The New Woman in China

IT is certainly true that the educated women of China are making a name and a place for themselves, and are working hard to better the condition of woman as a whole. A visitor to that country to-day will find Chinese women as the heads of hospitals and in some cases also conducting nurses' training-schools. They are principals of large government or private schools for girls, and many of them are doing excellent work. A few young women have graduated from American colleges, but the majority of principals and teachers are the products of mission or government schools. The very wealthy, of course, have private tutors, and some



of the women most zealous in founding schools for girls have been from princely families.

The ladies in their homes are also working for reforms, and thousands signed petitions sent to England protesting against the opium trade which that country forces on China. They are forming anti-cigarette leagues and holding meetings, at which some of them preside, and speak with great intelligence and dignity.—*Popular Science Monthly*.

#### Activity in South China

REV. A. A. FULTON writes from Canton: During the past year I built four churches, with Chinese co-operation, and we are building two more, and plans are laid for beginning work on others as fast as the Chinese can raise funds. Never have we had such opportunities as at this time. At no time could I leave my field in better care and entirely in charge of native forces. I have four strong ordained men in my field, and the work will be placed in their care, and no foreigner need visit the field during my absence. That has not been the case heretofore. Again I shall have some strong facts to put before the Church as to the fruitfulness of this work. In my field is a presbytery composed entirely of Chinese members. At a recent meeting I was only adviser, and they elected their own moderator, appointed committees, reported a home missionary society organized, to which \$500 was paid in last December, and they have a sustentation fund of \$1,400 in bank. Two able young preachers were ordained and five young men taken under care of presbytery. The 16 churches reported 624 adults and 160 children baptized last year. I began in that field 20 years ago with four poor shops for chapels and 40 scattered converts. I feel that we have not a week to lose, much less a year. The next five years will be of supreme importance in foundation work in China. They have the highest regard for America, and this is a big asset.

#### Famine Feared in China

ANOTHER famine is threatened in China. A cable message from Bishop White, in charge of the Anglican Mission in Honan Province, says: "The famine is very severe. All Honan is involved. Faifong very serious." It is said to be caused by extreme drought. For several years crops have been poor. Last summer rain failed entirely in Honan. A missionary writes that starvation is staring many people in the face.

#### INDIA, BURMA AND CEYLON

##### The Stronghold of Hinduism

THE stronghold of Hinduism is in the hearts of the women, and till we have Christian mothers we can not have a Christian race. The effect of Western secular education is that the majority of men of the higher classes lose the religion their mothers have taught them, and have nothing to put in its place; and so are, as Pundita Ramabai says, "without God, going down socially and morally, and becoming very irreligious." There is an open door for work among the low-caste women. Down-trodden and despised, the Gospel message comes to them as a blest hope, and many thousands might be brought in if we could supply teachers.—*Life and Work*.

##### The Blight of Islam

HINDUISM, as I see it to-day (says Rev. N. L. Rockly, in an article in the *Moslem World* on "Islam in Oudh"), is not the Hinduism I met 25 years ago, and it is not the same that the next generation of missionaries must face. It is on the wane. I can see for it only three goals ahead—*Infidelity, Mohammedanism, Christianity*—and its best votaries of to-day can not yet say among which it will pitch its latest tent. . . . Thus, many, many Hindus are being surely drawn into the Mohammedan net. They themselves may hardly subscribe to any part of the creed, but their children will go farther, and maybe become engulfed in its

rigidity. If they do, they will be further away from Christ than they now are as Hindus. O, Church of God, awake to the situation!

#### To Work for Low Castes

THE *Cochin Argus* brings news of a large conference held at Erna- culam, the capital of Cochin State, to concert measures for the uplifting of the Pulayas—a class of low caste people who number in all about 300,000, and who are known as slaves and do the work of slaves in Travancore and Cochin. Over 2,000 Pulayas attended the conference at which was present also a number of Christians, including Europeans, and Hindus of Cochin. A memorial intended for submission to the Dewan (prime minister) of Cochin, to permit them to use the public roads and thoroughfares, and to admit their children into government schools, was read, and was signed by some 700 Pulayas. It may be observed that, tho the Pulayas are known as slaves, their lot has not been so hard as the expression "slaves" conveys, for a good majority of them have always been in the service of Christian masters, who treat them kindly.

#### A New Step in India Mission Work

ALL our missionaries in India, other than those in school and medical work, spend from three to six months a year in itinerating work. The problem of transportation is a big one. Seven of our districts have communities of from 4,000 to 12,000. Think of what it is to superintend the work in any one of these. Think of what it is to go from one place to another in the terrible heat, in the slow-moving, jolting ox-cart. To break camp and go from one center to another and set up camp requires about a day, losing 30 to 40 days in the camping season. The motor would enable the missionary to reach the most remote out-station in the cooler hours of an evening, hold two or more services that evening, and the next morning, and return before the great heat would set in.

The plan contemplates the building of a van and fitting it up with beds, table, lockers for clothes, bedding and provisions—everything required in an itinerating tour. The idea has been in practical effect in some other missions. A careful investigation has convinced our missionaries that the introduction of the motor car would greatly increase the efficiency of the work, promote the health of the missionaries and enlarge the sphere of operation.—*United Presbyterian.*

#### What the Bible Did for Him

AN Indian gentleman, holding a responsible position under government, in the Northern provinces of Behar, and about to be transferred to another district, was recently invited by his friends to a farewell meeting organized in his honor. In reply to their many eulogies he had but one thing to say: "If I possess any of the virtues my friends attribute to me, I owe them to Christianity, and especially to the Motihari Bible-class." This unexpected tribute, coming from such a source, made a deep impression on the 80 educated Indians who heard it, and forms a striking testimony to the steady growth in influence of the Regions Beyond Mission in Behar.

Motihari, a town of 15,000 inhabitants was virgin soil, like the rest of the northwest corner of that province, when Harley College men entered it 12 years ago. Not long afterward, this students' Bible-class began, and ever since it has attracted an increasing number of educated young men, typical of the many in India to-day who find no message in Hinduism, altho still bound by its rigid caste.

#### Bombay Social Service League

SOCIAL service and community hygiene have taken hold on India also. From the *Dnyanodaya*, published in Bombay, we quote the following:

"The twofold object for which the Social Service League, Bombay, has been started is: in the first place, to undertake social and humanitarian

work, including mass education, sanitation and hygiene, social purity work, relief of distress, and the propagation of the ideal of social service and universal brotherhood; and, in the second place, to infuse public spirit into our young men by giving them an opportunity of doing humanitarian work of one kind or another under the guidance of experienced workers and thus gradually to train them to be serviceable to their fellowmen in a useful and efficient manner."

More than 300 volunteers have joined the organization, each of whom promises to give at least one hour a week to its work. The nature of the work that will be assigned to each volunteer will be determined according to individual inclination and aptitude. For the proper distribution of work the whole corps will be divided into bands, each band being in charge of a senior volunteer. Monthly lectures will be given by experienced workers on the theory and practise of social service.

#### The Sorabji School in India

**A**BOUT 30 years ago Mrs. Sorabji, the wife of Rev. Sorabji Khar-seydi of the C. M. S. (one of the first three converts to Christianity from Zoroastrianism) founded the Victoria High School in Poona, India, for the education of the English-speaking Parsee, Hindu, and Mohammedan children of the upper classes. Its object was primarily to afford a Christian education to those who would otherwise have attended Government schools from which all religious instruction had been eliminated, and also to draw together the children of all those nationalities which make up the body politic in India. The school has succeeded beyond all expectation, and for 30 years has held its place among the foremost of the educational institutions in India. But greater than the educational have been the spiritual results, and many a pupil of the school has been brought to Christ. Mohammedan, Parsee, and Hindu

boys, once pupils of the Sorabji School, are now witnessing a glorious confession of Christ in spite of loss of home and friends and in the face of bitter hatred and opposition. Among the girls too are secret believers, but they are too timid yet to make an open confession of their faith in Christ.

Mrs. Sorabji and her two daughters, who are helping her, are also conducting three other schools, one for Parsees exclusively, another for Hindus, and a third one for Mohammedans. In them western methods are used with encouraging success. These schools are doing much good intellectually, socially, physically, and, above all, spiritually. In the Parsee schools the children of that proudest and most inaccessible of the races of India receive instruction in the Bible, recite verse after verse of Scripture, narrate the Gospel stories, and, with reverently bowed heads, whisper the Lord's prayer. These children, even if not converted themselves, will surely prove a power for good as they grow up, but if converted, they will make most valuable workers for the Master on account of their racial capability.

#### An Outcaste's Prayer

**R**EV. H. WHITEHEAD writes in the *C. M. S. Review*: "An utterly uneducated man was converted the other day, and brought over with him 150 people. When the Tamil missionary went to him he first tried to get him to learn the Lord's Prayer. It was an utter failure. The man tried hard, but could not manage it at all. He said it would not come. Then he asked the old man to say his own prayers in his own way, and what he said was this: 'Oh, our Father, who art in heaven, You are our Father, we are Your children. Keep us well. Heal my rheumatism and my child's boil. Keep us from all wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words, all that we did since morning. Make us good. Bring all the castes to

kneel to You and call You Father.' Well now, you might search through the whole of our English Prayer-book, you might ransack all the liturgies of antiquity, and you would not find a more simple, touching prayer, one that was more appropriate to these poor people, than that simple prayer of a man who could not say the Lord's Prayer."

#### Converted by a Dream

LAST October a whole family—father, mother and five children—was admitted into the church by baptism at a place called Turkalagudem. Of this family the Rev. M. Sadhuvu writes: "It is now 21 years since the first people were baptized in that village. Altho some of his relatives have been baptized in the meantime, this man was a bitter opponent of the Christian religion and hated to hear the name of Jesus Christ. About a year ago he fell very ill and had an attack of pleurisy. One night he had a dream. He saw a man clothed in white standing before him and heard him say, 'Call the schoolmaster to come and pray with you and you will recover.' He sat up and waited eagerly for the dawn, and then to the astonishment of all he begged them to call the schoolmaster to come and pray. The master came and prayed by the bedside, and from that day the sick man began to recover. After that he and his family placed themselves under instruction, and in due time I was privileged to baptize them."

#### Progress in Siam and Laos

AT Sri-Tamarat the Christians have erected a new church, a substantial brick building, laid with cement and plastered inside and out. The entire cost of the building was given by the Christians, with some help from the missionaries. One native Christian business man, the only member of the congregation having considerable means, gave one-third of the cost of the building.

At the Prince Royal's College, Chieng-mai, Laos, nearly all the boys

of suitable age are members of the church. The number of non-Christian boys is small. The older boys have taken active part in the religious services of the college and the city church, attending the latter even during vacation time. All the teachers are Christian men. Biblical instruction is given in every department of the school. A weekly Y. M. C. A. service has been maintained by the boys, and they attend Sunday-school in the city church.

#### MOSLEM LANDS

##### A New Christian College in Turkey

FORTY years ago, George C. Raynolds, M.D., was sent to Van, in extreme eastern Asia Minor, to open a new station. This city, in the heart of ancient Armenia, and close to the Russian border, has been called the "Sebastopol of the Armenian Church." There work was started in the midst of intense opposition, but from the first it has made wonderful progress. Twice Dr. Raynolds' life was threatened; once he was left for dead by the roadside, bearing a dozen wounds, but despite all this within five years a church was organized, then came a hospital, a boys' high school, a girls' high school, and a great system of outlying churches and schools, until Van has become one of the great centers of the American Board in Turkey. For years Dr. Raynolds and his associates have urged the Board to raise the grade of the high school to that of a college, and this the Prudential Committee has recently voted to do. An appropriation from the higher educational endowment fund of the Board was made, conditioned on a certain sum being raised by individual friends. The project is practically assured, so that we can say now that the Board has added another Christian college to the six already existing in the Turkish Empire, and which are bound to become a mighty factor, not only for the vitalizing of the Oriental churches, but for the Christianizing of large areas of Moham-

medanism.—*American Board Quarterly*.

#### Village Work in Turkey

IN Turkey the village laws of hospitality are such that the missionary receives a warm welcome from the chief or from any householder whom he chances to meet as he approaches. The leading men of the place also come in after the evening meal, to do honor to the guest and to hear news from the outside world. They will follow almost any lead in the conversation, for the guest is treated like a prince. There is a much greater straightforwardness among them than among the city folk. They are much neglected, for the Mohammedan system has failed to provide thousands of these villages in Turkey with any schools or preaching. It is among these village people that the cult of Ali, with all its pagan and mystical elements and with its kinship to Christianity has made its greatest progress. These people recognize and honor Mohammed, yet they have a religion quite different from Islam. They believe in incarnation. They have a sacrament almost identical with our Lord's Supper. Their faith is a strange blend of animism, mysticism, worship of Ali and ideas taken from Mohammed and Christ. In Turkey and Persia there are probably over 2,000,000 Alevis, and yet scarcely any work has been done among them.

#### Opposition in Jerusalem

AN influential committee has been appointed in Jerusalem to combat the practise of sending Jewish children to Christian missionary schools. This practise had assumed such serious proportions, despite the existence of good Jewish schools, that the members of the Jerusalem branch of the Palestine Teachers' Union decided to take energetic steps to counteract it. Many Jewish schools have now declared their willingness to accept a certain number of Jewish children at present attending missionary schools without payment. Juvenile clubs have also been organized to prevent

the children from visiting the meeting rooms of the missionaries on Sabbaths and festivals.—*Zionist Gazette*.

#### Persia Values Mission Schools

IN one year recently, of 220 students in an American high school in Teheran, Persia, 128 were Mohammedans, about three-fourths of them from the nobility, and several of them had royal blood in their veins. The prime minister of Persia also thanked the head master of the school in the name of the nation for the work that had been done. "The schools in our mission," said a missionary at Teheran, "have had more evangelistic results than any other department of work." It has long been a saying among Persian Mohammedan religious leaders that if any one takes up Western education, even to the extent of learning a European language, he becomes an infidel from the Mohammedan point of view.

#### AFRICA

##### Another African Church

A LITTLE negro Baptist Church at Wathen, on the Kongo River, established last year 52 new outposts. The Church maintains 196 evangelists; 92 of them being supported by the congregation and 104 being voluntary workers. One out of every ten of the 1,995 members is an evangelist. Is there a church in all this land of Christian civilization that can match the record of this negro church in the midst of heathendom?

##### The Part Played by Missionaries

LORD CROMER has written an introduction to "Down in Darkest Africa," recently published by an English missionary, John H. Harris. The London *Spectator*, in reviewing the book, says, among other things: "Missionaries err sometimes, no doubt, through misdirected zeal and well-meaning but mistaken prejudices, but we must protest, with Lord Cromer, against the absurd idea—generally to be found in uninformed, stupid, or cynical persons—that the

humane and truly imperial services of missionaries do not enormously outweigh the mistakes. Missionaries were at one time the chief explorers and geographers of Africa, and the greatest of them all, Livingstone, could scarcely be matched in any sphere of life for high enterprise and scientific competence."

## WEST AFRICA

### A Boy Preacher in Africa

THE marvelous possibilities of Christian work in Africa are just beginning to be appreciated by the Church of God. Dr. William Morrison, of the Southern Presbyterian Church, tells of a community in Africa where he found a chapel erected by the natives, with a boy twelve years old as their teacher and minister. This boy had attended a Christian mission school for a brief time, and on being taken to his home by his parents, began to teach his little companions how to read by writing in the sand. The men of the village gathered around, and stated that they could not allow the boys to learn something that they did not know; so the boy became the teacher of the men. Finally they said to him: "You be our teacher and leader and we will erect a chapel for you so that you can do the work as it is done by the Christian missionaries." Thus this young boy was teaching his whole village the knowledge of the Gospel as he had learned it. There are hundreds of other villages where the people are just as anxious to know the Truth.—*The Christian Observer*.

### A Day at Luebo

REV. J. W. ALLEN writes in the *Christian Observer*: "At 5:30 A.M., the morning bell arouses the people of the mission, both missionaries and natives to the duties of the day. At 6, in the big church shed, and throughout about 30 villages, well attended morning prayers are held. Then the workmen go to their tasks, the pharmacy opens for treatment of natives, and at 9 the schools for the natives open, continuing till 11, when

the catechumen classes are taken up, and they are so universally attended that practically every boy in Luebo knows the Catechism. At 2 P.M., an evangelistic service is conducted in the main shed. The daily attendance is about 400. The rest of the day is mapped out in the same systematic way until 7 P.M., when Luebo joins the world in prayer, and from many sides come the songs of many worshippers in praise to the one only and true God. On Saturday, at 11 A.M., the workmen are dismissed for the week.

"The regular morning service on Sunday averages in attendance 1,000. At 3:30 P.M., the Word of God is studied in Sunday-school, and a few Sundays ago this school reached 1,227. The boys meet in two Covenanter Bands in the afternoon, one going to the village for a lookout service. At 7 P.M., the natives are again in prayer, and at 7:30 the missionaries come together for their English service.

### Liquor Traffic Ended

SINCE February 1, 1913, absolute prohibition of the sale of alcohol to the natives of the Kongo region has been enforced. There are heavy penalties attached to the violation of the prohibition laws made necessary on account of the ravages caused by the consumption of trade rum and gin among the natives. This liquor traffic came principally from Germany and Belgium. Other portions of the Dark Continent are sadly in need of the same prohibition. In the British colonies of Southern Nigeria, the Gold Coast, and Sierra Leone, the importation of spirits rose in the six years, from 1906-1911, from 4,700,000 gallons to 6,800,000 gallons. It is a shameful fact that this destruction of the African through strong drink is caused by citizens of so-called Christian nations.

### British West Africa

THE comparative importance of British West Africa in relation to the other dependencies of the Crown is a fact often lost sight of. The

*African Mail* says the West Africa dependencies are, in combination, incomparably the most important of our tropical and semi-tropical spheres of Imperial activity. Their administration is the biggest responsibility which the nation has incurred in the government of subject races—India, of course, excepted. The total area of British West Africa is 444,342 square miles, just short of being four times the area of the United Kingdom, within 30,000 square miles of the area covered by the South African Union, larger than the Rhodesias, twice the size of the Uganda Protectorate and East Africa Protectorate respectively. But when we turn to populations, the relative importance of British West Africa is still more significant. British West Africa numbers 20,176,635, while the South African Union numbers only 5,973,394 (white and colored included), Rhodesia 1,593,676, Uganda 2,843,325, East Africa 2,651,892. In fact, the whole of British Africa—other than West Africa—consisting of the South African Union, Basutoland, Swaiziland, Bechuanaland, Rhodesia, Nyassaland, Uganda, East Africa and Somaliland—only numbers a total of 15,043,503 inhabitants against British West Africa's 20,176,635. British West Africa is also the most densely populated part of British Africa, the average being 45.4 (in Southern Nigeria the average is 98.4) per square mile, against 12.6 in the territories of the South African Union, 12.7 in Uganda, 10.2 in East Africa, 3.6 in Rhodesia.

#### A Praying Queen

THE native women in the Transvaal (says *Sunday at Home*) have a prayer union, with 800 members, scattered widely over that part of South Africa. To the annual conference one dusky delegate went, as a representative of the Queen of Swaiziland, making a difficult journey of four days in order to attend a series of prayer meetings. After this woman's return to the Queen's kraal, the Queen gathered some of her women together, and held a prayer meeting. The

prayer movement, which arose five years ago, is under the supervision of the Methodist missionaries. The native women are said to have wonderful power in prayer.

#### From Slave to Schoolmaster

AMONG the Matebele Christians there is perhaps no man better known or more respected than is Shisho Moya, the pastor and schoolmaster of Entabanendi, one of the out-stations of the Hope Fountain district. Shisho was captured in one of the wars of the Matebele with the Mashona people and brought from his home to become the slave of a Matebele master. As his master wished him to earn money he allowed him to come and work at Hope Fountain, where he was employed to mind the pigs, then in the missionary's house, and later as a wagon-driver. After he had been some time at work his master decided to have him back with him, and came to fetch him. He pleaded with his master to be allowed to remain with the missionaries, but without avail until some other natives pointed out that, as the lad's heart was set upon staying, he would be of little use to work in the kraal. The matter ended in his remaining, and he showed such promise of future usefulness that one of the missionaries, the late Rev. D. Carnegie, took him down to Lovedale, and at the famous institution there he was trained, and during that time baptized. Shortly after his return to Matebeland the rebellion broke out, and he stayed in Bulawayo until it was over. He then came back to Hope Fountain, this time as teacher. So successful was he in his work and so strong his influence for good that when it was decided to open a station at Insiza, Shisho was the man chosen for the work. After two years of painstaking toil he was recalled to Hope Fountain, and was sent to start the important out-station of Entabanendi, where he has labored since 1909. He is building a strong church there, and is doing excellent service both as

evangelist and teacher. Shisho married a Matebele maiden of high birth, after a romantic courtship, during which he had to overcome the opposition of the girl's relatives to the union.

#### One of Livingstone's Bearers Still Living

ONE of the faithful black fellows who helped to carry the embalmed body of Livingstone across Africa to the coast, is still alive. This man's name, given in baptism, is Matthew Wellington, and he is still living at Freretown, British East Africa. He has been in the public service for 23 years, and has lived a consistent Christian life. For some years he was in the employ of the imperial East Africa company, and he had charge of a farm at Mombasa, which received and accommodated rescued slaves. For the last eight years he has been employed in the public works department as a supervisor of road work. Old age has lately necessitated retirement. He is in full possession of his faculties, and takes much pleasure in talking of his connection with the great missionary. He is a widower, and has taken charge of his four grandchildren.

#### The Latest From Madagascar

THE news from Madagascar tho shaded by frequent references to the unsatisfactory relations between the mission and the local French authorities, is nevertheless full of cheer. In the Betsileo country, where in former days Christianity made its way mainly among Hova settlers and the freed slaves of the Hova people, the Betsileo themselves are beginning to wake up. The difficulties with the French officials, which have been very keenly felt, especially in the country districts, have at least been materially lightened. In December the Governor-General, after many months of correspondence, decided to legalize the Christian Endeavor Societies and the United Assemblies of the Churches in various districts, and thus removed one serious cause of irritation.

Arrangements have been made by the Directors of the Norwegian Missionary Society, the Paris Evangelical Mission, the Friends' Foreign Mission Association, and the London Society to send simultaneous deputations to Madagascar this year in order that, in consultation with the missionaries and the leaders of the Malagasy Christian churches, they may devise measures for closer and more helpful union in service.

### THE OCEAN WORLD

#### Singapore Praying for China

THE *Malaysia Message* says: "We do not recollect ever having seen the Chinese people of Singapore so deeply interested in anything Christian as they were over the call from the Government at Peking for prayers to be offered by the Christian churches for the welfare of the Chinese republic." With but a brief period in which to give notice, the service held at the cathedral was splendidly attended, and a united service held by the Methodists and Presbyterians on another day was crowded. The Chinese consul-general attended both services, and at the latter made an address expressing his conviction that dependence upon God must be the foundation upon which to build a nation. He concluded by saying, "The large attendance of this evening proves that we Chinese have an increasing faith in Christianity, and as a result, Christian work in China will receive greater encouragement in the future. May God bless China, and may the five-colored flag of the republic be found on the face of the globe for all time."

#### New Zealand Missionary Association

THIS year the New Zealand Church Missionary Association attains its majority. It was founded 21 years ago by Dr. Eugene Stock and Rev. Robert Stewart, and it is signaling the occasion by a Forward Movement. Hitherto it has aimed at supporting the living agents whom it has sent from New Zealand (two C.E.Z.M.S. missionaries are supported by this as-



sociation); henceforward it will also try to meet some of the needs of the work abroad, and, therefore, aims now at raising money for the support of native evangelists in India, Africa and China, and also for the building of a New Zealand ward in the hospital at Kerman, in Persia, and the upkeep of the beds in it. For this it is asking £500 a year extra from New Zealand.

#### Satan Posing as an Angel of Light

“ONE of the most barefaced and mean proposals which we have heard for many a day,” says the *Australian Christian World*, “was launched at a public meeting in the Perth Town Hall in furtherance of the social service work of the Salvation Army. The speaker, after extolling the work of the Army, suggested that the government should open homes for inebriates. The speaker had large interests in public houses where the inebriates are manufactured, and he generously suggested that the public should be taxed to take care of the finished article which ‘the trade’ had enriched itself to produce. At the meeting of the Alliance on the following evening the mayor, Mr. J. H. Prowse, referred to this magnanimous suggestion in scathing terms as did also the Hon. Dodd, one of the members of the Government, who pointed out that every trade and profession should be taxed to support its own wounded and disabled. The proper people to pay for inebriate homes were the public-house keepers and those pecuniarily benefited by the trade.”

#### Papuans Giving to Missions

REV. W. N. LAWRENCE, of Port Moresby, recently said that one of his old Papuan teachers came to him some time ago to ask if it was true that the society was in debt, and why the people had not been asked to help. His reply was: “I have never felt justified in appealing to you—you are so poor, you have so little.” The teacher said: “You ought to have done it.” He consulted the teachers

and they decided to have a collection for the society. They did well, and just before he left to come home they took their second collection, which realized £133 2s. 3d. He thought the missionaries had a right to ask why things at home were as they were. “Why should there be talk of some 30 of us being laid aside before we feel that our work is done? Is it in us that the fault lies?” Mr. Lawrence gave the following sentence from the report of the present governor of Papua: “It would probably be quite safe for a white man to travel unarmed from the Purari Delta to the German boundary, far safer than to walk through some of the cities of Europe and Australia, and this is largely due to the efforts of the London Missionary Society.”

#### The Filipino Church

SIMON IGLORIA, the last man to be ordained in the Philippine Islands, heard and accepted the Gospel when he was a constabulary soldier in 1904. Returning to his home in Lucban, Tayabas, he began to study and work for the mission. He has spent four years in Ellinwood Bible Seminary. Since he was graduated in 1912, a call came from the Evangelistic Association in Hawaii for a minister to labor among the Filipino laborers, who have gone there, to the number of 10,000. This was placed before him, and was accepted. Mr. Igloria speaks English and Spanish excellently and fluently, besides five of the Filipino dialects. His ordination took place on February 5, last. He is the first foreign missionary of the nascent Filipino Church.

#### A Moslem Colporteur in Java

REV. W. H. WILLIAMS, Bible Society agent at Batavia, has recently written home:

“It was a strange coincidence when I landed in Java about a year ago and was unfastening my baggage, together with 6 cases of Scriptures, to be examined by the custom house officers, that an Arab next to me was

opening several huge boxes of books, which, on examination, I noticed were filled with copies of the Koran. As I looked at my stock of Bibles, and then glanced at the cases filled with Korans, I wondered which should win, the Crescent or the Cross. Should this beautiful island remain under the blighting influence of Islam, or should the Son of God be enthroned in the hearts of the people, as their Lord and King?"

#### News from the South Seas

THAT the days of triumph in the Pacific Islands did not end with John G. Paton and James Chalmers may be seen from the following letter of Rev. Philip Delaporte of Nauru, Marshall Islands:

"God's richest blessings have apparently sealed our labors on Nauru. Thirteen years ago we were glad to have 50 people come to our services; to-day we count often 1,100 on a Sabbath morning. Not a single person could then read or write; in fact the Nauru language had not yet been put into writing. To-day not a man or woman, under 40 years of age, unable to read can be found on the Island. They have now a Nauru translation of the New Testament and Psalms besides a hymn book and a number of school books. One of the finest church buildings in Micronesia has been put up at a cost of nearly \$4,000, nearly \$3,000 of which was contributed by the natives themselves."

#### AMERICA

##### Bible Distribution in New York City

AT a recent quarterly meeting of the managers of the New York Bible Society, announcement was made that more than 91,000 volumes of Scriptures had been distributed during the last three months by the society. This distribution was in 36 languages, and is the largest distribution of Scriptures ever made in the same length of time in the city and harbor of New York. More than 25,000 volumes were furnished to immigrants landing at Ellis Island,

where missionaries of the society make it possible for every immigrant to receive a copy in his own language. Another missionary of the society carried over 4,000 volumes to seamen on vessels in the harbor.

During the quarter, Bibles were placed by the New York Bible Society in every room of the dormitories of Columbia, Barnard, Teachers' College, and the New York University. When the Christmas baskets were sent out to the poor, the New York Bible Society furnished over 7,000 volumes, that were placed in as many baskets. When the families who received these baskets opened them, they found not only material food for the body, but a Book to give mental and spiritual food.

##### The American Bible Work

DURING the year 1912 there was an increase of 358,409 in the circulation of the Scriptures by the American Bible Society. The total for the year ending December 31, 1912, was 4,049,610 volumes, bringing the total issues of the society in the 97 years of its existence to 98,268,715 volumes.

Many will be astonished to learn the number of families found without Bibles in America—in the Northwestern Agency, 14,480 families; in the Western Agency, 8,223 families; in the Southwestern Agency, 24,037 homes. This is a mere fragment of the whole story, but shows the necessity of this vital Home Missionary work. Four hundred and twenty-eight persons were occupied in the service of the society in this home distribution of the Scriptures, in addition to those employed by the Auxiliary Societies.

Wars, revolutions, and tumults in foreign lands did not prevent an increased circulation of the Scriptures. In China alone 1,368,189 copies were put in circulation. Eight hundred and ten persons were occupied in this work in foreign lands, making a total both at home and abroad of 1,238 workers in the service of this society, of which 902 were paid colporteurs, the others

being what are termed correspondents.

The total receipts of the society for current work were \$601,966.49 and the total expenditures \$757,942.75.

#### The United Missionary Campaign

THE central committee of the United Missionary Campaign is making extensive plans for the campaign of next winter, which is expected to include 2,500 missionary conferences and to be followed in March by a simultaneous every-member canvass of practically all the evangelical denominations of the country. At the last meeting of the committee, the decision of the Protestant Episcopal Church not to participate was announced, and in consequence Bishop A. S. Lloyd, president of the Protestant Episcopal Mission Board, who had been elected chairman of the central committee, offered his resignation. Dr. Arthur J. Brown, secretary of the Presbyterian Foreign Board, was elected in his stead and accepted the office. George Innes, the secretary loaned to the campaign by the United Presbyterians, reported the adherence to the plan of 16 denominations in the United States and Canada, which number 15,000,000 communicants in 200,000 congregations.

#### Mr. Stelzle's New Field

THE Rev. Charles Stelzle has resigned as superintendent of the Bureau of Social Service of the Presbyterian Board of Home Missions, and will become a "consulting sociologist" for national church organizations, social service agencies and industrial enterprises. This probably is the pioneer effort in this direction, especially in regard to religious organizations.

Mr. Stelzle, formerly a machinist, became a preacher after 12 years' experience in the shop, for the purpose of trying to break down the antagonism existing between the workingmen and the Church. He organized the Department of Church and Labor for the Presbyterians. His work in

the Labor Temple in New York City, in the establishment of Labor Sunday and in other efforts to help the Church and the workingman to understand each other, is well known to readers of the MISSIONARY REVIEW.

#### Bishop Brent on Immigration

BISHOP BRENT, of the Philippines, recently came from Europe to this country in the steerage of the Cunarder *Caronia*. There were over 1,400 in the steerage—Britons, Scandinavians, and others largely from the north of Europe. On arriving, the Bishop declared that he had enjoyed the trip as much as any he had ever taken. "If the people with whom I had personal contact," says he, in writing to *The Outlook*, "are typical of those who have been coming here recently, the country has no cause for apprehension." This, of course, applies to immigrants from northern Europe. With those from southern Europe the Bishop feels that we have a very serious problem. The loutish and filthy personal habits of many of these immigrants, he asserts, and their seeming lack of intelligence, are matters for our Government's consideration and action. Certainly the problem is, as Dr. Brent adds, quite as grave as that of the Japanese immigration question. The Japanese are far beyond these southern European immigrants, he believes, both in virility and decency.—*The Outlook*.

#### Dr. Stearns and Missions

THE gifts to Home and Foreign Missions sent through Dr. D. M. Stearns, of Germantown, during the past year have amounted to \$56,781.36. During the past 24 years the amount thus given has been \$677,633.12. Well may we say: "This is the Lord's doings; it is marvelous in our eyes" (Psalm 118:23). This missionary service has been in spite of the fact that Dr. Stearns himself was laid aside by illness for 11 weeks last year. Over one-fourth of the amount given has come from Dr. Stearns' own congregation—which is neither large nor

wealthy. Among the missions assisted are: The School for the Blind, Jerusalem; The Arabian Mission; The Midway Mission to Jews; Missions in Armenia; Presbyterian Mission, Urumia, Persia; Woman's Union Missionary Society; Pierson Memorial Bible School, Korea; China Inland Mission; Ramabai's Mission, India; Mission to Lepers in India and the East; South Africa General Mission; Christ's Mission, New York; Central American Mission, etc.

#### Canadian Presbyterian Meeting

A MEETING of very unusual interest was held by the Presbyterians in Toronto during the first week in June. Through the generosity of ten men who had seen the value of such a gathering, it was planned to bring together from all parts of the Dominion, with all expenses paid, every minister—active or retired—missionary, professor, board secretary, foreign missionary on furlough, with their wives, and a layman from every field for a Pre-Assembly Missionary Conference. Special emphasis was laid upon the spiritual side of the meeting which is sure to have large results.

#### Evil Conditions in Mexico

SOME idea of the condition of affairs in Mexico can be gained from the following extract of a letter from one of the missionaries in Aguas Calientes:

"Aguas Calientes has not been in such bad condition as now since I have known it. Four hundred of Careveo's men are here living in cars at the station. They are doing as they please. An awful looking set of men. They drink and shoot and insult women on the street and it is said that they have succeeded in carrying to their quarters by force a number of girls. Our day pupils, girls between 12 and 16, were insulted and chased en route to their homes and to school in such a way that many of them did not come to school Friday.

"We hear every day of many similar cases. The women, Mexicans,

have all left the station and come into town, fearing they may be taken from their homes by these terrible Oroquis-tas. We have not let our girls go out for anything for several days, save to go to church.

"I am afraid of some of the federals, too. Some days ago a group passed our girls on our way to church and said: 'We must go to Colegio Morelos next to get girls, for they are very pretty, etc., etc.' Unless some strict discipline is put over these irregulars we will have trouble with them."

#### Inquirers in Brazil

THE Gospel is taking hold of the people in Brazil. That is evidenced by the numerous inquirers who come to the home of the missionaries and ask them to help them out of their doubts and difficulties and make plain to them the Way of Life. Among the inquirers who recently came to the home of a Methodist missionary was a prominent professor of one of the government schools in the city. Another was a young priest who was graduated from the Theological Department of the University of Coimbra seven years ago. During his studies he began to see that in many respects the Church of Rome is not in line with the Bible. The more he read the Bible, the more his doubts increased, especially when he became aware of the immoral lives of the vast majority of the priests. Finally he fell himself, and, condemned by his own conscience, he had no peace and could not find it in his Church. One Sunday morning, when he felt especially miserable, he decided to go to the Methodist Church and seek help there. The preacher's subject was spiritual blindness as illustrated by the Israelites and their leaders at the beginning of Isaiah's prophecy and the remedy. Deeply moved, the priest sought the preacher after the service and talked with him for two hours about the difference in the faith of the Protestant and Roman Churches. Then they knelt in prayer, and humbly and with tears the priest told God that

he was in the dark and asked for light.

His struggles have been long and hard. He has fully resolved to leave the Roman Church, surrendering his credentials and explaining that he has become a Protestant, but he does not yet know what his future will be. He desires to learn English that he may study the rich English Christian literature and to become a missionary either to the Portuguese in the United States or to the Portuguese colonies in Africa or to the inhabitants of Portugal itself. Thus the Spirit is using the preached Word in Brazil, as elsewhere.

### EUROPE

#### The Cause of Medical Missions

THE remarkable headway made by medical missions in the cause of Christ, was described by the chairman, Dr. Wm. Gauld, at the recent annual meeting of the Medical Missionary Association. A few figures contrasting 50 years ago with to-day, greatly emphasized this. Whereas then there were only 30 medical missionaries, there are now about 11,000 in all parts of the world following in the footsteps of the Master—healing the sick and preaching the Gospel. The report presented by Dr. James L. Maxwell contained the following statement: "For the first time in the history of the association we are able to speak of the training home being perfectly full. We have 18 rooms for students, and they have been occupied since the end of last year. We had the largest entry of first year's men we have ever had . . . If this standard is kept up, and as the course is one of five years, this would give us at the end of four years, the housing of about 28 men.

#### World's Sunday-school Convention

AMONG the topics considered at the World's Sunday-school Convention in Zurich, Switzerland, July 9 to 15, are the following: "The Sabbath-school and the Great Commission;" "The Sabbath-school and the Christian Conquest of the World;"

"Christ, the Master Teacher;" "Triumphs of the Bible;" "The Sabbath-school as an Educational Force;" "A World-wide Vision of Sabbath-school Work;" "Pestalozzi, the Educator;" "Zwingli, the Reformer" (two addresses, one in German and one in English, with a walk from the convention hall to Zwingli's monument, and placing thereon a wreath with appropriate exercises); "The Menace of Mohammedan Problem;" "The Sabbath-school of Four Centuries;" "The Open Door in China;" "The Opportunities of Adolescence;" "The Oneness of Believers;" "The Sabbath-school and Missions;" "How to Hold the Young People in the Sabbath-school;" "The Sabbath-school and National Life;" "Our Source of Power;" "Sabbath-school Achievements in Missionary Fields."

#### A "Waste Paper Saving" Scheme

ON behalf of the London Hospital, the *Daily Chronicle* is carrying out a scheme for collecting waste paper and cardboard—old newspapers, circulars, and other debris, and disposing of the waste for the benefit of the hospital. Sacks are provided and collection will be made by vans within an eight-mile radius of Charing Cross—friends outside the radius forwarding their full sacks by rail, carriage forward. The *Chronicle* remarks: "The scheme will afford many a ready means of getting rid of old papers, and at the same time friends will have the satisfaction of knowing that they have done something for a great hospital."

#### The Infidel Converted

FEW men have been honored and praised as the Swedish poet Strindberg, who died in Stockholm a short time ago. He was, alas, a leader of modern anti-Christian thought, for he had declared war against Christianity and against almost all ideas and fundamental principles of society. He railed frequently against the Bible and was a rationalist and an infidel.

The *Berliner Tageblatt*, a German

daily which is recognized as being under Jewish influence and which can not be accused of being friendly toward the Bible and religion, thus told the story of the last hours of this famous poet: "It was Monday evening, about 9 o'clock, when Strindberg regained full consciousness. He took hold of the Bible which had been at his side all the time (since he became sick), and said with an audible voice, 'I am through with life, the account has been closed, and this (pointing to the Bible) alone is truth.' After that he did not speak again, but smiling during the few remaining moments of consciousness, he pointed out that he wanted the Bible placed upon his breast when life was extinct."

Thus, the poet, leader of infidelity and opponent of Christianity during his life, died with a testimony to the truth of the Word of God upon his lips. "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

#### The Bible in Russia

“THERE is no country in Europe where there is such a hunger and thirst after the Word of God as in Russia.” Such are the striking words of Rev. John D. Kilburn in a recent letter. He goes on to say that he has known poor peasants travel for nine or ten miles, and give the last kopeck they possess to get a Gospel. It is, as he also remarks, a sad fact that this desire is not so widespread as it was; but still the remarkable hunger remains in large measure. The Government is in some regions helping forward the work of supplying the people with the Scriptures, by allowing packages to pass over the railways free of charge, and by granting free passes to the colporteurs.

#### Child-Drunkards in Russia

THE British Consul in Moscow has reported that the Town Council recently made an inquiry into the causes of drunkenness; and it was

ascertained that of the adults who are addicted to drink, 90 per cent. contracted the habit *when they were at school*. Out of 18,134 schoolboys in the Moscow province from the ages of *eight to thirteen years*, 12,152 (or 66 per cent.) have taken to drink; and out of 10,404 girls of the same ages, 4,733 (or 45 per cent.) also take intoxicating liquor too freely. Such an appalling state of things is a grave reflection upon the religious teachers of the "Orthodox" Church. We may well be thankful for the Bands of Hope in our own land which are doing such splendid work in guarding our little ones from the insidious snare of the strong-drink habit.

#### Dangers of Mormonism

IT is said that the Swedish government proposes to set apart 10,000 kroner to warn the Swedish people by lectures and literature against dangerous and dishonest Mormon propaganda; and that the Norwegian government is to appropriate 8,000 kroner for the same purpose. Mormons who are American citizens are being expelled from the former country. It is no wonder that such steps are taken against Mormonism when the real nature of this religion and system becomes more apparent. We, on this side of the water, on whose territory and in whose nation this evil institution is firmly planted, are guilty of dangerous apathy.

#### MISCELLANEOUS

##### Spreading the Word of God

DURING this century, the British and Foreign Bible Society has sent 71,488,000 copies of the Scriptures into the world. More than 90 per cent. of these books were sold, tho generally under cost price. It has expended during the same twelve years about \$15,000,000, while it has received as income, including returns from sales, about \$14,500,000. To meet the difference, an accumulated reserve fund has been used, and thus expansion has been possible. In the past twelve years, which are one-ninth of the society's existence, it has

sent out nearly one-third of its entire issues. Versions in 86 fresh languages have been published. These include 69 for the use of missions promoted by British or American societies, 10 for German missions, 3 for French, 3 for Scandinavian, and 1 for Dutch missions. Among the 69 new versions published for British or American societies, 25 were for Episcopalians, 12 for Presbyterians, 5 for Congregationalists, 4 for Baptists, 3 for Methodists, and 20 for more general use. The British and Foreign Bible Society has never yet refused to publish a duly authenticated version of the Scriptures in a new tongue. It has never yet refused to print such editions of the Scriptures as missionaries have declared to be necessary for carrying on their work. But it has never before had to face such immense and imperious new demands as are knocking at its doors to-day. In the year 1900, the society sent out 4,914,000 copies of the Scriptures, but in the year 1911 it sent out 7,394,000 copies.

Truly, the work of the Bible Society is of enormous, yea, incalculable, value to all mission work throughout the earth.

#### OBITUARY NOTES

##### Louis H. Severance of New York

ON June 25th, one of the leading Presbyterian layman died suddenly in Cleveland, Ohio. Mr. Severance was Vice-President of the Standard Oil Company and a large giver to missionary and educational interests.

Mr. Severance was over 70 years of age but was active and capable. He was a member and elder in Woodland Avenue Church, Cleveland, but in recent years he resided in New York City. Having abandoned the business connections with the Standard Oil Company whereby he had accumulated his fortune, Mr. Severance devoted practically his entire time to the business of his church's Boards of Foreign Missions and of College aid.

In the past year his gifts to Presbyterian colleges through the College Board totaled \$190,000, not including

gifts to Wooster University of Ohio, of which he was the chief benefactor. He made a tour of the world a few years ago, erected a hospital in Korea and gave other benefactions. We need more Christian laymen of like calibre.

##### Henry Wright Duta of Uganda

THE church in Uganda has suffered a heavy bereavement in the death of the Rev. Henry Wright Duta, one of the converts and one of the most prominent leaders in the Church. In November, 1880, he and another lad were seized and bound and taken off to an island because they refused to go to the Mohammedan prayers and said that the religion of Jesus was the only true religion. On Easter Day, 1882, he was baptized, after which he returned with Hannington's party in the summer of 1882, and shared the severe persecutions which the Church suffered at the beginning of Mwanga's reign. His was the first of three names which were subscribed on a letter address to the Committee in May, 1887, while the persecutions continued, in which the words occurred; "Mr. Ashe has told you how we are hunted, and burned in the fire, and beheaded, and called sorcerers, for the name of Jesus our Lord. And do you thank God who has granted to us to suffer here at this time for the Gospel of Christ."

He was one of the first band of six whom Bishop Tucker set apart as lay evangelists in 1891 during his first brief visit to Uganda, and one of the first to be consecrated to the ministry. He has indeed fought under Christ's banner, as he promised to do 31 years ago and has continued Christ's faithful soldier and servant to his life's end.

##### Dr. W. B. Boggs of India

ONE of the most efficient and best known American Baptist missionaries in India has recently passed away in the midst of his work. Dr. Boggs went to India in 1878 and had thus labored there for 35 years. He was stationed at Ramapatnam, South India.

# BOOKS ON MISSIONS AND MISSION LANDS

HANDBOOK OF MODERN JAPAN. By Ernest W. Clement. Revised and enlarged. 8 vo., 436 pp. Map and illustrations. \$1.40 net. A. G. McClurg & Co., Chicago, Ill.

This is without doubt the best, most comprehensive and up-to-date handbook of modern Japan. Its popularity is attested by the eight editions through which it has already passed. It was first published ten years ago and the present, ninth, edition is revised and has additional chapters on the Russo-Japanese war and on Greater Japan. Mr. Clement describes briefly the country and people, their traits and customs, industries and commerce, history and progress, government and laws, language and literature, education and art, religions and missions. The volume is packed full of reliable information.

A BIBLIOGRAPHY FOR MISSIONARY STUDENTS. Edited by H. A. Weitbrecht, Ph.D., D.D. Paper cover. Published for Board of Study for Preparation of Missionaries, by Oliphant, Anderson and Ferrier, London, 1913.

This is a carefully selected list of books on missions, phonetics, languages, religions, geography, and anthropology education and hygiene, prepared with notes under the direction of the secretary of the British Board of Study for Preparation of Missionaries. Many sub-topics are the work of specialists, and the work is well done.

The list is not for the general public, nor for workers at home, but is for student volunteers. It is, therefore, not as complete as that published in the Edinburgh Conference report.

More attention is also given to British publications than to American books of equal value—as this list is particularly published for British students. Very few volumes in con-

tinental languages are mentioned. American students will find many surprising omissions (such as books by Drs. Watson, Gordon, Pierson, and Mott) and there are a few unfortunate errors (as when "Christus Redemptor," by Mrs. Helen Barrett Montgomery, is entered as by *Bishop Montgomery*), and some volumes of little general importance are included apparently because they refer to denominational work in special fields (for example: S. P. G. Mission work in Guiana, L. M. S. New Guiana Mission, For Christ in Fuhkien—C. M. S., etc.).

Dr. Weitbrecht's bibliography will, however, be very useful to students and the descriptive notes are most helpful in determining the character and relative value of the volumes.

HINDUISM—ANCIENT AND MODERN. By J. A. Sharrock. 12mo, 237 pp. 2s. 6d. net. S. P. G., London, 1913.

The special feature of this study of Hinduism is that it is viewed in the Light of the Incarnation. The author has endeavored to throw light on both religions for Hindus and Christians. Mr. Sharrock, who has been a missionary in India for over 30 years, sees not only the polytheism of the Vedas and the beautiful philosophy of the Upanishads, but also the hideous vices of Hinduism. A study of this volume shows how possible it is for different students to gain entirely distinct and opposing views of the religions of India. Mr. Sharrock's description and interpretation are clear and illuminating. He also gives a very strong presentation of Christianity and its message to India. Students of comparative religion and missionaries to India can not do better than to read thoughtfully and carefully this brief but comprehensive handbook.



**SPIRITUAL CULTURE AND SOCIAL SERVICE.** By Charles S. MacFarland. Second Edition. 222 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1912.

A soul-stirring and bravely written book, advocating a line of spiritual development which must alike benefit humanity and the Church of Christ. The author deplores the false culture so prevalent in our day which removes us from the world, divides humanity into selective groups, and widens the gulf between men. "We are the marvel of the world in building up a nation out of all the peoples of the earth. But do we not regard and use these peoples as the builders of our highways and tillers of our ground, rather than weaker children of God to be helped and uplifted by their stronger brothers?" We can not say "Our Father," unless we regard every human being as our brother. Do we speak of the "class" of people in our church, and the class we want there? "We have no right to interpret our individual life upward, and then interpret our brothers' lives downward. . . . Election of any kind is ultimate atheism. You are God's child; so, then, is the humblest servant in your house." This is a work of profound thought and fearless expression, which points the way to a broader and nobler social service in developing a higher type of spiritual life.

**CHILDREN AT PLAY IN MANY LANDS.** By Katherine Stanley Hall. Illustrated. 8vo, 104 pp. 75c., *net.* Missionary Education Movement, 1912.

These novel and attractive games will provide novelty and instruction to children in the home, the Sunday-school and mission bands. They will also make more real the lives of "other boys and girls," and will increase sympathy with those of foreign lands.

"**MILLENNIAL DAWNISM.**" By I. M. Haldeman, D.D.

**THE SCARLET WOMAN.** By I. M. Haldeman, D.D. 10c. Charles C. Cook, New York, 1912.

These pamphlets deal with movements antagonistic to the simple Gos-

pel of Jesus Christ. The first exposes the teachings of Pastor Russell, and the second deals with the revival of Romanism. Dr. Haldeman never hesitates to speak out forcefully in his antagonism to anything that he regards as error in faith or practise.

### NEW BOOKS

**DIGEST OF ANGLO-MOHAMMEDAN LAW.** By Sir Roland Knyvet Wilson, Bart., M.A., LL.M. Fourth edition. Thacker & Co., London and Calcutta, 1913.

**A TURKISH WOMAN'S EUROPEAN IMPRESSIONS.** By Zeynel Hououm. Edited by Grace Ellison. 3s. 6d., or 5s. Seeley, Service & Co., London, 1913.

**KURDS AND CHRISTIANS.** Edited by the Rev. F. N. Heazell and Mrs. Margo-liouth. 16mo, 239 pp. Wells Gardner, Darton & Co., London, 1913.

**MOHAMMEDANISM: THE SOURCES FROM WHICH IT SPRANG, THE IDEALS WHICH IT TEACHES, AND THE RESULTS WHICH IT HAS ATTAINED.** By the Rev. Raymond P. Dougherty. 33 pp. Albert Academy Press, Freetown, Sierra Leone, 1912.

**THE PASSING OF THE TURKISH EMPIRE IN EUROPE.** By Captain R. Granville Baker. 12mo, 335 pp. Seeley, Service & Co., London, 1913.

**INDIA AND THE INDIANS.** By Edward F. Elwin. 352 pp. 10s., 6d., *net.* Murray, London, 1913.

**THE SOUL OF INDIA: AN INTRODUCTION TO THE STUDY OF HINDUISM IN ITS HISTORICAL SETTING AND DEVELOPMENT AND IN ITS INTERNAL AND HISTORICAL RELATIONS TO CHRISTIANITY.** By G. Howells. 623 pp. 5s., *net.* James Clarke & Co., London, 1913.

**AN HEROIC BISHOP: THE LIFE-STORY OF FRENCH OF LAHORE.** By Eugene Stock. 128 pp. 2s., *net.* Hodder & Stoughton, London, 1913.

**THE LIFE OF A SOUTH AFRICAN TRIBE.** By Henri A. Junod. Vol. I. The Social Life; Vol. II. The Psychic Life. 15s. each vol. Published at Neuchatel and by Macmillan, London, 1913.

**KONGOLAND: A Book for Young People.** By Kenred Smith. Introduction by Sir Harry Johnson. 2s., 6d., *net.* Carey Press, London, 1913.

**THE THREE RELIGIONS OF CHINA.** By the Rev. W. E. Soothill. 324 pp. 6s., *net.* Hodder & Stoughton, London, 1913.

**THE HISTORY OF THE JEWS IN CHINA.** By S. R. Pelerman. 95 pp. 2s., *net.* Mazin, London, 1913.

**ABORIGINES OF SOUTH AMERICA.** By the Late Colonel G. E. Church. Edited by Sir Clements Markham. 314 pp. 10s. 6d., *net.* Chapman and Hall, London, 1913.