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STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE WORLD FOR 1912
COLLECTED AND TABULATED FOR "THE MISSIONARY REVIEW OF THE WORLD" BY REV. LOUIS MEYER, D.D.
(See Editorial Note on page 2) (Copyrighted, 1912).

NAME OF ORGANIZATION (Abbreviated)	Date of Organization	Total Home Income in Dollars	Total Foreign Income in Dollars	FOREIGN MISSIONARIES						NATIVE WORKERS						Total Force in the Field	Stations	Outstations	Organized Churches	Communicants	Total Number of Baptized Adults	Other Adherents	NUMBER HEATHEN LAST YEAR		Catechumens at Close of Year	Sunday-schools	Pupils in Bible Colleges, Theological Seminary, Training Schools	Pupils in Same	Other Schools	Pupils in Same	Hospitals	Free Dispensaries	Treatments	Foreign Countries in which Missions are sustained and number of Missions
				PHYSICIANS		Laymen	Wives of Missionaries	Unmarried Women	Total	Ordained	Other Helpers	Total																						
				Male	Female																													
2. Ireland																																		
Presbyterian Church in Ireland.....	1840	99,077	16,653	32	5	8	3	28	26	102	12	1,333	1,345	1,447	24	212	13	1,356	15,897	708	577	394	2,756	100	4,711	3	325	128	18,123	11	..	74,177	India, China.	
Two Other Societies.....	.....	21,915	6,665	2	(1)	.....	11	7	2	22	.....	90	90	112	8	68	13	2,089	.....	6,090	386	.....	1,560	49	1,891	1	9	57	3,816	..	7	.....	.....
Total.....	.....	120,992	23,318	34	5	8	14	35	28	124	12	1,423	1,435	1,559	32	280	26	3,445	15,897	6,798	963	394	4,316	149	6,602	4	334	185	21,939	11	7	74,177	.....
3. Scotland																																		
Church of Scotland.....	1829	257,562	48,193	32	10	6	16	31	71	166	15	1,336	1,351	1,517	24	.....	.....	7,360	15,615	.....	1,424	1,297	4,105	54	4,267	7	2,132	461	23,914	10	..	144,308	India (7), Nyassaland, British East Africa, China.
Edinburgh Medical M. S.*.....	1841	20,000	.....	1	3	.....	3	3	5	15	.....	8	8	23	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	3	.....	India, Syria, Palestine.
John F. Paton Fund †.....	1892	16,000	.....	5	3	.....	2	5	5	20	.....	200	200	220	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Melanesia.
Miss. to Lepers in India and the East.....	1874	110,635	36,965	Reported under the missions to which the missionaries employed belong.																														
United Free Church.....	1900	737,845	508,690	117	39	(18)	61	155	141	513	68	4,359	4,427	4,940	216	1,637	216	56,191	35,192	65,211	9,230	.....	.....	56,960	12	2,171	1,788	107,886	35	47	741,671	In all foreign lands where leprosy is found.	
Fourteen Other Societies.....	.....	65,752	3,938	31	3	2	19	28	25	108	5	310	315	423	47	79	.....	2,666	.....	.....	.....	.....	.....	31	1,568	7	194	18	1,344	2	9	.....	India (6), China, Africa (5), New Hebrides, West Indies (2), Arabia and Lebanon.
Total.....	.....	1,207,794	597,786	186	58	8	101	222	247	822	88	6,213	6,301	7,123	295	1,716	216	66,217	50,807	65,211	10,654	1,297	4,105	85	62,795	26	4,497	2,267	133,144	50	59	.....	.....
4. Wales																																		
Welsh Calvinistic Methodist.....	1840	109,735	9,380	16	3	.....	.....	16	12	47	27	496	523	570	17	558	367	10,649	17,931	32,208	1,192	1,621	.....	408	21,716	5	570	49	12,002	3	3	90,000	China, Assam, Brittany.
Two Other Societies.....	.....	10,240	.....	.....	.....	.....	2	1	1	4	.....	.....	.....	4	2	.....	2	30	50	100	27	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	.....	119,975	9,380	16	3	.....	2	17	13	51	27	496	523	574	19	558	369	10,679	17,981	32,308	1,219	1,621	.....	410	21,716	5	570	50	12,002	3	4	.....	.....
Total Great Britain.....	.....	9,889,912	2,550,015	2,453	223	98	3,207	1,946	2,496	10,423	2,237	45,529	47,786	58,209	7,153	15,646	3,252	597,826	890,905	947,453	38,396	34,467	95,841	6,092	332,424	2,049	97,855	10,312	650,675	300	418	.....	.....
III CONTINENT OF EUROPE																																		
1. Germany																																		
Berlin.....	1824	179,741	117,061	122	1	.....	27	118	32	300	26	1,217	1,243	1,543	87	503	.....	35,594	31,470	.....	1,775	3,218	3,717	.....	9	204	463	17,484	1	..	2,986	China (2), Eastern and Southern Africa.	
Breklum.....	1877	66,557	1,200	25	.....	.....	2	21	7	55	.....	307	307	362	13	205	12	3,040	9,668	.....	592	308	4,920	2	348	2	56	86	2,002	1	6	50,000	India, Africa.
Charity in the East.....	1896	130,000	.....	2	1	.....	3	6	28	40	6	191	197	237	6	32	.....	.....	.....	.....	.....	.....	.....	.....	2	26	51	3,000	2	1	9,000	Turkey, Asia Minor.	
General Protestant Miss. Union.....	1884	32,940	7,900	7	1	.....	4	5	15	5	35	40	55	4	9	7	333	.....	.....	.....	28	49	7	500	1	160	4	260	2	1	13,000	Japan, China.	
German Baptist.....	1890	41,225	2,410	13	.....	.....	3	10	5	31	6	57	63	94	7	32	14	2,947	.....	8,000	326	.....	275	9	1,175	1	11	42	2,749	1	..	684	German West Africa.
German East Africa.....	1886	57,656	3,103	15	.....	.....	20	21	6	61	.....	75	75	136	12	40	.....	1,678	.....	.....	.....	479	.....	1	.....	62	3,200	.....	.....	.....	.....	.....	German East Africa.
German Orient *.....	1900	36,727	5,456	3	2	.....	1	3	3	12	.....	16	16	28	5	1	.....	.....	.....	.....	.....	.....	.....	1	.....	4	270	.....	.....	.....	.....	.....	Bulgaria, Turkey, Persia, Russia.
Gossner.....	1836	140,000	11,130	44	.....	.....	3	36	9	92	36	932	968	1,060	28	489	.....	31,543	64,298	.....	2,291	3,178	13,026	479	7,770	6	56	319	10,189	4	2	.....	India (2).
Hermannsburg.....	1849	107,890	38,765	66	.....	.....	2	59	3	130	6	723	729	859	60	198	.....	29,655	.....	70,849	1,041	2,775	1,598	.....	.....	.....	.....	8,248	1	..	.....	India, South Africa, Persia.	
Jerusalem Union.....	1852	30,768	.....	1	.....	.....	3	2	2	8	3	23	26	34	1	4	4	.....	340	.....	.....	.....	.....	4	.....	1	52	12	940	.....	.....	.....	Palestine.
Kaiserswerth.....	1836	126,823	16,938	.....	3	.....	.....	132	135	.....	17	17	152	28	.....	.....	.....	.....	.....	.....	.....	.....	6	.....	2	7	14	1,323	5	3	.....	Egypt, Syria, Palestine, Asia Minor, Turkey.	
Leipzig.....	1836	186,303	19,138	65	2	9	71	22	169	28	950	978	1,147	46	271	11,568	24,147	569	1,591	2	65	395	20,587	2	2	India, British and German East Africa.
Liebenzell.....	1899	35,000	946	5	.....	.....	1	4	4	14	2	35	37	51	4	35	.....	986	2,744	.....	86	37	258	.....	1	29	42	1,648	3	3	.....	Micronesia (China, see China Inland Mission).	
Moravians †.....	1732	276,157	230,617	144	1	.....	35	168	12	360	42	64	106	466	157	164	.....	34,157	21,757	104,129	605	95	1,323	190	24,246	6	112	365	31,954	2	..	.....	India, South and Central Africa, West Indies, South and Central America, Australia, New Guinea, Queensland.
Neuendettelsau *.....	1886	28,289	3,391	21	.....	.....	13	31	1	66	.....	24	24	90	17	21	.....	1,653	2,598	.....	339	.....	.....	2	.....	2	1,111	.....	.....	.....	.....	.....	Java, British and German East Africa.
Neunkirchen.....	1881	34,000	540	30	1	.....	.....	21	6	58	.....	74	74	132	16	33	.....	1,356	508	.....	45	.....	200	.....	1	.....	36	.....	.....	.....	.....	.....	German and British West Africa.
North German.....	1836	74,202	14,309	25	.....	.....	3	18	8	54	6	246	252	306	8	170	.....	4,546	4,896	.....	699	308	675	2	.....	87	185	8,095	..	8	.....	.....	South Africa, Dutch East Indies (5), China.
Rhenish.....	1828	369,890	61,640	166	3	.....	15	155	21	360	28	2,418	2,446	2,806	116	589	.....	79,756	97,088	.....	8,585	6,907	21,478	.....	33,666	11	426	752	42,512	2	2	15,196	.....
Seven Other Societies.....	.....	48,110	6,590	15	1	.....	46	28	33	123	.....	76	76	199	40	103	.....	2,640	3,544	.....	171	293	397	52	.....	33	1,325	1	2	.....	.....	.....	.....
Total.....	.....	2,002,278	540,534	769	16	.....	186	776	336	2,083	194	7,480	7,674	9,757	655	2,899	37	241,452	263,098	182,978	17,152	17,069	49,986	751	67,705	51	1,291	2,887	156,897	24	30	.....	.....
2. Switzerland																																		
Basel Society.....	1815	446,675	105,487	153	4	.....	83	130	29	399	50	1,704	1,754	2,																			

STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE WORLD FOR 1912

COLLECTED AND TABULATED FOR "THE MISSIONARY REVIEW OF THE WORLD" BY REV. LOUIS MEYER, D.D.

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(See Editorial Note on page 2)

NAME OF ORGANIZATION (Abbreviated)	Date of Organization	Total Home Income in Dollars	Total Foreign Income from the Field in Dollars	FOREIGN MISSIONARIES						NATIVE WORKERS			Total Force in the Field	Stations	Outstations	Organized Churches	Communicants	Total Number of other Baptized Christians	Other Adherents	NUMBER BAPTIZED LAST YEAR		Catechumens at Close of Year	Sundayschools	Pupils in Same	Colleges, Theological Seminary, Training- Schools	Pupils in Same	Other Schools	Pupils in Same	Hospitals	Free Dispensaries	Treatments	Foreign Countries in which Missions are sustained and number of Missions	
				Ordained	PHYSICIANS		Laymen	Wives of Missionaries	Unmarried Women	Total	Ordained	Other Helpers								Adults	Children												
					Male	Female						Male																					Female
I—AMERICA																																	
1. Canada																																	
Canadian Baptist.....	1912	120,000	2,800	31	(1)	(5)	.....	25	39	95	8	486	494	589	24	200	67	8,500	.....	5,900	772	.....	403	11,250	3	1,200	212	5,290	6	.....	25,000	India, South America.
Church of England in Canada.....	1883	136,507	516	18	4	(1)	12	21	55	2	9	11	66	19	4	18	40	1,750	46	4	25	900	4	169	7	3	3	Japan, China, India, Palestine, Africa (2).
Methodist Church.....	1824	160,000	2,463	53	15	3	19	69	41	202	61	80	141	343	25	84	11	168	1,394	93	8	662	63	3,257	4	46	71	2,410	5	9	China, Japan.
Presbyterian Church.....	1844	215,570	25,668	43	10	7	7	57	40	164	.....	408	408	572	19	115	46	6,523	.....	.....	.....	.....	5,707	.....	4	87	62	1,519	10	16	252,412	China (3), Formosa, Korea, India.
Two Other Societies.....	.....	15,933	.....	1	1	1	15	4	3	25	.....	2	2	9	.....	.....	.....	.....	.....	.....	.....	8	.....	8	.....	8	85	1	7	.....	.....	.....
Total.....	648,010	31,447	148	30	11	41	167	144	541	71	985	1,056	1,597	96	403	124	15,209	40	9,044	911	12	6,394	474	15,407	15	1,502	360	9,304	25	35
2. United States																																	
Seventh Day Adventist.....	1863	357,588	135,235	106	17	7	190	196	70	586	46	928	974	1,560	140	145	413	14,461	3,104	17,565	2,679	.....	739	16,451	13	724	192	6,730	4	8	.....	Africa, Asia, Australia, Europe, South America.
American Advent.....	1897	23,000	700	2	.....	.....	2	3	6	13	.....	40	40	53	3	8	9	700	.....	.....	84	.....	400	9	900	2	120	12	740	.....	.....	China, Cape Verde Islands.
American Baptist.....	1814	1,130,051	818,422	240	(55)	(18)	34	259	181	714	.....	5,436	5,436	6,150	128	2,614	1,434	156,897	.....	.....	9,371	.....	1,835	67,897	28	1,558	2,099	61,828	19	33	47,760	Burma, Assam, South India, Bengal, China (4), Japan, Kongo, Philippines.
Gen. Miss. Board Ch. of Brethren.....	1884	89,364	340	18	.....	.....	.....	18	11	47	1	77	78	125	20	.....	13	1,112	.....	.....	350	.....	51	.....	1	24	63	1,106	.....	3	.....	China, India, Europe (3).
National Baptist Convention.....	1880	23,499	1,700	.....	.....	.....	.....	.....	.....	.....	43	451	494	494	51	83	43	14,700	.....	.....	1,100	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Africa (4), South America (2), West Indies.
Seventh Day Baptist.....	1842	18,019	2,300	2	.....	2	2	2	2	10	1	25	26	36	5	.....	5	130	.....	250	3	.....	7	5	200	.....	5	164	.....	1	5,484	China, Dutch East Indies, Western Africa.
Southern Baptist.....	1845	580,408	77,872	101	12	2	104	46	267	112	465	577	844	342	826	342	24,689	.....	4,300	.....	.....	422	14,562	20	819	217	5,568	6	13	51,796	China (4), Africa, Japan, Mexico (2), South America (3), Europe.	
Two Other Baptist Societies.....	.....	3,000	.....	6	.....	.....	1	5	4	16	.....	5	5	21	5	6	1	286	.....	.....	.....	.....	9	180	.....	.....	.....	.....	.....	.....	.....	Japan, Porto Rico.
Christian Church Mission Board.....	1878	19,827	1,137	6	.....	.....	6	2	14	13	5	18	32	7	34	18	1,029	.....	103	.....	.....	41	2,832	1	.....	.....	.....	.....	.....	.....	.....	Africa (3), Turkey (4), India (2), Ceylon, Japan, China (4), Philippines, Micronesia, Mexico, Europe (2).
American Board.....	1810	1,062,443	314,040	175	25	12	17	194	198	621	322	4,711	5,033	5,654	102	1,357	621	77,651	.....	165,461	.....	.....	1,281	81,789	32	3,732	1,345	65,066	28	40	372,754	Chinese, Japanese, Hawaiians in Hawaii.
Hawaiian Evangel. Assn.....	1823	39,951	.....	20	.....	.....	3	.....	1	24	55	59	114	138	8	81	102	8,281	.....	.....	269	388	.....	114	9,143	.....	.....	.....	.....	.....	.....	China, Korea, Japan, Hawaiians in Hawaii.
Christian Woman's Board.....	1874	324,000	12,000	16	.....	(4)	.....	16	41	73	.....	178	178	251	20	40	50	4,616	.....	.....	325	.....	71	3,976	3	430	39	3,000	5	7	100,000	India, New Zealand, Africa, Mexico, South America, West Indies (2).
Foreign Christian Miss. Soc.....	1875	353,127	47,601	82	(16)	.....	.....	60	29	171	.....	1,085	1,085	1,256	32	232	155	13,568	.....	.....	.....	.....	273	18,408	12	599	87	4,882	23	.....	153,287	Japan, China, Tibet, India, Philippines, Africa, West Indies, Europe (3).
Evangelical Association.....	1875	36,668	7,366	7	2	8	11	28	28	19	47	75	27	30	13	1,161	123	10	143	55	3,140	1	47	3	275	1	Japan, China.
United Evangelical Church.....	1894	37,831	8	1	1	7	3	20	22	42	5	6	6	185	15	400	22	49	7	391	7	184	1	1	6,000	China.
Friends of Philadelphia.....	1882	17,487	468	3	1	3	4	11	59	59	70	2	8	6	46	715	3,063	25	2,098	Japan.
American Friends.....	1894	94,400	17,400	26	3	5	8	24	22	88	7	258	265	353	31	72	29	3,962	10,000	91	5,248	Palestine, Japan, China, India, Africa, Mexico, West Indies (2), Guatemala, Alaska.
German Evangelical Synod.....	1865	34,169	3,000	10	5	5	20	230	230	250	6	61	6	2,068	1,371	71	119	143	1,507	1	10	63	3,398	India.
Augustana Synod, China Miss.....	1902	22,007	4	2	1	3	4	14	12	26	5	3	4	99	5	China.
General Council Luther. Ch.....	1869	60,000	5,000	12	.....	.....	3	7	10	32	2	375	377	409	16	521	311	10,292	7,376	.....	683	626	2,436	170	3,191	.....	212	6,373	1	2	21,000	India, Japan.
General Synod Luther. Ch.....	1842	100,699	21,750	21	.....	.....	19	13	55	3	770	773	828	9	541	547	15,176	.....	42,299	1,045	2,348	6,870	310	18,917	5	101	321	9,863	1	2	61,498	China.
Norwegian Luth. Synod *.....	1891	24,529	5	2	1	5	5	18	82	82	100	4	39	4	567	2,200	1,150	1	30	India.
Missouri Synod.....	1877	22,566	11	8	19	43	43	62	5	7	464	Porto Rico.
Porto Rico Mission, Gen. Council.....	1898	15,000	500	2	2	1	5	8	13	3	9	7	311	77	10	660	1	6	2	100	Japan, India, Transvaal, Venezuela.
Scandinavian Alliance Miss.....	1891	30,000	10	7	12	12	41	5	81	86	127	11	12	5	774	2,635	9	250	2	20	1,485	China, Alaska.
Swedish Mission Covenant.....	1885	111,528	66	12	1	10	7	30	42	42	72	6	14	3</																

The Missionary Review



of the World



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VOL. XXVI, No. 1
New Series

Signs of the Times

SOME SIGNIFICANT SIGNS OF PROGRESS IN 1912

DEFEAT of the Moslem power in Europe by the Balkan Allies.
Control of Tripoli by Italy.
Division of control over Morocco between Spain and France.
Strengthening of work for Moslems in Egypt.
Remarkable progress of the Gospel in Kamerun, West Africa.
Growth of the Christian Church in British Central Africa.
Progress toward Christian Union in South Africa.

China

Leadership of Christians in the Chinese Republic.
Religious awakenings in Western China.
Increased demand for Christian Education in China.
Growth of Union Missionary work in China.
Progress of moral and social reforms in China.

India

Encouraging awakenings among the Telugus of India.
Consecration of V. S. Azariah as

First Protestant Indian Bishop.
Signs of the breaking of the power of caste.
Congress of all religions in India.
Growing power of Christian Education in India.

Japan and Malaysia

Conference of religions in Japan.
Fortitude of Korean Christians under Japanese accusations.
Progress of Christianity among Moslems in Malaysia.

Europe

Greater Religious Liberty in the new Republic of Portugal.
Opening of Pastor Fetler's Baptist Hall in St. Petersburg.
Anti-Clerical Revolt in Belgium.
Conference of Missionary Societies in Great Britain.

America

Men and Religion Campaign in America.
Federal Council of Protestant Churches, Chicago.
Meeting of the Continuation Committee of the Edinburgh Conference—at Lake Mohonk.
Missionary Tour of John R. Mott and Sherwood Eddy.

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

MISSIONARY FIGURES FOR 1912

(See insert facing page 1)

THE Statistical Table of Protestant Foreign Missionary Societies of the World for 1912 has been built entirely anew. It includes only the actual Foreign Missionary Work of Protestant Foreign Missionary Societies throughout the earth, an attempt having been made to report only that part of the work of the societies which, after careful investigation, was found to be "Foreign Work." Thus, for instance, the great work of the Canadian Methodists among the Indians of the Canadian Northwest has not been counted; nor has the work of the five societies with headquarters in Spain and Italy, which receive their support from Great Britain and America. These are only doing that which in the real sense of the word must be called "Home Missionary Work."

The tables have been prepared with all possible care. Every society throughout the earth was requested to send its latest report to the compiler, who made a careful study of the reports, and, after having gathered from each report the figures, submitted them to the secretaries of the societies. The great majority of the societies responded at once with the latest reports (those who did not are marked with a cross + in the table), and the busy secretaries cooperated in a splendid manner with the writer, for which cooperation he hereby renders his heartiest thanks. A considerable number of the secretaries have asked for blanks that they may be able to secure from the field better information for next year's statistics. Thus we are quite sure that next year we will have a still more complete Table

of Statistics than we have now. No effort has been made to fill out blank spaces by estimates of any kind. Wherever the reports furnished no figures, and wherever the secretaries reported personally "no information at hand," the writer simply left a blank space, thinking that the discerning reader would rather have blank spaces than mere estimates. The main columns pertaining to Incomes and to the number of Foreign Missionaries and Native Workers, and to Stations, Hospitals, and Dispensaries, will be found perfect, while those in regard to Schools, Communicants, etc., show more or less numerous blank spaces this year. In leaving these blank spaces, the writer has followed the example of *The World Atlas of Missions*.

Inasmuch as the tables this year have been prepared on a little different basis from that followed in former years; we have omitted the usual comparison with the figures published one, five and ten years ago. We can, however, note the following facts:—

The table shows a healthy increase of missionary activity throughout the earth. It reveals growing liberality of the Christian forces. A greater number of men and women are willing to go out into the field, and the increasing numbers of converts and communicants and of the pupils in the missionary schools prove clearly that the Spirit of the Lord is at work, and the seed sown is bringing forth fruit abundant unto Eternal Life, but, at the same time, a glance at the table shows that after all only a small part of the work which ought to be done by the Christian Church among the multitudes of non-Christians throughout the earth is being

performed, and that prayer should be made without ceasing that the Lord stir up His Church to greater zeal, to greater activity, to greater liberality and to greater consecration in the service of the Master.

THE OUTLOOK IN TURKEY

WITHOUT doubt one of the most significant events of the year in its influence on the kingdom of God is the war of Greece and the Balkan Kings against the Turk in Europe. This subject is dealt with more fully elsewhere in this number and we here call attention to only one or two salient facts. The Turk has, for many years, been a barrier and a menace to Christianity. Oppression, bribery, persecution, massacre have characterized the Ottoman dealing with Christians, so that the prayer of missionaries has been that God would "turn and overturn" the evil rule of the Sultan's Government. This prayer has been abundantly answered in the uprising of the Young Turks and now in the victories of the Balkan armies. We can not doubt that God has in view great and blessed changes that will come out of this terrible bloodshed. The Ottoman Empire is suffering for the misdeeds of centuries, and out of the trouble and turmoil the hand of God is surely working out beneficent results.

In spite of the promises of religious freedom given by the reform government it has been as difficult as ever to obtain permission to establish Christian institutions; open-air Protestant meetings were stopt in Cæsarea, the Syrian Protestant College in Beirut has been denied permission to take over purchased property for church or school use; permission was also refused to build a

hospital in Konia and other mission-stations make similar complaints.

In spite of Government opposition, however, the people of Turkey have been welcoming, more than ever, the opportunities offered by Christian missions. There are more Moslems in the college at Beirut, altho attendance at Bible-classes and chapel worship is strictly enforced. Turks and Kurds are attending mission-schools in large numbers; many hundreds of Bibles and Testaments are being sold to Moslems—in the city of Konia (Ancient Iconium) alone 1,500 were sold to Moslems in the last 12 months. The influence of Protestant schools and colleges is being more widely recognized and after the present war is over we believe that they will be more than ever patronized by all sects. Temptations will come to the Christian because of increased liberty and opportunity to secure wealth and advancement in the State. With education also may come growing self-sufficiency and rationalism—already it has begun to creep into Protestant pulpits—followed by infidelity in the pew. The faith of Moslems in their prophet and in the Koran is being shaken; will the faith in Jesus Christ, the Son of God, take its place? Imans and Mullahs are calling down curses in vain on those who disregard tradition and sacred law; will reverence for the law of God as revealed in the Bible take the place of that which is discarded? The day of opportunity is dawning. Will the Christian Church be ready to take advantage of it?

A YEAR OF THE REPUBLIC IN CHINA

IN October the republic of China had been in existence for a year, altho it has not yet been "recognized" and

many predicted that it would not last six months, probably not six weeks. At the expiration of a year from the declaration of a "republic" the men who began the work and who put it through are still to the front. Dr. Sun Yat Sen (Sun Wen, or Sun Chung Shan) unquestionably did more than any other single individual to bring about this mighty change. He has given himself with energy to the task of traveling through China, studying its conditions and its needs, and by his presence, his stirring addresses and his earnest private exhortations doing a great work of unification. Dr. Sun is an avowed socialist, a specialist in economic reforms, and is enthusiastic in regard to the necessity for a vast network of railways to overspread all China..

The National Assembly has risen to its duties in a way which no most ardent friend of China would have ventured to predict. It attacks questions of the utmost intricacy and difficulty with an offhand air of extreme confidence. As an avenue for accomplishing things the National Assembly leaves the American Congress out of sight.

The national system of education, much interrupted by the revolution, is once more in operation, with ideals which are gradually becoming elevated, but with resources which probably bear no relation to the magnitude of the vast task to be undertaken.

It is the general testimony that the Chinese are now more open-minded toward religion than at any previous period within foreign experiences. This does not mean a readiness to accept foreign dogmas or to accept anything, but it means that classes of

Chinese hitherto untouched by Christian influences are moved to inquire what Christianity is. The Y. M. C. A. student summer conferences, followed up by other methods later in the year, are interesting incidents of this enlightening process. The Chinese churches tend more and more to call themselves "independent," but the meaning of this term is by no means as yet clear even to themselves. The great question is whether these bodies are able to stand for a positive faith, and to maintain true Christian standards among their members.

While perhaps the republic is not *assured*, it is on its feet, and shows its ability to remain there indefinitely. The capacity of the Chinese people is unlimited both for government and for social order.—A. H. Smith.

HALF A CENTURY IN SUMATRA

FIFTY years ago, on October 7, 1861, four Christian men counseled together concerning the work of God in the highlands of Si Pirok, on the island of Sumatra. Two, Klammer and Heine, were messengers of the Rhenish Missionary Society; Betz and Van Asselt were missionaries of a Dutch Society, but ready to aid the Rhenish missionaries in the new great task of taking the Gospel to the Bataks. This was the first conference of Rhenish missionaries that marked the opening of the first mission upon Sumatra.

Fifty years have passed and a flourishing native Church has arisen among the Bataks. Her members number 103,000, and out of her have come 29 ordained ministers and 659 missionary teachers and helpers. The one station of fifty years ago has grown to 41

missionary centers and 432 out-stations, upon which 55 European missionaries are at work, while 27,500 Batak children are pupils of the 494 missionary schools. A great training school for native evangelists and teachers and a well-appointed hospital stand in the valley of Si Lidung, and on the shore of Lake Toba have been erected a large asylum for unfortunate and helpless lepers and an extensive industrial school and printing-office. To the south the natives brought to Christ through the instrumentality of the Rhenish missionaries are successfully opposing the threatened progress of Islam, while to the north district after district is opening up into the preaching of the Gospel.

The forerunners of the Rhenish missionaries in the work among the Bataks were two American missionaries, Munson and Lyman, who came to the island in 1834, but soon fell victims to the cannibalism of natives.

THE FIRST GENERAL ASSEMBLY IN KOREA

IT was a noteworthy event in the history of Christianity in Korea when the first General Assembly of the Presbyterian Church convened Sunday, September 1, 1912; 118 pastors (including 50 foreign missionaries) and 123 elders were present. Dr. H. G. Underwood was elected as the first moderator, and Rev. Kil Moksa, of Pyeng-Yang, vice-moderator.

One of the striking features of the first Sunday session of the Assembly was an open-air meeting, consisting of the missionaries, the members of the Presbyterian church at Pyeng-Yang, and visitors. Three or four thousand persons were present at this service and a most profound impres-

sion upon the community was produced. (See illustration on page 30.)

The General Assembly of Korea consists of 7 Presbyteries, and these Presbyteries contain some of the largest Presbyterian churches in the world.

The Assembly decided to undertake missionary work among the Chinese, thus launching out on a distinct foreign-mission enterprise. The plan is to secure a definite field (probably in North China) and establish a station there. The work, however, will not be started until a sufficient sum is on hand to pay the expenses and it was proposed to begin the raising of money on November 12th, which is a sort of Korean Thanksgiving Day. The Presbyterian churches were asked to take a special offering for foreign missions on their Thanksgiving Day.

IN INDIA—THE CHRISTIAN CONGRESS

CONFERENCES and cooperation among Christian workers have come to be a recognized order of procedure. There are interdenominational and international conferences on religion, on missionary policy, on division of territory and on educational work. Such meetings are taking place in Africa, Japan, China, and elsewhere. Last October there were ten sections of the Christian Church in India that united in an Indian Christian congress, held in Madras. The speakers included ministers and missionaries and laymen. In the evening meetings the Lord's Prayer was expounded by 12 European and Indian teachers. Five hundred believers united in a Communion service, in which ministers of 8 different churches took part. This

Congress (which has been held annually for 25 years) proves an inspiring time of fellowship and instruction, as natives and European Christians unite in the worship of their one Lord. This Congress is doing much to break down denominational barriers on the mission-field.

RELIGIOUS LIBERTY FOR MADAGASCAR

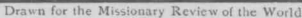
THE French Government has adopted a decree for the regulation of public worship in Madagascar which will, in the opinion of friends of religious liberty in France who have seen it, constitute an important advance in the direction of religious liberty. The decree has not yet been officially published, but will appear shortly in the *Journal Officiel*. While it does not fully satisfy the wishes of our friends, it has been framed, we are assured, in a liberal spirit. The decree puts an end to the arbitrary régime which has hitherto prevailed in Madagascar, and having been adopted by the Conseil d'Etat in Paris, it will, as soon as it is promulgated, become a legislative enactment of the highest authority, which it will be impossible for any illiberal governor-general to set aside. On the other hand, there is not likely to be serious difficulty in obtaining any amendments which experience may prove to be necessary in order to carry out the intentions of the legislature—in this case the weighty body of French jurists known as the Conseil d'Etat.

PROGRESS TOWARD UNION IN CANADA

CANADA has taken the lead in active measures looking toward the closer cooperation and union among at least three of the Protes-

tant denominations. Various bodies of Baptists, Congregationalists, Methodists and Presbyterians have already united in their own families, and nine years ago the Congregational, Methodist and Presbyterian Churches appointed committees to consider organic union, and these committees reported favorably and prepared a basis for union. The Baptists remained apart on account of close Communion, and the Church of England because of emphasis on the "historic Episcopate."

The basis of Union consists of 19 articles not so much as a hard and fast creed as a general basis of agreement. The Methodist and Congregational bodies have already voted in favor of union. The Presbyterians showed a minority of about one-third against union on the basis proposed, and the committee therefore determined that it is not practical at present. The Assembly last June declared in favor of union, but deemed it unwise to consummate it immediately. Recently three theological colleges in Montreal have united in a joint session; Presbyterians and Methodists are planning a similar step in Winnipeg and in Toronto and Vancouver. A Union hymn-book is proposed. If the three denominations unite the result will be a membership of over 600,000 as opposed to the 200,000 Anglicans and the 135,000 Baptists. Canada is in a marked degree a Christian country. Rev. Wm. T. Gunn, general secretary of the Congregational Union, reports that there is not a place of 150 inhabitants where Christ is not preached. The great task for the future is the education of the large immigrant population.



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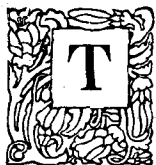
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MECCA—CONSTANTINOPLE—CAIRO

THREE STRATEGIC CENTERS OF THE MOSLEM WORLD

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT.

Author of "Arabia, the Cradle of Islam," "The Moslem World," "Islam," etc.



THE unity of the Moslem world is recognized to-day as never before, by the secular press, by students of Islam, by the Christian Church in its missionary councils, and by Moslems themselves. The most vivid illustration, however, of this unity is found in the present-day importance and influence of the three great capitals of the Moslem world which knit together, by the warp and woof of their cosmopolitan influence, the whole. Mecca, Constantinople and Cairo stand out supreme as centers of influence to-day. Every Moslem throughout the world, even at the uttermost extremities of the vast brotherhood, as, for example, those who are in Japan or in China, has personal relations almost daily with these three cities. He stretches his prayer carpet toward Mecca; he prays on Fridays, not for his own local sovereign or ruler, but for the caliph of Stamboul; and the chances are that if he reads the Koran, it bears on its title-page the imprint of Cairo. His hope for salvation culminates in a pilgrimage to Mecca; his hope for victory over the unbelievers who oppress Moslems, and for whom the day of vengeance will come, is in the great Rajah of Constantinople; and his hope to succeed in worsting his Christian opponents by arguments, is fostered by the productions of the Cairo press. Mecca has not lost its importance with the passing of the centuries, but is more than ever a city whose pulse throbs with a religious life that finds an outlet to the farthest limits of the

Moslem empire. It is the heart of Islam. Cairo is the head, where religious thought and education, controversy and Moslem propagandism through the press have their real center. And Constantinople has, since the Ottoman Turks made it their capital, been the hand of Islam, the center of its political power and also, alas! of grievous political persecution.

Mecca—The Religious Capital

I. Mecca is not only the religious capital of the cradle of the Moslem faith and the birthplace of their prophet, but it is the central shrine of Islam, toward which for centuries prayers and pilgrimages have gravitated. The whole Old Testament narrative as it is given in distorted form, both in the Koran and in tradition, finds in Mecca its real environment. Adam and Eve met each other at Mt. Arafah. Eve lies buried at Jiddah. God himself appointed the place for the Kaaba, and the stone is still sacred on which Abraham stood when he erected the building!

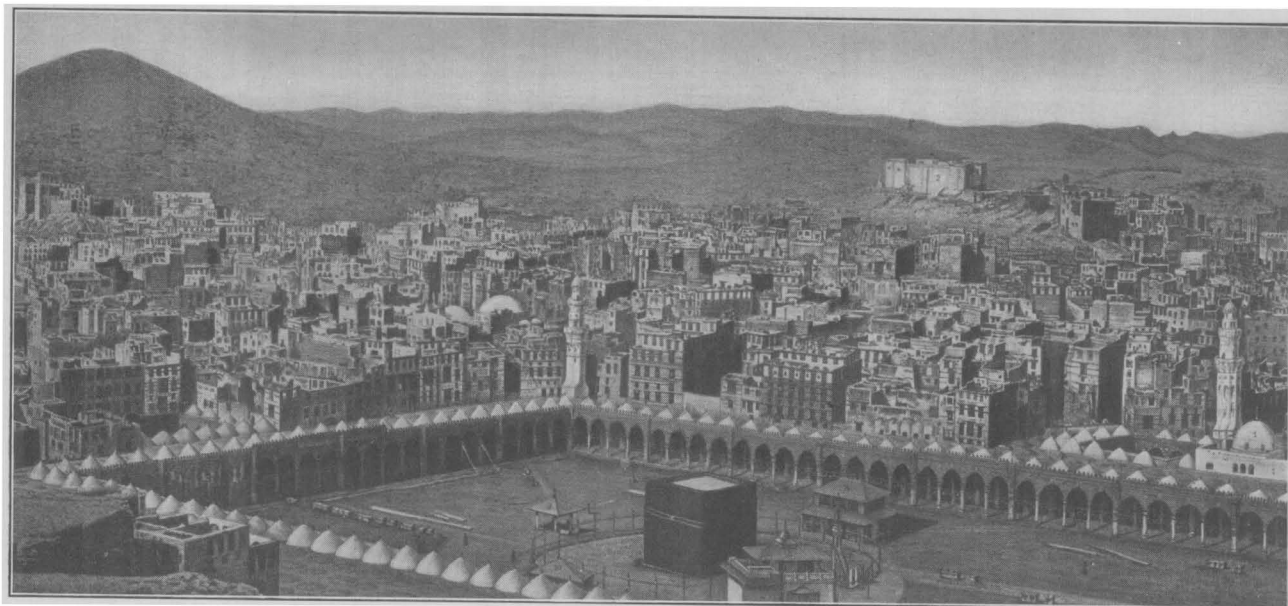
The importance of Mecca is not in its stationary population of scarcely 60,000, but in the number of pilgrims from every nation of Islam that visit it every year. Statistics are hopelessly contradictory and confusing as regards the number of those who visit the city annually. According to Turkish official estimates in 1907, there were no less than 281,000 pilgrims. Their coming is an index of the growth and strength of Islam, and their return from Mecca to their native villages in Java, Bengal, West Africa, Cape Colony and Russia,

means the advent of fanatical ambassadors of the greatness and glory of their faith, however much they may have been disappointed in the actual condition of the city and of the Kaaba. When we consider Mecca, Mohammed's words of prophecy in the second chapter of his book seem to have been literally fulfilled: "So we have made you the center of the nations that you should bear witness to men." The old pagan pantheon has become the religious sanctuary and the goal of universal pilgrimage for one-seventh of the human race. From Sierra Leone to Canton, and from Tobolsk to Cape Town, the faithful spread their prayer carpets, build their houses (in fulfillment of an important tradition, even their out-houses!) and bury their dead toward the meridian of Mecca. Seen from an aeroplane, there would be concentric circles of living worshipers covering an ever-widening area and one would also see stretched out vast areas of Moslem cemeteries with every grave built toward the sacred city. Well may we ponder the words of Stanley Lane-Poole as to the place which Mecca and the pilgrimage hold in the Moslem faith. Have they not a special significance at this day when we speak of the strategic occupation of the world for its evangelization?

He wrote: "Is it asked how the destroyer of idols could have reconciled his conscience to the circuits of the Kaaba and the veneration of the Black Stone covered with adoring kisses? The rites of the pilgrimage can not certainly be defended against the charge of superstition; but it is easy to see why Mohammed enjoined them. . . . He well knew the consolidating effect of forming a cen-

ter to which his followers should gather, and hence he reasserted the sanctity of the Black Stone that 'came down from heaven;' he ordained that everywhere throughout the world the Moslem should pray looking toward the Kaaba, and enjoined him to make the pilgrimage thither. Mecca is to the Moslem what Jerusalem is to the Jew. It bears with it all the influence of centuries of associations. It carries the Moslem back to the cradle of his faith and the childhood of his prophet. . . . And, most of all, it bids him remember that all his brother Moslems are worshipping toward the same sacred spot; that he is one of a great company of believers united by one faith, filled with the same hopes, reverencing the same thing, worshipping the same God."

The question of the occupation of Mecca as a center for Christian missions may well stagger our faith when we consider at what tremendous cost the city was unveiled by intrepid travelers. Augustus Ralli has recently given us a book under the striking title of "Christians at Mecca," in which he tells the story of all those Christian pilgrims who, either in disguise or by abandoning their faith, or in one or two cases, under compulsion, reached the sacred city. From Bartema, Wild and Joseph Pitts to Burton, Burckhardt, Hurgronje and Courtellemont, they took their lives in their hands, herded with strange companions, underwent untold hardships, and by luck or pluck came scathless out of this lion's den of Islam. According to Doughty, scarcely a pilgrimage takes place without some persons being put to death as intruded Christians. An educated and pious Moslem here in



A GENERAL VIEW OF MECCA AND THE KAABA—THE MOSLEM "HOLY OF HOLIES"

What Jerusalem and Palestine are to Christendom this, and vastly more, Mecca and Arabia are to the Mohammedan world. Not only is this land the cradle of their religion and the birthplace of their prophet, the shrine toward which, for centuries, prayers and pilgrimage have gravitated; but Arabia is also, according to universal Moslem tradition, the original home of Adam after the fall, and the home of all the older patriarchs. Here Allah constructed for them a tabernacle, on the site of the present Kaaba. He put in its foundation the famous stone once whiter than snow, but since turned black by the sins of pilgrims! In proof of these statements travelers are shown the Black Stone at Mecca and the tomb of Eve near Jiddah. Mecca lies in a hot sandy valley absolutely without verdure and surrounded by rocky barren hills, destitute of trees or even shrubs. The valley is about 300 feet wide and 4,000 feet long, and slopes toward the south. The Kaaba (or Beit Allah) is located in the bed of the valley and all the streets slope toward it, so that it is almost closed in on every side by houses and walls, and stands as it were in the pit of the theater. The Sacred Mosque (Mesjid el Haram) containing the Kaaba, is the prayer-center of the Mohammedan world and the objective point of thousands of pilgrims every year. According to Moslem writers it was first constructed in heaven, 2,000 years before the creation of the world. Adam, the first man, built the Kaaba on earth exactly under the spot occupied by its perfect model in heaven. The 10,000 angels appointed to guard this house of God seem to have been very remiss in their duty, for it has often suffered at the hands of men and from the elements. It was destroyed by the flood and rebuilt by Ishmael and Abraham. The name Kaaba means a *cube*; but the building is not built true to line and is in fact an unequal trapezium. Because of its location in a hollow and its black-cloth covering (the yearly gift of pilgrims) these inequalities are not apparent to the eye. The Kaaba proper stands in an oblong space 250 paces long by 200 broad. This open space is surrounded by colonnades used for schools and as the general rendezvous of pilgrims. It is in turn surrounded by the outer temple wall with its 19 gates and 6 minarets. The Sacred Mosque and its Kaaba contain the following treasures: the Black Stone, the well of Zemzem, the great pulpit, the staircase, and the two small mosques of Saab and Abbas. The Black Stone is undoubtedly the oldest treasure of Mecca.

Cairo assured me only a few days ago that when he went on pilgrimage and took pictures of the city, his life was endangered more than once by the fanaticism of the inhabitants. However, there are many who believe that the opening of the Hedjaz Railway, especially as a branch is to be carried to Jiddah, and the gradual breaking up of Turkish power in Arabia, may mean the removal of restrictions against non-Moslems.

Mecca is a challenge to faith and to Christian heroism. If it were an island in the South Seas with a similar population and annual pilgrimage, how long would the church wait for men like Paton, Chalmers or Williams to enter fearlessly, even tho it should cost life? No one who has read the account of social life at Mecca, as given by Hurgronje, and corroborated by every recent traveler, can doubt *the utter need of this city for the Gospel*. Mecca is the microcosm of Islam in its religious life and aspirations. According to Hurgronje, "it is Islam, the official religion, which brings together and amalgamates all the heterogeneous constituents of Meccan life. On the other hand this society itself welds into a chaotic whole the prejudices and superstitions of all countries." In other words, Mecca is the sink-hole of Islam. All witnesses agree on the flagrant immorality which pervades the streets and even the mosque of the sacred city, on the prevalence of the slave trade, on the fleecing of pilgrims, and the corruption of the local government. If Mecca is the glory of the Moslem world, they glory in their shame. The Christ who wept over Jerusalem and had compassion on the multitudes is

surely waiting for some one to go to this great city and to stand amid its hundred thousand pilgrims and point them away from the reeking shambles of their yearly sacrifice to the Lamb of God that taketh away the sin of the world; away from the well of Zemzem to the Water of Life!

Constantinople—the Political Capital

II. Constantinople by its very location on the Bosphorus, facing two continents and two great civilizations, will always be of political and commercial importance. In view of the wonderful events that are transpiring as we write these lines, the words of Sir William Ramsay concerning this great capital of Islam seem almost prophetic: "Constantinople is the center about which history revolves. It is the bridge that binds the East to the West, the old to the new civilization, which must be brought into harmony before the culmination of all civilization can appear, bringing peace on earth and goodwill toward men."

Founded by Constantine and beautified by Justinian, the old city represented visibly the overthrow of paganism and the triumph of Christianity. The great church of St. Sophia was literally built by stripping the glory from heathen temples far and near, and yet that very church has for centuries since the fall of Constantinople in 1453 also symbolized the conquest of Oriental Christianity by Islam. Will it soon again resound with praises to the Trinity?

It is evident to the student of history that all other factors which add to the glory of this metropolis are insignificant in comparison with its political and religious importance in



CONSTANTINOPLE—LOOKING ACROSS FROM GALATA TO STAMBOUL

relation to the Moslem world. The position of Turkey and of the Ottoman Empire is unique among other Moslem countries. For centuries it has stood out as the one great temporal power of Islam with laws and usages built upon the book and the traditions of the prophet. Here is the residence of the caliph, the *Imam-el-Muslimin*, the supreme pontiff of the church state called Islam. Even at the present day Constantinople and its politics are the cynosure of Islam from Morocco to the Philippine Islands. The fall of Constantinople would be interpreted by Moslems everywhere as the direst disaster. This accounts for the enthusiastic and almost fanatic response in every part of Moslem India to the appeals to help the Sultan during the war in Tripoli and in the Balkan States.

Constantinople is the capital of the

Ottoman Empire. To it all the states of Turkey look for political direction, and representatives from every tribe and race in the empire are found on its streets. "As a base for missionary operations not only upon Turkey, but upon adjacent countries as well," says Dr. Barton, "it is unexcelled. A publishing house at Constantinople is calculated by its very location to reach millions who might otherwise refuse to read what is printed. In Arabia an Arabic Bible, at first rejected because it is an infidel's book, is later accepted because it bears upon its title-page the authoritative permission of his Imperial Majesty. As a strategic center for Christian work calculated directly and indirectly to reach the 200,000,000 who bear the name of the prophet of Arabia, there is no place that can compare with Constantinople, resting upon two con-

tinents and swaying the most mighty religious empire on earth."

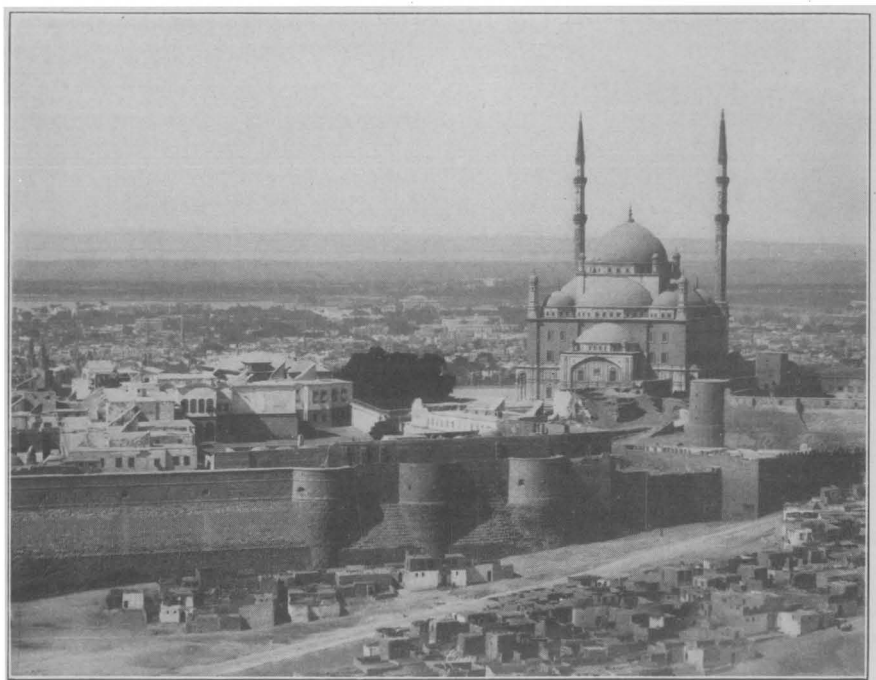
The population of Constantinople is given as 1,106,000, but of these scarcely more than one-half are Moslems. This fact only emphasizes, however, its importance as a missionary center. Here the forces of Christianity and Islam, numerically considered, are so nearly balanced that the impact of a vital Christianity once more dominant in the Oriental churches would count as nowhere else. And for the past fifty years it has counted. The late Mr. William T. Stead once said, "How many American citizens, I wonder, are aware that from the slopes of Mt. Ararat all the way to the shores of the blue Ægean Sea, American missionaries have scattered broadcast over all this distressful land the seed of American principles? They are here everywhere teaching, preaching, begetting new life in these Asiatic races." Robert College, the Bible House at Constantinople, the American College for Girls and similar institutions have from this strategic center sent out, as from a power-house, currents of life and thought throughout the Moslem world. But for the adequate occupation of this center, especially face to face with present-day changed conditions and unheard-of liberties, the present missionary force might well be doubled. Can it be true, as Dr. Dwight asserts, that in place of applying its tremendous power to the problems of these awakening races, the Christian printing apparatus at Constantinople is crippled for lack of funds?*

in its ignorance; the strength of Christianity in Christian education. The new situation calls for an enormous expansion of all the present existing agencies to win the political capital of Islam for Christ.

Cairo—The Intellectual Capital

III. Cairo, "the victorious," as its name signifies, is at once the capital of Egypt, the metropolis of all Africa and the brain center of the Moslem world. With a Moslem population nearly twice as large as that of Stamboul and larger than that of any other city in the world, its influence is steadily growing, not only throughout North Africa but throughout the nearer East. Its statistics of population, its architectural monuments, educational institutions, municipal government, street cries and street signs and daily life make evident to even the casual observer that this is a thoroughly Moslem city. Of the fifteen quarters into which the vast city is divided, there is only one quarter, the Esbekieh, where non-Moslems are in the majority; and yet this quarter contains 13,000 Moslems over against 14,000 Copts. In the Darb-ul-Ahmar quarter there are 62,000 Moslems and a non-Moslem population of only 2,000. Bulaq quarter has 82,000, a city in itself, with a total non-Moslem population of only 7,800. The Gemalieh quarter has 50,000 Moslems over against 2,000 non-Moslems, and the Khalifa quarter has 53,000 Moslems and 1,340 non-Moslems. Saida Zeinab quarter has over 63,000 Moslems and a non-Moslem population of only 2,300. The Moslem population of Gizah Mudirihay, close to Cairo, is 11,900, while the number of non-Moslems is less

* See his chapter on "A Half-forgotten Agency" in Constantinople and its problems; and also an important article on "Cairo as a Center of Islam," in *The Moslem World*, Volume I, page 229.



A GENERAL VIEW OF CAIRO—THE INTELLECTUAL CENTER OF ISLAM

Looking Northwest over the City and the Citadel from Mokarram Hill; Mosque of Sultan Hassan in the foreground. The Nile is seen in the distance.

than 4,000. The total population of this great world capital is nearly 700,000, of which probably 90 per cent. is Mohammedan. Cairo has 206 mosques, not counting the smaller ones, and among them at least 100 are architectural monuments of the history and the glory of Islam. In the Khedivial Library one can trace the literary history of the city in priceless MSS. of the Koran and other books. Away from the tourist-infected Esbekieh and the shopping district of the Levantines, Cairo is still such a Moslem city that it is the best place in the world for the study of Moslem life and superstitions. Only a stone's throw from the Central Railway station is the tomb of the famous Weli Madbouli, the patron saint of the

capital, whose reputed restlessness in his tumble-down tomb raised a riot on the streets of Bulaq only a month ago. The best book on Moslem home life and social institutions still remains Lane's "Modern Egyptians," which describes every-day life in Cairo.

If Mecca is the religious center and Constantinople the political center of the Moslem world, Cairo above all things is its literary center. The Earl of Cromer, not without reason, described the *ulema* of Cairo as "the guardians of the citadel of Islam." No other city in the Moslem world has so many students of Moslem theology and law, or pours out such a flood of Moslem literature as does Cairo. Millions of pages of the Koran in many and beautiful editions, commentaries

and books of devotion by the hundred thousand, ten thousand books and pamphlets attacking the Christian faith or defending Islam and propagating its teaching, come ceaselessly year after year from the Moslem presses of this great center of Moslem learning. Books printed in Cairo are read by the camp-fires of the Sahara, in the market place of Timbuctoo, under the very shadow of the Kaaba, and in the bazaars of Bagdad, and are treasured as authorities in the mosques of Java, Burma, Cape Town and Canton. There is no speech nor language in the Moslem world where the voice of the Cairo press is not heard. Its line is gone out through all the earth and its words to the end of the world. A visitor to the book sellers' quarter near El Azhar University is soon convinced of the intellectual vitality of the Moslem religion. The intellectual readjustment which has become necessary in the minds of all thinking Moslems, because of the philosophical and social disintegration of Islam through the impact of the West and Christianity, is here felt as nowhere else. The currents of thought run contrary and with terrific force. One must read Moslem papers to appreciate the pathos of the situation. Attack and counter attack are incessant. The conservatives have as their watchword "Back to Mohammed!" They hope to reinvigorate the old religion by a return to the golden age. The weakness of Islam, they say, is its spirit of compromise. This movement still finds its stronghold in the Azhar University in spite of recent attempts at reform. The progressives, the advocates of a new Islam, are just as anxious to get away from Moham-

med and the old traditions as far as possible, to substitute for the Mohammed of history an idealized prophet. A new commentary to the Koran, which is to supersede the old standards, is appearing month by month in a leading paper. When the attempts to reform the Azhar University in its curriculum and administration failed, there was a great clamor for the founding of an Egyptian University to provide at once Arabic and Western learning from a Moslem standpoint. According to the testimony of one thoroughly acquainted with the situation, all the government secondary and professional schools in Cairo are either Moslem or agnostic in their influence. "The universities, both old and new, are centers of Islam and under purely Moslem control. Neither in their ethical teaching nor in the lives of their professors is there to be found a base for the upbuilding of Christian, spiritual, moral character. The students of the secondary and professional schools are drifting away from their traditional moorings of belief and the restraints of life into unbelief and immorality."

With increased intellectual light and the enormous development of education in recent years, there has come a flood of literature in French and in Arabic translation, which is not only non-Christian and often anti-Christian, but in a large degree immoral and corrupting. The vendors of this literature are found on every street corner, and it is even offered for sale on the tramways and at the railway stations.

This brings us to mention a second point in the strategic influence of Cairo, namely, its journalism. At the gateway between the East and the

West and on the crossroads of the commerce of three continents, it is no wonder that Cairo has more than eighty daily newspapers. In one year (1909) 25,169,000 newspapers and periodicals passed through the Egyptian mail, and of these more than 2,500,000 copies went from Egypt into other Moslem lands. Of the dailies thirty-nine are published in Arabic. There are seventeen Arabic literary reviews, three judicial periodicals, three medical journals, two women's journals, and eleven Moslem magazines devoted to religion. One of the most influential dailies, the *'Alam*, has just been suppressed by the government for indulging in criticism of Turkish and British rule. It was believed to have a circulation of at least 15,000 copies daily, probably the biggest of any Arabic paper in the world.

If, as some suppose, the dervish orders and Sufism are the real strength of Islam among the masses, then also Cairo holds perhaps the first rank as a Moslem city, for since the decay of temporal power in the Moslem world, all the various dervish fraternities have their centers here, as has been shown by the investigations of Depont and Coppolani in the striking way which accompanies their book.*

The intellectual revival in Egypt, therefore, the spread of education, the freedom of the press under the British Occupation, and the increased use of Arabic and the Arabic character throughout all North Africa, *have facilitated the propagandism of Islam from Cairo* as a center, and emphasizes its growing importance.

It is the Gibraltar of the Moslem faith.

But Cairo is also becoming a Gibraltar of the Christian faith, not only for Egypt but for all North Africa. The splendid work of the American Mission in the Nile Valley is known to every student of missions. The wonderful results of their educational policy, the establishment of a strong evangelical church, so that the census of 1907 showed 25,000 Protestants, the revival of the Coptic Church, and the well-known fact that Christians of Egypt, intellectually, socially and morally, are head and shoulders above the Moslem population,—all these together prove the strategic importance of Cairo as a missionary center. Cairo is to be the seat of the future Christian university for the Nile Valley. Men of vision are already laying its foundations in faith. In Cairo the Church Missionary Society, the American Mission, the Bible Societies and other agencies are working in perfect harmony for the strategic occupation of the city.

Last, but not least, the Nile Mission Press must be mentioned. Established in 1905 for the purpose of producing and distributing religious books and magazines in Arabic, and preparing special literature for Moslems the world over, the Press has grown with startling rapidity, and has more than fulfilled the hopes of its founders. What better proof can be given that Cairo is the intellectual center of Islam not only, but for reaching Moslems, than this eloquent list of countries which purchased Arabic literature from the Nile Mission Press for Moslems last year?—Kameruns, Lagos, South Nigeria, North Nigeria, Hausaland, Morocco, Algeria, Tunisia, Tripoli, Egypt,

* Les Confreries Religieuses Musulmans, Algiers, 1897.

Egyptian Sudan, German East Africa, British East Africa, Nyasaland, Transvaal, Natal, Cape Colony, Turkey in Europe, Russia in Europe, Russia in Asia, Asia Minor, Cyprus, Syria, Palestine, Arabia, Turkish Arabia, Persian Armenia, Persia, India, Bengal, United Provinces, Punjab, Sindh, South India, China, (every province), Chinese Turkestan. When we notice the avidity with which special literature for Moslems is received in Cairo itself, and how the same class of literature is demanded by workers among Mohammedans everywhere, the conclusion reached by Dr. Charles R. Watson seems inevitable: He stated that his dominant impression, after a recent visit to the Levant, was that "*no agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page.*"

The three capitals of the Moslem world come to us with a threefold appeal. Like Nineveh of old Constantinople, because of its vast population, appeals to our pity. "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that can not discern between their right hand and their left hand?" The conditions in Mecca, that Jerusalem of Islam, with its Scribes and Pharisees, its sins and

hypocrisies, its hatred of the Christ, remind us of what Luke records: "When He drew nigh, He saw the city and wept over it;" while some of us who are working here in Cairo, when we experience how accessible the Moslem population is and how comparatively little is yet being done for them, think of the Lord's words to Paul at Corinth, in a vision: "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to harm thee, for I have much people in this city." Mecca represents the unoccupied fields of Islam, and challenges faith and heroism. Constantinople, with its mosque of St. Sophia, appeals to our loyalty. We must win back what was lost to the Church of Christ. And Cairo is the city of opportunity, of the open door and the beckoning hand. Mecca represents Islam as the *excluder*, behind closed doors, defying the entrance of the Christ; Constantinople, Islam as the *intruder* into the domains of the King; Cairo reminds us that in Africa Islam is the great *rival* faith, and that here must be fought to the finish the struggle for a continent. The three cities voice the appeal of three continents, Asia, Europe and Africa, to be freed from the thralldom of Mohammed and welcomed into the glorious liberty of the children of God.

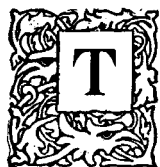


THE "SUBLIME PORTE"—CONSTANTINOPLE

POLITICAL AND RELIGIOUS RESULTS OF THE BALKAN WAR

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Editor of "The Orient," Special Correspondent of the MISSIONARY REVIEW OF THE WORLD



THE "cockpit of Europe" has been for the past month and more the scene of terrible carnage. On October 8th the storm burst, for which Europe and the world had waited for years. M. Plamenatz, the Montenegrin Minister to Turkey, handed in a brief declaration of war, and left the country. Ten days later this formality was repeated by the Minister of Bulgaria, Greece and Serbia, Messrs. Sarafoff, Gryparis and Nenadovitch, and the great Balkan war was on. Turkey elected to take the defensive, and her four neighbors were swift to assume the offensive. The story has already been told,—how with irresistible force the Bulgarians drove the main Turkish army from Kirk Kilisé to Bunar Hissar, to Lule Bourgas and Vizé, and then back all the way to Chatalja, with its line of fortifications across the peninsula from the Black Sea to the Marmora some thirty miles only from Constantinople; how the Servians swept everything before them in the region known as Old Serbia, the Montenegrins co-operating with them in the west and the Bulgarians in the east, till King Peter entered the ancient capital of Üsküb in triumph and the remnants of the Ottoman army were driven into the mountain fastnesses near Monastir, or hurled back on Salonica; how the Greeks revenged themselves for their defeat in 1897 by a well-planned advance culminating in the capture of Salonica, their fleet meanwhile occupying the five northern islands of the Ægean and assisting in the capture of

Preveza; how the Malissore Albanians united with the Montenegrins in the conquest of northern Albania and how they met with obstinate resistance in the siege of Scutari or Shkodra. Yes, and much more will never be told,—of the cruelties and treacheries and petty revenges on both sides, of the terrible sufferings of all the armies and the destruction of villages and the ravaging of whole districts. For war is hell, and dead men tell no tales,—which is often a relief to the ears of the survivors.

Unexpected Factors

All the theories of professional politicians and of amateur speculators have been upset by the unexpected factors of this war. It has been an axiom for many years that Greek and Bulgarian interests so overlapped as to be diametrically opposed to one another, and that therefore these two nationalities could not unite against the former master of both. This axiom was based on the experience of decades of bloody feuds as between Macedonians of the two races and between roving Greek and Bulgarian bands, as well as the wordy and documentary wars of Patriarch against Exarch, and the long-standing quarrel regarding the possession of church properties in Macedonia. But one of these unexpected factors developed from an unexpected quarter, and to-day Mr. Venizelos, the Cretan, is hailed not only as the savior of Greece, but as the unifier of the Balkan States, the father of the Coalition. Some of his strong admirers even insist that he has supernatural powers,

and is a sort of divine incarnation. Certainly he has accomplished wonders by his far-sighted statesmanship. He saw that the true interests of Greece were not in insisting on Hellenic rights as over against Bulgarian, but in yielding to a certain degree in order to come to an agreement with Bulgaria against their common foe. When the history of the great Balkan struggle is written, the name of this Cretan will be inscribed in letters of gold as the true founder of the Alliance.

Another most unexpected factor in the struggle has been the military skill of King Ferdinand, Tsar of the Bulgarians, and his generals. With consummate generalship, they have occupied every point of vantage, surrounded and isolated the strongly fortified city of Adrianople while hammering away at the main Turkish army, have brought up their reserves at the right moment, used their artillery, their aeroplanes, their searchlights, their cavalry raids to the best possible advantage, cut the lines of communication of their enemy at every possible point, while preserving their own longer lines intact. So that the Bulgarian army accomplished in two weeks what their sanguine friends had given them at least six to do. Ferdinand may be German by birth, but he is so essentially Bulgarian by adoption that his people utterly forget his foreign extraction. He is to them the embodiment of their national aspirations,—their Tsar.

But the most unexpected factor of all has been the utter failure of the Ottoman armies, east, west and center. Scutari in Albania and Adrianople, it is true, have stood out stubbornly and have endured long their sieges. But it still remains true that the Turks have not won a single important battle, nor

made a single successful stand in the open field for any length of time. And these were the armies that went twice up to the very gates of Vienna, and terrorized the whole of Europe, the armies that destroyed the old Serbian empire, and that only fifteen years ago gave Greece such a severe drubbing,—the armies that Italy was glad to avoid all this past year, by confining her attentions to North Africa, where they could not go.

Where was the famous Turkish soldier,—that stubborn and well-nigh invincible fighter? Military critics are to-day busy finding adequate explanations of this surprising and total failure. They would do well to apply to the German officers who have trained that army and to the British admirals who have undertaken the reorganization of an Ottoman navy. These gentlemen could testify to the supreme self-satisfaction of the Turkish officers and their supercilious scorn of learning from foreign instructors. You may be able to instruct a Turkish officer up to a certain point, but there he balks. The European system won't do, he says, for the Ottoman army or navy, so there's an end on't.

Further than this, the strenuous efforts of the former Minister of War, Gen. Mahmond Shevket Pasha, to keep his young officers out of politics reveals a fatal tendency. Since the army was the liberator of Turkey from the Hamidian yoke, these young officers persisted in the idea that their realm was in the world of politicians; and the wrangle of Ententist and Unionist among them to-day reminds one of the quarrels of the Byzantine Greeks over the "Filioque clause" and the Azymites while Mohammed was thundering at the gates of the city of Constantine.

Then, too, there was a disastrous inclination to despise their foes of the Balkan Alliance. Whether or not the Ottoman legations at Sofia, Athens, Belgrade and Cettigne had been following the development of military force in these countries, it is certainly true that Ottoman military leaders have shown unwarranted contempt for the skill, training, resources and *spirit* of the Allies. Now the evolution especially of the Bulgarian army has proceeded by leaps and bounds. And the youth of all these states, particularly of Bulgaria, have, since the tearing up of the Treaty of San Stefano by Europe in 1878, been brought up on the *Delenda est Carthago* doctrine,—for over thirty years these states have been quietly preparing to take their revenge on their one-time oppressor and liberate their Macedonian compatriots. This was no time for the Turks to despise such determination, or evince a Brobdingnagian contempt for such vigorous Lilliputians.

Another contributing factor in the collapse of Ottoman resistance was the placing of raw recruits in the front rank with the seasoned veterans, so mingled that the inability of the former to use their rifles or withstand a charge, caused panic and disorder among the latter as well. Thousands were hastily called to the colors who had never seen military service, or who had never had any target-practise. Some, moreover, proved treacherous and either fell away to the enemy or sneaked back home. The mobilization of a force of seven or eight hundred thousand men is no child's play, and there was a lack of organization and discipline.

Equally serious was the failure of the commissariat. The old saying that an army moves on its belly has re-

ceived one more confirmation. No soldier can be expected to fight for days in succession on an empty stomach. The Ottoman forces at Lule Bourgas and Vizé were half-starved; for this enormous mobilization and concentration had not been preceded by adequate preparation of food-supplies. And now the weakened physique of the soldiers has yielded to an alarming outbreak of cholera in the camp. Had sufficient care been exercised as to food a month ago, the story might have been different.

Political Results

Whatever may be the final redistribution of the conquered territory, and whatever other European countries may say, some results seem assured. First of all, Ottoman domination in Europe is at an end. Turkey may retain Constantinople and perhaps the north shore of the Marmora; but her European possessions are gone. It may not be easy for an outsider to realize what a blow this is to Turkish pride. For five and a half centuries, from the day that Murad I crossed the Hellespont and laid the foundations of European dominion by taking Adrianople and shattering the Servian Empire, the Osmanli has been a force to reckon with in Europe. Now, the gradual disintegration of empire has snatched away from him his last hold on Europe, save for the Imperial city itself. The Turks themselves realize this, and are crushed by the thought.

Secondly, the Cretan question has been finally settled. This is no forecast of continuous peace and prosperity for this turbulent island in the future, but merely that Crete has been eliminated from the list of international problems and a thorn has been

removed from the side of Europe. Under Turkish rule, the Greeks of Crete were constantly intriguing for independence or for union with Greece. They have now attained their desire, and are a part of that kingdom. Whether or not this will satisfy the two parties now concerned, at least the Cretan question will no longer trouble European diplomacy.

A third and far sadder result is the impoverishing and devastation of five nations. Tho the territory of but one has been devastated, if this territory is now partitioned between the others, all will share in the work and responsibility of reconstruction. But far more significant and ruinous is the financial loss and the extra burden thus placed on all concerned. The millions expended on powder and ball, on rifle and cannon, on earthwork and fortress, ought to have been spent in public works and other improvements; and these countries will have to work long and hard to lay up an equivalent fund for such worthier causes, or even to keep their commercial and financial heads above water. The most terrible loss, however, is in human blood and precious lives. The tale is not yet told; but thousands upon thousands of homes will wait in vain for the return of father, husband and stalwart son. Farms will lie untilled; flocks must learn the voice of other shepherds, and the young orphaned boy must henceforth work to sustain his grief-stricken mother. Had it been possible to have settled the question by other means, these five nations might to-day all have been prosperous. It will be long ere they regain their sacrificed prosperity.

When the war began, cholera was mildly prevalent in Cilicia and northern Syria. Unsanitary conditions in

the army have now spread that scourge, brought by soldiers from that region, to a far more alarming extent; and the experience of former years indicates a still greater spreading of cholera with the scattering of the troops to their homes.

As over against all these, one redeeming consequence of the conflict is the splendid effect of the work of the Red Cross and Red Crescent. Most unfortunate was the ill-advised declaration of King Ferdinand at its inception, that this was a war of the cross against the crescent. The Church of Christ has advanced far beyond the spirit of the Middle Ages; and the Bulgarian King did not voice, and had no mandate to voice, the sentiment of the Church. But the prompt and generous efforts of Red Cross agencies in the United States, England, Russia and elsewhere did much to counteract the evil results of this untrue pronouncement. The Moslems marveled to see their wounded so tenderly cared for and so skilfully restored by the loving ministry of Christian doctors and nurses,—yea, even by those of their Bulgarian enemies. Instances were not lacking when, as in Smyrna, religious fanaticism refused the help of the hated Christian. There had been an awful railroad accident at Ephesus, wherein hundreds of Turkish soldiers were killed, and more than a hundred injured. Incensed by the mistaken belief that Greeks were responsible for the wreck, the poor wounded Moslem soldiers absolutely refused to be carried into the Scotch Mission Hospital at Smyrna, saying they would rather die than be treated by Christian doctors. Nevertheless, in most instances the aid of Red Cross doctors was gratefully accepted and acknowledged, and the spirit of

the Master is better understood by the Mohammedans because of their efforts.

Religious Results

The American Board has mission stations in the region of the war at Salonica, Monastir, Kortcha and El Basan, and the London Jews' Society at Adrianople. There are also many outstations within the devastated area. Details of losses at these points are yet lacking; but naturally the evangelical work at many of them must have suffered to some extent. Yet in each case we may well believe that the presence of evangelical workers and faithful believers has furnished eloquent witness to the power of Christ; and we rejoice that there have been so many to testify of Him amid fire and sword, trial and tribulation.

Mention should be made of the improved state of feelings between Greek Patriarch and Bulgarian Exarch. Patriotic or rather racial feelings led to Bulgarian agitation, half a century ago, for a separate ecclesiastical organization. This led to the issue by the Ottoman government in 1870 of a firman granting the Bulgarians the right to possess their own exarchate independent of the Greek Patriarch at Constantinople. This measure the Patriarch strenuously opposed and delayed its execution two years. In 1872 the first Exarch was appointed, and the Patriarch immediately excommunicated him. On April 23d of that year the Exarch, supported by three bishops, all lying under the ban of the Patriarch, celebrated the communion in the Bulgarian church at Phanar, on the Golden Horn; on May 11th the Bulgarian church was declared independent; and on Sept. 16th the Patriarch formally cut off all followers of the Exarchate

as schismatics*. Of recent years animosities and jealousy between the two churches,—both branches of the Holy Apostolic Orthodox Eastern Church, has led to scenes of disgraceful and criminal violence in many parts of Macedonia, where not a few murders have been committed in the name of religion and patriotism. But to-day the feeling is utterly different. Political *rapprochement* has been accompanied by a beginning of friendly relations and an interchange of visits between patriarchate and exarchate; and indications are not lacking that the reunion of the two churches has become possible. Community of aims and interests has healed the schism.

Poor Turkey has suffered a still further dismemberment. The Treaty of Berlin in 1878 cut off 138,000 square miles of her territory at one fell swoop, by the loss of the Balkan States. The war with Italy, after dragging on its weary length for over a year, was at last brought to a close last month by the Treaty of Lausanne, whereby Tripoli and Cyrenaica, or Benghazi were made over to Italy, entailing a loss of an indefinite extent of desert, the total area being estimated at 400,000 square miles, or nearly the combined size of France and Germany. What has till this year been known as European Turkey has an area of 65,598 square miles; and now the great part of this is gone. This means that the Ottoman Empire in the past thirty-five years has lost all its possessions in Europe and Africa, and is hereafter only about one-half the size it was previous to that. But this is not a mere question of territory. The Ottoman Empire has for five hundred years stood as the

*Von Mack, *The Bulgarian Exarchate*, p. 18; Adeney, *The Greek and Eastern Churches*, p. 350.

bulwark of Islam, the pride of the Moslem world. In these last days, since the passing of Morocco and Persia out of the category of independent states into the hands of France, Russia and England, Turkey has been the one Moslem power left. Her Sultan is the Khalif of all the faithful. So that this disastrous month's war, while not a religious war, has struck a heavy blow at the pride of Islam. In fact, the Ameer of Afghanistan is reported to be seriously contemplating proclaiming himself the Khalif because of what he regards as the forfeiting of all right to that title by the Sultan of Turkey. Without a doubt the disastrous outcome of these two wars will also seriously diminish Ottoman influence in Arabia, and indeed damage the prestige of Turkey all through the Moslem world.

There surely ought to be another sort of result in the case of the nominally Christian population of the conquered territory. The war has been waged ostensibly in order to better their lot. Whether oppressed by an incompetent and unsympathetic government or harrowed by bloody internecine strife of Greek against Slav or Vlach, the non-Moslem inhabitants have indeed been between the upper and the nether millstone. But now, if indeed the amicable agreement between the allied governments extends to their peoples, this should be the dawn of a new era for all the peoples of Macedonia. With freedom from the terrorism of bands of *Komitadjis*, or secret agitators, from bomb-throwers and revengeful fanatics, there ought to come a day of quiet and prosperous growth.

And finally, this swift and decisive war calls for large increase in the

funds available for Christian work in these lands. At first a large amount will be needed for Red Cross and similar relief, for reconstruction as well as for medical care. Whole burned villages must be rebuilt; penniless widows and orphans must be clothed and fed through the coming winter; churches and schools raised up again.

Into this new territory,—new in hopes and possibilities because new in government and ambition,—the agents of our great mercantile houses will hasten; thither will also crowd in the saloon, the brothel and the gambling-hell, the besmirching book and the yellow journal. Is not this very fact a challenge to the Church to send in speedily competent men of consecrated common-sense to preempt the land for our Master? We should be there with the returning refugee and the new settler,—to furnish him with a house of true worship, a competent and Christian school for his children, and good healthy literature for his awakening intellect and heart, and an outstretched hand of help and good-cheer in the Master's name. Workers we have today among Albanians, Bulgarians, Greeks and Jews. Let us hold up their hands and allow them to lengthen their cords and strengthen their stakes. Let us help them to train up a native ministry for Christ.

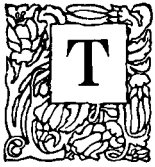
As we stand humbly and teachably before our Lord Jesus for his direction as to the way we should take, there appears before us, as appeared to Paul many centuries ago, a man; but now he is tattered and shattered and battered with the shock and carnage of war; and as of yore, he speaks with sweet compelling plaintiveness:—"Come over into Macedonia and help us."

THE CROSS OF CHRIST

THE HEART OF RELIGION, THE CENTER OF THE MISSIONARY MESSAGE

BY REV. G. CAMPBELL MORGAN, D.D., LONDON, ENGLAND

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."—*St. John xii, 31, 32.*



THE Cross of Christ lies at the very heart and center of everything in life and religion. There is no other subject so full of value and of meaning in all its varied application. In the Word of God we have the glimpses of the cross from its beginning to its end. In the inspired writings of the apostles, to whom was committed the work of perfecting the doctrine upon which the church should base its walk and conduct perpetually, the cross has an ever-present place, for they evidently looked to it as the center of revelation and of power. The more closely the life of Christ is studied, the more conscious do we become of the presence of the cross in His consciousness from beginning to end.

In the words quoted from the twelfth chapter of St. John's Gospel, Jesus makes a threefold declaration concerning the value and effect of the cross. At the time when he uttered these words, the shadow of the cross was on Jesus. He had been conscious of it from the very beginning of His public ministry. The cross was the ultimate fact in His earthly life and in His work, toward which He was moving. When, at the beginning of his ministry, after the cleansing of the temple, men asked:

"By what authority doest Thou these things?"

Jesus replied: "Destroy this temple, and in three days I will raise it up."

The materialists of the time saw nothing further than the temple in

Jerusalem, and consequently were angry, but in the process of time His own disciples came to understand that He referred to the destruction of the temple of His body by His foes, and to its resurrection. Very soon after in the conversation with Nicodemus, He said in answer to the Pharisee's question as to how a man could gain life: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life." This was a clear declaration of the fact that if men were to find life they must find it by the way of His death. Thus through all the ministry of Christ we find references that show that in His mind at least there was the perpetual subconsciousness of the vital importance of that work accomplished in the cross and by the resurrection that followed it.

In the twelfth chapter of John we see Jesus with the shadow of the cross over Him. At Bethany, Mary, looking into His face, saw with the keen, quick intuition of a great love the sorrow and the shadow of death that was upon Him. Then she broke the alabaster box of ointment and anointed Him, and He rebuked the avarice of the man that criticized by saying, "Let her alone; she hath done it unto my burial." After that, on His way into Jerusalem, He saw the city and He wept over it. When the Greeks came to see Him the answer of Christ seemed strange at first: "Except a corn of wheat fall into the ground and die,

it abideth alone: but if it die, it bringeth forth much fruit. If any man will come after me, let him follow me." Perhaps we may interpret the meaning of the answer in this wise: Do these Greeks desire to see Me? The men of culture, the philosophers, the thinkers, are they now coming? They will never be able to see Me through my death and through my resurrection, and through their death and their resurrection. As long as I am a man, I am the corn of wheat, undying and unburied and unrisen, but presently through death I will come forth out of my limitations, and in the resurrection, of which I shall be the first fruits, the men shall see Me. The Greek must follow in that way if he would come into life with Me." To the amazement of the disciples, our Lord seems to refuse to see these Greeks because he was not yet "lifted up" and they could not therefore so see Him as to understand Him.

From that point, the whole burden of the cross was upon the mind of Jesus. Having declared the necessity for the cross, there breaks out from Him the consciousness of the terrible experience that awaited Him. It seems sometimes as if these words ought to be whispered in awe if they are read at all. We hear the Master, looking on to the cross, which He has declared to be necessary, say: "Now is my soul troubled, and what shall I say? 'Father, save me from this hour?' But for this cause came I unto this hour." *Did* He say, "Father, deliver me from this hour?" Nay, verily. What then did He say? "Father, glorify thy name." That is the supreme thing. Then there came the great answer from heaven: "I

have both glorified it, and I will glorify it again." Surely the reference is to the glorification of the name of God in the life of Christ, and the promise that God would glorify it through that death toward which He was going.

Then immediately after Jesus uttered these words about His cross, he added: "Now is the judgment of this world: now shall the prince of this world be cast out. And, I, if I be lifted up from the earth, will draw all men unto myself." From the wail of His sorrow, Jesus merges into the declaration of His coming triumph. As He has declared the necessity for the cross and has told His disciples how His own soul is troubled in view thereof, now at last He declares what shall be the issue of His cross. Here a threefold fact concerning the cross and its value is declared.

First, Jesus declares the *discerning power* of His cross: "Now is the judgment of this world." Secondly, He declares the *destructive power* of His cross: "Now is the prince of this world cast out." And lastly, He declares the *drawing power* of His cross: "I, if I be lifted up out of the earth, will draw all men unto myself."

Look at the cross. We pass over the intervening days, and come in reverent imagination to stand in the presence of the cross. Think for a moment of what that cross really was so far as human intention was concerned, and then see whether what men said was true, or if what Christ declared concerning it was true.

In the intention of man the cross was man's judgment upon Christ. Jesus said that the cross was his judgment upon the world. Man in-

tended the cross to be the place where the prince of this world should gain his victory over and cast out the Prince of Life. Christ declares that His cross was the place where the prince of this world was cast out. In the intention of man the cross was the place where Jesus was cast down, where Jesus was rejected. Our Lord says that the cross was the place where He was enthroned so that all men must be drawn unto Him.

The Discerning Power

Now look at the declaration concerning the discerning power of the cross. So far as men were concerned, the cross was man's answer to all that Jesus was and all that Jesus taught. Jesus stood among men for the spiritual ideal as against the prevalent notion that man lives wholly within the realm of the natural, of the animal, of the flesh. Jesus had taught and lived the supremacy of God and the supremacy of spiritual things. He lived a life that was perfectly human, touching all the affairs of man's life, but He nevertheless touched them in the consciousness of their relation to the eternities. In other words, *Jesus lived eternal life*. This eternal life is not a quantity, but a quality, and Jesus lived life, as a boy in the carpenter's shop, in His public ministry, at the house of feasting, at the house of sorrow, amid the rulers, and with the little children. Everything He said and did were conditioned not by the hour in which they were done, the circumstances that were apparent, but by the eternity at the center of which He lived. The infinite fact of God was never absent from His consciousness. The men of His age were

living a life that denied the spiritual, for they were living absolutely within the material.

Such teaching as that of Jesus Christ is revolutionary and His life and teaching can not be separated. He did not say, I teach truth, but He said, "I *am* the truth." Those wonderful words that we call the Beatitudes may be woven into one glorious chaplet for the brow of the Man who uttered them. His teaching and His life were both contradictory to materialism. He contradicted the man who lived only in the present hour, for He lived always in eternity, even while He was in time.

There is only one alternative open to a man or a people to whom Christ is presented in His person and His teaching. You must either crown Him or crucify Him; there is no middle course. These men in Judea crucified Him because they refused to accept His view of life. They refused to hear His word "Repent," which declared that their view was wrong. They refused to turn back from the evil of their ways. They refused to crown Him King, and, therefore, they cast Him out and crucified Him. As we look at the man Jesus Christ, lifted on a cross, from the human standpoint we say, "At last they have silenced the teacher; they have won their victory." That is the world's verdict. Now is the judgment of Jesus, the teacher and the revealer, and the world has cast Him out.

But let Christ speak. He says: "*Now is the judgment of this world,*" with its worldly materialistic idea. The world is judged in the cross of Jesus, for in the very fact of His dying He was fulfilling the philos-

ophy of life that He exprest in the light of His own cross, when He said: "Fear not them that kill the body, and have no more that they can do." As Jesus walked in calm, dignified majesty toward that cross, led as a lamb to the slaughter, and as a sheep dumb before her shearers, He was vindicating in death more powerfully than ever in life the supremacy of the spiritual, challenging men by His very submission and silence to do their worst and attempt within the philosophy of their materialism to destroy Him; and yet at the last saying in quiet, kingly dignity, from amidst the sorrow of the cross; "Father, into Thy hands I commend my spirit." Even when the world was pronouncing its final sentence upon Him, He crowned the spiritual ideal as He quietly, calmly went to that cross. When that cross was uplifted in the midst of the materialism of life, the quiet, dignified, kingly exodus of the Man was the passing of a verdict upon all materialistic ideals, and in that moment came the judgment of the world with its maxims and its methods and its manners and conception of life.

There are only two ideals in the world to-day. The one is *flesh* and the other is *spirit*; and you may take all the dwellers in your cities, and instead of dividing them into the people in the suburb and the people in the slum, divide them according to these ideals: the people that live in the realm of the flesh, materialized, animalized, sensualized, and the people who live in the realm of the spirit, the people who live in the consciousness of God, of eternity, of the spiritual nature in man. That cross was the point at which the judgment

of the world came, and the eternal verdict was passed upon it, and the spiritual was elevated, and to all men for all time there was revealed the kingly splendor of man as a spirit who holds communion with God. "Now is the judgment of this world." Oh, that rugged cross of Calvary, where cruel, brutal, animalized men cast out the Lord of life and glory and beauty! Out of that very depth and agony He passed a verdict upon all the ideals of life that crucified Him, and ascended the throne of power, from which He will reign until He has subdued all enemies under His feet. "Now is the judgment of this world."

The Destructive Power

The second word of Christ is; "Now is the prince of this world cast out." Again, as we look at the cross we are inclined to say at first: "Now is the Prince of Life cast out." That is what men meant to do when they encompassed His death. Nineteen centuries have demonstrated the truth of what Jesus said.

Look at history for a moment. How often it has been remarked that when Pilate wrote that accusation he wrote far more than he knew. Latin was the language of military government, material power exercised in government; Greek was the language of culture, and Hebrew was the language of religion. The three great world forces in the day of Christ's crucifixion were the Roman and the Greek and the Hebrew. In some senses those three great world powers were united in the casting out of Jesus Christ. The very root of the whole trouble was that religion had become materialized, and this is

the worst thing in the world for men. Whenever you find the materialization of religion, which always has its expression in the officialism of a priestcraft, you find the most perilous and blighting and awful thing that can touch a human life. So at the root of this casting out we find the Hebrew religion and the Jewish high priest. The Roman power lends itself through Pilate to the fulfilment of the malicious desire of the Hebrew priest; and the Greeks look on cynically, for to them the cross was foolishness. Those were the powers through which the prince of this world held his sway over men, and they were all united for the casting out of Christ.

They think they have cast Him out, but Jesus says: "Now is the prince of this world cast out." Look at history and see what happened. In the case of the Hebrews, who stood for the world's best religion, the cross came and regenerated it, and sent it down the centuries as a new life-giving message to man. You know the story of Rome. The cross found its way into the Imperial City, and the followers of the Nazarene undermined pagan Rome until at last she tottered and fell by the very power of the cross which she had helped to erect in order to cast out the Christ. As for the Greeks, when the Apostle Paul took their words and used them within the realm of Christianity, they caught new meaning, and the false materialism that lurked within great Greek words were burned out, and the words became brilliant and glorious with the infinite meaning of the cross. Mystery—how the Greek loved the word—but the Apostle Paul gave it new life.

"Now is the prince of this world cast out." On the rough and rugged cross of Jesus, it seems at first as tho the prince of the world, the one that had enslaved men in things material, has nailed to the cross the very Prince of Life; but as the centuries pass (slow-moving to our observation, quick as the lightning's flash in the economy of God), we see that the crucified Christ has taken hold of the prince of the world and has hurled him from his seat of power so that He is bringing government and religion and culture under His own sway. He is realizing for the sons of men everything of value in these things, while He casts out the things that have harmed and spoiled humanity. "Now is the prince of this world cast out."

The Drawing Power

Finally Jesus said: "I, if I be lifted up from the earth, will draw all men unto myself." We have no right to say that Jesus said: "I, if I be lifted up, will draw all men who believe unto myself." We have no right to say that Jesus said: "I, if I be lifted up, will draw the elect unto myself." Neither did he say: "I, if I be lifted up will draw all men unto me, and they shall all be saved." We have no right to limit the word of Christ by any doctrine of election, and we have no right to expand the word of Christ by any doctrine of universalism. Neither the one nor the other are found here.

What did Jesus say? "I, if I be lifted up from the earth, will draw all men unto myself." First, His death is the point at which the world is judged and that which has been the attractive center of human

life is spoiled, and He says: I will be the new center. Second, the prince, the one who has held men in his thralldom, is cast out, and Christ says: If I be lifted up out of the world, I will bring all men into relation with my kingship and my government. "I will draw all men unto myself."

What does this mean? I believe that as Jesus, the Christ, was lifted up, all men will come to a recognition of His supremacy. Henceforth every man must make his choice as in the presence of those spiritual principles for which Christ stood, and which He has made possible for man by His cross.

By the cross Jesus Christ set the human will at liberty. Here is a man who says: "When I would do good, evil is present with me. I will, and yet I can not. The forces of evil that have taken hold upon me and have mastered my life have made it impossible for me to act according to my own willing. My will is spoiled, dominated, hindered by something within me." Jesus Christ says: Come to the cross and your will is set free, for by the way of this cross I have cast out the prince of the world; and by virtue of what I have done you may do the things that in the past you have not been able to do. When a man stands face to face with the cross of Christ he can say: When I would do good, the power of that cross is present to enable me." The power of sin is broken and in the presence of the victory of the cross every man may choose what he will do. There is no other power that will save a man or society than the power of the cross, which alone is able to lift a man out of the

things that pull down and the things that spoil.

Thus in the midst of human history, according to the judging of the Lord Himself, that cross became judgment against the world, a verdict found; that cross became the destruction of the prince of the world, a force that cast out the evil thing; that cross became a great attractive center, men being drawn into the power of which they are set free from every other power and every other force that tends to their destruction.

Right here and now the cross of Jesus is still the discerning power; it is still the throne of judgment; and if you want a true verdict about a man, about a movement, about society, about a nation, arraign it before the cross of Christ; and if it does not harmonize with all that cross stood for, then the cross condemns it. If it does harmonize, then the cross crowns it and pronounces it permanent. We must test everything by the cross. And to-day, the crucified Christ is still the only power sufficient to the casting out of the prince of this world. If we attempt to correct material despotism by material methods, we will simply initiate a new material despotism. If we attempt to correct animalized culture by a new animalism, we will simply create a new sensualism. If we attempt to throw off the burden of a materialized priestcraft by material methods, we will create a new and more pernicious sacerdotalism. It is only the cross of Christ that sets man free from the tyranny of material oppression, from the slavery of cultured materialism, from the priesthood of materialism. Finally, if we want to lift a man out of all

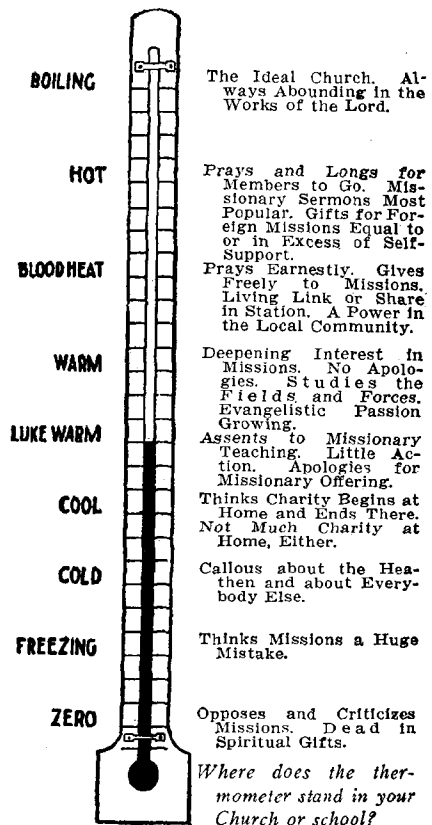
the forces that pull and wreck and spoil, we must take him to the cross. There is no other way in which a man can be lifted out and made superior to the things that spoil and that wreck.

This cross still stands, and Christ's word about it is still true. But the question for each one to ask himself is this: How does my life stand in relation to that cross? What verdict does that cross pass upon my life? Does it condemn it? Then it is condemned. Does it approve it? Then it is approved. Is my life in harmony with that which the world attempted to cast out, or with that which Jesus cast out? Is my life in harmony with that spiritual ideal for which the Savior stood, or is my life governed by the material ideal that crucified Him?

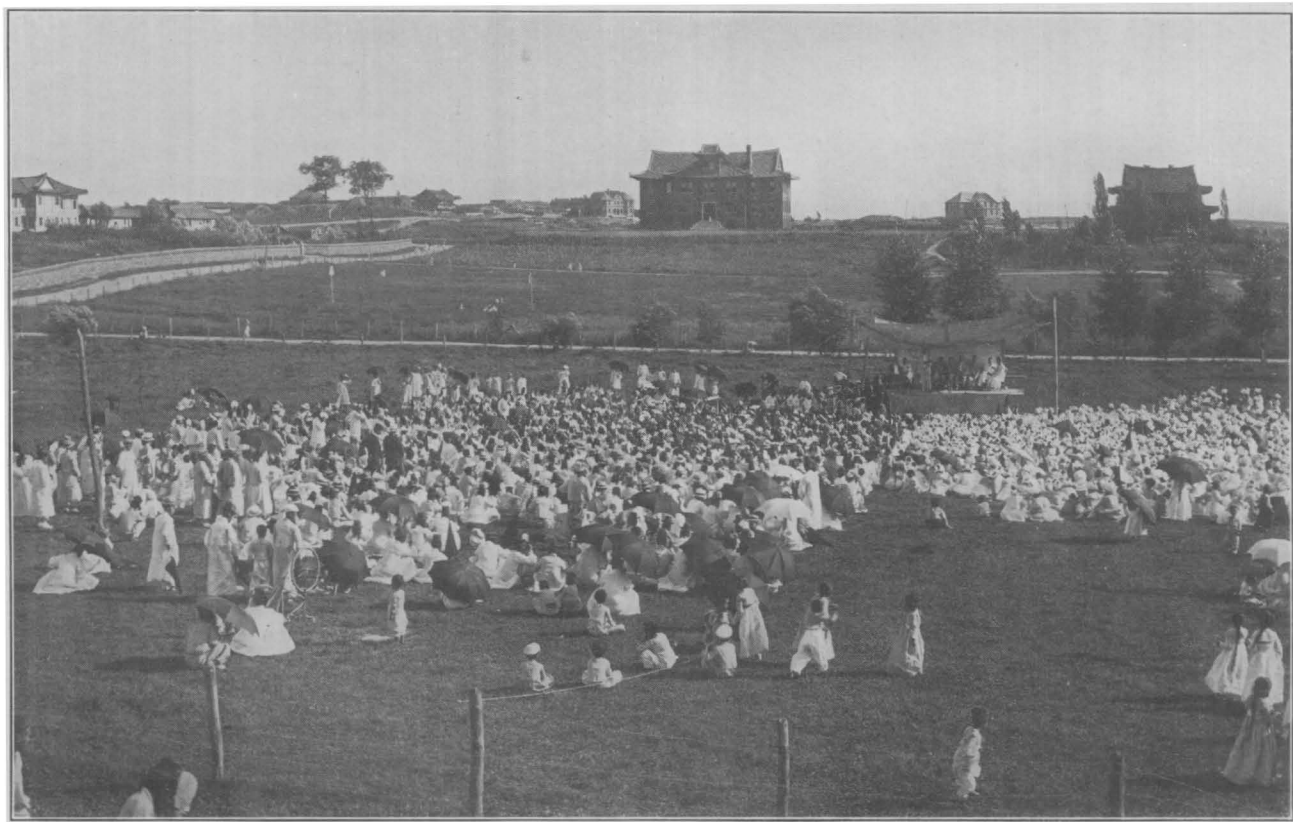
Let me ask another question: Which prince rules in my life? The prince that attempted to cast out the Prince of Life, or the Prince who cast out the prince of the world? How shall we know? By deciding whether that cross lies on all my life as the expression of my life's sacrifice and my life's going down into death, that through it I may come into the larger life that lies beyond. If any child of the King is mastered by some evil power, it is because he has lived too far from the cross. He who was first lifted by the cross out of the earth, lifts you out of the realm over which the evil forces reign.

Does it seem to-day as if the world was casting out the Christ? It does not seem so half as much as it did when that cross was first lifted. Let us take these words of Christ and

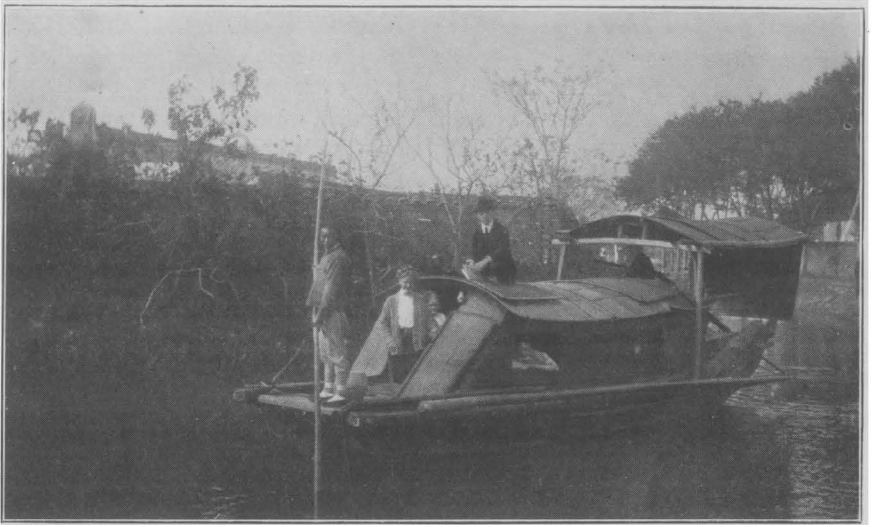
repeat them until they become a perpetual song of victory in our hearts. We are not fighting a battle which is critical. We may be fighting a battle of administration, but in the hour of that cross the final victory was won. All the slow-moving processes of the centuries are after all but the years through which in patience and in pity God by the Spirit and the church is administering the victories won in the hour of that cross. "Now is the judgment of this world: now is the prince of this world cast out. And I, if I be lifted up from the earth, will draw all men unto myself."



From *The Missionary Voice*.



AN OPEN-AIR MEETING OF THE FIRST PRESBYTERIAN GENERAL ASSEMBLY OF KOREA, AT PYENG YANG
(See page 70)



TRAVELING IN A CHINESE MISSIONARY HOUSEBOAT

OBSERVATIONS IN JAPAN, KOREA AND CHINA

BY MISS CAROLINE L. PALMER, NEW YORK



JAPANESE evangelist tells the story of one of his own countrymen who took a long journey from his village home to the city of Tokyo, in order to buy a clock. In the Orient clocks are for ornament, nevertheless this man cherished his possession.

It went the way of all clocks and finally stopt. The man took it carefully apart, returned on his long journey to the city, told his tale of the clock and, when asked to produce it, carefully untied his furishika and produced the hands of the clock, for these he explained were all that had gone wrong, the rest seemed all right.

Observations of the Far East are apt to be as superficial as this examination of the clock, and all tourists can do is to point to the hands of the clock; the why, and the where-

fores, either of that which is right or wrong, we can not claim to understand.

The Country

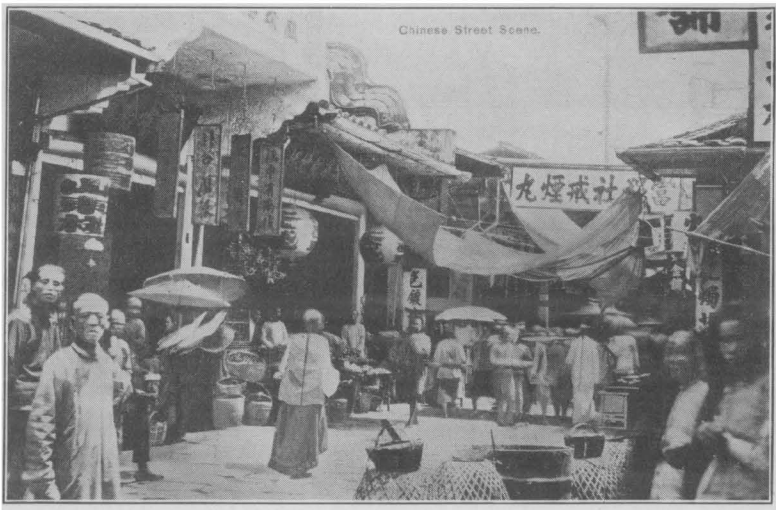
The first and obvious impression of Japan is the country—the beautiful hills covered with trees and foliage, the terraced rice-fields, the attractive gardens and flowers, all give one the sense of a people who love the beautiful. The Japanese cook who, looking up from a less than frugal meal, said "What does any one want of a supper when he can see such a sunset as that," was only revealing the esthetic nature which he shares with many another.

We hear of it as the land of cherry-blossoms, but a stay of a fortnight at the foot of Mt. Asama, an active volcano with its pillar of cloud by day and often the pillar of fire by night, is just as symbolic of this mysterious island people.

The People

From all of these scenes the people await you at every turn. The black bands, around the arm, the black bows and ribbons even on the tiniest child, all spoke plainly of the love of this united people for their late Emperor. The united Japan is soon recognized. So many things conspire to make one think. The tales of old Japan serve to explain the graves of the 47 Ronin and why they are among

remark, "Well, if He dies, I hope they will all commit suicide." Again you exclaim and think of the expression of Dr. Chamberlin, "The impenetrable mind of the Japanese." At once there comes the Pauline expression, "The mind of Christ." To them there is the impenetrable mind of the Anglo-Saxon, and not until we all have the mind of Christ shall we truly understand. There is no other meeting-place of the races. The



A TYPICAL CHINESE STREET SCENE

the Japanese heroes—all so strange and unbelievable to us. The tragedy of the suicide of General Nogi follows—still so wrapt in mystery—added to this the story of the man who very recently asked a missionary to read the Bible to him. Together they read the Gospel by Luke; and his interest, as the days went on, kept increasing, until he was filled with horror when he reached the verse, "They all forsook Him and fled." The man who must wait for another day to finish the narrative turned with the

only solution for all of this seems to be to arrive at His mind via His parables with their lucid illustrations of true life, His teaching of the nature of the Father and what He requires of His Son—to at last understand that He only is worthy to be the hero of all men.

Chesterton has said that the suicide dies for the sake of dying. Jesus died for the sake of living, and for the sake of giving life to others; seeking in every way to show forth the worth and value and purpose of life.

Education

Because of close connection with a school, hence with a vital interest in education, many questions were



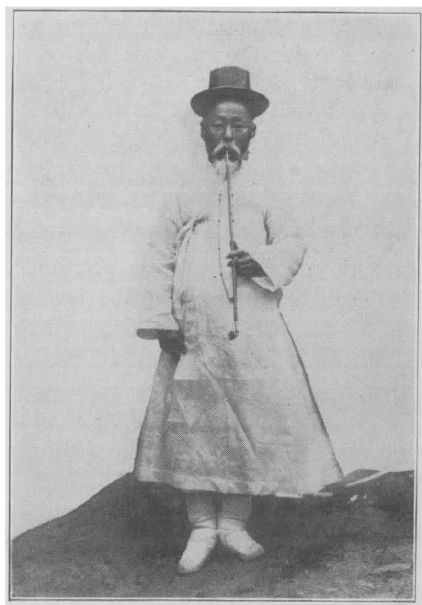
THE SON OF A PASTOR IN CHINA

asked concerning the educational system in Japan. The usual answer was that the system was all right, but there was a continuous failure to apply the system. There was so much to acquire that the process had become one of infilling and informing rather than of development. A Cambridge teacher in speaking of Hebrew education as observed in the Bible says, "Education was adapted to mold the minds, the principles, the habits and manners of the young. It was development as distinguished from instruction." The missionary schools are surely filling a great need in this country where the end sought is development as distinguished from instruction. That any one should speak as tho missionaries were no

longer needed in Japan seems such idle talk, in view of the large unevangelized districts, of the great need of educational work, and of trained men and women to do the work so impossible for the small number of missionaries. It seemed as tho there never was so great a need for a multitude of men and women to live the life of Jesus Christ, to exemplify His humble, unostentatious and unselfish living.

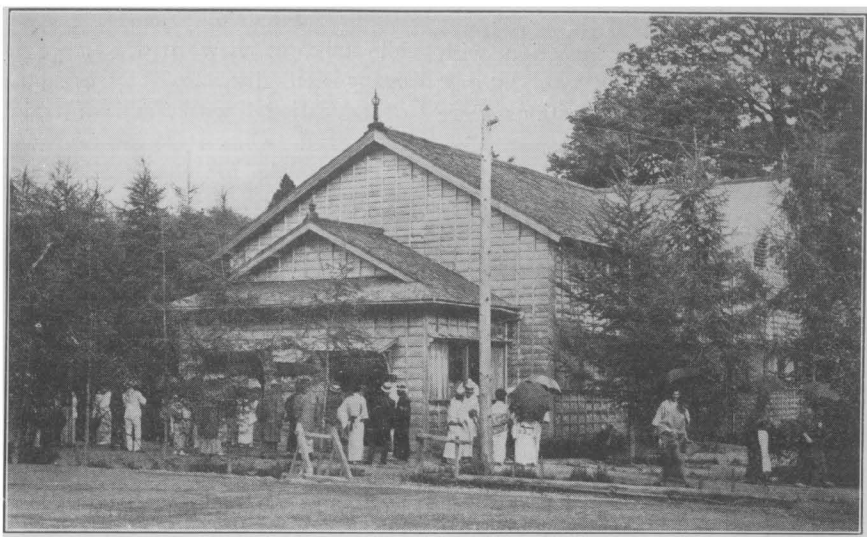
Religion

How often our minds turn to the great centers of religious interest—to St. Peter's at Rome, the seat of the Roman Catholic Church, to St. Isaac's at St. Petersburg, one of the



A KOREAN GENTLEMAN

great cathedrals of the Greek Catholic Church, to the mosque of St. Sophia at Constantinople, a landmark for the Mohammedan faith—



THE UNION CHURCH AT KARUIZAWA, JAPAN

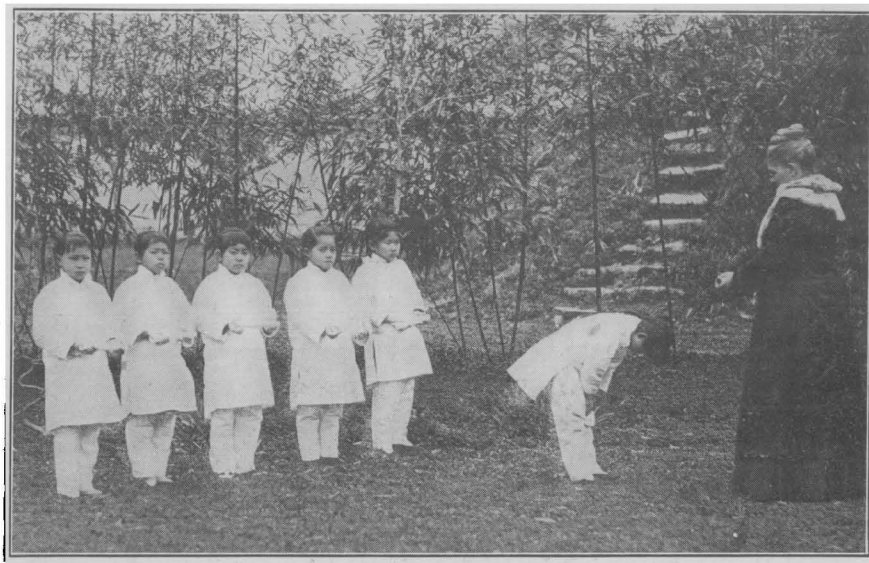
these are Meccas for the tourist. Of course, in Japan, there is the same desire to see the religious life of this people. A visit to the great Diabutsu was of intense interest; its passive face was supposed to give the expression of the perfection of education and the subjugation of all passion. Yet it was all so lifeless and try as you would you could see no relationship between this image and the boys and girls of the surrounding villages. With their hearty "Banzai" you felt that tho they might reverently bow before the image, it offered for them no assistance in the thick of the fight of life.

The symbolism of the Temples at Nikko seemed in part strangely Christian—the Goddess of Mercy showing out blessings yet she gives none to her worshipers. As some one has said, "Paint a fire, it will not therefore burn." Again the Buddhas coming out of the lotus flowers, purity out of impurity, and yet they give no real help toward the pure life.

The well-known monkeys on the stable of the Sacred Pony with their caution to hear, see and speak no evil yet never the impulse or help to cast it out. The pilgrims toiling to the top of some high mountain, all drest in white, reminded one of the Scripture teaching of those whose robes are made white, and yet you painfully realize that there is no transfigured Christ for them on these mountain peaks, for no one has yet made Him known. The strange ceremony of drinking wine from the cup so like our symbolic wine, with yet no sense of communion, with the Christ. So one looks in vain in these centers for some expression of hope on the faces of the worshipers who know not what it means to worship God in spirit and in truth.

Missionaries

The advantage of going to the Orient in the summer-time is that one can go to the summer resorts of the missionaries. Karuizawa, nestled among the hills, with its attractive



MISSION SCHOOL CHILDREN RECEIVING DIPLOMAS IN CHINA

homes, its places of recreation, its inimitable single street where you can do your daily visiting and shopping, all of this makes you glad to be there. Never imagine an idle body of missionaries at these resorts, one only wonders when they rest. It is surely a privilege to be in the company of men and women who have counted the cost and made large ventures of faith. That going to the foreign field is a guarantee to saintship—do not think! In no other situation are the conditions so trying, the temptations so great, nor the obstacles so tremendous. It is a superficial observer who brings home pictures of the residences of the missionaries with never an appreciation of what a small part of his life is the framework of his house.

One problem of great consequences on the field is that of church unity, of the cooperation of various boards in educational and other work, of the demand for union Bible and theologi-

cal work, all of this to conserve effort and eliminate waste.

The Union Bible School in Nanking, China, a union of the Northern and Southern Presbyterian Churches, of the Christian Church and the Methodist Church, seems a wonderful portent of what may be done in the near future all over the Orient.

The Oriental to whom our denominationalism is only a hindrance and a menace, for it is of Anglo-Saxon origin, whereas Christianity is universal. The only difficulty thus far experienced in Nanking was that the Presbyterian cook complained because the Methodist cook paid too much for rice!

It was good, indeed, to see the new dormitory at Nanking to be used for this Bible School and to realize that it was erected by the Christian Church on Presbyterian soil.

The same union work is now being carried on in Korea and a similar movement in Japan is in progress.

One of the wonderful times of the summer was to be present at a meeting at Karuizawa, which did not close till eleven at night, when there was a full and free discussion of the necessity for the united action of the Christian Churches in order that the Christians may show to the world that they are in very truth "one body in Christ."

Native Christians

When Jesus Christ came to the

is continuously put to shame in the Orient by the white light of the native Christians. We attended one meeting in Korea where 4,000 people gathered in the hot sun, in the early afternoon, many of them having walked for miles. When that vast company sang, "All hail the power of Jesus' name;" it thrilled one to think that all men would one day give Him the honor and glory which is His due. Sitting on the platform of the Gen-



SOME KOREAN CHILDREN

earth and used illustrations of faith, he called attention to a Gentile; when sought to impress the truth of sincerity in prayer he told the story of a publican; when He wished to explain the meaning of love, He spoke of the sinful woman.

If He were in this world to-day with His knowledge of all, He would doubtless find His best illustrations of generosity in Korea, of unselfishness in some humble Chinese home, of true self-sacrifice in Japan, for one

eral Assembly were three earnest pastors who before becoming Christians had gone to a mountain and remained in a standing position 100 days without sleep save as snatched between moments—searching after God! What will not such zeal mean among these people when they really know God? No wonder these and hosts of others have made such phenomenal progress in Christian life and work. Even at the railway stations in Korea one felt the influence of

Christianity in the greetings of the people.

Poverty

The man who had seen the Orient through travel voiced the sentiment of most tourists when he said, "What can you do for these people in the East—money is what they need—they are so wretchedly poor. When one is told in a kindergarten conducted by one of our American missionaries that the children came from

room just for sitting and all the upstairs just for sleeping." That the simplest American home has more comforts and conveniences than the houses of those who have most in the Orient is beyond question. Their respect for the foreigner seems to be increased or would be decreased by the mode of living expected of him. To pass by miserable hovels where the wretchedness can only be exprest as "a grief without a pang, void dark



GRADUATING CLASS. MORIOHA KINDERGARTEN, JAPAN

such poor homes that all they have to eat is boiled sweet-potato rinds, it is all but incredible.

The poverty of Korea immediately strikes an American, for the people live in such tiny homes. The average Korean room is 8 x 8 feet. One Korean woman visited the simple missionary home, stood on the threshold as she entered and said, "Is heaven like this?" She later explained to another Korean, "Just think! They have one room just for eating, one

and drear—which finds no natural outlet or relief in word or sigh or tear"—this is to feel the hopelessness of the Far East. From such you turn to the universities and schools filled with the finest men and women making ready to guide the feet of such as these into the paths of peace. Or as you turn to the Union Bible School, with the teeming life of the city on one side and the ground covered with grave mounds on the other, or, as the Chinese say, the school that stands

between the light and the shadow of China, then your heart fills with hope, for a better day is dawning. No one could fail to observe the shorn heads of all the Chinese in Nanking, for in this city a fine is imposed for non-conformity to this law. Perhaps the greatest lesson of the Orient is patience. God has been working for hundreds of years and no impatient observer of missionary work can hope for an immediate transformation of each individual citizen in the Far East. A little Japanese woman expressed it as well as any. The audience were singing with true American zeal, "Work, for the night is coming," when the woman turned to her missionary friend and said, "Mrs. G., what's the hurry?" There is no imperious demand when one works with God toward a sure end which He expects to bring in His own time.

The Children

Whoever visited another country and failed to be imprecst with its children! With their laughter and frolic, their childish joy and sorrow—how alike are their natures the world over. The visit to the butterfly kindergartens in Japan, to the day schools in Korea, all being taught by their own trained people—the concentration of interest—the alertness for development, all of this gave evidence of the future of these countries if only the advantages could be given to all.

The sad part is that there are many babies being carried on backs too small for their burdens, babies on the backs of hard-working mothers, babies being sold or thrown aside—all of this to-day and yet Jesus Christ came to this world 1,900 years ago

to show the value of the little child and to bespeak for it our care.

The joy of seeing the children of the missionaries and of having 24 in training for an exercise in the Gospel by Luke can not soon fade from memory. As one little boy stood before an audience to repeat the lines quoted below, it seemed a call to the Christian world for the children:

"The world was dark with care and wo;
With brawl and pleasure wild;
When in the midst, His love to show,
God set a child.

The sages frowned, their heads they shook,

For pride their heart beguiled.
They said, each looking on his book,
'We want no child.'

The merchants turned toward their scales,

Around their wealth lay piled;
Said they: 'Tis gold alone prevails;
We want no child.'

The soldiers rose in noisy sport;
Disdainfully they smiled,

And said: 'Can babes the shield support?
We want no child.'

Then said the Lord: 'O, world of care,
So blinded and beguiled,
Thou must receive for thy repair
A Holy Child.'

In a book written by Dr. Cabot on "Social Service," he calls attention to two great factors, first the immediate relief which one may give to suffering expressed by the idea of fore-grounds.

But how futile is this without a study of the backgrounds. What has brought these conditions, how may we remove the causes of this suffering and prevent it for others? This has its very direct application to the foreign field. The work which needs to be done immediately is appalling. One comes home startled by the indiffer-

ence of the Church to the immediate needs of the Orient. There is another question of equal importance, how can we best work toward the betterment of all conditions for the coming generations, for this generation faces a tremendous responsibility for the future?

Putnam Weale, a close student of the Orient, in speaking of the fact that missionary work should look ahead and plan for 25 or 30 years, adds: "The difficulty in doing this is that

those who support missionaries must have immediate results." There is evidently need of statesmanship of the supporter of missions at home as well as of the missionary abroad.

The picture of these myriads so often comes to me. The toilers in the field, the crowds in the cities, the afflicted and the helpless, the throng of worshipers prostrate in the Temple, the young men and young women full of expectation, all cry to us and shall we not hear and answer that cry?

THE TRIAL OF KOREAN CHRISTIANS*

A STATEMENT BY THE PROTESTANT MISSIONARIES IN KOREA CONCERNING THE TRIAL FOR CONSPIRACY



HE following statement concerning the "Conspiracy Case," except certain minor changes, was prepared before judgment was rendered.

While it hardly would have been proper, in advance of the judgment of the court, to give to the public such a statement, it seems to us that it should now be given out as the reason why we do not accept the court's decision as a proper criterion for determining the accused guilty of the crime charged.

The decision, we feel, not only affects the reputation of the men on trial, but, if unanswered, is calculated to reflect upon both the Christian Church in Korea and a number of foreign missionaries who are at work on this field.

We do this with no thought of opposing the Japanese Government, but believing that wrong conditions exist, it is only true friendship to Japan to

call attention to these conditions so that they can be corrected.

We are glad to credit Japan with having done much for Korea in a material way. We earnestly desire that in all respects worthy and creditable conditions may be attained and stand ready to lend our aid to this end. We have only this in view in calling attention to wrongs which come under our observation. In the present case, too, the public has taken such interest as to be entitled to the fullest possible light on the case.

The case has been appealed, and we have hope that justice will be awarded by the higher court; nevertheless, in view of the judgment rendered by the lower court, we feel that in the interest of the truth and right we should make this as the statement of men who have been in attendance upon the trial and have given careful consideration to the proceedings:

SAMUEL A. MOFFETT,
NORMAN C. WHITTEMORE,
GEO. S. MCCUNE,
E. H. MILLER,
H. M. CABLE,
H. C. UNDERWOOD,

WILLIAM N. BLAIR,
STACY L. ROBERTS,
W. G. CRAM,
C. S. DEMING,
J. L. GERDINE,
P. L. GILLET.

*See Editorial, page 57.

The first arrests in the present so-called "Conspiracy Case" were made in September, 1911, and continued at irregular intervals through April, 1912, the number of arrests being about 130, of whom 123 were placed on public trial June 18, 1912. The official organ, the *Seoul Press*, was giving out information from time to time intimating that an indefinitely large number were involved, and when application by one of the attorneys to consult with his client was made in April, it was refused on the ground that other arrests were to be made. This was subsequent to the publication of the main feature of the official charges.

Of the 123 men put on trial 5 were pastors, 6 elders, 8 deacons, 9 leaders, 45 baptized members, and 13 catechumens of the Presbyterian Church; while 8 were Methodists, including Baron Yun, probably the best known Christian in Korea. Two were Congregationalists, 1 a Roman Catholic, 22 unbelievers and 4 unknown. Besides these, 9 men of whom 7 are Christians, were banished without trial in June, 1912.

The statements made by the defendants on trial were that they were examined at the Gendarmerie Headquarters where they denied any knowledge of the conspiracy until forced by the police to assent to questions propounded to them. This assent was given after repeated denials and when it appeared that there would be no cessation of torture until such assent was secured. In some instances men held out as long as two or three months, and one said that he was tortured 22 times. They gave detailed descriptions of the torture as far as they were allowed to do so by the court, and several times tried to show the marks on their bodies.

The alleged "confessions" were in stereotyped form and thus bear out the statements of defendants that they merely *assented to the questions* formed by the police and recorded as statements of the prisoners.

The majority of these men are not only Christians but many of them Christians of long standing, of tried and proven integrity of character. Their "confessions," while false, were not in the nature of deception, for they were made under protest, and after such repeated denial that the men who extorted them could not well be deceived into believing them true. These alleged "confessions" are further clearly proven false:—

The "Confessions"

First. Because of easily established *alibis* in such numbers as to be overwhelmingly convincing. Witness the following:—

Baron Yun's "confession" alleges him to be in Seoul for meetings at Im's house on certain three dates, while documentary proof of School and Sunday-school records show him to have been in Sengdo on those days with no possibility of reaching Seoul.

Pastor Yaung Chun Pak was in Kwak San for a Bible class of seven days when his "confession" places him in Syen Chun, and in Seoul for twenty-five days when his confession places him in Syen Chun.

Elder An Choon whose "confession" alleges him to have gone to the station for the purpose of assassination and to have attended meetings in Syen Chun on certain dates was, as Rev. Mr. Lampe's diary shows, with Mr. Lampe on an itinerating trip in the country on all these dates.

Teacher Kil Chin Hyung, son of Pastor Kil of Pyeng Yang whose "con-

fession" given, he testified under torture, after two months of denial, makes him state that he went to Syen Chun and Eui Ju on certain dates, was in College in Pyeng Yang on those dates as shown by the records of Dr. Baird and Mr. Billings.

Elder Chung Ik No's "confession" places him at the station in Pyeng Yang for the purpose of assassination on a day and at an hour when the Minutes of the Church Session show him to have been at a session meeting in the Library Building where he made a motion and was appointed on a committee.

A Syen Chun student's "confession" says he went to the station in Pyeng Yang, but in court he asserts that he was sick with typhoid fever for a month at that time. Dr. Sharrock's records at that time confirm this and show visits made to him in Syen Chun.

Yi Sung Hoon and An Tai Kuk produced telegrams and hotel registers to show they were in Pyeng Yang and Seoul when the Procurator asserts they were in Syen Chun.

Pastor Cho Tek Chan's "confession" places him in Syen Chun but before the Court he testified that on those dates he was in another country preaching, and that hundreds that heard him could support that testimony.

Besides there were many others, probably twenty or thirty, who testified that they were "at home," "preaching in the country," "sick," "at such hotels," "in other places," etc., etc., on the dates when their "confession" implicated them in attempts at assassination; but as the Judge allowed so few explanations, and refused to call witnesses, the details of asserted alibis can not all be given.

It is clearly known that two men, Pak and Chang, who were arrested and who made the stereotyped confession of guilt before the police, were at the time of the visit of the Governor General in the hands of the Gendarmerie for other charges. Since these two men made confessions, which the *police were compelled to admit* were false, suspicion arises as to the truth of all the confessions and one is forced to the conclusion that false confessions were extorted by the police.

Of course it was admitted that the large number of students were at the station in Syen Chun to welcome the Governor General, but their presence there was not a planned presence for the purpose of assassination but an unpremeditated going to the station *on the sudden order received from the police*. This indictment alleges that the plot was not executed because of the vigilance of the police, but the trial deduced not one word in support of this, but on the contrary, the defense can show that no police attended the Governor General when he stood before the students at the Syen Chun station.

The Missionaries

Second. Again the "confessions" are clearly proven false, because the statements implicating the missionaries can be disproven. The "confessions" allege that missionaries plotted with the prisoners, secreted revolvers for them, made speeches urging assassination, etc., etc. These statements involving some twenty missionaries can be shown to be false, but the Court has refused to allow the missionaries to be called as witnesses for the defense. Five of these missionaries, Whitemore, Moffett, Lee, Becker, and Bernheisel, were not in Korea at the

time stated, being in America on furlough.

The well-known admission of the authorities that they do not believe that the missionaries were implicated is an admission that the "confessions" are false; yet false "confessions" corroborative evidence are the only testimony against these men now on trial.

The Trial

Evidence of the unfairness of the trial is shown.

1. In the misinterpretation and lack of interpretation of the answers given by the defendants. Witness the following:—

Monday, July 1, 1912.

Kil Chin Hyung said: "I was repeatedly beaten and forced to answer as I did." This was not interpreted into Japanese.

No Hyo Ook explained the form of torture, but it was not interpreted.

Chang Si Ook said: "I was beaten until I was about to throw off my body (die), and answered." This was not interpreted.

Chyeng Tuk' Yun testified that he had been beaten to the point of death, and said further that he was told that if he changed his testimony before the Procurator he would suffer again. This was not interpreted into Japanese.

Tuesday, July 2, 1912.

Yi Tong Wha said that for three months in prison he maintained that he was not present at Syen Chun, but that he was sick at the time alleged. But under continued torture he lost his senses and did not know what he said. These statements were not interpreted into Japanese.

Chu Hyen Chuk (Syen Chun doctor) said: "It is not strange that I said

these things to the police. If I had not done so I would not be alive to tell the truth here." This was not interpreted into Japanese.

Paik Il Chin said: "Under torture I would swoon and assent (to the questions asked of me) and I would change it the next day when they were read over to me. I never confest." These statements were not interpreted into Japanese.

Yi Chai Yoon (16 years old) said: "I could not stand the beating and confest." The interpreter said for this statement "No" (arimasen).

Wednesday, July 3, 1912.

Cho Moon Paik said that he was told that he would be sent back to the police (from the Procurator) if he did not reaffirm his testimony given before the police. He said: "I was afraid that I would be killed, as I saw one man killed before my eyes." These statements were not interpreted into Japanese.

Choi Chu Ik testified to being beaten and abused. This was not interpreted into Japanese.

A lawyer rose and spoke to the Judge: "The Judge says 'scold' (*Ijimeru*) and 'avoidable' (*yamunaku*). The interpreter says 'punish' (*basseraru*) and some times 'torture' (*semeraru*). But the accused go on to tell how they were tortured, and they say they were beaten (*utaru*), 'bound' (*shimeraru*), or 'burned' (*yakuru*). The Judge's reply to this was "No notice need be taken of that; they all mean the same (*yoshimasho, mina onajikoto.*)"

Friday, July 5, 1912.

Im Kyung Yup had been in Japan, and began his testimony in Japanese but had to change into Korean on ac-

count of not knowing Japanese well enough. He said that he had said before the Procurator that his answers to the police were made when he had "no means," and that he did not know what he said (to the police). He further said that he had been tortured for fifty days. These statements were not interpreted into Japanese.

2. By the restricted scope of the examination by the presiding judge.

The sole purpose of the examination seemed to be to have the accused affirm the records of the police examinations, and not to ascertain whether or not these records disclose the real truth of the case. When prisoners denied the statement in the alleged "confessions" the judge, instead of probing into the assertions of torture as the reasons given for these "confessions" sought only to make the prisoners reaffirm their former confessions. This effort to confirm the police examination is bound to give the impression that the judiciary in Korea is subservient to the Police Department.

In view of the Governor-General's written statement: "If any confession or statement be taken under torture it would serve no purpose in the trial at the Court," the judge's refusal to investigate the assertions of torture indicated an attitude at variance with the assurance given by the Governor-General that a "fair trial" would be granted.

3. The refusal of evidence in rebuttal of charges.

The defendants asked for various witnesses, amounting in the aggregate to perhaps fifty. It was proposed to prove by the witnesses facts which would establish the innocence of the defendants. Unless there should be a judgment of acquittal the reason for

refusing to call these witnesses must be that the Court would accept no evidence to contradict a "confession" once made. Under such a ruling any man who is once arrested has no opportunity for escape. He may be put under secret examination for such a time and under such conditions as may be necessary to extort a confession of guilt, and then, tho he may have absolutely conclusive proof of innocence, it will not be heard. One of the witnesses said that for more than two months he affirmed that he did not go to the depot as he had been ill at the time; being at last forced by unendurable torture to make the admission demanded, he said that he would tell the facts in the Court. Dr. Sharrocks was ready to testify that the man was sick and under his treatment at the time mentioned, but the Court refused to call this witness. It is inconceivable that "confession" of guilt, which is considered the weakest of testimony should thus override positive incontrovertible proof.

Another distinct ground for complaint is found in the treatment accorded to the American missionaries, men whose well-known character entitles them to respectful treatment by the Court. Instead of this, alleged "confessions" made on the secret examination were read as evidence against the accused. This evidence would make these missionaries infamous criminals. These same missionaries were refused the privilege of testifying against the charges. Their names stand upon the Court records as criminals and no word of contradiction is allowed from them. And yet it is said that these missionaries are not believed guilty by the higher authorities. There is no justice or logic in this position.

PAK, A KOREAN COLPORTEUR



PAK UNG YUNG'S foster-father was an official in the palace of the Korean Emperor, and Pak entered the palace service at the age of fifteen. Upon the death of his father, thirteen years later, he was, according to Korean usage, obliged to resign his position. He returned to his ancestral home at Tok Bowie, where he had lived for seven years. One day a man came and preached near his house, and from him Pak bought a copy of St. Matthew's Gospel. He read it and re-read it through the night, and in the morning sought out the wandering preacher, and was led into the light. He was the only Christian in a district covering 70 miles by 35. From the first he worked for Christ, but after some years devoted himself to colportage service for the Scottish Bible Society.

Pak's service has been one long line of conquest. He has never known defeat. Tok Bowie, the village in which he had lived, was his Waterloo, for if he won there, he need fear no place. God was faithful to every promise Pak claimed, and a little group of Christians now worship there. Next came An Kol, a hotbed of iniquity. The "squire" of the village warned the people that if any one gave shelter to Pak he would forfeit his right to live in the village. Now a little church has been built there, with 50 regular attendants. Thirty-five miles east of An Kol is Yong San Kol. Here Pak worked and prayed for some time without result. Not a door would open to him. At length he persuaded

two or three persons to buy and read copies of the Gospels. The congregation there to-day numbers 140, and one of the office-bearers is the headman of the village, who said to him, "Get out of this place, you dog."

Across the country 25 miles is a group of villages in a valley. Thither Pak went. The first to give heed to his teaching was a farmer who bought the four Gospels and Acts, and is to-day the leader of a group of Christians. He went to Sang Sim Li, which means "The town of lofty thinking." By the Word and his instruction, Farmers Pai and Cha were converted with four others. In three years the little church had grown to twenty members. Pai became a mighty man of prayer, and said to Cha, "Brother, God has given us His Word, but we can not receive its fullest blessing until we have given it to others." They toured the surrounding district with Pak. The work of grace spread like a forest fire, until to-day that little group at Sang Lim Li has become the mother of 16 churches, besides many cottage meeting-places.

These are only illustrations of the devoted and fruitful service of this man. Through his conversion he lost much of his property, but he could live the rest of his life in retirement. He prefers, however, the long rough roads and the mountain passes, the heavy pack and the enemy's abuse, because he has had a vision of the Lord. Mr. Miller, of Seoul, says: "His life is worthy of a place among the greatest of our society's workers. He is made of the stuff we find in martyrs. Faith and patience are his constant companions."



A NATIVE AFRICAN CHURCH IN SOUTHERN RHODESIA

PROBLEMS OF THE NATIVE CHURCH IN SOUTH AFRICA

BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

Professor of Missions in Yale University



AS the avowed objective of South African missionaries is the foundation and upbuilding of a self-supporting, self-governing and self-propagating native church, the problems involved are theirs as well as more distinctively those of the leaders of the churches themselves. "Native," it may be stated, is here used in the usual sense obtaining in the subcontinent, and designates the aboriginal negro and not the colored, *i.e.*, mulatto, section of the community. Only a few of the problems connected with the South African native church have been selected, and these not for full discussion—space limits prevent that—but rather to make clear some of the facts in the case and to suggest the

difficulties which the missionaries and native leaders are facing in South Africa.

I—Problems of Environment

Time was when the missionary to the subcontinent found his constituency living free and untrammelled lives under conditions not differing materially throughout South Africa. To-day this is not the case. The incoming of the white man and his occupation of much of the territory of the blacks, as well as his legislation concerning the natives, have materially differentiated their environment. They no longer live where and as they please, but rather as white legislation has decreed. Tho they outnumber the whites more than three to one in the Union of South Africa, and in a much larger ratio in other portions of the subcontinent,

their habitats are disliked and unnatural for the most part, and hence, present problems for Christian solution. Only four of the types of environment need be considered, as most negroes are found living in one or other of these.

(1) The reserves shelter a very large percentage of the natives. The term varies in its significance, but is here employed to indicate land set apart for the exclusive use of negroes, tho traders and missionaries may be allowed to reside there under certain restrictions. Ordinarily, residents of reserves are amenable to a modified tribal law, and live under the jurisdiction of native chiefs. This environment resembles somewhat closely the original habitat of the natives. Here the "red" or raw native is much in evidence, and old customs with their temptations, especially those connected with marriage, beer drinking, circumcision, etc., need to be combated. Yet this old kraal life is the cause of more nostalgia among the masses who emigrate to the mines than that of any other place of residence. If one visits the great compounds to be mentioned later, one notes a perpetual harking back to the huts of the reservation and to the "good old times" enjoyed there. Here individualism is lacking very largely, and the old communism prevails, with its subordination of personal to the clan good, as does an undue influence emanating from the chief and the leading councilors,

In some localities there is no church on the reservation, and in case that is not permitted, or is allowed only under serious restrictions, the church's problem is to influence the people continuously. To erect a

building outside the reservation limits does not meet the convenience of African Christians who are far more dependent upon frequent public services, such as daily prayers, than we are. Isolated converts in their huts are liable to interruption and obstructive ridicule in their attempts to nourish their spiritual lives, and hence the public meeting is desirable. Moreover, here in the reservation tribal pressure, as well as omnipresent temptation to evil, make an unusual demand upon the native Christian's steadfastness. He needs personal help, more than in those reserves where the church or the church-school is allowed. In the latter class of reservations, the church's problem is mainly one of providing strong leadership in the form of a wise native pastor or teacher. In case the chief or several of his councilors are Christians, the reservation is a place of strategic importance to the church.

(2) Locations are places set apart locally, usually near cities and towns, where natives in the employ of citizens must live unless their employers provide them lodgings in their homes. As might be supposed, the locations, even when as commodious houses are provided as one sees at Buluwayo, are the abodes of men mainly, and are as devoid of homelikeness and as fraught with moral perils as one can imagine. They are often remote from the man's place of labor, so that it entails a weary walk after work is over. Then, too, the curfew laws are very rigid in many towns, and all must be home by nine o'clock. In the one item of church attendance at night, which is typical of other obstacles to Christian work,

the location causes such ministrations to be of little value. The anxious gaze at the clock and the thought of possible arrest if the service does not quickly close, and the limited time between the end of the day's work and curfew, make evening services partially ineffective and interfere with evening-schools.

Yet on Sundays locations furnish opportunities of reaching the people which are lacking elsewhere. Thus when the projected Durban location becomes a reality, many of the city's 37,404 negroes will be concentrated in a small space, easily accessible to Christian influence, whereas in the Natal reserves they might be scattered over 200 or 300 square miles. Even as it is, the centers of work at Durban are so near each other that the writer has attended eight native services on a single Sunday, as many a missionary does. Such centers afford the material for very strong churches, like the main Native Church of the Wesleyans in Johannesburg, where we have seen over 1,200 assembled at an ordinary service.

(3) The compound system is mainly found in the great mining centers of the Rand and at Kimberly. These immense yards, with their cheerless barracks, constitute the home of more than a quarter of a million natives on the Rand alone. Men from all parts of the subcontinent are here herded together in a way which makes the local designation, "the university of crime," wholly comprehensible. They stay only a year on an average, when they return to their kraal homes to carry there the worst that a corrupt civilization and worse native evils have

imparted. No part of Africa is such a danger center as the Rand and Kimberly. Unfortunately, the church has little opportunity for continuous influence here. Such work as she does is under the greatest of handicaps, since the best chance is on Sunday, a holiday and Vanity Fair in the compounds, such as we have never elsewhere seen. In the closed compounds of Kimberly none are allowed to leave its limits, and an abutting chapel; but where compounds are open, such services as that at Johannesburg just mentioned are possible.

Quite as impressive as is the probability of evil, which is inseparable from the compound life, are the possibilities for good. Many mine workers are Christians, whose character here finds its Marathon. Unless the church helps them, they are almost certain to deteriorate, or lose altogether their spirituality. Then, too, the multitudes who come up from heathen kraals have here their only opportunity of hearing the Gospel. It is most natural, therefore, that much emphasis is placed upon work in these maelstroms of evil. At the Cape Town Conference in July it was stated that fourteen societies were laboring at Johannesburg and on the Rand, and that from 25,000 to 30,000 attend services with a fair degree of regularity, to say nothing of the large number in mission night-schools.

(4) The farms, strange to say, are not very favorable to Christian work for natives, nor for Christian nurture. Canon Wyche, who has made a most careful study of the problem, aided by some 300 correspondents, reports that most farmers prefer

heathen hands and try "to eliminate trousers from those who are Christians." They favor polygamous servants, and too often provide their laborers with liquor, which missionaries told us in Cape Province was the greatest enemy the church there had to deal with. So scattered are such natives that church and school privileges are not commonly enjoyed. The canon's informants led him to suggest that schools be established in such circumstances; and others would emphasize, as better still, a church-school under efficient native care.

II—Problems of Leadership

If environment presented varied difficulties, it is manifest that the demand for wise leadership constitutes a central problem for the native church.

(1) Unfortunately, one phase of its complexity lies in the foreign missionary. He has been too prominent in the church, and has personally borne too much of its burden and devised too many of its plans. Native initiative, so essential to the solution of environmental problems, has been lacking and is still left out of account by many white workers. Exceptions, such as are found in the Paris Mission in Basutoland, prove that it would go far toward supplying the remedy, if natives in the church were helped to solve the difficult questions suggested by environment, while the white man applied himself to other matters.

(2) But there is an almost universal belief among missionaries that whatever the black man is capable of doing, thus far very few natives have been sufficiently trained for their demanding tasks. If such men

as Dieterlen, of Leribe, could stand at the head of a union training institution, with Taylor, of Natal, and Junod, of the Mission Romande, as associates, a type of native would arise who would be equal to any emergency. Happily, the day of union training is just dawning, and we may hope for better things in native leadership than we have hitherto seen—a leadership which must be aggressively sociological and wisely political, as well as predominantly theological and deeply religious.

(3) To meet the present demands of a nascent self-consciousness among the educated native leaders of the church, coordination must be the watchword of the new order. Subordination has had its day for the most part. White and black leaders must be at one and wholly brotherly. More and more the former must decrease while the natives increase. Yet this can only be possible and prudent when the black minister has been adequately trained and empowered for this new program. Wesleyans and Anglicans have so emphasized certain principles of their polity that they are likely to be even more than in the past leaders in the movement for effective cooperation between different grades of helpers. Yet there still remains the all-important question as to how the best use can be made of varying talent. The missionary who combines the qualities of Wesley and General Booth might aid in this matter; no native, not even Tiyo Sogo, has had, or is likely to have, the wisdom to devise a scheme of coordination which will be at once acceptable and practicable.

III—Problems of Propaganda

The Propaganda at Rome has a

wisdom which Protestants might emulate. The present writer, at the outset of his African tour, visited that ancient and wonderful institution in the attempt to learn personally some of its secrets. Needless to say, its highest official but one, who most politely received him, was equally polite in his determination that the Protestant should learn nothing from him. One thing he could

mental problems described, the permeation of every nook of the sub-continent calls for an immense amount of itineration and a larger number of agents than are called for in such countries as China and India, where populations are dense. In Africa this last condition is at the opposite pole. Thus, the 1911 census shows that in the Union of South Africa negroes average only 9.93



COLORED (NOT NATIVE) CHURCHWARDENS OF THE RHENISH MISSION, LAREPTA

not conceal from his visitor, namely, that any success wrought by the Propaganda does not come by chance; it is based upon the best available wisdom from Rome not only, but from every mission field. The interview, it may be added, was wholly conducted in the language of China, where the official had been a missionary for years.

(1) One thing seems evident, namely, that in view of the environ-

per square mile, which means that the general average proximity to each other is 1,596 feet, tho that figure is only given for whites and blacks, not being calculated for blacks only. In India the ratio of native agents to the foreign workers is about one to eight, whereas in South Africa, where the density is a seventeenth as great, the ratio is about one missionary to five native agents. In such sparsely settled regions, there is no possibil-

ity of planting mission stations very thickly, nor even outstations. The itineracy is the only way of providing the necessary contact of Christianity with heathenism. So also is it necessary to strengthen the native arm for compound work and other forms of service where personal contact with multitudes is essential.

(2) A well-considered and coordinated plan of campaign is a lack which must be made good before any wide propaganda is possible. At present the various societies are more careful to avoid trenching on one another's confines than they are keen to devise plans whereby all negroes may be reached. The writer found more evidence of overlapping in the various fields than he did of comprehensive, interdenominational plans for covering all the subcontinent with systematic itineration.

(3) The propaganda will not cease to be a pressing problem until a new spirit is instilled into the majority of South African churches. It was this spirit which made the Basutoland Christians evangelists to far away Barotsiland; it is this spirit which is making second Ugandas of the region west of Lake Nyasa and Kamerun, just as it has made Korea the marvel of modern evangelistic effort. In most churches personal responsibility for spreading the Gospel is confined to a few in a congregation—paid helpers or officials in the church, usually. The luxury of soul-saving they have not learned. A multitude of Coillards are needed to solve this problem of the native church through their tongue and inspiring example.

(4) A notable lack as compared with what one sees in other mission

lands is that of a varied and attractive native literature. Here again there are exceptions, as the Sesuto publications of the Paris Mission and those in Zulu of the American Board. It is true that thus far there are few readers; yet more could be done in the propaganda, if more numerous and different books and periodicals were available. In a land where populations are sparse, the printed page is a preacher to isolated groups where a Christian could read on a Sunday a virile sermon, or an interesting story of Christian daring or service. Then, too, native helpers in their isolation tend to grow repetitious and unproductive, if without stimulating religious reading and helpful commentaries. With these the spread of Christianity would be greatly furthered.

IV—Nationalization of the Church

This is only an impending question, but it has been discust, and it will be argued until it arrives at some form of materialization. For years this part of Africa has been rent by the activities of Ethiopianism, a mingled blessing and bane. Its roots are many, but it is evident that one alluring item in its program is the establishment of a church which shall be African and not European. To be sure, it is divided denominationally, yet it has some marks of a genuine national church.

(1) Ethiopianism itself is a proof that this problem has its very real perils, unless its founders and program are well-nigh perfect. Africans, even those leaders who have had the benefit of an American birth and environment, have not arrived at that maturity of judgment and develop-

ment of initiative necessary for the establishment of a national church. Nor are there white missionaries who would be acceptable to more than a single denomination, even if they were capable of so complicated a task. The very conception of an enduring movement of this kind calls for the emergence of a native ecclesiastic who may stand in the same relation to his race as Booker Washington, so perpetually quoted in South Africa, does to the American negro and his educational and industrial problems. The emergence of perils in the recently established National Congress, with so representative an African as John Dubé as its president, is suggestive of the wide range of obstacles lying in the pathway of a national church movement.

(2) There is, nevertheless, a real call for such a church, if Christianity is to become indigenous and improve upon the denominational and sectional Christianity of Christendom. With increasing limitations in their racial life owing to white legislation, South African negroes will find the chief theater of their united activities in the church. Growing animosity to the foreign domination, so restrictive to national development, will probably lead to the determination to find an autonomy in religion. At first it may be that denominational leaders of allied churches will make out of Methodists and Wesleyans, for example, a national African Wesleyan church; later the leading denominations of Christendom may become component parts of the Church of Christ in Africa. This is probably a far-off event, but the preliminary stages are in process of development and constitute the deepest

and most momentous problem on the South African horizon. As one of the missionary statesmen of the sub-continent, Mr. Jacottet, said at the General Conference in 1904: "If Christianity is to possess Africa, and there become a living and life-giving power, it will have to assume an African form to meet the demands of the African mind. If it can not do that, our work is bound to become a huge failure. The complete Christianizing of the native mind can only be brought about by the Christian native himself. The native church is obviously the only organism which can do that work; and it can only do it in so far as it is to be a thoroughly African church itself, imbued with African ideas and feelings, and realizing the Christian life in a truly African fashion." Missionaries are at present intimately related to this church; and to yield the product of years to an untried experiment, and to attempt the task of guiding the infant church may be more than they feel like undertaking. They should look at it in the light of Principal Shairp's word, "Toward the forwarding of this silent, ever-advancing Kingdom, our little work, whatever it be, if good and true, may contribute something." Nor should the prospect of added troubles and the probability of variance and even strife deter them from aiding any wise endeavor to bring in the new order.

Leaving the future to work out its own destiny, the present item of transcendent importance in African missions is the native church. The few problems here suggested are typical of many more. They demand of missionaries careful consideration, of us prevailing prayer.

THE CHRISTIAN OUTLOOK ON THE WORLD *

BY BISHOP W. BOYD CARPENTER.



MISSIONARY work must always be one of two kinds. In the first instance we all think of the *individual souls* for whose benefit the missionary works.

We must believe that he who goes out preaching the Gospel has a message for every individual soul of man. Having premised that much, there is a disposition—and perhaps it is a providentially guided disposition—to look at missionary work not from the standpoint of the salvation of the individual, but from the standpoint also of the ultimate destiny of the world at large. From that point of view I think it is wise to note what are the conditions now at work and what are the prospects of the power of Christian teaching moving through the world and establishing itself in the present generation.

Lord Carnarvon said years ago that the greatest power in the world was the power of public opinion, and as we look out upon the world to-day we see that there is slowly being formed what I can only describe as a world-wide public opinion. A few years ago there was public opinion of England or of Germany or of America, as the case might be; but now that newspapers are interchanging their communications, and the distant parts of the East have their journals also, there is being slowly formed a kind of distributed public opinion throughout the whole world. It is very important that we should do our best to take care that that great public opinion should be interpenetrated with Christian ideals. When it is considered that Christian civilization might any day be threatened by a change of conditions, all the more earnest should we be that the Christian ideals shall be maintained in the press not of our own country only but as far as possible

of every country; and in order that that should be the case, the press of foreign lands, and above all, the press of the East, should somehow or other be brought under Christian influence. These are what I may call protective influences for the real growth and maintenance of Christian civilization.

Christians in the Past

Take a brief survey of the promising conditions of the outlook upon the world. Among these, first of all, is the extraordinary progress of Christianity in the past. Christianity has made its place good, and its hold strong upon the world. If we look back to the days of the Apostles we realize what a thin little stream was trickling forth from the Land of Promise at that time. But the stream has become a river, and the river is running onward toward the sea. It has broadened and deepened as it has gone. Whereas in the days, for instance, of Constantine, after the political victory of Christianity, according to the best calculations there was not much more than one Christian to every 150 of the inhabited world; at the present day the proportion may be not unfairly said to be one person in three of the population of the globe that would call themselves Christians.

What an enormous change in the interval of those fifteen or sixteen hundred years! That change has been most remarkable in that the progress has been in an ever-accelerating degree. It is a fair calculation to say that at the beginning of the nineteenth century the Christians could be reckoned as 200,000,000, whereas to-day they can be reckoned as 500,000,000. That in itself is a very promising fact, and I think it is a wise thing for us to encourage ourselves and say, "Here is the energy of the power of Christ's

*Bishop Carpenter has recently paid a visit to America. He is one of the strong men of the Church of England. This address was delivered to the members of the C. M. S. Clergy Union in the Church Missionary House, London, on Monday, March 18, 1912. It was reported in the C. M. S. Review from notes taken down at the meeting.—Ed.

Spirit which has been working through the centuries and at last has transformed the aspect of the world in such a way that whereas after a hundred years of the Christian era had run only one out of every 150 of the world's inhabitants acknowledged the name of Christ, to-day one out of every three does so."

What is still more remarkable, the power of Christianity is seen not merely in the number of its members, but in the extraordinary ascendancy of the Christian nations over the world. That is one of the providential things which I can not help thinking we ought to be always grateful to God for. There are plenty of drawbacks, but I am now pointing out these encouraging facts, namely, the progress of Christianity, which has won numbers to the cause of Christ, and the fact that this progress has chiefly been among those nations which now have the political ascendancy over the world.

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The Darker Side

Now turn to the darker side, and look at the factors in the problem which give us grave reasons for earnest prayer, and occasion a certain doubtfulness of ourselves. The whole of Europe, the citadel of Christian civilization, is suffering from a *decline of the birth-rate*. There is no single nation in Europe exempt from that decline. Conditions are best in Norway and Sweden, where the decline is only four per cent. The conditions in France, as is well known, are terrible beyond words, France having passed the line of natural increase a year or two ago, and having been obliged to write a deficit, that is to say, more deaths than births. But what is our own case? Our decline within a short time has really been more rapid than that of France. England and Wales stand with the diminution of seventeen per cent. during the same period that Norway and Sweden diminished by four per cent.

The loss of Christian population

at home may of course be repaired by the converts brought into the fold of Christ in other lands, but that in itself will not be an adequate compensation. The mere maintenance of numbers will mean little if Europe, this great citadel of Christian civilization, is being worn down by loss of force from within. In the order of God's providence Christianity has laid hold upon the dominating powers of the world, and showed that it was not a question of numbers merely but of the world influence which the European nations have exercised. Europe has stretched forth her hands in all directions and has dominated the East and South and West by her power. But what if her population is beginning to decline? The prestige which arises from vital strength of population is a genuine thing, and if Europe, which is looked upon by the East as the great center whence Christian forces come, turns out to be a dwindling and a withering power, I can not see that Europe will escape with its ascendancy and its prestige unaffected by those movements which are so rapidly advancing in the East and are likely to become not merely embarrassments to the politicians of Europe, but, I think, also dangers. That is one of the factors which we have to consider. Is the Christian population of the world so growing that it will keep pace with the great progress of the non-Christian world, or are we declining in population relatively to the great masses of mankind? Will our children have to say in the year 2,000 that whereas in 1900 Christians claimed one-third of the population of the world, they are not able to claim so large a fraction?

There is a still more serious factor. The withering of population is one thing, but *the withering of faith* is a far worse thing, and there are influences at work which are tending to disturb if not to destroy faith. I mention first the materialistic conditions of our present-day civilization. Men have had to struggle, as

God meant that they should struggle, for existence, struggle to gain their position. All human beings are so constructed, as it seems to me, that they are for ever fighting to get into harmony with their surroundings, because only when there is harmony between the organism and its environment can the organism be able to fully discharge its own functions. Therefore the whole history of the past is largely the struggle of various civilizations and human beings, tribes and nations to place themselves in a position in which they will be in harmony with their surroundings and thus be able to use them to the best advantage for themselves. But one strange effect which waits upon all progress is this—that the moment people get into harmony with their physical surroundings and the necessity for strenuous effort is removed, they begin to sink into laziness and luxuriousness. When things go comfortably with us and we get into a condition of ease, we are then lazily inclined and we do not put out our full energy. Is the materialism we deplore due very largely to the fact that we have reached a state in which the scale of living has risen enormously? A very large proportion of the population can live in comparative comfort, and therefore there is the desire for ease; a little more of the folding of the hands follows the comfort. Hence the materialism as we call it, which is the domination of bodily indulgence over all the higher faculties, higher qualities, higher aspirations of our nature.

That is one of the temptations of the day, and I think it is one of those dark factors which we ought to consider. Men need to fight against themselves, fight against their own indolence. After all, the old adage of "high thinking and simple living" comes in here, and I think we should be wise to regard the materialistic conditions of the day as one of the really perilous factors that we have to encounter.

Then we must reckon that *Socialism*, from one point of view, is another. I use the word Socialism to connote an extreme wing. The Sunday-schools are being conducted by Socialists, which means really Secularists, men who are teaching pure Secularism and therefore are anti-religious in all their influences. Here is a factor which I think we should carefully weigh. What has taken place in France should not be forgotten. Under the pretense of liberality France has reached a condition which I can not help regarding as little short of tyranny. I call it tyranny when at the graveside a man is allowed to proclaim his atheistic or his socialistic views with loud voice to an assembled multitude, but in the same graveyard a Christian man is not allowed to deliver an oration concerning the Resurrection or the hope of the life to come. The same tendency which we see in France is latent in all the secularistic Socialism of to-day. This irreligious Socialism is a danger because it is extremely active. It never ceases its propaganda, and it carries on its work not in one country only, but in every land, so that it is a factor which we may well put down on the dark side.

Another factor to be reckoned with is the *spirit of unrest* which is around us. It is not merely in our country; there is unrest, either mental or political, all the world over, and when I cast my thoughts beyond the bounds of Europe and remember the unrest which is going on in the Far East, the upheaval in China, the doubts which are discusst in the press of Japan, I can not help feeling that here are elements which may at any moment take a form and a direction which will not be in favor of Christian influence. I am aware that a great deal of the mental and religious unrest in China, Japan and India is largely due to the influence of Christian missionaries. It stands to reason that if we bring religious ideas into these countries that a ferment will

be created in the minds of the people, they will begin to reflect and to speculate, and they must to a degree become dissatisfied with their own forms of faith. That is one of the necessary effects of the teaching or preaching of Christianity in the world. It can not be helped. It is sometimes necessary to overthrow in order to build up. But, nevertheless, these times of destruction are perilous times, because they are times of transition, and our anxiety is lest those who have been thrown out of the old home should not have been brought into the new home, under the safe *egis* of the highest and best religion the world has ever seen, the faith in our Divine Master and the peace of heart and soul which comes through Him. A transition time is a dangerous time, because, like Noah's dove, the soul flies between the rough seas and stormy skies, and the ark has not yet been found. Souls in that condition of unrest constitute a very grave anxiety for all Christian people.

I have put these factors of difficulty forward not because I wanted to depress but because I want to arouse to the thought that there is not much time to be lost. We are bound to consider that time is a real element, and that in this affair the message of the Master does demand haste. The problem presents itself to me at this moment as a race between the work of the missionary and the awakening which is taking place, the rapid movement toward modern civilization which is going on in the Far East.

What is meant by this *modern civilization*? When I inquire I find that it is intended to mean aeroplanes, and steam-engines, and of course guns and ironclads and all kinds of weapons of war, the submarine, and hidden mines that are floating to the danger of all navigation. It includes, in fact, all those appliances which the wit and the science of men have brought together for the destruction of their fellows.

It may mean something else. It may mean newspapers and telegrams and telephones. These are what many regard as the great manifestations of modern civilization. This is the civilization which has been laid hold of by these people. The Japanese have shown us they can use fleets and weapons of war as well as we can.

A very interesting man who traveled in the Far East made a very striking statement when he said: "I know the East, and you may take my word for it that a Chinaman is as good as or better than a Japanese any day, physically, mentally and morally, and what Japan has done China can do better." In other words, Japan and China, having got hold of what is called modern civilization, in a short time will be able to show us that they can use them. "Now," said this man, "it is just a race between you and them, and if the East gets hold of the idea of its own power before you can fill their minds with the Christian ideals of life, then God help you all."

Oddly enough, I was reading in the British Museum one day, and I came across in a French writer a letter written by a Roman Catholic missionary who had spent the greater part of his life in China. Some one had asked what was the secret of the prosperity of China and he gave fourteen reasons. Very curious reasons many of them were. He pointed, of course, to the filial ideas which possess them, to their temperate and quiet life, to their eating fish which he thought was one of the reasons of the productivity of the population, and so on; and he wound up his letter by saying:

"Remember, China has existed as it is for countless generations. Babylon has risen and fallen, and Persia has risen and fallen, and Greece has risen and fallen, and Rome has risen and fallen, and your European civilizations have all risen up, and China is the same to-day that she was thousands of years ago, but in the day that China recognizes her power she

could by her own hand place herself at the head of all Europe, and in the day in which she awakens to that power, God help them and us."

So that here were two witnesses, the one writing as a Roman Catholic missionary from the heart of China, the other writing as a man who had traveled and was acquainted with Oriental life, and both of them pointed out the same thing that it is a race between the effort of the missionary and the awakening of the Far East. Can we so impregnate the minds of these Oriental people with the true ideals of Christian civilization that they shall not, like foolish children, make ill use of the terrific weapons of modern civilization? To bring the individual to the knowledge of what Christ is to him, that is a great work. But surely it is also a great work to show the necessity, from the standpoint of a nation, of the existence of great ideals which mean protection of the ordinary maxims of morality, which mean the recognition of a Power greater than ourselves that is dominating and directing the world, which mean the reverence for life and the reverence for God.

* * * *

Remember, the spirit which helped us to fight for freedom was the spirit which came from a little band in the East. It was a gift from Christ Himself, and we ourselves owe all that is best in our civilization to-day to Him Who taught that the truth should make us free. Therefore, as

we remember that the power of that truth set us free from the prejudices and from the destructive influences which might have ruined national life, remember also that that truth is owed to the far-distant parts of the world; let others be sharers of that freedom by being sharers of that truth. Meanwhile, turn back from the path of mere pleasure, go into the narrow way again, learn that life is too great and too serious a thing to be frittered away. We need the invigoration of religion among us and we need the invigoration of moral ideals. We must be constantly preaching to our people that unless the nation has within its sinews and bones wholesome moral fiber, it has lost its power, and it can not possess this moral fiber save under the inspiration of religion and by the indwelling of the Spirit of God.

Look out on the world of to-day and see both its opportunities and its perils, but see also that the power of Christ is the same to-day that it ever was, and do not lose heart. He is an unwise man who ignores the danger and undervalues the power of his foe; while he is the wisest of all who, from the contemplation of every danger, turns his face upward again and looks into the face of his Master and knows that the Master Who interceded at the throne of God and upheld His first martyr in his struggle is the one Master Who will be with us still to the end, and that our labor therefore can never be in vain in the Lord.

DISCIPLES AND MISSIONARIES

"MISSION" means "a sending;" "missionary" is one "sent;" the "mission" of the 12 was their being sent out at our Lord's command for a brief, special work. We might also speak of their mission to the world, meaning their whole ministry, as we might speak of our own life mission, meaning our appointed duties under God's will and guidance. "Missionary" is from the Latin; our word

from the Greek meaning the same, is "apostle." When we call the chosen 12, the 12 apostles, we are calling them the 12 missionaries, the 12 "sent out" by our Savior. Paul was also an "apostle" of our Lord. "Disciple" means "pupil," or "learner," and all who often listened to Jesus to be instructed by his words were "disciples." The 12 were "disciples," as well as "apostles."

RUSSIAN INFLUENCE IN PERSIA AND MISSIONS*

REV S. G. WILSON, D.D. TABRIZ, PERSIA



Y the treaty of 1907 Russia and Great Britain divided Persia into "spheres of influence." The continuation of internal strife in Persia, subsequent to the Constitutional movement, led to Russian military occupation of Tabriz, Kasvin and other districts in 1909. Since the "Shuster Affair" and its accompanying ultimatums were followed by the sending of more *sotnias* of Kossacks to Azerbaijan, Gilan and Khorasan, it has been evident that Russia's hold on North Persia would be permanent, that either under the name of a protectorate, an occupation or annexation, the sovereignty would pass to the Czar.

The chief interest of America in Persia is in its mission work. As the fields in which our missionaries reside are all in the Russian "sphere," it is important to inquire what effect Russian annexation will have on mission work and on Christianity in those regions.

(I) Russian annexation will bring in its train the environment of a Christian civilization. It is the habit in some quarters to speak with scorn of the condition of civilization in Russia. But such an attitude is the outcome of prejudice. Especially in comparison with Persia, her northern neighbor is vastly superior. Let one contrast the condition of Transcaucasia under Russia with Azerbaijan, the best province of Persia. Take Baku and Tabriz, two large commercial cities. I have had more than thirty years' residence in the latter and have recently visited the former. Baku was a surprise to me. It has wide, asphalt-paved streets, trolleys and automobiles, fine blocks of stone buildings, modern schools, various railroad and steamboat connections, great petroleum and other industries and water-works at the cost of thirty millions of rubles. From being a

backward town, the seat of a Moslem Khanate of the oppressive type, it has become a fine modern city. Christians of various names have flocked to it. Armenians, Russians and Germans compose half its population of 200,000. Christianity holds an influential position there, for besides Orthodox Russian, Roman Catholic and Gregorian Armenian churches, there are Russian Baptists, Molakans, German Lutherans, Armenian Lutherans, Armenian Evangelicals and the Church of England. In contrast to Baku, Tabriz—tho its population is estimated to be greater—seems like an overgrown village, with its narrow, crooked, dirty streets, and its harem life secluded in high walls. It is unprogressive, unenterprising and of a backward and different civilization. Russia will bring in the modern era.

(II) Russian annexation will bring to an end the gradual depletion of the ancient Christian population. Who has not been struck while traveling in Persia by observing the number of villages formerly Christian which are now occupied by Moslems. The district of Pers-Armenia—from Karadagh to Salmas—is a striking example. In many districts of Karadagh the Armenians have been driven to the high and rugged hills, abandoning the beautiful and fertile valleys to the Moslems. The traveler notices a shrine or a church, possibly in ruin, apart or in a Moslem village, and is informed that it was formerly surrounded by a Christian population. In some cases the bishop of the church retains the title to glebes where no Christian remains. In the region of the Shakoik Kurds, above Salmas, is a so-called Kurdish tribe, composed of families which were Christian at no distant date. Under my own observation, Christian villages have disappeared north of Tabriz. Two out of three have no Christian people. They have been driven out by oppression. In Khoi, Maku, in Persian

* From the *Assembly Herald*, December, 1912.

Kurdistan, along the uplands of Salmas, we find the same condition. It was an effort to protect Nestorians (including Protestants) from massacre and to punish the rape and murder of Christians that directly caused the murder of Rev. Mr. Labaree. Under the new régime the age-long oppression of Christians will cease.

(III) It will put an end to the inequalities of law under which Christians have suffered. These can not be mentioned in detail now. It is well known that in a Persian court the testimony of a Christian is not received against a Moslem nor is it valid against his testimony. A Christian's blood is valued at a trifle, as a donkey-load of wheat. The pervert to Mohammedanism, called *Jadid-i-Islam*, can make extortionate claims on the property of Christian relatives. For example: If a Christian girl elopes with a Moslem, she and her new relatives despoil indefinitely her former family. Was it not a deep sense of the injustice of their Moslem masters and the hope of release from their oppressions that led 15,000 of the Nestorians to adjure the creed of their forefathers in 1899 and unite, *en masse*, with the Russian Church?

(IV) Russian administration will increase religious liberty. Altho Russian law has not yet reached the highest standard with regard to freedom of conscience, yet it has improved greatly in the last decade, and the tendency is toward liberty. We are not now comparing it with the ideal, but with the law and custom of a Moslem country. There can be no doubt that Russian administration will free Persian sects, as Ali-Allahis, Bahais, etc., from the necessity of

tagia or religious dissimulation, now necessary in order to avoid persecution. In Russia this persecuting power of Islam is curbed. In the past converts from Islam have found asylum in Transcaucasia from the trials they were called upon to endure in Persia. Under more favorable circumstances the number of such converts will no doubt increase. The Russian government will have no desire nor reason to interfere with efforts to convert Moslems, especially when carried on prudently and tactfully as heretofore. It can be assumed that its officials will allow increasing liberty for such evangelistic work.

The work of Bible distribution will be made easier. Such work is not only free in Russia, but is much encouraged.

Regarding mission schools, there need be no difficulty. The missions will cordially adopt the Russian language as the basis of instruction—as the principal language of the curriculum. The missions will conform to the Russian school law and enjoy its protection and privileges. An era of higher civilization, too, will augment the demand for educated men by increasing profitable avocations and so decreasing the emigration of educated youth, which now drains the existing Protestant congregations.

Summing up, then, the outlook is favorable. Assuming the fact, which we have no reason to doubt, that the Russian government, on annexing North Persia, will recognize and legally authorize established mission work, we have strong reasons to believe that such work will enjoy greater privileges and opportunities than heretofore.

IN BUSINESS FOR GOD

WILLIS R. HOTCHKISS mentions a friend who has a business amounting to a quarter of a million dollars. He devotes two hours a day to business, and the rest of his time to the interests of the Kingdom of God. Someone asked him how it was that he

could spend so much time away from business and he said: "It is like this—I have a Partner in my business, and we have an understanding that when I am away on His business He takes care of mine."

EDITORIALS

THE JAPANESE AND KOREANS

THE full reports of the Korean Conspiracy trial have reached us together with newspaper comments and correspondence presenting Japanese and Korean views of the case. Undoubtedly the Japanese have had a difficult situation to handle in Korea. It is hard to take over ten million unwilling subjects, in a land where the people had been independent, and the work of governing them with liberality and justice could not be an easy one. Many Japanese soldiers and subordinates would naturally deal harshly with the subject people and commanders would at times feel it necessary to enforce unwelcome laws and take disagreeable action.

The Koreans also have been in an unenviable position. One can not be surprized at their feelings of outraged patriotism as they saw their beloved country in the hands of a foreign power; and as their own authority and liberty were curtailed, it is not to be wondered at that many Koreans cherished hopes of setting free their fatherland. They may even have combined for the purpose and in the hope that patriotic feelings and institutions might be kept alive. There was nothing wrong in this, even for Christian Koreans, tho the Japanese could not be expected to look upon it with favor.

From a study of the court proceedings and in consideration of the character of the charges and of the men involved, it would seem that the general charge of conspiracy made against Korean Christians is not sustained. The Japanese may have had reason to suspect a plot against General Terauchi, especially since the assassination of Marquis Ito and Mr. Stevens, and the attack on Count Yi Wan-Yong revealed the purpose of some Koreans to use violence. Some Korean prisoners doubtless confest to a plot and

may have implicated others so that the Japanese believed they had good grounds for numerous arrests. Weapons may have been found which strengthened the belief that violence was contemplated, but it is not surprizing that many Koreans possest weapons. They are even found in houses and on men in the United States. It is not surprizing that friends were not allowed free access to prisoners before or during the trial or that pressure was brought to bear on the accused to cause them to admit damaging evidence. It is also not surprizing that Japan resented any interference from missionaries or other foreigners. Such interference may even have made the case go harder against the Koreans. On the other hand it would be difficult for any man or woman with courage, heart and brain, to see those whom they loved and believed innocent accused of a crime and imprisoned without taking steps to prove them innocent and to secure their liberty.

When accused prisoners first confess and then deny their guilt it is difficult to ascertain the truth. It is also said that Koreans do not look on assassination with the same horror with which it is regarded in America, but consider it a legitimate weapon with which the weak may remonstrate against oppression.

The charge of "persecution" is not made against the Japanese because of arrests and confinement of Koreans, but rests on the ground of the evident unfairness in the examination and trial of the prisoners. This will be seen in the report of the trial printed on page 39. It is to be remembered, however, that Japanese judicial procedure differs radically from that obtaining in America and England.

The Japanese court seems, moreover, to have failed to establish the guilt of all those who were condemned and the evidence was strong

that confessions had been secured under torture or by promise of liberty. These confessions were afterward retracted. The accusations against such missionaries as Mr. McCune, and such Christians as Baron Yun and some of the Korean pastors, also seem absurd to those who know the character of the men. They would scorn the thought of murder and would repudiate the suggestion of assassination as sinful, and conspiracy against Japan as impolitic and futile. An appeal has been taken to the judgment finding most of the accused guilty, and it is hoped that the retrial will reverse the decision in many instances.

OUR DEBT TO HUMANITY

(Paul's Missionary Principles II.)

PAUL was moved to preach by the *principle of obligation*. "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." He was a debtor, owing and owning a debt—something was due, from a man who had such ample revelations of truth, to the rest of mankind.

We often speak of the family of man. God's universal Fatherhood involves and implies man's universal brotherhood, and this brotherhood implies a mutual bond of obligation. We are each our brother's keeper. Huber, the great naturalist, observed that a wasp or an ant would not stay alone to enjoy some precious morsel, but would go to the nest and return as leader of a host that might partake of the same delicacy. If I have found the Bread of Life I owe a duty to my hungry and perishing brother to supply his needs, especially since the more I divide my loaf the more it multiplies. He that is content idly to enjoy the gospel blessings, without caring for the starving, dying millions, is guilty of inhumanity. There is such a thing as encouraging a monopoly in salvation. And monopoly is monstrous in proportion to the value of the article monopolized.

How can any man contemplate the

moral and spiritual ruin of the race and be unmoved! Have we not all one Father? And are we not all brethren? What would be thought of a family that should allow a member of the household that was living thousands of miles away in destitution and degradation to go unthought of, uncared for, unaided, because remote from home? Is not that very remoteness a reason why the heart goes out in especial tenderness in that direction? Let a Christmas season come, and the annual love tokens be distributed, and the first child provided for will be the absent one, nay, even the alienated one. Such is the love of God and the love born of God: it seeks the farthest, neediest, poorest, first of all, because the more liable to be overlooked.

Indifference to foreign missions is the natural outcome of infidelity and materialism. Deny the unity of the human family; make man the offspring of the monkey or the clod of earth, and a true manhood the result of development, and the logical effect is apathy toward a pagan world. Then the Hottentot is a brute and the French governor of the Isle of Bourbon is right: "You may as well attempt to convert oxen or asses as to make Christian men out of the Malagasy." If fetish worshipers are brutes, at best only on the long road toward manhood, why not let them alone and take care of the higher products of evolution! Let these millions of cannibals die eating each other; it matters not if they are never evolved!

But the instant we heartily believe that God has made of one blood all nations of men; that the family of man is one; that there is no human being however embruted or brutal that is a *brute*; that behind the darkest skin and most bestial physique an immortal soul burns like a gem buried in the dust; that the Maori, Papuan, Tierra del Fuegan is our brother, and capable of a future equally glorious with that of any other soul—the moment we must accept this truth, such indifference can not survive.—A. T. P.

WORLD-WIDE MISSIONARY NEWS

World Challenges

1. A new China—What will it be?
2. An enlightened Japan—Whose light?
3. An educated India—What kind of education?
4. A reformed Turkey—Reformation or regeneration?
5. A civilized Africa—Mohammedan or Christian.

World Opportunities

1. A bundle of peace treaties—Now for the "federation of the world."
2. A growing world market—Not exploitation, but Christianization!
3. A changing Orient—"Strike while the iron is hot!"
4. An awakened home church—Let us forge resolves into deeds!
5. A forward movement—Let us join the procession!

World Tragedies

1. Two hundred and seven millions bound by caste—from Hinduism.
2. One hundred and forty-seven millions permeated with atheism—from Buddhism.
3. Two hundred and fifty-six millions chained to a dead past—from Confucianism.
4. One hundred and seventy-five millions under the spell of fatalism—from Mohammedanism.
5. Two hundred millions more sitting in darkness—from Paganism.—*L. B. Wolf, in Lutheran Church Work.*

AMERICA

Outlook for Church Unity

MOST of the Protestant denominations have indicated their readiness to join in a conference on questions of faith and order, the plan proposed at the Cincinnati Convention of the Episcopal Church in 1911. During the last six months several informal conferences have been held by the leaders,

and with the exception of the reactionary section of the Cumberland Presbyterians, most of the denominations seem to be ready to confer. It is difficult to understand how any Christian body can refuse to enter such a conference. The first step toward unity is a better understanding. Many need to be educated, and when they learn the points of agreement and difference there will be more sympathy and harmony. None are asked to give up truth or conviction, but all are asked to unite in affirming what is held in common and in working for the end which is of supreme importance to the Master of all. If there is to be any adequate unity, there must be first a joint reassertion of a few fundamentals, and second, a yielding, in the spirit of love and liberty, in the matter of non-essentials, of church government, worship, ordinances, and personal opinion. The life and spirit are of first importance; the form and expression may differ.

Federal Council in Chicago

THE second quadrennial conference of Protestants in America was held last month in Chicago (Dec. 4-10). Four years ago in Philadelphia the Federal Council of the Churches of Christ in America was launched, representing more than 30 denominations and nearly a score million members. The impressive program in Chicago included addresses by such men as Vice-President-elect Marshall, William J. Bryan, Prof. Walter Rauschenbusch and Prof. E. A. Steiner. A banquet at the La Salle Hotel was among the special features. Among the topics discussed were cooperation with organized labor, temperance and reform legislation, international peace, uniform marriage and divorce laws and similar problems now entering into the present social crisis.

The Methodist Budget

THE commission on finance of the Methodist Church which has supervision of the benevolences recently fixt the apportionment at \$4,125,000 in closing a two-days' session made up the following budget:—

\$270,000 for the Freedmen's Aid Society, Cincinnati.

\$210,000 to the Board of Sunday Schools, Chicago.

\$135,000 for the Board of Education, New York City.

\$1,560,000 to the Board of Home Missions and Church Extension, Philadelphia.

\$1,800,000 to the Board of Foreign Missions, New York City.

\$50,000 to the Church Temperance Society (designated by the General Conference).

\$100,000 to the American Bible Society (designated by the General Conference).

Moody Bible Institute to be Enlarged

PLANS for an additional building to be erected within the present year, costing approximately \$250,000, were recently approved by the trustees of Moody Bible Institute. The Rev. James M. Gray, dean of the institute, reported that 1,695 students had been in the various departments in the year, from Canada, England, Scotland, Wales, Sweden, Switzerland, Australia, New Zealand, Austria, Russia, Japan, India, Turkey and Mexico, and almost every State. The financial report showed assets of \$927,170. As a result of 15,065 meetings in jails, hospitals, churches and missions, 4,308 conversions to the church were reported. In addition, 9,266 Sunday-school and Bible-classes were taught and 13,124 visits to lodging-houses, jails and homes were made.

The Bible Teachers' Training School

MRS. JOHN S. KENNEDY has just given \$100,000 to this excellent institution. With the largest registration in its history, the Bible Teachers' Training School, New York, opened for the fall term, a

few weeks since. Not only are there more students than ever this year in the school, but a larger proportion than in any former year have had university and college training. The Italian department has found it impossible to accommodate all its applicants. Not many higher institutions of learning gather their students from a wider range, either denominational, educational or geographical.

International Y. M. C. A. Headquarters

THE new 12-story headquarters of the National Board of the Young Women's Christian Association at Lexington Avenue and Fifty-second Street, New York City, is said to be the largest structure ever erected for a National Women's Organization.

The lot upon which the building stands was given by Miss Gould, who is a member of the National Board. The building contains the administrative offices and a Training School for Secretaries to Young Women's Christian Associations, accommodating 100 students. An auditorium on the second floor will accommodate 300 persons. Above are the living rooms and a roof garden.

The Sacrifice to the Beast

THINK what it means—the awful statement that of 300,000 women and girls living in houses of ill-fame in North America 60,000 (sixty thousand) are Canadian women and girls! Think of the rescue work recently undertaken by Presbyterians in Montreal, and that of the sixteen girls rescued and cared for in the short time the Home has been in operation, all but three fell in homes where they were employed as servants, and through men who live in these homes! Think of the horrible work of the white slave trade, where innocent girls, under various pretexts, are lured to some place under false pretenses, ruined, kept prisoners there until, hope and character gone, they abandon themselves to their hopeless life and are never heard of more!

Mission Work for Japanese

THE Japanese are surely an active, vigorous race. The Christian Japanese missions and churches on the Pacific coast have now founded an interdenominational missionary society, the "Dendo Dan," whose aim is to bind the missions of the various churches together and cooperate in reaching all Japanese in this country where organized Christian work is being done. They have sent out two traveling representatives, who, among other things, are carrying Japanese Scriptures for sale and distribution. Mr. Mell, our Agency Secretary, has made an arrangement with them to supply them with Scriptures on terms satisfactory to them, and they will report monthly on their sales. The "Dendo Dan" has the good will and support of all denominations and is the authoritative Japanese agency for such work on the Pacific coast.—*Bible Society Record*.

A Japanese Y. M. C. A. Secretary

THE Union Pacific Railroad Company employs more than 700 Japanese, while in the employ of various other railroads west of the Mississippi are enough more of the men of Nippon to bring the number of Japanese railroad men up to 6,000. Most of them are engaged in the construction and maintenance of the roadways. To be a friend and guide to the Union Pacific's Japanese employees Mr. Y. Inouye has recently been appointed by the Railroad Department of the International Y. M. C. A. Mr. Inouye is a member of the Congregational church in Cheyenne, Wyo., and will conduct his work from that city.

Canadian Fruit of the Laymen's Movement

AT the annual meeting of the Canadian Council of the Laymen's Missionary Movement, held not long since, some very interesting facts were presented. Secretary Caskey reported that during 1911-12, the Canadian gifts to missions amounted

in all to \$2,499,815, an increase in five years of sixty-six and two-thirds per cent. Of that amount the largest denominations contributed as follows: 338,500 Methodists gave \$870,408; 290,000 Presbyterians gave \$808,637; 180,000 Anglicans gave \$353,762; and 135,000 Baptists gave \$292,842.

Canada's Immigration Problem

REV. G. WATT SMITH, of Ottawa, dealing with the unparalleled influx of people into Canada, writes in the *Glasgow Herald*: "The stream of settlers is running at the rate of 1,000 every day at present. The Government and railway authorities have little difficulty in coping with the unprecedented rush, but the churches are miserably behind. They can not do anything like enough to provide the necessary means of grace in lands where townships are springing up in a week. Therefore, from the practical side is coming a strong appeal that wasteful overlapping shall cease, if only to set at liberty a host of men for service at the frontiers, among those who need the ministrations of the Gospel most, when they are forming their homesteads and rearing their young families."

Porto Rican Progress

"THERE have been many doleful prophecies as to the certain failure of American occupation and administration of the islands which were taken over at the close of the war with Spain. These forecastings have failed of realization. Observers of other nationalities bear flattering testimony to the happy results which have followed American occupation in the Philippines. A French writer has been studying the results in Porto Rico and bears witness which is most gratifying. Property values have more than doubled. So have wages. There has been notable progress in education. In 1899 over 83 per cent. of the population could neither read nor write. There is now compulsory education. There are over 1,000 schools,

111,000 pupils enrolled, 1,000 pupils in high-schools, and 8,000 in night-schools and kindergartens. Under the Spanish régime the pupils in schools did not exceed 18,000. There has been remarkable improvement in public health since American possession began. The hookworm had plagued the inhabitants without regard to race or color. It caused one-third of the deaths. Public dispensaries for treatment of the malady have been organized. About one-third of the entire population has been treated. Of 50,000 patients treated last year 40 per cent. were cured, and 20 per cent. much relieved. There is honest and efficient administration of public affairs."

Missionaries Return to Mexico

FOR nearly a year now our work in Mexico has been prostrated by the revolution. Particularly have we suffered in the state of Chihuahua where revolutionary bands have crossed and recrossed the country, destroying villages, homes and property generally, until the people were in desperate condition. The missionaries, except at Mexico City and Guadalajara, who were obliged to leave the country upon the advice of our government, have been patiently waiting until conditions were sufficiently settled to warrant their return. Surely the people never needed them as they do to-day.

Mohammedans in Latin America

THE *Revue du Monde Musulman* is a scientific and well-edited publication. In a recent number Mohammed Dschingniz reports that the number of Mohammedans in Central and South America is about 158,000. The majority of these live in Brazil, where seven papers in the Arabic language are being published. A large number of these Mohammedans are coolies from India.

Missionaries to the Putumayo Indians

THE Evangelical Union of South America, an independent mission which has headquarters in London, has sent Dr. Elliott T. Glenny and Rev.

John L. Jarrett, both of whom have had long experience in Christian work in South America, to establish a mission in the Putumayo country on the headwaters of the Amazon in Peru. This is the district out of which there recently came horrifying stories of tortures atrociously inflicted by their masters on the Indian slaves who gather rubber from the Amazonian forests. Word of these outrages stirred the British people deeply. While politicians demanded that the government should protest to the republic of Peru, church people began to consider the sending of missionaries to work among the Indians and be as far as possible their friends and defenders.

At a farewell meeting in London Messrs. Glenny and Jarrett declared that they anticipated no interference with their mission from Peruvian officials, and Dr. Glenny reported that he had had private assurances from friends connected with the government of Colombia that moral support at least would be given them from that nation. If there is any difficulty whatever, the missionaries propose to live across the Colombian line and do their work in Peru on itinerating trips.

Progress of the Gospel in Peru

THE missionaries of the Regions Beyond Missionary Union have been at work faithfully in Peru, and have many signs of God's approval, especially in the city of Curzco. There have been conversions, baptisms, well-attended preaching services, and Sunday-schools. This has naturally aroused the Bishop of Curzco to strenuous efforts to counteract the influence of the Protestants. He tried to have the civil authorities support his efforts, but they refused. Then he issued a pastoral letter and caused it to be posted on all the church doors of the city and district. He stated that the object of the Protestant propaganda is the spreading of the false, erroneous, immoral doctrines of the apostate Luther, and warned his people of the dangers which "the sons of lies and false reform" had put before them, to make

them fall into heresy and vices to the danger of eternal perdition. Then he forbade the faithful, under the penalty of mortal sin, to go to the meetings of the Protestants; to send their children, pupils, or servants; to read or obtain Protestant Bibles and literature; and to bring immediately to the clergy or to the father confessor all Protestant printed matter which they had in their possession.

Thus opposition has come to the work of Christ in South America, from those who profess to be His followers, but who have kept the light of the Gospel from the people.

EUROPE

The World's Greatest Bible Society

IN 1804 the British and Foreign Bible Society was formed in London. It has had a steady growth ever since, both in the number of copies annually sent forth, and in the number of languages. The report for the last five years is as follows:

Year	Copies	Languages
1907	5,688,000	412
1908	5,934,000	418
1909	6,620,000	424
1910	6,975,000	432
1911	7,394,000	440

Dr. Barnardo's Homes

THE 46th annual report showed that on December 31, 1911, altogether 75,462 children had passed through the rescue doors of Dr. Barnardo's homes, and that 2,211 of them were admitted last year. Two-thirds of these children came from the country, and one-third came from London. At the end of the year there were 9,049 boys and girls in the homes. Of the 1,008 young emigrants sent out in 1911, 1,002 went to Canada, and 6 to Australia. In 46 years 23,622 emigrants went out from the homes, and 98 per cent. of them are successful. The total income of the homes was \$1,192,750, of which amount \$283,500 came from legacies. Lately the Boys' Garden City, which accommodates 900 boys, and the Australian Hospital at the

Girls' Village Home (consisting of 1,300 girls), have been added to the grand work.

The Salvation Army

THE Salvation Army Headquarters in London receives, on an average, 1,000 letters a day. Salvationists have distributed 10,000 leaflets in the prostitute quarters of Japanese cities, explaining that the Army homes are open to those wishing to leave their present life. The owners of the places are described as frantically buying up the circulars. The Salvationist report announces that 105 fishing-boats were saved in the North Sea in 1911 by the Army lifeboat, "Catherine Booth."

THE CONTINENT

New Center for the McAll Mission

THE fortieth anniversary of the McAll Mission in Paris was celebrated by the dedication of a fine building on the Rue Pierre Levé, just off the Avenue de la République, the great thoroughfare of Eastern Paris, which has been provided by American contributors at an expense of \$100,000. In the building are two lecture-halls, one seating 500 and the other 200, room for boys' and girls' guilds, classrooms, roof-garden, gymnasium, evangelist's apartments, etc. The president of the meeting, M. Bach, remarked that, in giving this building, America had done far more for Paris than in presenting the statues of Washington, Lafayette and Franklin. These recalled a glorious past. The new building will contribute to a better future.

Religious Toleration in Spain!!!

SPAIN is breaking with its intolerant past. Religious toleration is now secured for all evangelical workers, who find many ready to welcome their ministry. The circulation of the Bible increases, and there is a greater willingness to read Gospel literature. In the recent synod of the Spanish Reformed Church, the ministers read encouraging reports of the divine blessing that rests upon their work, and told of increased self-

support. The excesses of anti-religious propaganda in Portugal have led seriously minded people to consider their duty to God. Evangelical literature is being read, and many new faces are seen at the services. Mission tours have brought the Luthertan Church into touch with Bible readers in rural districts, where work was formerly impossible, and in spite of the pervading political discontent, the church makes progress.

The "Los Von Rom" Movement

THE Evangelical Church Council in Vienna has published the figures concerning the accessions in 1911. The Lutheran Church was joined by 4,302 persons, and the Reformed Church by 589, no figures being available in regard to accessions to the Old Catholic, Methodist, Congregational, Moravian, and other churches not officially recognized by the Austrian Government. Of these, 4,891 were admitted to the Evangelical Church, 4,348 came directly from the Roman Catholic, while only 1,179 members of the Evangelical Church became Roman Catholics. In 1910 the number of accessions from Romanism directly to the Evangelical Church was 4,695 (see *MISSIONARY REVIEW*, September, 1911, page 646), so that there was a decrease of 347, but 1910 was the year of the promulgation of the infamous Barromaeus Encyclica, which drove large numbers of Roman Catholics out of that church. The number of accessions to the Evangelical Church in 1911 was larger than that of any year from 1902 to 1909. Since the "Los Von Rom" Movement commenced in November, 1898, 63,635 have joined the Evangelical Church, while the Old Catholic Church has received almost 18,000; and the large majority of these thousands came from Rome.

The increasing strength of the Protestant cause in Austria is seen from the fact that last winter a society for church sustentation (*Gemeinschaftspflege*), in Austria and Hungary, was founded, to which an Evangelical Central Society for Home Mis-

sion Work (Inner Mission), was added in Vienna on May 28th. It is intended to secure the cooperation of all Austrian societies and institutions through this central body.

Is Rome to Be Reformed?

PROF. LUZZI, the eminent Waldensian professor of theology, residing in Florence, Italy, believes that Roman Catholicism is on the eve of a marvelous reformation from within; he writes: "In the whole history of the church of Rome there has never been a period that compared with the present one. History records in every period sporadic cases of rebellion easily hushed by violence. But now the rebellion is growing vast, is gaining the enthusiasm of the best, is beginning to rouse the interest of the laity."

Settlement Work Impossible in Russia

IN November, 1906, a number of public-spirited Russians organized a society for the purpose of carrying on social settlement work in one of the most crowded and neglected parts of Moscow. The government granted a charter, the society was duly registered under the name "The Settlement," and before the close of the year a little corps of teachers had commenced work. The people gladly received them, and the work extended rapidly, until it included nurseries, schools, libraries, playgrounds, children's gardens, lectures, excursions, and uplifting agencies of all kinds. Then the reactionaries' attention was attracted, and soon the Police Prefect of Moscow was told that the Settlement was "exerting an injurious influence." He appointed a special commission of investigation, which, without visiting the Settlement or examining its managers, reported in such a way that the Governor-General of Moscow ordered the matter laid before the Council for the Regulation of Societies. It closed the Settlement and stopt all its activities.

The managers of the Settlement thereupon appealed to the Russian Supreme Court, asserting that the

superficial and secret investigation of the special commission had wholly misrepresented the aims of the Settlement and the tendency of its work by stating that its methods of instruction tended to undermine authority or change the existing structure of society in a political sense. The Supreme Court asked the Minister of the Interior and the Minister of Public Instruction for an expression of opinion concerning the case. Both sustained the conclusions of the special commission. Then the Supreme Court approved the closing of the Settlement, and thus an end has been put to all settlement work along liberal lines in Russia. The Russian Government seems still to be afraid of the amelioration of social conditions among the poor by means of schools, libraries, public lectures, and similar agencies.

MOSLEM LANDS

Missionaries in the War Zone

DR. J. L. BARTON, of the American Board, says that missionary work for the most part, in both Bulgaria and Macedonia, is at a standstill, because of the war. There are between 40 and 50 American missionaries in the countries now plunged in this war, says Dr. Barton. The most of these are in the Balkan States, while 11 are located in four different places in Macedonia. Four of these, Rev. and Mrs. Phineas B. Kennedy and Rev. and Mrs. Charles T. Erickson, are in the interior among the Albanians; four others, Rev. and Mrs. William P. Clarke and Misses Mary L. Matthews and Delpha Davis, are at Monastir, one of the Turkish frontier military headquarters; three others, Rev. and Mrs. William C. Cooper and Rev. Dr. Edward B. Haskell, are at Salonica, on the sea.

Further Light as to the Turk

THE *Congregationalist* presents a view of the Turk which is not commonly held. The usual conception of him makes him one of the least attractive of the members of the

human family. "Of the high personal qualities of the Turk—his courtesy in intercourse, his intellectual capacity, his courage and his ability to lead—there has never been any question. Had he developed a capacity to adapt himself to the free institutions which he nominally adopted after the revolution which expelled Abdul Hamid, he might yet remain secure in his European possessions." There are no foreign missionaries in Servia, Montenegro and Greece. The Board has stations at which missionaries reside—Samokov, Philippopolis and Sofia in Bulgaria, and Monastir, Salonica, Elbasan and Kortcha in Macedonia. At Adrianople there is a native Greek church connected with the Constantinople station. The Methodist Episcopal Board has a small missionary force in Bulgaria, chiefly north of the Balkan range.

Uprising Among Oriental Women

WITH the proclamation of the constitution in Turkey in August, 1908, thousands of women threw off their veils and streamed into the streets with their husbands to join in the general shout of "liberty." This proved to be a premature attempt and the women have since been forced back into their former seclusion, yet below the surface the ferment continues unabated, and it can not be long before the social life of Turkey is transformed. The last few years have seen the birth of a national consciousness in Persia, and with it there also an awakening has begun among the women. In one town a hundred schools for girls have been opened within a year; in one of the largest a mother was found sitting in the same class with her two daughters, the youngest a child of seven. In China, also, schools for girls are springing up like mushrooms in almost every province, and tho, owing to the lack of qualified teachers, much of the work that is being done is almost comically crude, yet the pathos of these women's eagerness turns laughter into something nearer tears.

INDIA

Christianity as Revealed by the Census

THE *London Times* gives an analysis of the completed figures of the last census taken by the British government, which is brim full of encouragement. "There are 3,574,000 native Christians in India—apart from Eurasian Christians. The Roman Catholics still have first place, with 1,394,000 adherents, but the advance of Roman Catholicism in the decade is surprisingly small compared with Protestant progress. In the ten years the Protestant Christians have increased by nearly half a million, compared with the 272,000 increase among Catholics. The Baptists have grown in numbers from 217,000 to 331,000 and are now only a few hundreds behind the Anglicans, who take first place with 332,000—an increase of 26,000 in the period. Congregationalists have made very marked numerical progress, especially in Southern India, and they now have 134,000—an increase of 97,000 in ten years. The Presbyterians have added 120,000, and the Methodists 96,000. The total Christian population of India is now nearly four millions, or about one in every eighty of the 315,000,000 living in the great Dependency."

Progress Seen in One District

REV. THOMAS S. DONEHUGH, superintendent of the Meerut District of the American Methodist mission, renders a stirring report of progress in the Northwest Conference. This division of the field includes the territory west of the Ganges from Allahabad to the frontier, where work was not formally opened or constituted into a separate conference until 1892. After 30 years 106,000 Christians are reported in this territory. The Meerut district, a part of this Conference, covers a region almost the size of New Jersey, with a population of about 3,500,000. Here there are 27,353 Christians, chiefly from the Sweepers and Chamars, but many are from other and

higher classes. The number of workers in this district is 300, including missionaries and assistants, men and women. Baptisms now number about 2,500 a year in this district, and in the Conference nearly 10,000 a year. These figures could easily be doubled if the workers were not overburdened.

Mission Schoolboys in India

THE following interesting account of native boys in a mission school in India is from the *Etah News Bulletin*, and refers to the Boys' Boarding-school in Etah: "These boys are surprisingly like American boys. There are, of course, some differences. They are different in color. (I have still to be convinced that a white skin is more becoming to the 'human form divine' than beautiful shades of brown). Most of the boys are probably more comfortable on their heels than on a bench. In the study-room they work and read aloud. And right here is the most remarkable thing about the school, the fact that Brahmans and other high-caste boys sit on the same benches with the lowest of the low, those people who have been known in India as the 'untouchables.'

"This has been brought in two ways. The school was started and is maintained primarily for Christian boys. High-caste non-Christians can come or not as they please. Their parents have thus never been in a position to dictate to the management, for the school is no way dependent upon them. The second reason is a modern miracle of the Christ, for He has redeemed these boys to a large extent even socially. It must give a high-caste Hindu father a strange sensation to have a boy from a people that he has always considered brainless leading the class in which his boy is, and, what is more, having that class taught by a man from the same people. Nothing can have such a levelling effect upon Indian society as this, and it is India's terrible religious-social system that forms the greatest obstacle in this land to the spread of the kingdom of God.

"If some of the low-caste Christian

boys took prizes on the last day of school in general efficiency, it is also true that in one of the lower classes a little Mohammedan boy walked off with the Bible prize."

An Indian Pastor's District

THE Rev. J. Gnanapragasam has charge of a sub-district of Ellore covering an area of about 600 square miles, and having some 600 Christians and 150 inquirers in 28 villages. He is assisted by 34 paid Indian workers, but he is the only person in holy orders to minister to the spiritual wants of the sub-district. He writes: "My position corresponds to that of a rural dean without any curate to assist me. The Lord has fulfilled in me His word that was given when He sent me to the Telugu country—'As thy days so shall thy strength be.' Since October, 1910, 33 adults and 42 children have been admitted by baptism. Two old villages have been reopened and two new ones were occupied. Four new villages have applied for instruction, but neither men nor means are available. A vast tract of mountainous country, unexplored by any evangelist, lies between the Ellore and Dummagudem mission districts."

TIBET

The Bible in the Tibetan Tongue

THE Moravian Himalaya mission to Tibetans reports the completion by its missionaries of the translation of the entire Bible into the easy classical Tibetan language. The New Testament has long been completed, and is being extensively disseminated. "Besides the regular Sunday and week-day services for both Christians and heathen at the stations, evangelistic work has been carried on by missionaries and native-workers around the stations and on longer tours. Leh has an organized hospital where each day's medical work commences with morning prayers, and medical as well as spiritual aid is rendered the sick and suffering at each of the four stations."

CHINA

Statistics of the Chinese Church

IT must not be thought that the newly-organized Church is insignificant in numbers. It contains over 600 missionaries, clerical and lay, men and women—American, English, Canadian, Irish and Australian, more than 100 Chinese clergymen, nearly 700 Chinese school-teachers, 30 Chinese doctors and about 600 other trained Chinese workers who give their entire time to carrying the Christian message to their fellow-countrymen. These men and women are really the most efficient agency in the Chinese Church. Many of them are qualified to take the lead in developing the Church of the future. The Church also has 7 colleges, 455 Church-schools of all grades and 47 hospitals and dispensaries. It ministers and directs religious work in no fewer than 842 cities and towns of the new republic. It not only pushes on its work among the Chinese, but it ministers also to 29 congregations of English and Americans, thus trying to keep those who come from other lands firm in the Christian ideals and standards which are so hard to keep in the Orient.

China's Spiritual Outlook

RETURNING from a visit to China, Colonel Lamb, of the Salvation Army, gives an encouraging report as to the possibilities of extending the Army's operations in that country, for which, he believes, the opportunity is ripe. On the general outlook he says:—"There is a great awakening in China—how wide-spread it is or how deep it is, nobody can say. There is an important native movement in progress. The man responsible for it is the grandson of the first Chinese ambassador to London. He has seen our work in Japan. He is an earnest Christian, and believes that the spirit, methods, and ideals of the Salvation Army will give him that practical expression of the Christian faith which will produce the greatest and best results among

his fellow-countrymen, to whose interests he is entirely devoted."

Enlarged Work in Prospect

THE mission board of the Episcopal Church is making an appeal for \$200,000 as a special fund for the enlargement of its work in Shanghai, Hankow and Wuhu by securing more land and buildings. The Presbyterian board is planning to send out 10 new missionaries, not counting wives, during the present year and to raise annually for the next three years, \$245,000 over and above the regular contributions for sending them out.

The Hidden Fruits of Bible Distribution

A CHINESE teacher in Shanghai, whose father had held a command in General Gordon's "Ever-Victorious Army," gives the following account of his conversion: "When Gordon bade my father goodbye," he said, "he presented him with a beautiful copy of the Chinese New Testament. My father never read it, but kept it among his treasures. When I was about 15, I found the book and read it constantly, tho not as a believer! Some years afterward I met a colporteur and saw that he was selling similar books. He talked with me and discovered that I knew already much about the Gospel. From this we grew intimate and eventually I became a Christian."

Chinese "Free Church"

IN the great martyr city of Taiyuan-fu, China, there has been a new departure which is big with possibility for the future. Led by the governor of the province of Shansi (now officially styled as "overseer"), a number of Chinese men have banded themselves into a "Free Church of China," to which they invite the adhesion of all in the province who desire the public weal. The Church is to preach Christ, and seek to extend His Kingdom. The manifesto declares that the prosperity and liberty of the lands of the West are due to the doctrine of the Protestants, and that the same faith is China's hope.

The movement is full of promise and full of risk; but the missionaries in the city are alive to the situation, and are seeking to guide it into spiritual rather than merely patriotic ways.

Presbyterian Plans for China

PRESBYTERIANS are planning vigorous measures to meet the current crisis in China. The Board of Foreign Missions asks for \$700,000 within the next three years, in addition to the usual income. To make the money really effective men and women are needed. The Board therefore calls for 100 volunteers—67 men and 33 unmarried women. It hopes to send one-half the number during the coming year; the others are to follow during the succeeding two years. Nearly one-half the amount asked for will be needed to provide 80 residences for the increased staff. The remainder will be used chiefly for schools and hospitals. The women of Philadelphia have already promised \$100,000.

JAPAN—KOREA

The Missionary Motive

SAYS Dr. Sidney L. Gulick to certain statesmen and educators of Japan: "As a missionary I came to Japan not to proclaim a certain kind of philosophy or creed, not to teach a ritual, but only to make known the person of Jesus Christ; to try not only to live like Jesus myself, but to get others to be Christlike. This is what I regard as the kernel of Christianity, its essence. Here is its vitality. All the rest is clothing, form. The clothing and form must change. But Christianity is a specific kind of life, filial in relation to God, brotherly in relation to man. Fellowship with Jesus can maintain the spirit even when external forms of faith and creed change."

Increase of Japanese Christians

THERE has been an increase of 70 per cent. in the number of Protestant Church-members in Japan during the past 10 years. At the end of last year the Christians numbered:

Protestants, 83,638; Roman Catholics, 66,019; and Greek Catholics, 32,246; making a total of 181,903, and showing an increase of 7,334 persons over the previous year.

Student Religion in Japan

A RELIGIOUS census has recently been taken in the Imperial University of Japan in Tokyo with astounding results. It classifies the more than 4,600 students by religions as follows: Shinto 8; Buddhist 50; Christian 60; Atheist 1,500; Agnostic 3,000. These figures reveal a condition of vast significance, showing that the educated classes of Japan have practically broken with Shintoism and Buddhism and are looking around for some better basis for ethics and faith. The issue in Japan is no longer between Christianity and Buddhism but between Christianity and nothing.

The Hardest Fact to Face

AT the World's Missionary Conference at Edinburgh a Japanese Christian, speaking with all the fervor of nationalism and of a disciple of Christ, said: "We Christians in Japan can face almost anything; we can face Buddhism and Agnosticism and materialism with Christ, for He is greater than all of these, but there is one thing that we can not face, and it is this: we send our young men home to Great Britain to your universities. They go into the east-end of your great cities and there they see squalor and wretchedness and misery side by side in the streets, they see children starving, women drinking, and men fighting for work at the dock-gates. They go into the west-end of your cities and there they see vice and wealth flaunting themselves side by side in the streets, and they come back to us in Japan and they say, 'If that is the best that Christianity can do for England it is a poor thing,' and," said the Japanese, "we are dumb."

A Japanese Side of the Question

ONE of the older Baptist missionaries in Japan has recently sent to the home board a warning with

regard to the attitude adopted by Christians of all nationalities concerning the situation in Korea. He writes as follows: "I feel confident that the government has no intention of hindering Christian work in Korea, or of taking a position against Christianity. But if the government has made mistakes, or even resorted to torture, there is a right and a wrong way to correct it all. We shall gain nothing by attempting to discount or discredit the Japanese government. We would do better to follow the ordinary course of suspended judgment till the case is tried and ended. I advise that course, and then when we see the end, if there finally proves to be a miscarriage of justice, let us speak as strongly as we please.

Family Worship in Japan

THE *Kirisutokyo Sekai* publishes a letter on family-worship, written by a Japanese lady whose husband is a Christian. She says that the family-worship in her home lasts less than 15 minutes. The whole family assembles at 6.45 a. m. around a table that will seat about 10 people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture-reading is over, the master of the house explains the meaning of certain verses and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family-prayers are not given up.

A Pierson Bible School in Prospect

THE effort to raise \$50,000 to erect a Bible-school at Seoul, as a memorial to the late Dr. Arthur T. Pierson, is progressing fa-

vorably. More than half the sum has already been subscribed.

AFRICA—NORTH

Christian Endeavor in Egypt

"IN this Saturday evening meeting of the Cairo society," writes Miss Thompson, "the energies of some of the young men have been turned to evangelistic meetings among the different houses or flats where the students live or lodge, assisted by one or more of our young missionary gentlemen. Some of these students are in the medical-school, or law-school, or other higher schools, and their influence seems to be doubled owing to their social positions. These meetings have been held on Friday afternoons, as that day is a legal holiday, the Sabbath of the Mohammedans."

Methodist Mission Work Prospering

REV. WILLIAM E. LOWTHER, of the North Africa Methodist mission, writes: "The development of Methodism has been rapid in Oran, Algeria, and Oran is the gate of Morocco. We came to this city as strangers less than a year ago. To-day we have a mission-hall where services are held every week in Spanish and French. The attendance is so large that we must have more room and we are planning to open two branches in the city. We have two Sunday-schools that are well attended, and a night-school. A Spanish assistant from Spain is soon to arrive."

The Division of Morocco

ON October 28th France and Spain signed a treaty virtually dividing Morocco into two colonies, and putting an absolute end to Moroccan independence. This leaves Abyssinia and Liberia the only portions of Africa not under the control of a European power. The negotiations for this important treaty have occupied more than a year. Tangier is placed by the treaty under the joint control of France, Spain, Germany, and Great Britain, in

order to prevent the establishment of a fortress counterbalancing Gibraltar. With this exception the western portion of Morocco, along the Atlantic, and the Mediterranean coast, belongs now to Spain, which thus possesses the coast of Africa facing her Canary Islands. By far the greater portion of the country, however, goes into the undisputed possession of France. It includes Fez and Morocco City, and its population is variously estimated at from four to eight millions, and its area as almost equal to that of France itself.

WEST AFRICA

Liquor and Missions

AN African missionary tells us of a steamer loaded to the water's-edge with rum. Not only was the hold full, but on the decks were piled hundreds of green boxes and wicker demijohns so well-known on the west coast of that continent. These steamers carry about 4,000 tons of freight each, and hundreds of them are running on the west coast laden with the vilest rum that chemistry could concoct. Against these odds the few missionaries at work among the people of darkness are waging an unequal and unfair war. The missionary says: "At Freetown our ship had a lot of powder to discharge, but it could not be landed at the regular wharf. Oh, no; the ship had to steam up a quarter of a mile, and land it there in the state of quarantine, while the red-flag was kept flying at the mast as a danger-signal. What a farce, what a caricature! There lay the liquor-ship landing thousands of cases of all that is dangerous in a thousandfold greater sense than all the powder that ever went to the Dark Continent."

A New Station Opened

THE mission of the American Board in Angola, West Africa, rejoices in the establishment of a new station. This station has been in contemplation for a num-

ber of years but its founding had been deferred on account of financial and other considerations. The Canadian Congregational churches having raised a fund of \$10,000 for instituting a new work, the mission was able to proceed. After extensive exploration, a magnificent site was found at Dondi which is 6,000 feet above sea-level and has an unexampled climate for tropical Africa. The first night after the missionaries arrived water froze to the depth of an inch, greatly to the astonishment of the natives who passed the morsels of ice from hand to hand, watching it melt with great glee. The annual meeting of the mission was held on the new site and during a period of one week only two mosquitoes were seen, a truly remarkable thing for Africa. Here will be established, through the generosity of the Canadian churches, the central training institute for the mission and in fact for the whole of Angola, a district as large as from New York to Chicago and from Lake Erie to the Gulf. The institute will combine industrial, agricultural, normal and theological courses, the object being to equip native workers for all departments of the work.

A New Mission on the Kongo

THE board of missions of the Methodist Episcopal Church, South, has authorized the establishment of a mission-station on the Kongo, not a great distance from the Southern Presbyterian stations on the Lulua River. This will open up work in the Batatala tribe. Dr. Verner says of this tribe that they are "the most famous warriors in the whole Kongo regions. They have never been conquered by another tribe, by the Arabs, or by the white men." The country in which they live is said to be exceedingly rich and fertile, being a level prairie-land, with deep, black soil. The Belgian government enlists a great many of the Batatala men as soldiers. The tribe has hardly been

touched by Christian-missions. It is the purpose of the Board to send out three or four missionaries as soon as plans can be completed. An appropriation of \$15,000 has been made for the beginning of the work. Among the missionaries will go a medical-missionary and one representative of the Colored Methodist Episcopal Church. It will be remembered that Bishop Lambuth explored this region during the last summer, and was hospitably entertained and assisted by the Presbyterian mission at Luebo. There is a large field for missionary labor on the upper regions of the Kongo and there is no indication that it will be overdone.

SOUTH AND CENTRAL AFRICA

Cooperation in Cape Colony

REPRESENTATIVES of three of the German Missionary Societies, viz.: The Berlin Society, the Rhenish Society, and the Moravians, met on December 28, 1911, and discuss the important question of closer cooperation. It was decided to prepare a common book of discipline first of all, and to use the missionary training school of the Moravians in Genadendal for the training of the native workers of the three Societies. An agreement was entered into that the Moravian paper, *Genadendaler Bode*, and the Berlin paper, *De Pilgrim*, should be united and become the one weekly religious paper for adherents of the three societies in the Cape Colony. A common hymn book will be gotten up in the near future.

A Central African Pentecost

REV. CHARLES INWOOD, who has just concluded a tour of the American continent in the interests of the Evangelical Union of South America, tells a most interesting story in his little book, "An African Pentecost." In 1910 he acted as deputation from the Keswick Convention in Central Africa. At Loudon, in the Nyasaland Protectorate, he witnessed a remarkable scene in the mission of the United Free Church of Scotland.

The big church building seats 2,500 people, yet it was filled at the first meeting, as many women as men being present, and hundreds of noisy, crying babies as well. The first meetings seemed to bring little real conviction of sin, but at the close of the week remarkable scenes ensued. First came a great stillness over the vast audience, then prayer commenced. Slowly one and another rose, and some sad confessions of sin were made. Then two prayed together, then three; then suddenly, as if a divine breath had passed over the audience, everybody began to pray. The sound rose like the murmur of the sea—deep, solemn, sacred. In a few moments absolute quiet was restored, and the meeting was closed.

On the Lord's Day not less than 7,000 people came to the morning service. A number of heathen chiefs and people were present. When the Word was preached, lips quivered and tears flowed. The Lord was present. Then came again a flood of prayer, and as the whole congregation began to pray, the heathen at the outskirts of the crowd fled in alarm and terror. But again this mighty sound of crying and weeping and praying subsided, and the service closed in profound silence, such as the Spirit alone can produce.

The influence of that awakening extended far and wide, and it was followed by a great ingathering of souls.

CENTRAL AFRICA

Marvelous Livingstonia Mission

"I CAN NOT attempt a description of the marvelous place, or the marvelous work," writes the Rev. T. M. Napier, of Stichel. "The magnificent site, the well laid-out estate, the substantial houses, the beautiful hospital, the church and school, dispensary, industrial-buildings, the power-station, the agricultural department,—all these, that impress so much every visitor, are only the externals—the throbbing center of a great system of activities, evangelistic, medical, educational, indus-

trial, and civic, that is transforming a vast extent of Central Africa, and effecting a revolution in the whole life of the people of which the record shall remain always among those of the greatest achievements and romances of missions. If Livingstone could have foreseen this answer to his prayers and his hopes in this place and work which perpetuates his name! "On Sabbath, June 16th, Communion-services were held at which 2,000 people gathered."

THE ISLAND WORLD

Y. M. C. A. in the Philippines

THE \$10,000 with which the campaign for a Y. M. C. A. in Manila was started was the gift of Mr. Teodoro R. Yangco, a leading shipping and business-man of Manila, himself a Filipino and president of the Filipino Young Men's Christian Association. Among his other philanthropies have been the gift of two public school-buildings to his native province, the gift of a dispensary to a poor part of Manila (in the house in which his father started in business, now rebuilt and equipped with all appliances for surgery, etc.), the support of a dozen Filipino girls studying to be nurses, and of several students in Europe and America. Mr. Yangco is further director of an association for the development of the agriculture and industries of the islands.

Christian Endeavor in Micronesia

"THERE are 4,000 Christian Endeavorers in the Marshall Islands," declares Rev. C. F. Rife, M.D., for many years a missionary of the American Board in Micronesia, "more Endeavorers, indeed, than there are church-members. This is because when the Marshall Islanders are converted they are not immediately admitted to the churches, but undergo a period of testing and training lasting about six months. They are, however, immediately admitted to the Christian Endeavor Societies, and get a large part of their training from the Christian

Endeavor work. There are Christian Endeavorers on every one of the 22 islands of the group. Their weekly prayer-meetings are held at more than 80 centers, so that the Marshall Islands have at least 80 Christian Endeavor societies. Only 2 committees are used by these societies—the prayer-meeting and the lookout. Entirely of their own motion the Marshall Island Endeavorers have established the custom of building Christian Endeavor houses. These are buildings near the churches, but separate from them. Each is about 12 by 12 feet, and the houses are used solely for the meetings of the lookout and prayer-meeting committees."

Darkness in New Guinea

MISSIONARY work among the Papuas, the heathen inhabitants of New Guinea, has been carried on for many years. In Dutch New Guinea the Utrecht Missionary Society maintains a good-sized work; in German New Guinea, the Rhenish and Neuendettelsan societies are established; and in British New Guinea, the London Missionary Society and the Australian Wesleyans are laboring. But New Guinea is a hard and dangerous field. The pernicious climate has caused the death of many a consecrated laborer and the Gospel is making progress only slowly. Sorcery still prevails, and the annual report of the Lieutenant-Governor, presented to the Australian Government, gives a revolting picture of native customs and beliefs. The English officials, and the press, are inclined to think that the best way to deal with these superstitions and cruelties is to ignore them, except they are used for a purpose evil in itself. To us, however, their existence reveals the crying need for continued faithful preaching of the Gospel among the Papuas.

PERSONAL

A Missionary to Chinese Moslems

On September 21, William Whiting Borden took the vows of ordination in the Moody Church in

Chicago, to become a missionary of the China Inland Mission among the Mohammedans of the province of Kansu, China, one of the darkest sections of the earth. The Christian influences which surrounded him throughout his youth, and finally a visit to the mission fields in 1904 and 1905, caused him to decide to become a missionary himself. At the Student Volunteer Convention of 1906 he decided that his work would be among the Mohammedan Chinese.

Mr. Borden graduated from Yale University in 1909. While a senior there he established the Hope Mission in New Haven. He bought the property and started the work. It is still going on and much blest. In the winter on cold nights as many as 150 men go there at night, but nothing is ever charged for board or lodging. Afterward Mr. Borden went to the Princeton Theological Seminary, from which he was graduated last spring. He has been engaged in work for the Student Volunteer Movement until December, when he sailed (December 17th) for Cairo, where he will study Arabic under Dr. Zwemer, thus preparing himself most thoroughly for the great work before him.

OBITUARY

G. Fred Bergin of Bristol

A GREAT loss has come to the Christian world and to the orphans of England in particular by the passing away of Mr. G. F. Bergin, the honored director of the Ashley Downs Orphan Homes, and second successor to the late George Mueller. Next April he would have reached the three-score years and ten, having seen 53 years of service for Christ. Mr. Bergin was converted in his youth through words spoken to him by his dying father, and while still in his teens gave himself to preaching the Gospel. He identified himself with the Open Brethren, and for 24 years ministered as a pastor in Bristol.

On the death of George Mueller,

in 1897, James Wright succeeded to the great work of ministering to the hundreds of children gathered in their Orphan Homes, and he requested Mr. Bergin to share his responsibilities, so that when in 1905 Mr. Wright passed away, the charge of the great family of 2,000 children devolved upon Mr. Bergin.

He and his family have been united in their faithful devotion to this service of faith and of love. We pray that his son, who is in the work, may be sustained and guided so that the work may continue to be a testimony to the faithfulness of a prayer-hearing God.

Albert K. Smiley of Mohonk

ON December 2d at his home in Redland's, California, there passed away Albert K. Smiley, organizer of the Lake Mohonk Conference on Indians and prominent in the world peace movement. Mr. Smiley was born in Vassalboro, Me., March 17, 1828 and was graduated in 1849 from Haverford College. With his twin brother, Alfred H. Smiley, he founded the English and Classical Academy in Philadelphia. In 1869 Mr. Smiley purchased property at Lake Mohonk, Ulster County, N. Y., and built there a large summer hotel, where every autumn since 1882 he had called a four-day conference to discuss the Indian question. For the last 8 years the question of the Filipinos, Porto Ricans, and Hawaiians had been included.

Each spring since 1894 Mr. Smiley had invited from 200 to 300 guests to a similar conference held in the interests of international arbitration.

Mr. Smiley was a Christian of rare spirit and nobility of character. He stood firmly by his principles and convictions of a Friend in spite of all temptations to turn aside into the ways of the world.

Dr. Geo. A. Gates of Fisk

REV. DR. GEORGE AUGUSTUS GATES, President of the Fisk University, Nashville, Tenn., died recently at Winterhaven, Fla. He was

born at Topsham, Vt., Jan. 24, 1851, and was graduated from Dartmouth College, and later from Andover Theological Seminary.

Dr. Gates was ordained to the Congregational ministry in 1880, his first pastorate being at Upper Montclair, N. J. In 1887 he became the President of Iowa College. He was President of Pomona College, from 1902 until 1909, when he became President of Fisk University and there devoted the last years of his life to teaching the negro.

Dr. Martha Sheldon of Tibet

DR. MARTHA A. SHELDON, one of the missionaries of the Women's Foreign Missionary Society, Methodist Episcopal Church, died in October in Bhat, India, her field of tireless and renowned labors for 20 years, just on the borders from Tibet. Dr. Sheldon was born in Excelsior, Minnesota, in 1860. While in her teens she read an appeal from Dr. Joseph Cook and formed the plan of going to India as a medical missionary. She was a graduate of the State University of Minnesota and of the Medical School of Boston University. Her ministrations among the Bhatiyas and among the Tibetans who heard of her skill and crossed over into her province to see her, made the Bhatiyas and many in isolated Tibet regard her as a being to be worshipped.

Rev. S. V. Karmarkar of India

THE Indian Church has suffered a great loss in the death of Sumant Vishnu Karmarkar. He was the son of the Rev. V. B. Karmarkar (a Brahman convert), and began his life-work on a printing-press in connection with the *Bombay Guardian*. In 1889 he sailed with his wife for the United States, and while he, after study, obtained the theological degree of B.D. from Yale, she obtained that of M.D. from Philadelphia. Returning to India, they have ever since been laboring in a spiritual fellowship in connection with the work of the Church Missionary Society.

BOOKS ON MISSIONS AND MISSION LANDS

MISSIONS: Their Rise and Development. By Louise Creighton. 16mo. 256 pp. 50 cents *net*. Henry Holt & Co., New York, 1912.

Mrs. Creighton is one of the leading missionary women of the world. She is the widow of a former Bishop of London and a member of the Continuation Committee of the Edinburgh Missionary Conference. Mrs. Creighton therefore has unusual capabilities for the difficult task of telling the story of the development of missions in such condensed space. As a contribution to the Home Universal library the volume is an excellent introduction to the subject of missions. From apostolic days Mrs. Creighton proceeds briefly to describe the progress toward reformation and the branching out into remote regions following the era of world-wide exploration and colonization. The book is more than a history since it touches also briefly but ably on the problems of governments and missions, Islam, social work, and work among Colonists. There is a good brief bibliography and an index.

CAN THE WORLD BE WON FOR CHRIST. By Rev. Norman MacLean. 12mo. 194 pp. \$1.25 *net*. Hodder & Stoughton, New York and London, 1912.

The main portion of this volume is made up of reports and observations made in connection with the World Missionary Conference in Edinburgh in 1910. The spirit and impressions made by the Conference are well brought out in these pages and many who could not attend may receive from this brief epitome benefits that they would not have patience to dig out from the eight volume reports. New chapters are added by Mr. McLean on Christianity's claim to be the final religion, the impelling motive for missionary work, the call to union and the great opportunity. There is no better popular interpretation of the Edinburgh Conference—not even

that officially prepared by Rev. W. H. T. Gairdner.

THE CALL OF THE WORLD. By W. E. Doughty. 16mo. 111 pp. 25 cents. Laymen's Missionary Movement, New York, 1912.

As Educational Secretary of the Laymen's Missionary Movement, Mr. Doughty has had an unusual experience and an opportunity to specialize on the appeal which missions should make to laymen and the methods by which men may be brought into line. This book is excellently adapted for men's missionary study groups and to furnish suggestions for good sound arguments in missionary speeches. It is full of facts and true principles.

MEN AND RELIGION MESSAGES. Seven Volumes. 12mo. \$4.00 *net* per set. The Association Press, New York, 1912.

The men and religion movement enlisted many of the strongest men in the country in its campaign and expended many thousands of dollars in its efforts to bring men and boys into harmony with God. The platform was broad, and made it possible for all creeds and sects to work together. It is almost impossible to ascertain what were the permanent results for men or for the church, but one benefit has taken tangible form, namely, the publication of these seven volumes prepared by experts in their departments.

Volume One contains the stirring addresses delivered at the Conservation Congress in Carnegie Hall, New York, April 19 to 24, 1912. These addresses include strong utterances by Hon. William J. Bryan, Dr. James E. Freeman, J. A. McDonald, LL.D., of the *Toronto Globe*; Bishop William Anderson, Booker T. Washington, Richmond P. Hobson and Dr. John Henry Jowett. These addresses present the many-sided relationship of Christianity to the world, the State, the Church, the negro, and temperance problems, and the student classes.

They are all worth reading and will furnish many a minister with fruitful themes for future discourses.

Volume Two deals with social service, and besides the illuminating report of the Commission, of which Dr. Henry Sloan Coffin was chairman, gives masterly addresses by Miss Jane Addams, on "The Social Evil"; by Professor Rauschenbusch, on "The Social Service Messages," and by Professor Edward A. Steiner, on "The Immigrant." Miss Addams' address should be read by every one interested in the welfare of young men and young women in our cities.

Volume Three includes the reports of the Bible Study (Professor Ira M. Price, chairman), and the Evangelistic Commissions (Dr. John Timothy Stone, chairman). The former commission is rich in suggestion, tho not as strong on Biblical inspiration as many would wish. The place and importance of the Bible to the individual, the home, the church, the Sunday-school, the seminary and the Y. M. C. A. are dealt with in a way to impress even a careless reader.

The Commission on Evangelism gave a brief but stirring report and presented some excellent suggestions for future work.

The reports of the Commissions on Christian Unity (Dr. Ira Landreth, chairman), and on Missions (Robert E. Speer, chairman), are given in Volume Four. They are full of force and fire, and present many old and unanswerable arguments in a new and convincing manner. On missions notable addresses were delivered by Dr. Samuel B. Capen, on "Laymen in Action," by Dr. Wilfred T. Grenfell, on "The Romance of Missionary Life," and by Dr. John R. Mott, on "The World's Problem."

"Boys' Work in the Local Church" is the subject of Volume Five. The chairman of this commission was Rev. Charles W. Gilkey, and among the members were such experts as Judge Ben Lindsay, Dean George Hodges and J. L. Alexander, of the Boy Scouts. The result is an excellent vol-

ume dealing with the boy problem in its many phases.

Volume Six deals with the important question of the rural church and is perhaps the most original and fresh of any of the volumes in its treatment of a topic which has only recently been attracting general attention. Our rural population have been either neglected or overchurched, and their peculiar problems have never until now been properly studied. Country pastors will find this volume of invaluable help to them in their difficult work.

The final volume is devoted to "The Church and the Press." Mr. George W. Coleman, of Boston, was the able chairman of the Publicity Commission, whose work is here reported. Dr. Talcott Williams, head of the new School of Journalism, gave a thought-compelling address on "The Relation of the Newspaper to Religion." Many practical suggestions are given in the report of the Commission as to the use of secular and religious papers in advertising religious work and conducting a campaign of education.

Each of the commissions made a careful list of books relating to the subjects treated, and these bibliographies are printed in the present volumes. They indicate the judgment of men who know as to the books worth reading and worth owning. As a whole, this is a unique and valuable library on the most pressing religious problems of the day.

THE DRY-DOCK OF A THOUSAND WRECKS.
By Philip I. Roberts. Illustrated.
12mo. 212 pp. \$1.00 net. Fleming
H. Revell Co., New York, 1912.

The stories of transformed lives never grow old and new stories of those rescued from sin and despair by the power of God give new inspiration and help to those who read. Water Street Mission is the famous "dry-dock" to which the many human wrecks find their way or are towed in for repair. Many seem hopeless but with human and divine aid thousands of them become transformed into seaworthy vessels and go out to search the high-seas

to bring in others who need help. What human means alone have failed to do God's power through human agents has accomplished.

Mr. Roberts tells stories of regeneration similar to those by Harold Begbie and S. H. Hadley, but he does not speak as an outside observer like Begbie or as a mission-superintendent like Hadley; he speaks from experience and as a volunteer-worker in the new "dry-dock" at 316 Water Street, New York. The result is the best book on the subject. It is more spiritual than Mr. Begbie's and more literary than Mr. Hadley's. The characters are well pictured but above all the power of God in the Cross of Christ is revealed in this stirring volume of real wonder-tales."

THE ORDINARY MAN AND THE EXTRA-ORDINARY THING. By Harold Begbie. 8vo. \$1.25. George H. Doran Company,

Mr. Begbie's "Twice-Born Men" sounded a fresh note in the history of religious experience, and was probably read by more men of the world than any work of its kind in this century. In the present volume the author tells the story of that vast and beneficent brotherhood, the Young Men's Christian Association, and of certain conversions that were brought about through its influences. His story of the Young Men's Christian Association is inspired by the same enthusiasm, freshness of vision and penetrating, spiritual insight so characteristic of the author's dealings with every religious question that enlists his sympathy. Some excellent books have been written about the Young Men's Christian Association, but Mr. Begbie has some new and vital things to say in his brief survey of this worldwide institution which will be found memorable and illuminating.

THE LIFE OF ARTHUR JACKSON OF MANCHURIA. By Rev. Alfred J. Costan. Illustrated. 8vo. 188 pp. 2s. net. Hodder & Stoughton, 1912.

Dr. Jackson was a Cambridge graduate and one of the able and heroic British missionaries of the

younger generation. He died in 1911 as a martyr, not to the hatred of man, but to the deadly plague in Manchuria. He came of a missionary family, and after going out to Mukden, sent by the English Presbyterian Church, he died after only ten weeks' active service at the age of 26. Yet in those short weeks he had so impressed himself on his fellow-workers that the world is given his brief life-story. By his death, and the record of his life, many have already been led to more thorough consecration to Christ. Dr. Jackson was a man who was human in his sympathies and interests—a man through and through—and yet one in whom the spirit of Christ lived and worked. The story is to be compared with that of Keith Falkoner and Horace Pitkin. The biography has unusual interest and inspiration for young men. Incidentally there is an interesting account of the Manchuria Mission, of Mukden, the metropolis, and of the ravages of the plague.

A MODERN PIONEER IN KOREA. By William Elliot Griffis. Illustrated. 8vo. 298 pp. \$1.25 net. Fleming H. Revell Co., 1912.

Henry G. Appenzeller was a Methodist missionary who went out to Korea in 1885 and proved to be a very efficient leader of rare common sense as a missionary. The story of his life and work has already been told briefly in the REVIEW by Dr. Griffis (April, 1912). The book however contains much that is new about Korea and many side-lights on Korean missions. It is, in fact, more about Korea than about Mr. Appenzeller, who was in the country for about 16 years. He was a lovable and inspiring character and accomplished a great work for the Korean Christian Church. Many of his most abiding services were in the social and industrial education of the people. The volume is interesting reading, but the writing is not by any means up to Dr. Griffis' best style.

SOME IMMIGRANT NEIGHBORS. By John R. Henry. Paper, 12mo. 93 pp. 25 cents. net. Fleming H. Revell Co., 1912.

This Junior Course text-book for Home Mission study is written by the pastor of the "Church of all Nations." Mr. Henry therefore speaks from first-hand knowledge. He answers the question, "Who Are Our Immigrant Neighbors?" "Why Do They Come?" "How to Make Good Neighbors," etc. He deals especially with Russian, Italian, and Chinese immigrants.

The text-book is well written with many little touches of human nature that awaken feelings of kinship and reveal the problems connected with the coming of foreigners to America. The low wages for which immigrants work is a great cause for dislike in the mind of the American-born, but we must remember that our ancestors were once immigrants.

ENGLISH FOR COMING AMERICANS. By Peter Roberts, Ph. D. 12mo. 82 pp. International Y. M. C. A. New York, 1909.

Mr. Roberts gives a practical primer to guide those who are teaching English to foreigners. All those who are thus trying to help the coming Americans will find the book extremely useful.

NEW BOOKS

HUMAN PROGRESS THROUGH MISSIONS. By James L. Barton, D.D. 12mo., 96 pp., 50c net. Fleming H. Revell Co., New York. 1912.

ELEMENTARY FORCES IN HOME MISSIONS. By Lemuel Call Barnes. 12mo., 123 pp., 75 cents net. Fleming H. Revell Co., New York. 1912.

THE PARISH OF THE PINES. The Story of Frank Higgins, the Lumberjacks' Sky Pilot. By Thomas D. Whittles. Illustrated, 12mo., 247 pp., \$1.00 net. Fleming H. Revell Co., New York. 1912.

OUR OPPORTUNITY IN CANADA. By Eda Green. Illustrated, 12mo., 127 pp., 1s. net. S. P. A., 15 Tufton St., Westminster, S. W., London. 1912.

AN APOSTLE OF THE NORTH. Memoirs of the Right Rev. William Carpenter Bompas, D.D. By H. A. Cody, B.A. With an Introduction by the Most Rev. S. P. Matheson, D.D. Third Edi-

tion. Illustrated, 12mo., 385 pp., \$1.50 net. E. P. Dutton Co., New York. 1912.

DAWN IN DARKEST AFRICA. By John H. Harris. Smith Elder & Co., London; E. P. Dutton & Co., New York.

VEILED MYSTERIES OF EGYPT. By S. H. Leeder. Illustrated, 16s. net. Eveleigh Nash, 36 King St., Covent Garden, London, W. C. 1912.

AMONG CONGO CANNIBALS. Experiences, Impressions and Adventures During a Thirty Years' Sojourn Among the Boloki and Other Congo Tribes with a Description of their Curious Habits, Customs, Religion and Laws. By John H. Weeks. Illustrated, 8vo., 351 pp. \$3.50 net. J. B. Lippincott Co., Philadelphia. 1912.

SHANTUNG. The Sacred Province of China in Some of its Aspects. Being a collection of articles relating to Shantung, including brief histories with statistics, etc., of the Catholic and Protestant Missions and life-sketches of Protestant Martyrs, Pioneers, and Veterans connected with the Province. Compiled and Edited by Robert Coventry Forsyth. Illustrated, 8vo., 427 pp. Christian Literature Society, Shanghai, China. 1912.

THE CLAIM OF SUFFERING. By Elma K. Paget. Illustrated, 12mo., 125 pp., 1s. 6d. net. S. P. A., 15 Tufton St., Westminster, S. W., London. 1912.

THE CHRISTIAN EDUCATION OF WOMEN IN THE EAST. Being Addresses delivered at a Conference of University Women at Oxford, Sept. 4 to 10, 1912. 12mo., 160 pp., 2s. net. Student Christian Movement, 93 Chancery Lane, London, W. C. 1912.

YEAR BOOK OF MISSIONS IN INDIA, BURMA AND CEYLON. 1912. Edited by the Rev. J. P. Jones, D.D. 12mo., 780 pp. Christian Literature Society for India, Pasmalai. 1912.

PENNEL OF BANNU. By A. L. Frontispiece, pamphlet, 60 pp., 6d. net. Church Missionary Society, Salisbury Sq., London, E. C. 1912.

MISSIONARY STUDY PRINCIPLES. By the Rev. G. T. Manley, M.A. 12mo., 148 pp., 1s. 6d. net. Church Missionary Society, Salisbury Sq., London, E. C. 1912.

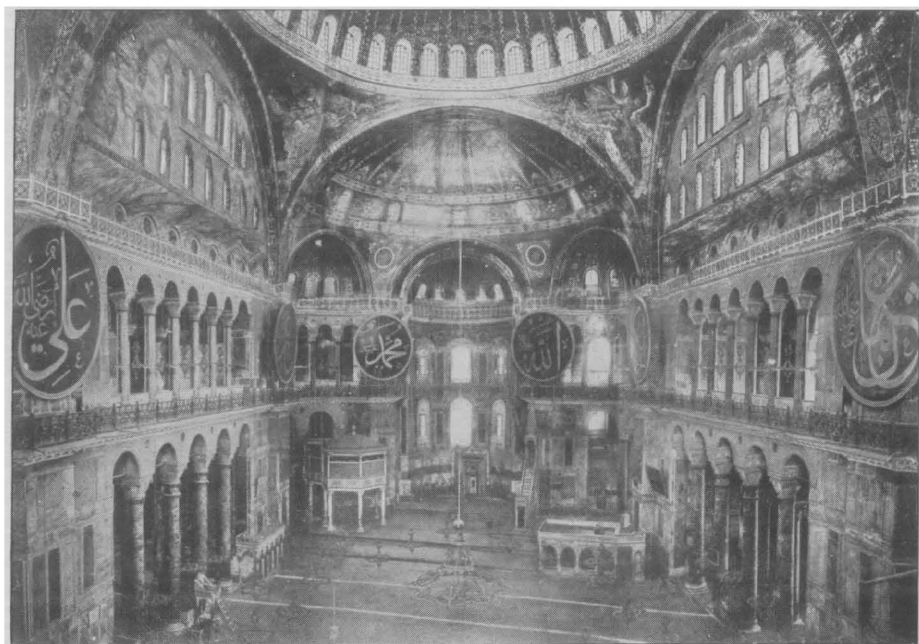
CHILDREN AT PLAY IN MANY LANDS. By Katherine Stanley Hall. Illustrated, 8vo., 104 pp., 75 cents net. Missionary Education Movement, 156 5th Ave., New York. 1912.

THE HOLY BIBLE. Containing the Old and New Testaments. An Improved Edition. Based in part on the Bible Union Version. 8vo., American Baptist Publication Society, Philadelphia, 1912.



THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE

The Turks threatened to blow up this stately church, built by the Eastern Christians before the Turkish invasion, rather than have it again come into Christian possession.



INTERIOR OF THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE

The Red Crescent Society used this church as a hospital for the sick and wounded in the Turko-Balkan strife.

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Signs of the Times

THE OUTLOOK IN MANCHURIA

A PART from the increase of poverty and the change of flag, the Revolution left the three eastern provinces of China much as they were before. There is, however, a general slackening of the framework of society, combined with a weakening of the sanctions of the traditional faith, which frequently leads to a forsaking of the idols which failed to protect their devotees.

The Roman Catholics of France are doing some missionary work in Manchuria and have erected a splendid Cathedral in Mukden, and Protestant missionaries (Danish, Scotch, and Irish) are active. The Danish Lutherans have the largest staff of foreign missionaries, tho they occupy a smaller territory than the Irish and Scottish Presbyterian Missions, which formed the Synod of Manchuria in 1891. The Lutherans originally occupied the Liaotung peninsula, but have now also entered the district in the far north, which was unoccupied. One of their men settled in Shuihuafu in Heilungchiang province, and another was placed in Harbin last fall.

The Presbyterian work is prosperous, having now recovered from the losses of the Boxer outbreak. Last autumn its membership roll was reported to contain 23,507, of which number 2,923 were baptized within the preceding year. The new Manchuria Christian College was opened in the autumn of 1910. It contains hardly room for more than the fifty Christian students actually in residence.

With a view to meeting the need of teachers for the numerous missionary schools for girls, the U. F. Zenana Mission founded a Girls' Normal College in East Mukden recently and it is attended by 21 pupils. The Medical College in Mukden has been housed in a new building, costing \$15,000 and erected close to the large Mukden Mission Hospital.

Evangelistic meetings everywhere draw large crowds and many of the outsiders present come forward and give their names in token of their conviction of the truth of the message to which they have listened. On one single tour of the villages near Mukden, Mr. Macnaughton thus received the names of 250 adults.

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

An especially earnest effort is now being made to bring Christianity to bear on students of the Government schools and colleges. The general committee of the Y. M. C. A. has set apart a man for Mukden and U. F. Church of Scotland has done likewise. The American Y. M. C. A. has promised \$10,000 gold for a "Home." Thus the 7,500 students of the Manchurian capital are to be reached.

In Kirin a Students' Institute was opened on Dec. 9, 1911, and Changchun, a most important railway junction, where the Japanese and Russian spheres of influence meet, has been occupied. In Hoiyuen, Rev. Norgaard of the Danish Mission, has a small but prosperous Students' Institute, while the Danish Y. M. C. A. sent out to China last year its best student worker, who is now preparing himself in Peking. At the same time efforts are being made in Liaoyang, Hsinminfu, and elsewhere to reach merchants and reading men. On the whole, it may be said that the work in Manchuria is being pushed and that the outlook is especial encouraging, because superstition is gradually breaking up and a new era of enlightenment is dawning.

THE DISPUTE ABOUT MONGOLIA

RUSSIA has taken advantage of the unsettled status of the country to move definitely in the direction of taking over the control of Mongolia. The Russian government has made a treaty with Mongolia, thus recognizing it as an autonomous state, if not a dependency of the Russian empire, but the Chinese minister of foreign affairs notified the Russian minister that the treaty would be regarded as in reality a treaty with China. The Chinese would rather concede auton-

omy to Mongolia than to see its extensive natural resources fall into the hands of Russia.

Nearly a year ago it was announced that Mongolian chieftains and the lama had declared their independence of China and had appealed to Russia for support. The recent Russo-Mongolian convention was the result. Russia has apparently acquired all "the essentials," and is willing to concede the non-essentials to China. In 1906 a somewhat similar act was Colonel Younghusband's treaty with Tibet, which was converted into a treaty with China.

If China eventually succeeds in keeping Mongolia out of the Russian "sphere of influence" her success will surprise students of world politics. Mongolia is mostly occupied by Nomadic tribes and very little missionary work is done among them. In the West, at Urumsti (Ti-hua-fu) not far from the Siberian border, the China Inland Mission has stationed one man and in the South, near China proper, there are the stations of Wang-ye-fu and Patsebolong under the Scandinavian Alliance Mission; So-Ping with workers of the China Inland Mission; and Kalgan (Chang-Kia-Kau) occupied by the American Board.

EDUCATION IN CHINA

HIDDEN forces which have been at work in China for decades have caused the great and astounding revolution. We believe that chief of these forces has been education, and specifically Christian education.

After centuries of conservative education in the classics, China came into contact with western civilization and with Christian education. The heaven entered the great empire and began to work slowly and surely, un-

til the Boxer outbreaks came. They were followed, after a few brief years of struggle, by the decree of the Emperor concerning education, which is perhaps one of the most momentous of all history. When the Emperor signed the decree, he abolished with one stroke the old educational system and inaugurated a system based on the models of Japan and the West.

Enormous difficulties had to be overcome in the introduction of western methods and studies. The number of sounds in China is limited, and there is no way of reproducing new sounds. Thus, when geography was to be studied, there was no means of reproducing the sounds of foreign names and Chinese characters approximating to the required name had to be chosen. For instance, the Chinese schoolboy pronounces Australia as "Ngow-sir-da-lee-ya." Again, the characters have different sounds in different parts of China, so that two text-books often represent names by different characters. In science, the difficulties were so great that English has been adopted by the Chinese Government as the official language for science teaching. But, in spite of all difficulties, the work of reforming education has been carried on to the furthest limits of China.

For years Christian schools outclassed all others and were thronged with students. They no longer boast of such superiority, but they are organizing themselves into a coherent system and are emphasizing the fundamental place of religion in true education more than before. Interdenominational educational unions are springing up, and unify and knit the schools into a well-articulated whole. More than half of the graduates of mission schools in

China are now serving as teachers, preachers, or doctors, and the Commercial Press, the great publishing house, has been founded by scholars from mission schools. Education has done much already for China.

A MASS MOVEMENT IN INDIA

THE revival among the Telugus of India is one of the greatest mass movements toward Christianity now in the world. The gospel began to take root in the Methodist Episcopal Mission among the Telugus 5 years ago, after years of hopeless toil, and a year ago there were 8,000 members of the church. To-day there are 12,256, and the number is rapidly increasing. It is a number nearly equal to the entire membership of the Methodist Episcopal Church in Africa; nearly double that in all South America, or Mexico, or Italy. The oppression of ages had crushed the hearts of these people until it seemed they were incapable of hope. Their wages of 7 cents a day as agricultural laborers kept them on the verge of an existence, shortened by famine, plague, and cholera. Their worship was an effort to placate the wrath of jealous and angry gods; of Siva, "the Creator and Destroyer," type of pitiless survival of the fittest; of Kali and Posanna, the dire demons of smallpox and cholera. Poor men's prayers could not reach the inner courts of heaven. Life beyond the grave was a weary migration in beast forms from bad to worse. When the teachings of a Father and Brother in heaven penetrated the crusted despair of their hearts, their awe and joy were unbounded, and they have increased as time went on, limited only by the possibility of shepherding those who take refuge with the Cross.

RECENT PROGRESS IN JAPAN

REV. GEO. P. PIERSON has spent twenty-four years on Hokkaido Island, Japan, giving considerable attention to the Ainu, the aborigines of Japan, of whom there are 16,000 on the island which is as large as the State of New York. The Ainu worship the bear and count as particularly sacred the skull of that animal, of which one is found hanging on the eastern side of every Ainu hut. Christianity has made good progress among these heathen and more than 1,000 of them have been baptized by Rev. George Pierson and by Rev. John Batchelor, a missionary of the Church Missionary Society.

Of winter work on Hokkaido Island, Mrs. Pierson graphically says in the Annual Presbyterian Report: "Altogether we traveled 225 miles by sleigh in ten days and 200 miles by railway in three. We held 48 meetings in 22 places in 25 days. The meetings were attended by 2,025 people, of whom 319 joined the Pocket Testament League. Our sleighs would jingle merrily along, with 10 feet of snow packed in the streets of towns and icicles 15 feet long dangling from the eaves. It was cold, not out-of-doors in the sunshine, wrapt up in a sleigh, but in the houses, at meetings, in bed, and above all during that agonizing process of dressing and undressing with the mercury 30 below zero, Fahr., and only a few red coals in a futile brazier to remind you that there really is such a thing as fire somewhere in this cold world. At one place, with the thermometer actually 30 below in the cow-shed, and no heat whatever in the room, we nearly froze in our beds, and I would have shed tears with the cold while dressing next

morning had not the thermometer forbidden."

The same report speaks very interestingly of all the Presbyterian work in Japan. Of Osaka, Japan's greatest manufacturing city, it says: "Harbor enlargement, new railways, the new inter-urban electric lines, and the commercial attractions of the place are both rapidly increasing and distributing the population. Last year's estimate of the redistribution of population from the city to its suburbs is placed at 10,000. Thus is being gradually created a downtown problem for our churches and chapels in the city."

In regard to the city of Wakayama, the report states: "During the year there has been an attempt on the part of the legislature and the city council to license houses of ill fame in the city. This led to the formation of a women's reform society by the various churches. For the present the evil movement has been defeated. . . . The wife of one of our native pastors who has been identified with our work in the city for twenty-five years, has had a great influence with all classes. In the campaign against licensed vice this humble but brave woman made the long journey to Tokoyo and there interviewed not only the editors of the leading newspapers of the capital, but also the Minister of the Interior. The Minister assured her that if the governor of the prefecture and the mayor of the city should veto the act of the legislature and the city council there would be no license. On her return she interviewed both governor and mayor and secured their promise that so long as they were in office there should be no license in the city."

Of the Hiroshima-Kure station, which is about 550 miles southwest of

Tokyo, we learn that through the generosity of an American friend the missionary, Rev. Brokaw, will soon have a motorcycle with which to prosecute his work in the interior. "He has made much use of the magic lantern. He has edited the *Fukuin Geppo* which now has a circulation of 3,200 copies, and he has managed a loan library for the pastors, evangelists and Bible-women of the Presbytery, as well as a local one for the Christians and inquirers in his field."

The report draws attention to the fact that the Japanese Government has adopted domestic science very largely in its schools and, therefore, the Mission schools are introducing more of these branches. The report of one school, the Meiji Gakuin, Academic Department, of Tokyo, is a pretty good index of the influence of all. The school is attended by 247 girls and the report says: "The girls come from all parts of Japan and from almost every class of society. There are daughters of officers of army and navy, of those in the diplomatic and other branches of the civil service, of professors in the university, of ministers, teachers, editors, literary men, bankers, merchants, farmers, physicians, lawyers, of heads of villages, of the new nobility, and of the old Court noble families. But the girls all mingle together freely and naturally, and there are no distinctions of rank among them other than those of rank in scholarship."

BEIRUT THEOLOGICAL SEMINARY

A GREAT step in advance has been taken by the establishment of a training school for ministers in Syria. Colton Hall, the new building of the Theological Seminary in the mission compound, was dedicated

Oct. 25th with an entering class of 7 students.

The building is constructed of cream-colored limestone from Lebanon and has dormitories for 20 students besides three large classrooms, a music-room, a library, reception-room, kitchen, dining-room, shower-baths and servants' rooms.

Arabic will be the language of instruction in the seminary. The faculty will consist of Rev. Dr. Hoskins, president, who will have the chair of Theology; Rev. Mr. March will give Biblical Exegesis; Dr. Ford will teach The Life of Christ and New Testament Theology; Rev. Mr. Hardin will teach Church History and Biblical Geography. Other courses and teachers will be announced later.

PROGRESS OF EDUCATION IN EGYPT

BRITISH control in Egypt has resulted in many material advantages to the people—in public improvements, in good government, in liberty and in education. This advancement has been especially notable in the schooling of girls and women. Dr. T. H. P. Sailer, who has recently made a study of education in the Levant gives some interesting facts showing progress.*

In 1899 Lord Cromer stated that no girl had yet presented herself for the primary certificate (about the equivalent to graduation from the American grammar-school), and that no Egyptian woman had yet received a professional training for the vocation of teacher. In 1911 Sir Eldon Gorst reported 43 girl candidates for the primary certificate. In 1912 Lord Kitchener states that "There is probably noth-

* *Woman's Work.*

ing more remarkable in the social history of Egypt during the last dozen years than the growth of public opinion among all classes of Egyptians in favor of the education of their daughters. The girls' schools belonging to the Ministry of Education are crowded, and to meet the growing demand sites have been acquired and fresh schools are to be constructed, one at Alexandria and two in Cairo." In 1900 there were 1,640 girls in *kutabs* inspected by the government; in 1910, there were over 22,000. As one example: Six years ago when a school in Cairo was opened the only way to obtain pupils was to command the government employees residing in the district to send their daughters for instruction. To-day the school is packed with 314 girls in charge of a man principal and 6 Egyptian women. The latter teach unveiled before men.

THE CRISIS IN PERSIA

FOR the past 1,400 years Islam has been the religion of Persia. Islam is ever aggressive and hundreds of ruined churches and thousands of former Christians who are to-day Moslems show that it is alive. Tens of thousands of poor Armenian women and girls to-day languish behind the lattice of the Turkish *Anderun* as the result of the Armenian massacres.

Now God has been preparing the way for Christianity by gradually bringing Islam more and more under the power of Christian rulers and Christian missions have been for nearly 80 years sowing the seed of truth.

Great changes have taken place within the past few years. In Per-

sia the Shiah Moslem has regarded the person and food of the Christian as unclean, but to-day many partake of Christian food and mingle freely with Protestants. Hundreds of Moslems are calling upon the Christians at Eastertime to bless their feast and to partake of the refreshments offered.

One Persian nobleman who was so fanatical that he would not shake hands with missionaries, recently, after a return from a pilgrimage to Mecca, not only shook hands but even smoked a pipe after it had been used by a Christian.

The greatest changes have come in since the revolution in 1905-1909. Education everywhere has received a great impetus, and boys and girls are crowding into our schools, and the people themselves are establishing schools. In the Christian school Moslem, Christian, and Jew may be seen all seated on one bench, and rubbing up against each other in the schoolroom and play-ground. The son of the village master and the son of his subject recite from the same book.

Newspapers are springing up and as most of the people can not read, some of them, by means of pictures and caricatures, hold up to ridicule the customs and ways of the past. Even religion is not exempt and the ecclesiastical heads get many a well-ecclesiastical heads get many a knock.

Pray that God may so pour His Spirit out upon the Christian Church in that land, that many of its men and women, instead of coming to this land for its gold, give themselves for the salvation of those who have so long been their enemies, but who now turn to them for help.—
F. C. Coan.



THE REGION OF THE TURKO-BALKAN CONTROVERSY

THE BALKAN WAR, MOHAMMEDANISM AND CHRISTIANITY

BY REV. JAMES L. BARTON, D.D.,

Author of "Daybreak in Turkey, Etc.," Secretary of the American Board of Commissioners for Foreign Missions



HERE is no great religion, outside of Christianity, which so commands the attention of the world to-day as Mohammedanism. This interest exists not simply among Christians but is the subject of discussion in circles far outside, even in many National Assemblies of the "Great Powers." Not only are the Christian leaders preparing text books on Islam, but the general reading public shows its interest by sustain-

ing great reviews, dealing wholly with the subject of Mohammedanism. Such a quarterly review, embracing in each number five or six hundred pages, is published in the French language. Similar magazines, some of them not quite so large, are also published in German, Russian and English and another is in the Japanese language. These reviews, which have sprung into existence in the last few years, demonstrate the widespread interest already existing among those who speak these five

great languages, including the principal tongues of Christendom.

These discussions have been directed in late years especially to Africa, where the Mohammedan hordes of North Africa and of Arabia are pushing their influence and their religion south into the Sudan, and through that territory into the regions beyond. This Mohammedan movement has special significance to the countries controlling extensive colonies in Central and Southern Africa and well may command their attention. It is imperative that the churches of Christendom should turn their attention to the conquests of Mohammedanism, as well as to the loss of Mohammedan territory which has taken place within the last fifteen months. While this religion is making rapid, and even alarming progress among pagan peoples whose religion hitherto has set upon them lightly, it has not been making similar headway among enlightened races.

Mohammedanism as a national force directing national life has not exhibited the success it has experienced among the ignorant tribes of Africa. A year ago there were four Mohammedan nations controlled by Mohammedan laws. These were Afghanistan, Morocco, Persia and Turkey. The former remains unchanged, and as a government has little influence either in its immediate vicinity or elsewhere. Morocco has lost its independent existence and is now directly under the control of Spain and France, while Persia is hardly permitted to act in national affairs except with the approval and consent of Russia.

In the meantime we have witnessed a remarkable change in the Turkish

Empire. The war with Italy has lost to her the control of her last great province in North Africa, and the recent war with the allied forces has taken from her grasp practically all of Macedonia. This leaves to-day, as the only independent Mohammedan powers, Turkey and Afghanistan. As one glances back over the pages of history and sees what a mighty political force Turkey has been in the world, and how it has shaped empires and caused the Christian nations of the world to tremble, no other demonstration is necessary to prove that Mohammedanism as a national world force has spent itself and needs no longer to be reckoned with.

Missionary Work for Moslems

Missionary work in Turkey was begun by the American Board of Commissioners for Foreign Missions primarily with the Mohammedans and the Jews in mind. There seems to have been no purpose on the part of the earlier missionaries and the officials of the board to inaugurate special work among the Armenians and the Greeks of that country. The first missionaries were sent out with definite instructions to explore the country, to study the situation with reference to the Jews and Turks, and to establish centers from which work for these people could best be prosecuted. They were successful not only in penetrating to the heart of the country but in establishing stations throughout Asia Minor, in Macedonia, Kurdistan, Armenia, Mesopotamia and Syria. They took with them the printing press, started a system of education, began the preparation of a literature both for the school and for the church, and inaugurated many different forms of

work calculated to arrest the attention and command the interest of the Mohammedans as well as other classes.

Until 1846 no separate churches were formed, and for ten years thereafter a large degree of freedom remained for work among Mohammedans. Then a sweeping change came over the nature of the work. Mohammedan officials apparently were

key did not give liberty to the Moslems to change their religion. From that time to very recently there has been little if any increase in the pressure which has been brought to bear upon all Moslems of Turkey not to give encouragement to Christian instruction or to depart from their faith. This attitude of the government has been abundantly manifest in repeated arrests and exile



LOOKING ACROSS TO ASIA FROM ROBERT COLLEGE, CONSTANTINOPLE

Robert College, at Roumeli Hissar, is near the "Tower of Europe" on the Bosphorous. The view is looking toward the Black Sea and shows the narrow strait dividing Europe and Asia. Down this strait are coming thousands of fresh troops from Asia to reinforce the Turkish position.

disturbed, even alarmed, at the large number of Moslems who were giving attention to Christian teaching, even accepting baptism. At that time, in the city of Constantinople and without warning, all of the Christian Moslems were seized by order of the government and sent into exile, and the Mohammedans of the capital and of the country were given to understand that the religious liberty promised to the inhabitants of Tur-

of Moslems who had shown interest in Christianity. Many have been put to death for no greater crime than that, and the word has gone around among Mohammedans that it is perilous for them to attempt to change their faith.

Armenians and Greeks

Most fortunately, when this change of attitude of the Turkish government took place, there were Armenians and Greeks, members of the

ancient churches, scattered throughout the Empire. Their attention had been arrested and their interest aroused by the schools which the missionaries had opened, and by the evangelical truth which they had taught. The missionaries, therefore, were not compelled to give up their work in Turkey and withdraw, but were able to turn their attention to these Christian races and begin to prepare them, not only in mind, but in fact, whenever the opportunity should be given, for aggressive work among the other races. These people are bi-lingual, speaking not only their own language, but also the language of the Turks. While most of the Christian peoples were intensely prejudiced against the Mohammedans, a large number, especially of Armenians, have become personally interested in bringing the claims of practical Christianity to the attention of the non-Christian races. Through extensive preparative education given in the mission schools and colleges of the empire, a large number of Christian men and women are eminently qualified to present Christianity to these peoples, to teach their children and to hold such personal relation as to impress upon them the superior value of Christianity. These educated men have already been of great service in preparing literature suited to meet the religious requirements of the non-Christians and to answer the questions which they increasingly ask. To-day an evangelical paper, printed in the Turkish language, is issued weekly in Constantinople under the editorship of an Armenian, trained in American schools, and intensely in earnest in his desire to reach these peoples.

Many Hindrances

Since 1856 many hindrances have been thrown in the way of the extension of missionary work in Turkey. This began first to manifest itself in opposition to the schools by the passage of restrictive laws which, it was thought, would ultimately close the missionary schools and compel the missionaries to withdraw from the country. When this method failed to produce the desired results, endeavors were made to render it impossible to open new schools or to secure property anywhere in the country for the extension of missionary work. This opposition was carried to the extreme of making it difficult to secure land and permission to erect thereon new mission hospitals and dispensaries. Mission printing presses were closed, except under restrictions which it was impossible to meet save in Constantinople and in Beirut.

The Turkish Government has numbered the Kurds of Eastern Turkey and the Albanians of Western Macedonia as Mohammedans and has jealously guarded them against any approach upon the part of missionaries. Both of these historic and powerful races have been unusually accessible and, had it not been for the prohibition placed upon work among them, might have been much more enlightened and advanced in modern education and in Christian instruction than they now are. The Kurds have been free to say to the missionaries that they are more in sympathy with Christianity than with Islam. They emphatically deny, when by themselves, that they are Turks and have often shown their friendliness to Christian missionaries. The Albanians, especially during the last few years, have

urgently invited the American Board, directly and also indirectly through its missionaries in Macedonia, to come among them, open schools and hospitals and give them Christian instruction. When an Albanian chief, who was urging the necessity of missionaries among his people was asked if he was not a Mohammedan, he denied the fact with great emphasis, altho he acknowledged that when Moslem officials from Constantinople visited their country, they went with them to the Mosque. At the same time he said that the Albanians have no native love for the Turks or for Mohammedanism, and that no reason exists why they should not accept Christianity.

When we recall the fact that the Albanians occupy an important place in Europe (their country bordering upon the Adriatic Sea northwest of Greece) and also when we remember that they are an ancient people possessing a noble and worthy history, we can feel the importance of reaching this race, numbering some two millions, and bringing them into harmony with the Christian civilization of Europe and making them a vital part of the Church of Christ. In the days of Napoleon, Ali Pasha, the Prince of Albania, became an ally of the French emperor, but from that time to the present, Albania has had no orderly, independent government. She looks back, however, with pride to Scanderberg, who in the fifteenth century made the country powerful and at that time repeatedly defeated the Turkish forces that were sent against her. After loss of power they passed under Turkish rule and from that time have met with great oppression and have been kept, as far as

possible, in subjugation, altho they have furnished the Turkish army and the Turkish cabinet with many notable leaders, thus revealing the possibilities that lie wrapt up in that little nation.

While what has been said of the Albanians can not be affirmed in precisely the same terms of the Kurds, nevertheless the fact remains that the Kurdish race is a powerful one and capable of great development. Out from among the Kurds have come eminent government officials both military and civil, thus demonstrating very clearly their inherent ability. One could not repeatedly meet Kurdish *Begs* and leaders without being impressed with their unusual ability both from an intellectual standpoint as well as along lines of administrative force. While the Kurds are scattered widely throughout Eastern Turkey and in Southwestern Russia and Western Persia, they still possess great pride of race.

The above sets forth briefly the story of missionary work in Turkey as it relates to the Moslems and shows the conditions under which that work was carried on down to the adoption of the constitution and the inauguration of the new regime in 1908. At that time fundamental changes were made in the methods of administration of the Turkish Government which at first were full of promise and some of which remain even to the present time as a great blessing to the country. It must, however, be acknowledged that the Young Turk Party, either for want of a sufficiently compelling purpose or of proper forces to man the new government, or perhaps for both reasons together, were unable fully to carry out the origi-

nal principles and purposes of the new government. Nevertheless much was accomplished in the way of making the work of the missionary more tolerable and the impression was given to the Mohammedans that the old restrictions against Christianity were not to be applied with the same severity under the new order that was used under the old. The approach has been easier during the last four years than preceding that period. It is evident, however, that the Young Turk Party and their successors did not intend to open wide the door for missionary work among Moslems and for Moslems to change their religion.

Results of the War

Space will not permit, neither would it be wise to attempt to forecast, all the possible results that may accrue from the staggering blow the last great Mohammedan Power has now received, primarily from a little nation that was a part of Turkey only a generation ago, and which during that generation has become independent, educated, and sufficiently strong to dare to attack the mother country; but there are some things, however, which already appear so manifest that it will be well to recount them.

All Macedonia, including Albania, as well as the islands of the Aegean Sea which have been taken by Greece, have now become free from Turkish rule. The horrors and the oppression of Macedonia which have shocked the world for half a century will have passed into history when the present conflict has come to an end. The Bulgarians and Greeks, Albanians and Turks, who together comprize the principal population of that country, will no longer need to consider how they can meet the unreasonable de-

mands of Turkey or protect themselves from the depredations of organized brigandage, but they will be given a government that will afford ample protection and liberty to develop the country internally, according to their fondest ambitions and hopes.

There is considerable uncertainty as to the amount of religious liberty Greece will accord the new territory acquired. Her refusal to permit entrance into the country of the Bible or New Testament printed in Modern Greek, may indicate a stern stand against the propagation of evangelical Christianity and the opening of modern Christian schools in the new possessions.

The Albanians, who have shown such an earnest desire for modern Christian schools and Christian instruction, but who have met with such violent opposition from the powers that ruled at Constantinople, will now be free, whether they are constituted into an independent state or whether they are under the sovereignty of some European power. This whole area, including Albania, will be thrown open to the free residence of the missionary and for the unhampered prosecution of his work in every department. There is no reason why we may not anticipate that Christian institutions will dot Macedonia from the Black Sea to the Adriatic before many years have passed, and the entire country have a civilization that will correspond to that of Europe with which it is in such close relation.

During the last decade, but beginning even before that time, many of the brightest minds among the Turks

have been studying the problems of government and religion. This fact was evident, to the astonishment of the world, at the time of the overthrow of the government of Abdul Hamid II. While these leaders were Mohammedans, yet, in spite of the restraint and prohibition of their religion, they broke from its hampering conditions and studied the institutions of Europe and the West. The Young Turk Party's original move

tions against the new order have given as the reason of their opposition that the new government is not Mohammedan but Christian, and that new Turkey is but another name for a Christianized Turkey. The counter-revolution originating in Constantinople nearly a year after the new constitution was promulgated, was brought about through disaffection caused in the army by the declaration that the new party contemplated the



THE QUAY AT SALONICA—ANCIENT THESSALONICA

contemplated the reform of Islam as applied to the administration of the government. Many of the measures adopted, such as the principles of general education, equality of all classes before the law, freedom of the press, Christians in the army, and the control of the country through a responsible parliament, are not only not permitted by the strict tenets of Islam but are absolutely un-Mohammedan. Some of the old conservative leaders who have taken strong posi-

Christianization of Turkey by force, and that the next step would be the baptism of the army.

It requires no prophet to forecast that when Turkey has emerged from its present conflict those in power will recognize that the Mohammedan religion, unreformed and unaltered, is incapable of furnishing an adequate religious basis for the administration of what is left of the country. This will necessarily mean that the progressive Mohammedans, who are of

a receptive frame of mind and ready to consider the claims of Christian institutions, must be in power, and must exercise a dominant influence over the entire country, otherwise Turkey herself as a nation must quickly cease to exist.

Even the conservative Turks are becoming conscious of the fact that the Mohammedanism of the Middle Ages is incapable of administering the affairs of a twentieth century government. The supremacy of the progressive Turk will necessarily remove many, if not most, of the barriers that have separated the missionaries from the Moslem, and will open wide the doors for impressing the claims of Christianity upon the individual, upon society and upon the state.

The Future of Christian Missions

There is little doubt that progressive Turks in power will look with favor upon the missionary institutions established in Constantinople and Asiatic Turkey. Following the precedent of the Young Turk Party in the reorganization of the country, they will necessarily associate with themselves men who have received their education in these missionary institutions. It is inevitable that these schools will be called upon to provide teachers for the national schools and officials for various departments of government.

There will also be an immediate demand for the erection and administration of technical schools. These schools must include agriculture, mining and civil and sanitary engineering, and, in fact, many other industries and professions which the new organization will demand in order that it may firmly establish itself and

demonstrate the right of Turkey to continue as an independent power. If there is to be a continuation of the Turkish empire with its capital on the Bosphorus, it will be because those in authority recognize the importance of the work American missionaries have already done and its value to the people of the country. The result of this must be that mission institutions will not only become popular and widely patronized by all classes, including the Mohammedans, but it will unquestionably mean that the government itself will desire to cooperate in making these institutions strong and adapting them to the largest needs of the country.

The printing press, so feared under the old order, will be put into requisition at once for the publication, in the vernacular of the people, of an educational and religious literature which unquestionably will be in immediate and persistent demand. In a word, we may expect to witness in Turkey, within the next few years, what we are beginning to witness in China, viz.: the official recognition of Christian institutions and their worth to the country, followed by a possible close cooperation in which the government will give financial aid while the missionaries will furnish the administrative experience. If such cooperation is entered into it must be upon the basis of Christianity, every student studying the fundamental principles of the greatest and most compelling religion in the world. Even the Turks recognize that Christianity is a great and historic religion believed in by the most powerful nations, and that one, to become broadly educated, needs to know something about that religion, its history, its content and its power.

AROUND THE HORIZON OF THE MOSLEM WORLD

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HE who would read the signs of the times concerning the future of Islam, needs only to look around the horizon of the Moslem world to-day. Everywhere there are signs of unrest, social, intellectual, spiritual; of disintegration; of readjustment, and of deep heart-searching. The results of the war in Tripoli, the partition of Morocco and of Persia, and the marvelous overturn of Turkish power in Europe by the Balkan Confederacy, have stirred Islam everywhere to its very depths. Pan-Islamism as a political terror is dead and buried. Never again will sane statesmen prophesy a general uprising of Moslems under the green banner of the prophet in a jihad (holy war) against Christians. The opportunity was there, but the Senussi derwish orders did little outside of their desert domain during the Tripoli war; and all the pent-up feeling of fanatical Moslems, whether in Egypt or in India, found sufficient vent through the freedom of the press, during the trying days of the Balkan campaign.

Pan-Islamism Alive

On the other hand, pan-Islamism in the sense of a common sympathy over against a common peril, and a common desire to save Islam if it can be saved, is more alive than ever. The general situation is well summed up in an editorial which appeared in the *Mussulman* of Calcutta:

"The Moslem world is passing through a grave crisis. The war in Tripoli, the outbreak of hostilities in the Balkans, and the situation in Persia are engaging the close atten-

tion of Mussulmans all over the world. On account of the abnormal state of affairs in these places, the declaration of French Protectorate over Morocco and the British Occupation of Egypt—which, too, are matters of great concern to the Mohammedans, have been eclipsed for the time being. As for the Tripolitan war, negotiations are going on between Turkey and Italy, and apparently peace will be concluded within a short time. We do not know the terms of the impending peace. It is said that Italy's sovereignty will be established over Tripoli, and if such be the case, the poor valiant Arabs will be abandoned, to be massacred by the Italians. It has been authoritatively stated on various occasions that peace with Italy does not mean peace for the Arabs; they will fight to the last and die heroic deaths.

"Circumstanced as we are, it is impossible for us Indian Mussulmans to be of any practical help to the distressed Moslem countries, but we believe in prayers and prayers are not inefficacious. We know that by the expression of this opinion we court the epithet of 'superstitious' from the unbelieving section of the so-called civilized peoples, but that should not deter us from giving publicity to our honest belief and commending the course to our co-religionists. The Throne of God is moved by prayer if it is sincere, and a chorus of prayer should go forth from all Moslem hearts to the Divine Dispenser of all things to preserve the honor and integrity of Islam. If the Mussulmans have sinned and sinned unpardonably, and if the wrath of God is on them, let them be totally annihilated. Death is preferable to humiliation or moribund existence. God is All-Merciful and it will be an act of mercy on His part if He gives them death instead of humiliation and dishonor. So, to the Almighty Being the unanimous prayer

of the Mussulmans should be: *Preserve our honor or give us death.*"

Moslems in India

Such a frantic appeal indicates better than anything could do the effect in India of Turkish defeat. Mass-meetings of Moslems were held in every part of India, from Madras to the northwest frontier, to protest against the action of Italy and, more recently, to secure aid and victory for the armies of the Sultan against the Balkan Allies. At a great meeting held in Rangoon, October 6, it was resolved that cables be sent to the Turkish Government, beseeching her to "decline a disgraceful peace with Italy by abandoning the Arabs in Tripoli; otherwise they will lose the sympathy of the Moslem world"; it was also resolved to open a Turkish aid fund, and in an appeal to His Majesty's Government, a strong protest was made against the continued occupation of Northern Persia by Russian troops.

Not only was the interest in India raised to a high pitch because of the war, but extreme disappointment followed throughout the whole Moslem community, the decision of the Government of India to allow no affiliation of colleges with the proposed Mohammedan university. The Government wisely has declined to support a scheme which would promote pan-Islamism in India without helping forward higher education. Some are demanding a return of all subscriptions. In some cases there were individual donations of £100,000, and the humblest Mohammedans have contributed their mite. Others are boldly demanding that the entire sum raised for the university be sent as a war fund to help Turkey. The

Lahore Moslems went so far as to secure a *fetwa* from one of the ulema at Lucknow, to the effect that at the great feast no animal should be sacrificed by Indian Moslems, but the price of the sacrifice be given to the Turkish relief fund. This would have abrogated one of the fundamental institutions of Islam for the sake of saving Turkish dominion in Europe, and, in the words of the appeal sent forth by Bombay Moslems, "to help preserve the integrity of Turkey and so keep up the prestige of the Ottoman Empire with which the sentiments of the Moslem world are so deeply and indissolubly tied up." What must have been the effect in India of the long succession of telegrams telling of defeats and disasters, when prayers were being offered in every mosque for the victory of Turkish arms and subscriptions collected to aid them!

About the middle of November a Moslem bank in Lahore proposed to sell its shares amounting to two million rupees, and give the whole as a loan to the Turkish Government. The pathos of the situation will only be increased when every Moslem in India learns the actual results of the conflict, and when Turkey has lost prestige among those who have shown such devotion for her salvation.

In Afghanistan

In Afghanistan news travels less rapidly than in India, but here, too, the after effects of peace with Italy and the war in the Balkans are being felt. The Turkish generals who have been drilling the troops of the Amir have doubtless prophesied victory for the Sultan again and again, only to have their predictions belied by the course of events. The *Pioneer's* cor-

respondent states that at a durbar held at Kabul during the last feast, the Amir address the assembled populace, exhorting them to be loyal to the Mohammedan faith and to their rulers, and telling them that while new light was breaking out over all the world, they must take advantage of education also. After a plea that all Moslems should be in close sympathy with each other, the durbar closed with public prayers for all the rulers of Islam. There have been rumors in the Egyptian press that the Amir of Afghanistan has offered his services to the Sultan in the present struggle. Nothing has occurred since.

In the Chinese Republic

One wonders whether the Moslem population of Tibet, which is estimated at no less than 100,000 by Mr. J. R. Muir, and the 2,000 Moslem families who live at Lhasa, have also been stirred by recent events. Are they praying under the shadow of the Potala for Turkey's victory?

Recent news from China would seem to indicate that Turkish visitors are there also keeping alive the pan-Islamic spirit. In *China's Millions* we read of a clash between Christian and Islamic propaganda in the Anwei Province, due to one of them. When the missionaries distributed Arabic literature, which was eagerly welcomed, the Moslems posted up a placard in the mosque, urging the people to cleave to Islam, and they expressed evident alarm when they heard that Arabic literature was being circulated throughout the Chinese Empire. The Nile Mission Press at Cairo has had orders for Christian literature in Arabic from every pro-

vince of China, including Chinese Turkestan, and there are indications of a revival of Arabic learning among the mullahs of the new republic. Doubtless the revolution and the intellectual awakening will have their influence also on the Moslem population. A missionary writes that "those who have given little attention to Islam in China will be astonished one day to learn how widespread the Moslem population is." He thinks that the conservative estimate given by Marshall Broomhall in his recent book, may require revision, and that the total Moslem population will be considerably larger than anticipated.

Mauritius and South Africa

It is a far call from China to Mauritius and South Africa: yet here also we can see signs of the times on the horizon. Who has ever connected the Island of Mauritius with a pan-Islamic movement? Yet for the past two years a weekly journal has been published by the Moslems there, in French and English, of which sample copies show that here, too, Mohammedans are on the alert to watch and interpret the course of events. In South Africa Islam is making such progress that special efforts are called for on the part of the missions. The chief method of propagation seems to be intermarriage of Moslems with natives, mixed marriages between Europeans and natives, and the adoption of orphan children. Conditions are said to be serious. At Cape Town they are trying to meet the situation by the publication of literature in Dutch for Moslem readers on such subjects as "Wie is Jezus," "Bijbel of Koran," etc. According to the Cairo papers, the Moslems of Port Elizabeth

and Cape Town are also sending their contributions for the Red Crescent fund and the war.

Islam in Russia

No recent news reaches us of Moslem activity in Russia, but we know that Islam is spreading in its border provinces, as was shown by the accurate statistics gathered by Mrs. Bobrovnikoff in the first number of *The Moslem World*. Her article led to the publication of the new Russian review, *Mir Islama* (the Moslem World), edited by W. Bartold and published at St. Petersburg. Before it appeared there were already two other journals published in Russian dealing with the character and spread of Islam; one from a purely Mohammedan standpoint and edited by Moslems, called "In the World of Islam" (St. Petersburg), and the other published by the Academy of Kazan. In looking around the horizon of the Moslem world to-day we must not forget that, as Bartold says, "the Moslems of Russia are the *élite* of Islam," compared with the Turkish Empire, Central Asia or Arabia. In literature, the arts and social progress, their influence is felt far beyond the bounds of Russia. Witness, for example, the educational mission of Gasprinsky to India and the recent critical editions of the Koran published at Kazan.

Arabia, Egypt and Turkey

Turning from India, Russia and the bordermarches of Islam to the heart of the Moslem world, we consider Arabia, Egypt and the Turkish Empire. Here the currents of unrest are even stronger and deeper, for the stream is older and broader. These three lands contain the three capitals of Islam. Constantinople,

Mecca and Cairo feel the shock and the impact of recent events more perhaps than any other cities. One would like to hear how the war was discust under the shadow of the Kaaba, and know the real sentiments of the Meccans regarding the future of the Caliphate. When the Cairo press openly advocates its removal from Stamboul to Arabia, and when Turkey seems unable to defend even the coast line of the sacred territory against Italy, what must be the feeling of those who look to her as the custodian of the sacred cities. The long promised railway to Mecca has only reached as far as Medina, and it is doubtful whether it will be extended in the present state of Turkish finances. Meanwhile the Bedouin tribes, who live on plunder, find the general condition of anarchy exactly to their liking. Arabia never was a political unit, yet never was more divided politically and religiously than it is to-day. The various provinces are under different tribal rulers, and Turkish authority does not extend much beyond the range of Turkish rifles. The war in Yemen to suppress the rebellious Zaydites was scarcely ended when new complications arose because of the peace with Italy and the war in the Balkans. It is extremely doubtful whether Turkey can hold Yemen now that troops have been withdrawn and the general unrest increased by the loss of Turkish prestige; and unrest here means revolution.

From Oman we hear that the prohibition of the gun traffic, always a source of revenue to the coast tribes, has stirred up the tribes of the interior whose relations with the Sultan of Muscat have never been too cordial. Oman, however, is isolated

from the rest of the Moslem world not only geographically but religiously. The Sultan is not regarded as the caliph of true believers, as the Abadhis are no more orthodox than the Zaydites.

Turkish Arabia on the north has felt the effect of the war most of all financially. An embargo was placed upon the shipment of grain and horses, and large sums were collected, almost by force, for the war funds, under Seyyid Talib Pasha. The sheikhs of Kuweit and Mohammerah are said to have subscribed £5,000, (about \$25,000) between them. Meanwhile, the absence of strong government has, as usual, affected the river traffic. Always endangered by the Bedouin tribes, who have no scruples as regards piracy, the withdrawal of troops, or weakness in the central government, is strongly felt here. At Bagdad and Busrah the newspapers have for a year or more been comparing British rule in India and that of Turkey in Mesopotamia, to the detriment of the latter.

British enterprise is welcomed by the merchant classes, but as Moslems they can not help feel jealous over the loss of Turkish prestige. For all these years there have been no light houses in the Gulf, but now one is in course of erection at Tamb, and others will be erected at other points. Marconi installations are to be put up at Bahrein, Kuweit and Linga. It is evident to all observers that Turkey has lost all the authority she ever had in the Persian Gulf, and is fast losing it in the river country. Altho newspapers announced that the Amir of Nejd was offering his services, with a fabulous number of camel riders, for a religious war

against the Balkan States, the offer, if made, was not accepted. Leading articles about the war published in European capitals are translated at Cairo, and altho much belated, are read with interest at Riadh and Hail. In this respect, the Moslem press is the weakness as well as the strength of Islam. Not only victory, but defeat, is published everywhere.

The exaggerated ideas, which were current even a few years ago, of the strength of the Turkish navy and its invincible army, are no longer accepted by intelligent Arabs, especially those whose eyes have been opened by a visit to Bombay or Aden. It surely is a matter of interest, if not of alarm (to the Moslems of Arabia) that a chain of mission stations is slowly extending around the peninsula, — from Mosul, Bagdad, Amara and Busrah to Kuweit, Bahrein, Muscat, Aden and Hodeida. From these centers the influence of Western ideas, as well as the witness of the Cross, is slowly penetrating to distant villages. The total annual attendance at the mission hospitals on the Arabian littoral already greatly exceeds the total number of annual pilgrims to Mecca, and many of them travel long distances. What must be the effect, for instance, of the work of the Scotch Mission hospital at Sheikh Othman (near Aden) in removing prejudice, enlightening the understanding and touching hearts, when 47,221 patients were present at the morning clinics in the past year, and there were over a thousand in-patients and 2,023 operations? It will be increasingly difficult for the coast Arabs to hate Christians cordially. Similar work is being done at the other stations.

The Disintegration of Moslem Power

With the rising of the Cross and the increase of Christian prestige everywhere, the Arab sees before his very eyes the disintegration of the Turkish Empire and the waning of the crescent. There are Arabs living who can almost remember the various steps of this disintegration. In 1830 Greece became independent, the French occupied Algeria, and Servia was lost to Turkey. In 1862 Rumania became autonomous, Montenegro in 1878, and Bulgaria in the same year. In 1885 Eastern Rumania was annexed to Bulgaria, and in 1878 Cyprus was ceded to England. Three years later Tunis became a French Protectorate, and the following year Egypt was occupied by Great Britain. In 1898 Crete became autonomous; in 1911 Tripoli was occupied by Italy and lost, and now they see most of Turkey's European provinces forever lost to the empire. Persia, alas, has also lost its independence. Constitutional government became anarchy; international treaties a cover for international brigandage; and "spheres of Russian and English influence" became the boundary lines for occupation, while all the Moslem world watches the course of events.

The situation in Constantinople is typical of the situation in Turkey everywhere. Suspicion is found on every hand. Fear stalks through the streets. The old as well as the new Sultan have their admirers, and between the extreme right of the party of Union and Progress and the extreme left of the old regime, there is every shade of political opinion and ambition. The question is not whether the empire is in decay and dissolution (that is openly advertised

by the press), but what remedy must be applied to restore its strength and unity. Those who were formerly optimistic and sanguine regarding the possibility of reforms, and who were looking forward to the daybreak of liberty have been disappointed. Since the constitution there have been some improvements in education and economic development, but the oppression and brutality of the Turk toward Greeks, Armenians and Syrians have not ceased. The long story of Armenian persecution is a terrible tale that has lost its edge by frequent repetition, but the last chapter has not yet been written. Only a few months ago two Armenian villages were pillaged and most of the inhabitants killed by the Kurds. Christians in the interior of Turkey out of touch with the protection of foreign consulates, live in continual terror. The Moslem population is also far from being satisfied. Letters have come from leading Mohammedans in Syria to Viscount Kitchener, proposing British occupation when the empire of the Turks is divided. A correspondent who seems to be well informed regarding the actual situation writes:

"At the present day rumblings of massacre are growing louder and louder in Armenia, and Turkish officials are openly offering the unhappy Armenian villagers the alternative of Islam or death. Latest telegraphic dispatches inform us that Greece, Bulgaria, and Servia have demanded for their nationals in Turkish States the right to bear arms. The Armenians have repeatedly and earnestly demanded their rights to bear arms on soil of their own fatherland, but this right is denied them, while Kurds and Circassians, fully armed, murder unarmed Armenians, and

raid and plunder Armenian villages. This is what the Constitutional Government of the Turk means for the Armenians."

With such a condition of affairs, is there hope for permanence of Turkish rule even in Asia?

As regards Egypt, the coming of Kitchener and his policy toward Moslem and Copt alike has left no one in doubt that the British Occupation is not temporary. Ignoring the cries of the so-called nationalists, the Egyptian Government is steadily following its own policy of Egypt for the Egyptians, in the sense of agricultural development. The country is growing richer year by year, and the fellaheen more contented. Altho in one or two cases there were stupid disturbances of the lower classes in connection with the war, no serious uprising has taken place. The Arabs were keenly watching the contradictory telegrams and the story of defeat after defeat during the recent war, but the only pan-Islamic movement has been under the Red Crescent for the relief of the wounded, and in the collection of large sums of money for the Turkish war fund. Egypt's neutrality has been maintained without disturbance. The arrest of Sheikh Shawish in September in connection with the revolutionary placards and the sentence passed against his accomplices have shown very clearly that the neutrality of Egypt as regards the Ottoman Empire does not make the latter a safe refuge for those who attack the Egyptian Government.

The career of Sheikh Shawish, who is now utterly in disrepute and whose nationalist party has practically died out, is interesting. It shows that this

sort of pan-Islamism no longer flourishes in Egypt. The Sheikh is, comparatively speaking, a young man. Born in 1874, a graduate of El Azhar, he became Arabic Lecturer at Oxford, and afterward was appointed inspector in the Egyptian ministry of Education. About 1908 he became the editor of *El Lewa*, the nationalist organ, and when a split in the party occurred, he joined the paper called *El Alam* in the same capacity. Both of these papers have been since suppressed by the government. Shawish is a powerful writer, and his papers were violently extremist, anti-English in tone. He is a Tunisian by birth, but repudiated by the French authorities, as he found out to his cost when he invoked the capitulations to protect him against prosecution by the Egyptian Government for seditious writing. He has twice undergone imprisonment for libelous acts; once for an article in the *Lewa* directed against the prime minister, Boutrus Pasha, in 1909, and the second time in 1910 for writing the preface to a seditious book of poems. He fled to Constantinople to escape prosecution for the breach of neutrality which he committed in attempting to smuggle arms into Tripoli for the Turks. His recent arrest and trial in connection with the seditious posters, have completely discredited not only him, but his party.

The Moslem press of Cairo is still thoroughly Moslem, but no longer indulges in such attacks on Christianity and on British policy as were possible two years ago. Even the men of El Azhar have learned that it is not safe to go too far in their agitations against the Government.

Through Moslem Eyes

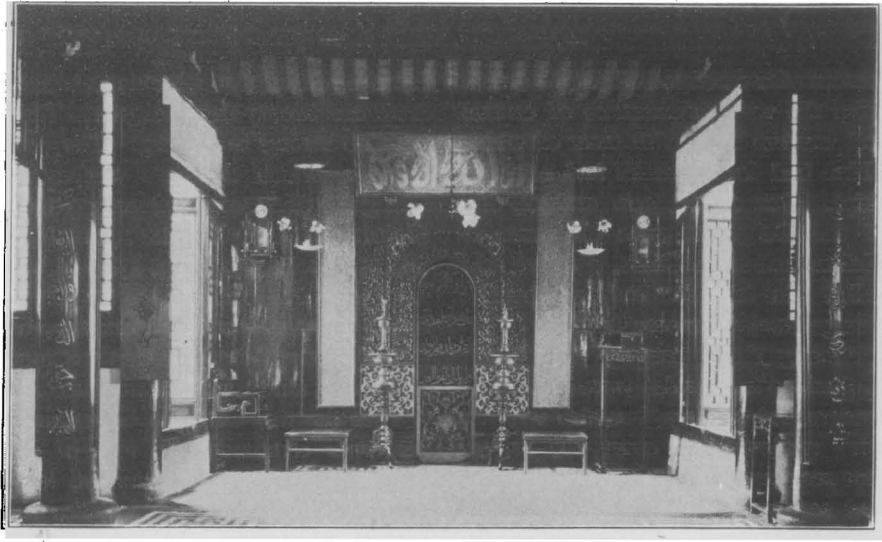
Such is the political situation as we look around the horizon of the Moslem world. But to understand its real significance, one must look at it with Moslem eyes. According to Moslem constitutional laws, the whole world is divided into *Dar-ul-Harb* and *Dar-ul-Islam*. The former is that part of the world which is under Moslem rule; the latter is that which actually or potentially is in a state of war until, by conquest, it becomes also the abode of Islam. To turn *Dar-ul-Harb* into *Dar-ul-Islam* is the object of *Jihad* or Holy War; and therefore, theoretically, the Moslem should be in constant warfare with the non-Moslem world. This old conception and the one based on the Koran itself has been utterly changed by the course of events. Moslems now say that land which once was the abode of Islam does not become the abode of war except on three conditions:* "(1) That the legal decisions of unbelievers are regarded and those of Islam are not; (2) that the country immediately joins the abode of war, no Moslem country coming between; and (3) that there is no longer protection for Moslems."

One can see into what extremes the fall of Turkey, the seat of the caliphate, would bring the science of

constitutional law throughout the Moslem world. India, for example, has been and is a problem. In the "Dictionary of Technical Terms," (a Moslem work) the situation there is summed up in these words: "This country is an abode of Islam and of Moslems, altho it belongs to the accursed ones, and the authority externally belongs to these Satans." The only real *Dar-ul-Islam* left in the Moslem world is independent Arabia and Afghanistan, for there the ordinances of Islam are established, and the rule of the Koran as regards capital punishment, mutilation or theft, slavery, and the treatments of perverts, can be carried out. All the rest of the Moslem world has technically come under the rule of the "People of the Book." Will they arise to their God-given opportunity and present *the* Book with its message of the living Christ and His standards of equity and law to the whole Moslem world in this critical hour? As our eyes sweep the horizon of all the lands dominated or imperilled by this great rival faith, let us not fail to see the individuals as well as the masses. Because of present conditions they are naturally despairing, defiant, desperate, but also, many of them waiting, hoping and longing for that life and liberty and happiness which only comes to the heart and to the home through Jesus Christ our Lord.

*See Macdonald in the Encyclopedia of Islam, page 918.





INTERIOR OF A CHINESE MOHAMMEDAN MOSQUE IN SHANGHAI

CHINESE MOHAMMEDANISM

W. B. PETTUS, B.A.

National Student Secretary of the Young Men's Christian Associations of China and Korea



It will probably never be known exactly when Mohammedanism first reached China. It is claimed that in response to an invitation from the Emperor, in 628, Mohammed sent his uncle as an ambassador to China, bearing a magic picture of the Prophet. The Emperor, upon seeing the wonderful face of Mohammed, knelt down in adoration; but the magic of the picture consisted in the fact that when the Emperor knelt, the picture dissolved and he was thus saved from idolatry, the most hated of all the sins to Mohammedans. This story resembles very closely that of the introduction of Buddhism, besides which fact there are several other reasons to discredit it. The year in which this embassy was said to have reached China was 628, while Mohammed was still at Medina and not yet in control at Mecca. He was

not in a position to take notice of affairs in distant China.

The Arabs had been in commercial communication with China even before Mohammed's day, and it is probable that the first word about this new religion came to China with these traders. Their communication was largely by the sea route entering China at Canton, Hangchow and other ports of the southeast coast. This stream of traders continued many hundreds of years and brought many followers of the Prophet to China. The other contact of China with Mohammedanism has been through China's western borders and has consisted more largely in military forces which have come not as conquering hosts but as mercenary bands. The largest numbers of these came in the early years of the Yuan dynasty, when the Mongols needed outside soldiers to help in completing the subjugation of China. These

mercenaries consisted of people drawn from the various countries of central and western Asia with most of which China had for centuries had relationships. One nation, now extinct, that of the Ouiguars, gave its name to Mohammedans in China, who are now called Hui-hui, the *oui* by phonetic change having become *hui*.

Among those coming from older Mohammedan lands were not only traders and soldiers, but also scholars who rendered the court the important service of correcting the calendar, and serving as astronomers. In this they were later superceded by the Roman Catholic Fathers.

China, like Arabia, has had the lunar year, but with the difference that, while the Arabs have always only twelve months in every year, thus causing their feasts to rotate through the four seasons, Ramadan sometimes coming in the heat of summer and sometimes in mid-winter, the Chinese have kept important annual events at about the same season of the year by adding an intercalary month. This was done two years in every five, the intercalary years having thirteen months.

The Mohammedans in China have never had the power of the sword except in limited areas and for limited times. Their increase, therefore, has been by intermarriage, adoption of orphans, and pacific proselyting, chiefly the two former. According to the careful and conservative estimate recently made by Marshall Broomhall and published in his book on "Islam in China," there are now 9,000,000 Mohammedans in China. The largest numbers are in the north-west and south-west China. The greatest Mohammedan center in

Eastern China is Nanking, where there are twenty-five mosques. They are also strong in Peking. The province in which they are weakest is Kiangsi, which contains only 10,000 Mohammedans. In the capital of this province, Nanchang, I found two mosques. As compared with Christians, counting both Protestants and Catholics, the Mohammedans in China are about nine times as numerous.

The central Chinese Government performs comparatively few of the usual functions of government, leaving much to the heads of families and leaders of guilds. It was natural, then, that in the early years of Mohammedanism in China a system of extritoriality should be developed with leaders exercising many of the powers now held by European consuls in China. The Mohammedans in China do not now hold such power, but they are a separate people. In official documents they are referred to as Hui-min, or Mohammedan peoples, in distinction to *Pei-sing*, or citizens. There is also a similar distinction made between Christian church members and citizens. Confucianists, Buddhists, and Taoists are regarded as citizens. Our Christian converts have probably inherited from the Mohammedans this distinction, which is not a desirable one. It is interesting to note, too, that while Nestorian Christians preceded Mohammedans in China by some three hundred years, their propaganda never covered all China, and in many parts of China the first teaching regarding Jesus was done by Mohammedans. They have much of the narrative of his life, tho in a distorted form, and leave out some of the essentials such as the crucifixion, which they positively deny.

All Mohammedans in China deny that they are Chinese (tho many of them have a large proportion of Chinese blood in their veins) and claim that they are foreigners. Turkey has more than once attempted to obtain jurisdiction over them as has Germany, but the Chinese have succeeded in retaining sovereignty. They are at present really a people with a religion but without a nationality. Through their pilgrims who go to Mecca, by correspondence and by visits of emissaries from India, Arabia and Turkey, they keep in touch with Mohammedans in other lands.

As stated above they are a people very separate from the Chinese among whom they live. They do not eat with Chinese, because the latter eat pork. Consequently they can not work in the same shop because all employees usually eat together. The result is that they usually engage in only a few trades or lines of business in which they frequently secure a monopoly. This is true in some places of the killing and selling of ducks and chickens, and in most places of the slaughtering of beef. In some parts the carrying and hotel trade is largely in their hands. Many dealers in gems and curios are Mohammedans, as are also fur dealers. They include, however, rice, silk, cotton, and oil dealers, as well as farmers and scholars. The latter are divided into three classes; students of Western learning, trained in modern schools; Confucian scholars, some of whom have degrees; and teachers of their own law and theology, who speak and write Arabic. The first and last of these classes correspond practically to the Shieks and the Efendi of Egypt.

I have had personal contact with Mohammedans in twelve provinces and many dozens of cities and villages, and can not see that they are economically much better or worse off than the Chinese. Their shop signs contain characters or pictures which show they belong to Mohammedans; the street-doors of their houses have no Chinese mottoes on them as do the Chinese houses. The men clip their mustaches, a thing the Chinese do not do; and their graves are different in shape from those of the Chinese. Their relationships with the Chinese are seldom thoroughly cordial. The latter have for centuries shown their contempt by adding to the character which means Mohammedan, the radical which means dog. A daily paper in Shanghai did this last June, but, after receiving a protest from a Mohammedan, published an apology, and promised not to repeat the offense.

The educational conditions among the Mohammedans are not very different from those among the Chinese. The vast majority can neither read nor write either Chinese or Arabic. It is interesting to note that all of them know a few words of Arabic, which they use with each other somewhat as passwords, also to exchange opinions secretly when bartering with a non-Mohammedan. By learning and using a few of these Arabic words, I have sometimes gotten easy access to Mohammedan circles, where it would otherwise have been difficult.

The first Mohammedan services which I attended made a deep impression upon me. They are so simple and dignified, the mosques are so clean and orderly and free from tinsel that the contrast with the Bud-

dhist and Taoist temples and services is refreshing. They were the first non-Christian religious services I had ever attended that commanded my respect and stirred within me the spirit of prayer. But I have since come to know that not one in ten of the worshipers understands what is being said as it is all in Arabic; and many of my pleasant impressions have been dissipated since I knew that the worshipers did not worship God with their whole mind or indeed with their intellect at all. In only one service have I ever heard any exposition in Chinese, tho everywhere they have assured me that at times they do have preaching in the vernacular.

In most cities no provision is made for places of worship for women. In Nanking I was told of one mosque for women, but it was closed at the time because the leader, a woman, had recently been killed. In Kaifeng-fu I learned of another mosque for women and visited it. The leader is a woman by the name of Chang. It is a handsome, well kept up establishment, containing, besides the place of worship, a school for girls. It being a place entirely devoted to women, I did not enter, but very accommodately all the doors were opened so that by standing at the entrance I could see the entire place. The five characters on the gate are: Tsing Chen Nu Hsueh T'ang, meaning "Mohammedan Girls' School." I have heard of a few mosques for women in other places.

There is a considerable Mohammedan literature in Chinese, tho I have not been able to lay hands on it, the Mohammedans being hesitant about letting any outsider see it. I have secured, however, a number of

their books. Not one of those I have examined is addrest to non-believers. The greatest of their writers was Liu Kiai Lien, sometimes called Liu Chi, who lived in Nanking some two hundred years ago. I have visited his tomb outside the South Gate of that city. It is a spot to which Mohammedan pilgrims go for prayer and the reading of the Koran. They wish to secure Liu Chi's help in prayer for them on the day of judgment. His writings include a three character classic, and a four-character classic for children, histories, expositions, and exhortations. One of his essays contains a very interesting discussion of the proper Chinese term to use for Allah or God. They came to the same conclusion as that reached later by the Christians, and adopted Shang-ti.

For all their monotheism the Mohammedans are no better morally than the Chinese. It is worth while calling attention to the fact that while the Chinese usually only have one wife, the others being concubines (except when a man has to raise up descendants for his brother or a childless uncle, when he takes two women both of whom are wives), the Mohammedan in China as in other lands is allowed as many as four full wives at one time; and when his income permits he usually avails himself of the privilege.

The spiritual condition of most of the Mohammedans is shown fairly well by a conversation I had once with my personal teacher of Chinese, who is a Mohammedan holding one of the Chinese literary degrees. I asked him what he regarded as the most important things in Mohammedanism. He replied, that of ex-

ternal things, not eating pork, and of internal things, the washing ceremonies were most important.

In Western China there are two Mohammedan sects, the new and the old, sometimes called white caps and red caps. In Eastern China I inquired regarding such divisions, but was often told they did not exist, until one day in Nanking I found a Chinese poem posted on the wall of a mosque telling of the errors of the new sect and bemoaning the strife it brings. The chief differences between the two seem to be the use of the white and the red caps; variations in methods of slaying and cleansing fowl; and the raising of the forefinger in speaking of Allah. The old sect has the last-mentioned practise.

A knowledge of Mohammedanism is valuable to a missionary in China for several reasons. He will often meet Mohammedans, and may win some of them to Christ, especially if he knows something of their religion. A missionary recently told me of a conversation he had with a Mohammedan who objected to Christianity because of the doctrine of the Virgin Birth. The missionary was not able to give an answer which satisfied the Mohammedan, as he would easily have been able to do if he had known that the Virgin Birth of Christ is taught in the Koran itself. A more detailed study of Mohammedan methods of propagation may also give some valuable contributions to the science of missions. Fifty years ago, a knowledge of their literature would have been a help in our term controversy; and we Christians have still much to learn from their writers as to command of the Chinese classics, and the use of the ready-to-hand

religious teachings there found. A large part of our Christian religious phraseology in Chinese is borrowed from Buddhism. We might well use those terms which have had monotheistic meanings worked into them by the Mohammedans; and we must study their terms if we would prepare a Christian literature to appeal to them and win them to Christ. The Christian Literature Society has a few small books in Chinese for them, and the West China Tract Society, Chungking, is making a beginning to translate tracts which have been found successful in Egypt and in India.

The Mohammedans say they believe that Christians have falsified the Bible, and so regard us as dishonest. They think our trinitarian theology teaches polytheism, and have very specious arguments ready to undermine all our vital doctrines. Their minds are thoroughly prejudiced against us, but, as in all other countries where faithful work has been done for them, there have been good results. A paper recently to hand reports a revival in the Methodist Church in Chengchow, Honan, in which some thirty inquirers were enrolled, half of them being Mohammedans. In Fukien province last Spring I was entertained by an American Board pastor, who to my surprise I learned was a converted Mohammedan. In several places I have worshiped together with converted Mohammedans. They respond not to arguments, which roll off them like water off a duck's back, but to the direct non-controversial preaching of Jesus Christ in all his beauty and attractiveness and to the living of the Christian life.

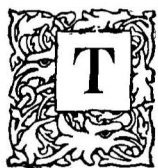


THE CITY OF HANKOW, LOOKING ACROSS THE HAN RIVER FROM HAN YANG

PRESENT CONDITIONS OF MISSIONARY WORK IN WESTERN CHINA

BY REV. W. F. BEAMAN

Missionary of the American Baptist Foreign Missionary Society.



THE comparative youthfulness of mission work in western China, the hardships of travel in reaching there, the frequency with which disturbances in China in recent years have made it necessary for the missionaries to leave for the coast, the notable success of the work in the rapid progress that has been made, the high aims in educational and evangelistic work carried on by the missionaries, and the spirit of unity and cooperation among the various denominations that permeates all their efforts, entitles this field to a world-wide interest on the part of mission supporters. But no account of conditions in western China at the present time would be complete that does not

take into consideration recent changes and the present outlook throughout the country in general. The oldest and most exclusive monarchy of the ages has dissolved itself, like a stereopticon picture thrown on the screen, into the youngest Republic on earth. This superhuman feat has been accomplished after a revolution characterized by a rapidity, peaceableness and moderation unique in the history of the world, the success of which was due in no small measure to the sagacity, statesmanship and patriotism of Dr. Sun Yat Sen, the Republic's first provisional president. Amazing in its completeness, this political transformation, in which a nation was almost literally "born in a day," was started in the province of Szchuan in September, 1911, by an agitation which



THE CITY OF WUCHANG, LOOKING ACROSS THE YANGTSE RIVER FROM HAN YANG

began there against the Foreign International Railway Loan which had been recently carried through by the Manchu Government. The world-wide interest which has been centered in China from the start of the outbreak has been intense to an uncommon degree and every step in the course of events there still engages the world's undivided attention.

It is an astonishing fact, which excites both admiration and wonder, that an empire, so long ruled by a despot, has at the same time fostered the elements of democracy in the hearts of the people, and that a country, that for ages past has been so prolific in the vital forces that constitute an empire is at the present time probably the richest on the face of the globe in undeveloped resources. That the world powers are alive to the possibilities that lie in the development of these resources is

manifested by their present action, in claiming special rights in Manchuria, Mongolia and Tibet,—rights, be it noted, that were probably given them for “value received” by the old Manchu rulers in the last years of their decline and fall, but not openly claimed until now. The potency of the hour is also no less manifested by the willingness of the great powers to lend the new Republic vast sums of money with which to develop the country. That this money may not be recklessly spent on unproductive enterprises like the building of a useless navy or the drilling of a needless army, and to make it reasonably sure that the investment will be a safe one for the bondholders, the services of the best men of the West offered to act as agents for the powers and advisers to the Republic. The world powers have come to know China and some of her weaknesses during their

past varied experience with her rulers and they believe that with other weaknesses the new Republic has inherited from the recent Manchu Dynasty a lack of skill to manage modern financial affairs honestly. Therefore to refuse, as it seems to be doing, the much needed assistance that is offered by the powers with the money the Republic is clamoring to borrow, is to lead the money-lenders to distrust China, and to delay for a long time possibly the application of modern methods in developing the country's resources.

Western China is no less affected by these things than are other parts of the country. The people are as advanced in modern thinking there as elsewhere. They were the first to put down the old order and establish the new. In size, population and wealth the province of Szchuan ranks first among the provinces. For ten years it had been seething, as had other parts of the land, with revolutionary ideas. It was difficult to tell whether the missionaries were furthering more the spread of the Gospel by their work than they helped the spread of the revolutionary propaganda. Preaching the gospel of liberty was interpreted by the practical revolutionary propagandists and sympathizers as meaning liberty from Manchu rule and political freedom from oppression. Revolutionists attended places of public worship with the Christians and made it an opportunity to spread their ideas, altho they could not hold public meetings in preaching halls. The mission schools, too, were avenues through which enlightenment came and ideas of liberty spread, so that the student class was an effective force in helping to bring on the revolution.

Some of the leading members of the Christian community were among the most active agitators against the Manchus. Secret revolutionary organizations honeycombed society. Chao Er Suen, the able viceroy of Szchuan prior to the outbreak there, kept the "lid on" during his tenure of office only by a very narrow margin. When he was called to the viceroyalty of Manchuria a few months before the revolution started, his brother, Chao Er Fong (never to be forgotten for his famous attempt to hold the province for the Manchus, and the shameful way he was finally butchered and dragged headless through the streets of Chengtu), who had been pacifying Tibet under Chao Er Suen, was appointed acting viceroy to succeed him. When Chao Er Fong reached Chengtu from Tibet, he found the "lid" had slipped off. The revolutionists, with the foreign railway loan as their excuse and weapon, had broken loose and were filling the province with dissension and disaffection. The more Chao Er Fong tried to quiet the people the more they clamored for their contested rights till the climax was reached by the murder of Tuan Fong. He had been sent as Royal High Commissioner to pacify the province. Then followed the execution of Chao Er Fong on the public streets of Chengtu, and the establishment of a new provincial democratic form of government. With Wuchang, Canton, Shanghai, Nanking, Chengtu and scores of other great centers throughout the empire all in line and the Manchu rulers set aside, a new and great Republic emerged almost instantaneously and peacefully before the gaze of an astonished and admiring world.

From Old to New

From a state of political chaos which necessarily attended the change from the old to the new, Szchuan with the rest of the country has been heroically putting forth every effort to establish law and order within its borders. As in other parts of China many of the missionaries by order of their Consuls left the West at the outbreak of the Revolution, but they are already returning and are resuming their work in Chengtu and some other centers.

Dr. O. L. Kilbon, of the Canadian Mission in Chengtu, writes September 14, 1912: "I think Szchuan is as quiet as any other province and perhaps quieter than most. Only a small percentage of the missionaries is back (many more were on the way at the time this was written), but our work is most promising in all departments. Churches and chapels are crowded with attentive listeners: schools are better attended, and hospitals and dispensaries are filling with patients. There is any amount of talk just now about the supposed impending partition of China, but through it all there is no anti-foreign feeling."

Team Work in West China

Mission bodies working in western China are doing "team" work. Every effort is made to give effect to that form of cooperation that is consistent at once with denominational liberty and Christian union; that combines economy with efficiency and harmonizes missionary strategy with denominational autonomy. Union in education, interchange of church membership and mission comity have successfully passed beyond the experimental stage.

Higher education for the youth of Christian families is provided for by the Chengtu Union University scheme which is an organized body of representatives of mission boards of England, Canada and the United States



THREE CHRISTIAN LEADERS IN CHINA

Zia Hang-eai, the eloquent Chinese preacher; Ding Li Mei, the D. L. Moody of China; and Tsao Li, Y. M. C. A. leader of Shanghai.

engaged in mission work in Western China. The university is located outside of the city wall of Chengtu on a plot of ground between sixty and one hundred acres in area. The regular courses in arts, science and medicine are given. Men, training for the ministry, connected with the cooperating missions, are also doing their theological work there. A union medical school is a part of the scheme. Other special technical schools will be formed as time and need demand. The plan is to do together those things that can not be done as well separately. The object of the univer-

sity is to give the youth of the land an equipment in Christian education that will fit them for their life work,—first, that those who wish to enter the ministry may become the leaders of an enlightened people; also to fit men under Christian teaching and influences for the other callings and professions of life that they may become intelligent Christian leaders and statesmen.

The West China Educational Union for primary and secondary schools has adopted a uniform course of study which is in use by mission schools generally. This follows in general the course of study in the government schools and leads up to the university course. Certificates of graduation from the schools following this course are accepted for entrance to the university.

Cooperation and union in West China have not stopt, however, with education. A working basis for interchange of church membership has been adopted which is proving to be helpful to all and harmful to none. When a family of Methodist Christians moves from a Methodist district to one that is occupied by Baptists, for instance, and there is no Methodist church there, they are taken into the Baptist church on their application if the application is accompanied by a recommendation from their pastor and their church stating that they are in good standing. It obviates starting other churches in every center where there happens to be a few Christians without a church home of their own denomination.

Mission comity is also in practical operation. Each board avoids overlapping the field of another where practicable, even in strategic centers,

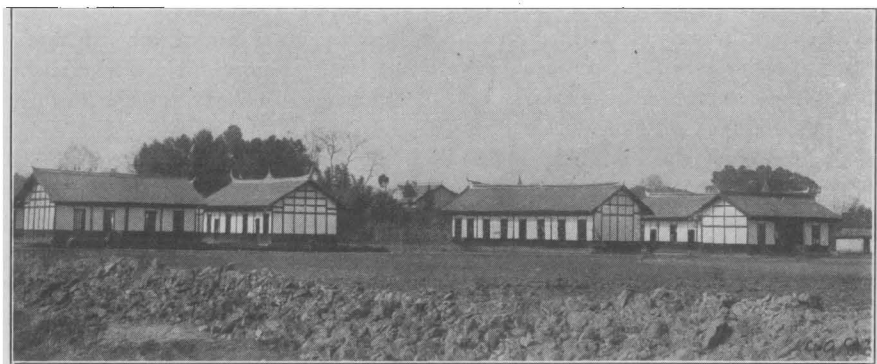
where several boards have work in the same city, but it is expected to adequately provide for that in its own sphere. When questions arise that can not be settled by individual missions among themselves, the course is always open to apply to the Advisory Board of Missions for West China for its advice and assistance as to the best way out of the difficulty.

How Christians Are Gathered

Western China with its seventy million or more inhabitants, industrial, frugal, religious and astute in business affairs, holds an empire within its borders. Very fortunately missionaries there have from the first followed the most simple and practical methods of evangelization. The "Rice Christian" method, by which people came to church for what they got out of it in material support, has been discountenanced. The missionaries, after learning the language, spend much of their time out among the people in their cities, towns, villages and homes, preaching to them directly, on the streets, in the market places or in their temples and halls. Bibles, tracts and books have been sold and widely distributed. The Christians have been gathered into small groups, because the field is not old and numbers are not large as yet, and organized into churches where the regular Sunday services are held. Sunday-schools are an important branch of the church work. Young people's societies have been organized, and in many cases are carried on by the Chinese Christians themselves. Young Men's Christian Association work is encouraged. Bible classes are held for the church-members where Christian truth and

the importance of living a true Christian life is imprest on their minds. Classes for enquirers are kept up to teach them the essentials of Christianity before becoming members of the church. Women's classes are held for wives and mothers to teach them how to make the home a center of Christian life and happiness. Special Bible classes are held for church members who will make promising preachers but who have had no educational advantages and are too advanced in life to enter school or college. They are the "hand-trained"

preaching in the colloquial is carried on daily for the people on the street who never attend the ordinary Sunday services. This work, however, is now done largely by the Chinese preachers. Preaching halls are also opened in villages and towns far removed from the large centers. In these halls the Chinese preachers live and carry on the preaching, but as yet the financial support usually comes from mission funds, altho they are making good progress toward self-support in some places. The missionary accompanied by his Chinese



TEMPORARY BUILDINGS OF THE CHENG TU UNION UNIVERSITY

The Board of Governors are now raising \$500,000 in America and England for Equipment

preachers, a class of men who have done valiant service in China and who have been successful largely because they have come into close personal touch with the missionary and have partaken of his zeal and enthusiasm and have received inspiration from his example. By these varied activities the church is made the center from which radiate influences that reach out far and wide, permeating the whole region with Christian knowledge and enlightenment.

Besides the church buildings in large centers where the regular Sunday services are held, small halls called "street chapels" are kept open on busy city streets where popular

preachers still takes extended tours through districts where there are no preaching halls. During such tours books and tracts and scriptures are sold, usually at a low rate. On these occasions it is necessary for the missionary to travel in sedan chairs, on ponies, or afoot; also to use much Chinese food, live in Chinese inns, take along his own bedding and carry a certain amount of canned food stuffs.

Medical work is also very successfully carried on in various large centers. Some of the largest and best equipped mission hospitals in China have been built at Chengtu and Chungking. The medical work has

been a great aid in planting the missionary enterprise on a firm footing in this new country.

Figures for West China

Statistics for 1911 show that in the three provinces of Szchuan, Yunnan and Kweichow which are usually considered as constituting what is known as Western China, there are 497 missionaries, including wives and single women, 300 Chinese preachers, 39 Bible women, 219 organized churches with 11,014 adult members and 14,500 enquirers; 189 Sunday-schools with 9,572 pupils. There are 92 students in theological schools, 6,643 pupils in mission schools of all grades, boys and girls, 12 mission hospitals and 26 dispensaries; 43 mission doctors, men and women, who treated 115,140 patients during the year. Notwithstanding this array of statistics which show that great progress has been made in this distant field which thirty years ago had scarcely been entered by the first pioneers, there is yet much unoccupied land to be possessed, especially in the adjacent country of Tibet.

Tibetan Problems.

Tibetan affairs, which are closely related to Western China and its progress, are proving troublesome. As a result of China's past policy of trade and barter with foreign nations, over her dependencies, the question of the future of some of these dependencies, including Tibet, is causing considerable anxiety in official circles at Peking. This is due probably to a lack of knowledge on the part of young China about "understandings" that were entered into with the powers during the waning years of the tottering Manchu throne. Prior to the Younghusband expedi-

tion into Tibet while the Russo-Japanese War was in progress in 1904, China had openly declared that she had no control over Tibet. By intrigue with Russia at that time on the part of Lama Dorjief, it was rendered imperative that Great Britain should send an expedition to Lhasa. The success of that expedition terminated in a treaty between the Indian government and the Tibetan government. Subsequently this treaty, which allowed China the suzerainty over Tibet as before, was mutually recognized by Great Britain and China. However, by this aid given by England, China's authority was much more firmly established than before, while China on her part recognized England's "special" right to trade in Tibet to the exclusion of giving other western powers special privileges there. This "understanding" was later formally recognized as the *status quo* between China, England and Russia. Great Britain now maintains that under this arrangement China assumed suzerainty and not sovereignty over Tibet and that for this reason the present Chinese republic has no right to force the Tibetans against their will to become an integral part of the Republic, especially since the Tibetans have recently thrown off Chinese rule entirely. In view of these past agreements Great Britain claims that it is best for all concerned for Tibet to be independent and, therefore, has formally disapproved, in a recent memorandum to the Chinese authorities in Peking, of the recent punitive expedition to Tibet to crush the Tibetans into submission, sent from Chengtu by the provincial government of Szchuan.

Tibet has never been "wide open" to the missionaries. The French Catholic priests, the China Inland Mission and the Christian Mission Board of the United States, have carried on mission work on a limited scale along the eastern border at Tachienlu and Batang for some years past. Miss Taylor and others have made beginnings also on the Indian border of the country. Western China is deeply concerned whether the prevailing influence of the future in Tibet is sympathetic toward the spread of Christianity as it would be under British control, or whether a certain European power that in the past has had sinister designs on the country and whose influence is directly opposed to Christian missions, should determine the destinies of Tibet. With Tibet free and the people brought into contact with the enlightening influences of Christianity and Western civilization there is nothing for Western China to fear. A speedy settlement, therefore, of Tibet's relationship to her powerful neighbors can not be too earnestly desired.

The Outlook for Christianity

However, the prospect for the future progress and development of missionary work in Western China is by no means discouraging. The people are more open-minded and friendly toward foreigners, particularly the missionaries, than ever before. Ex-Provisional President Dr. Sun Yat Sen who was recently commissioned by Provisional President Yuan Shi Kai to take charge of all railway schemes for China, recommends the completion of the line of railway from Ichang to Chengtu which was started before the Revolution broke out. He includes this line in what he calls the Southern China system beginning at Canton and terminating at the Tibetan capital, traversing on its course the provinces of Kwang Tung, Kwang Si, Yunnan, Kweichow and Szchuan. When Western China has been thus brought into touch with the outside world by rail its advance and progress toward the high Christian ideal placed before it by the missionaries will receive new impetus.

"SUN YAT SEN AND THE AWAKENING OF CHINA"*

AN ILLUMINATING BOOK ON THE CHINESE REVOLUTION AND ITS WASHINGTON

BY PIERSON CURTIS, PRINCETON, N. J.



OUT of upheaval and turmoil in China has arisen a fire-new republic. Few people realize just how, after so many centuries of placid acceptance a sudden and concerted uprising has overthrown the ancient Manchu supremacy and turned the eldest of empires into the youngest and largest of republics.

A most timely book by Dr. James Cantlie, F.R.C.S., long Dean of the College of Medicine at Hong Kong, reveals clearly both the moving spirit of the rebellion, and the causes which silently worked with him to change so swiftly the government of 400,000,000 people. "How this man, poor, obscure and unaided achieved so wonderful a sway over these countless millions of his fellow-celestials,

*See "Sun Yat Sen and the Awakening of China." By James Cantlie and C. Sheridan Jones. Revell, \$1.25.

usually deemed the most elusive of mankind," is the theme of the book, and in the light of twenty-five years intimacy with Sun Yat Sen, Dr. Cantlie declares that "To answer that question so that the public may see Sun Yat Sen and the Chinese Revolution in their true perspective is to describe a career that alike for romance and historical importance has never been surpassed."

It may seem a paradox to say that "the great achievement of the Revolution has been to restore China to her true, her normal self." But such is the case. The new republic is the successor of the Chinese autocracy of the pre-Manchu days. Under the Ming dynasty the country was governed by the most able and learned men, chosen by examination. Fitness and not birth was the essential, "The very office of Emperor was by no means hereditary. The pure theory of succession was that the best and wisest man in the Empire should be nominated. * * * In a word Chinese government was probably the most scientific attempt ever made to secure government by 'aristocracy'."

Then came the Manchu Tartars. Called in by a Ming general to aid him in driving out an usurper, after seven years of war with the rebels, the Manchus crushed them, took the throne for themselves, and inaugurated the decadence of the Empire.

Outwardly most careful to preserve the forms of government, they changed everything. Unlike the Mings, the Manchus maintained their rule by a huge army whose network of garrisons has been a constant reminder to the nation that they were under a foreign tyranny. To

support this army the public offices were put openly on sale. The competitive examinations were still held; but the ignorant Tartar, afraid of his educated subject, devised a system of education which would come to nothing. The ancient classics were denuded of real information, and reduced to a series of copy-book maxims, on which students wasted their brains. And, an examination in this sham learning passed, the candidate had to buy any good appointment. The centralized government of the Mings with its control and universal supervision gave way to a corrupt feudalism, with no check upon the mandarins. Each officer "squeezed" those below him to make his dearly bought office pay. And on the people fell a fearful burden of taxation.

With such a state of affairs two requisites only were needed to overthrow the hateful foreign yoke. First a leader to unite and direct their discontent, and second a removal of this menacing army of trained fighters. This leader was Sun Yat Sen, and the Manchu army was so infected by his plea for freedom that it became an aid instead of a menace. Sun Yat Sen was born in 1867 in a village thirty miles south of Hong Kong. His Christian father was an agent of the London Missionary Society, and Sun through this influence became interested in a mission hospital, and at the age of twenty came to Hong Kong to enter the College of Medicine just established by Dr. Cantlie. After five years of work there he settled in Macao, and converted its old Chinese hospital into a hospital of Western medicine. It was here that Sun first heard of the "Young China Party," and upon

moving to Canton, he joined, in 1894, "a society of some eighteen prominent members whose object was the mending or ending of the Manchu monarchical power. Of the eighteen members, seventeen were beheaded shortly after the inception of the idea and Sun was the only member of the original 'conspirators' left to carry on the great upheaval." From that time until the abdication of the Manchu Emperor in February, 1912, altho others have helped, advised, and given freely, Sun Yat Sen stands alone as the inceptor, the organizer, and the focus of all this great work.

Naturally he soon became a marked man. The many narrow escapes he had from the talons of the ever watchful Manchu dragon are almost unbelievable. After an early attempt upon Canton which was betrayed, Sun and the other members of the Central Reform Committee were forced to flee by night over the city walls. Sun was obliged to go to Japan where he cut his hair short and drest as a Japanese. Later he fled to Honolulu where he was received with open arms by his countrymen who had heard of his exploits and of the big price on his head. In an account of his further travels Sun says:

"Thence I went to San Francisco and enjoyed a sort of triumphal journey through America, varied by reports that the Chinese minister was doing his utmost to have me kidnapped and carried back to China, where I well knew the fate that would befall me—first having my ankle crusht in a vice and broken by a hammer, my eyelids cut off, and finally be chopped to small fragments, so that none could claim my mortal remains.

For the old Chinese code does not err on the side of mercy to political agitators.

"I sailed for England in September, 1896, and on the eleventh of the next



DR. SUN YAT SEN

The First Provisional President of China

month was kidnapped at the Chinese Legation in Portland Place, London, by order of the Chinese Ambassador. The story of that kidnapping is already fully known to the world. It is enough to say here that I was locked up in a room under strict surveillance for twelve days, awaiting my transportation on board ship as a lunatic, back to China, and that I should never have escaped had not my old friend and master Dr. Cantlie been then living in London. To him I managed after many failures to get through a message. He notified the newspapers, and the police and Lord Salisbury intervened at the eleventh hour and ordered my release."

Many times in China his life was attempted by assassins. One of the most serious of these attempts was made in Canton by two young officials who entered Sun's room late one evening, attended by a dozen soldiers. His capture or death meant promotion or high reward, but Sun's calmness saved him.

"Apprized of their advent, he took up one of the sacred books on the table beside him and read aloud. The would-be captors listened and began to ask questions. Sun entered into conversation with them, and in two hours time the officials with their attendant soldiers departed." And this is only one of many cases where Sun's personality and magnetism won over his deadliest enemies.

For seventeen years death by violence constantly threatened him. Half a million dollars was once offered for his capture, and only now is he safe. Pursued thus from city to city of his own land, where he passed secretly by canal-boat and junk, shadowed and threatened abroad in every country in which he spread his message to his countrymen—Sun Yat Sen succeeded in building up a great force of intelligent united revolutionists. But leaders and men were not enough. Money in large amounts was needed, and Sun was the man to collect it. He says of this mission:

"Now began a new role for me—a canvasser for political funds. In this capacity I traveled in every city in America and visited all the leading bankers in Europe. Emissaries sent by me penetrated into all quarters. All over the world, and particularly in America, the legend has grown up that Chinamen are selfish

and mercenary. There has never been a greater libel on a people. Many have given me their whole fortune."

It must be remembered that the final, successful rising of 1911 was only the culmination of a series of risings carefully planned and directed by the "Young China Party." These failed mainly for lack of an arsenal with its stores of ammunition. That first ill-starred attempt upon Canton was directed at the arsenal and two other well-planned attempts upon this strategic point failed only because of the giving out of ammunition. But even had the revolutionists taken Canton and its arsenal their hopes to overthrow the Empire would have come to nothing had the foreign-drilled army of the Manchus opposed them. "But Sun Yat Sen's doctrine of freedom had, however, prevailed with the officers even in the highest ranks; and by January, 1911, three-fourths of the army were pledged to help the reformers." The attempt by the Manchus to disarm these disaffected troops precipitated the final outbreak, and the revolution took place nine months before the appointed day. So well organized were the forces even at that time, that with preparations incomplete and their leader abroad, they trampled under feet once and for all the old yellow dragon of the Manchu dynasty.

But in all the great reform movements, the most striking thing has not been the overthrow of the Empire. It is the extraordinary care and scientific acumen with which the foundations of the Republic were laid.

"The fighting has been but a small part of the revolutionary movement,

a side-issue which in every way possible it was hoped and intended to avoid. For fifteen years Sun had been organizing the great movement, and striving to place it on a firm basis. How did he do it? By preparing men for the government of the country under the new *regime*. Ten years ago the reform party sent the most promising Chinese students in the country to be educated abroad, so that they might be able to fill important positions in the cabinet and in the departments of government. In Europe and America several hundreds of young Chinese were engaged in studies of all kinds with a view to becoming legislators and councilors. The men were being trained while yet the Manchus ruled and their hold on the throne seemed secure."

"During his visits to Europe and America Sun saw these men, conferred with them, and took them into his counsels. These men represent modern China to-day. Yuan-Shi-Kai, when he made up his cabinet said it was composed of the best men China possessed, and it is a fact that the highest positions were given by Yuan to Sun's foreign educated *protéges*."

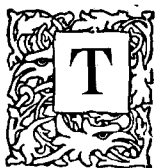
No one understood better the worthlessness of Chinese education, and the necessity of modernly trained men to lead a nation. Sun is himself an authority on legal, military, engineering, agricultural and mining matters. He is without doubt the man possessed of the widest and most liberal education in China to-day, and the respect given him by the Chinese who so respect learning, is probably as much due to his great learning as to his unselfish patriotism. Personally Dr. Sun is a sincere and humble Christian, and believes in the power of applied Christianity to solve the problems of state as well as of individuals. It augurs well for New China that in taking the best out of western civilization, her leaders have left a more than open door to the teachings on which that civilization was founded.

China owes everything of the present promise to Sun. So pure a patriot, so far-sighted a reformer, so commanding a leader, so keen a statesman, may well be owned with pride by all these awakening millions as the man most worthy to be the ideal and Father of Republican China.

THE SILENT INFLUENCE OF THE MISSIONARY

BY GEORGE F. HERRICK, D.D.

For many years a Missionary of the American Board at Constantinople.



THE Reports of Missionary Societies chronicle and publish the results of the work of the missionaries they send into Eastern lands. Those results are set forth in statistical tables. They give the number of conversions, of communicants,

of adherents, of persons received each year into the churches, the number of pastors and preachers, of Sunday school attendance, of schools and pupils, from kindergarten to college. The vast number of persons cared for in hospitals and dispensaries is duly reported. The millions of pages of sacred Scripture and Christian

literature put in circulation in scores of languages are stated. Relief work in times of famine, fire and flood, of massacre and war, is reported.

Does it occur to the reader of these reports, that in fact, and more and more as the years pass, all these things constitute only the lesser results of the life and the work of Christian missionaries from the West, who spend their lives in Eastern lands?

We leave to others to tell of such results of missionary work, abundant and various as they are, as have greatly widened our knowledge of the condition and the language of the races and tribes of Asia and Africa, results which have established civilization in place of gross savagery, have vastly extended commerce and notably contributed to the unification of the human race.

We propose to give, under three specifications, some glimpses of what may be termed The Missionary's Silent Influence.

1. *The Influence of His Life.*—

In the beginning, the missionary from a Western land goes for a lifelong residence in one of the countries of the East. He is a foreigner, an alien; his coming is unwelcome to government and to the people. He meets untold difficulty in securing a domicile either by rent or purchase. He is a suspicious character, doubtless cherishes some evil design, is the secret agent of a hostile foreign Power. It is years of time before these suspicions are allayed. But by and by his true character is appreciated. The Oriental, once you get at him, possesses quite as much of the milk of human kindness as the Occidental. It is the *life* that tells everywhere. It is not an an-

nual, but a perennial plant, a centennial sometimes. The missionary may not be a genius, may not be brilliant, but he has *staying* power. The country to which he goes becomes his home. He learns the language of the people around him. He becomes familiar with their habits of thought and modes of life. Many of those habits of thought and modes of life are adopted, in whole or in part, into his own way of living. But he influences the people around him far more than he is influenced by them. His family life is to them a most significant object-lesson. That life may be adopted by the people very slowly and imperfectly, by some of them never. His relation to most of the people around him is not that of acknowledged religious teacher or leader. He is their neighbor, always friendly, sympathetic, helpful. The influence of the missionary's life is like the force of gravity, noiseless, steady, patient of result.

Scattered all through the vast populations of Asia and Africa these silent influences have been working with vastly accelerated force for a hundred years, and now they are working consciously *together* as never in the past. More than eleven thousand missionaries from Western lands are now living in the countries of Asia. Can any arithmetic calculate the value of such leaven as that in the mass of Oriental life? We know something of the significance of the *work* of Carey, of Duff, of Scudder, of Bingham, of Coan, of Goodell, Schaffer, Riggs, Hamlin, Paton, Moffatt, Colliard, and a thousand others. But what of the light that shone steadily in the darkness of those lands from the *homes* made

radiant by the lives of the noble women who helped beyond what any record reveals to make the work of those men significant and memorable? Look at the events transpiring in Turkey, in India, in China, and underneath the governmental upheaval and the political unrest and reorganization measure, if you can, the ground-swell, the strong undercurrent of a movement which looks toward a reconstruction of the social order, an aspiration for moral uplift, long and sorely needed in Eastern lands. Where did this impulse come from? Not from any native self-acting forces, not from diplomatic or commercial impetus originating in Christendom. Its source was the Christian life, the silent influence of Christian homes established in those lands by missionaries from the West.

2. *The Missionary's Local Influence on Men and Affairs.*—By many persons, and often by men sent to Eastern lands as official representatives of the United States government, missionaries have been regarded as well-meaning but unpractical men, ignorant of affairs, who were always requiring a lot of coddling and sometimes armed assistance from their own government. The writer recalls at least half a score of instances of U. S. Ministers or First Secretaries at Constantinople,—courtesy forbids the mention of their names—who, on arriving at their posts made it quite evident to the missionaries that they expected to be bothered a good deal by their unreasonable demands upon the Legation, which would be obliged often to deny their requests.

Such facts as the following, gradually becoming known to these gen-

tlemen, pretty uniformly resulted in their complete change of view.

(a)* The older missionaries, both at the capital and in the interior, were more thoroughly informed and had more mature opinions on political questions as related to the rights of American residents in the Empire than any newly-arrived minister could possibly have. These men were often surprised to learn that no missionary ever made an appeal to the representative of his government *as a missionary*, but only as an American citizen.

(b) So far from bringing all their difficulties to their official government representative for help, the missionaries have uniformly, all over Turkey, settled those difficulties as far as possible, and actually in the great majority of cases, with local officials of the Turkish Government. It has been one of their acknowledged duties to cultivate amicable and even intimate and confidential relations with the local governors and other officers. When Dr. Farnsworth first located at Cæsarea in 1854, where he was senior missionary for half a century, he found everybody of every race unfriendly. When he retired from the field everybody of every race was proud to be his friend. His unflinching tact, his winning smile, his perfect self-command and "sweet reasonableness" constituted a power of influence that nothing could resist.

Dr. H. N. Barnum was a missionary in Harport for more than half a century. During the last half of that period certainly there was no man in the province of any race, in

* Only of missionaries in Turkey can I speak from first hand knowledge.

office or out, who wielded an influence on men and on affairs comparable to his.

These are examples of the silent but measureless influence which the character and experience of missionaries at all the chief centers of the empire have exerted upon Moslems as well as upon Christians, before and during the long reign of Abdul Hamid II and during the last four critical years. We prefer to call such influence, not "by products," but most direct fruits of influence, silent but pervasive, of American missionaries.

3. *The Influence of Missionaries upon Inter-racial and International Peace.*—Hague Conferences and tribunals, arbitration treaties, great international causes peacefully settled, the united efforts of the Press, the stimulation of a world-wide public opinion against war, are powerful influences working toward the time when wars shall cease and peace everywhere prevail.

There is another influence, humble, unobtrusive, little observed, which, for a century, has been working toward the same end. This is the influence of missionaries resident in Eastern lands.

The charge has been made by Oriental rulers and has been echoed by the Press of Christendom, that missionaries, notwithstanding their claim of loyalty to rulers and to treaties, have fostered the national aspirations of subject races, have stimulated the unrest of oppressed Oriental peoples, have been dangerous emissaries of liberty where the very word liberty could not safely be spoken or written.

Well, if the missionary, while ever

mindful of present duty under the limitations that his residence in an Oriental land has imposed upon him, has not been a herald of righteousness, truth, purity and soul-liberty and responsibility, then he has been unfaithful to the commission of his Master, and has deserved the condemnation of all right-minded men.

The tremendous upheavals in Asia in recent years have challenged the attention, and to a large extent, in view of their comparatively peaceful development, have compelled the admiration of men of the West. Why is this? It is because they have shown such startling affinity with Christian ideals. The men of the Nearer and the Farther East, and of India, have learned their lesson from Christian missionaries long resident among them.

Missionary influence has been and is a powerful factor in the happy solution of the problem of the preservation and the strengthening of kindly and even fraternal relations between their own and Oriental peoples. Between the people among whom the missionary lives and all other peoples the tie of brotherhood, the recoil from military strife, is mightily strengthened.

Inter-racial animosities are rife and of long standing in Oriental lands. Mr. John P. Brown, who for some thirty years filled at different times the offices of first secretary, first dragoman and chargé d'affaires of the United States Legation at Constantinople used to say that the Turks have a genius for governing. He meant that they knew how, in their own interest, to stimulate and utilize the hatred of one subject race toward another. The whole influ-

ence of American missionaries in Turkey has been the exact opposite of this. They have trained in their high schools and colleges youth from the various Christian races, and in recent years, from the Moslem races also. These representatives of the various races live together, eat at the same table, sleep in the same dormitory, and often special friendships are formed between youths of what have been for ages hostile races.

The same influence is at work in the hospitals. In the same ward, in most cordial relation to one another, are found Turks and Greeks, Kurds and Armenians.

In the town of Zeitun, on the south slope of the Taurus mountain range, has lived a *ab antiquo*, a clan, of bold mountaineers, Armenians, whom the Turks have never been able to subdue, but have always feared. That there has been, in recent years, far less of useless strife and bloodshed than formerly between those hostile races, has been due to the friendly intervention, successively, of Dr. Pratt, Mr. Montgomery and Dr. McCallum, missionaries resident at Marash, the central city.

Amid the fierce animosities set aflame in the Adana and Aleppo provinces of Turkey in the spring and summer of 1909, Dr. Shepherd rode from place to place by day and by night on his errands of mercy to all sufferers, immune from harm from Turk or Kurd, recognized by all alike as an angel of peace. Similar is the record of the scores of American missionaries who, in the summer of 1909, as well as in 1895 and 1896, ministered to a people decimated by massacre, crushed and despairing under sudden and overwhel-

ming calamity. When the dreadful storm had passed, the Turks themselves applauded this unmatched manifestation of Christian philanthropy.

Representatives of Western governments at Oriental capitals, and business-men resident in commercial centers, are sometimes conservators of international peace, and sometimes they are quite other than that. But missionaries are always and everywhere, in their humble sphere of influence, lovers and promoters of peace between their fatherland and their adopted country, and between hostile races in lands where they live. There are many instances where missionaries in China and Japan and in the islands of the Pacific have wielded decisive influence in the restoration of peace between warring tribes, or in preserving peace and cementing ties of friendship between the peoples among whom they reside and their native land.

In the terrible crisis of the Boxer movement in China and in the confusion which immediately followed, it was Dr. Ament more than any other man who wisely and promptly interposed in a way that is bearing its peaceful fruit till this day.

Diplomacy and spectacular naval demonstration may have been effective in preserving peace between Japan and the United States. But back of all this and more effective have been the lives of such Japan-loving Americans and other missionaries as Dr. DeForest, who have lived among those people and have been more afraid of the white peril to the population of Eastern Asia than they have of the yellow peril to the people of the West.

A CHINESE PREACHER'S INSTITUTE

BY REV. PERCIVAL R. BAKEMAN, HANGCHOW, CHINA.

Missionary of the American Baptist Mission



AN Institute for Christian Workers was held for the first time from July 9-18, 1912, on the grounds of the Presbyterian College at Hangchow. The Institute was planned to provide an opportunity for spiritual and intellectual refreshment for the Christian workers, many of whom spend the year isolated in a wilderness of unsympathetic heathenism.

The anticipated attendance of sixty or seventy was swelled to two hundred—representing eight different missions including Presbyterians, Methodists, Anglicans, Baptists and China-Inland Missioners—the smallest delegation numbering twenty-nine. And this diverse gathering of many communions, varied in age from youth to gray hairs and in training from the college graduate to the country laborer who scarce could read his bible without prompting.

A most encouraging feature of the Institute was the genuine interest displayed by the Chinese leaders and the hard work which they contributed toward the management. A strong representative committee was appointed to plan for the continuance and extension of the work of the institute next year.

One of the most interesting and significant things was the spontaneous and enthusiastic demonstration by this representative body of Chinese Christians on the question of Church Unity. The subject was proposed

by the Chinese. The discussion, consuming two entire evenings, was participated in almost exclusively by them. And even the most sophisticated of the missionaries were unprepared for the intensity and unanimity of opinion expressed. There was even serious discussion as to how the Chinese Church would manage should the parent denominations in the Homeland withdraw their aid because of the heresy of union. The emotions of the delegates found expression this year in the appointment of a Committee "to beat the drum and blow the trumpet"—as the picturesque Chinese has it.

The sentiment of the meeting on the question of Union was depicted most graphically in two cartoons of heroic size displayed at the closing session. The first represented the Church as it is—in the form of seven tablets each bearing the name of one of the denominations. These were arranged depending from one another by connecting links representing respectively the Provincial Federation Council, Christian Endeavor, Sunday-school, Y. M. C. A., Week of Prayer, and the Institute. The second cartoon showed "The Church as it will be." A circle with a red cross as center bearing the inscription "The Chinese Christian Church" formed the core of a larger circle divided into twenty-four segments each naming one of the provinces or dependencies of the Chinese Republic. This is the ideal of Chinese Christians.

TEACHING THE INDIANS IN ALASKA

BY ROBERT TOMLINSON, SR.



WHEN the question of educating the Alaska Indians was first brought forward the U. S. Government seems to have readily undertaken the duty of supplying schools; and liberal grants have been voted each year since for their support. It is therefore much to be regretted that the returns from this expenditure should be so disappointing; and it seems only right that the matter should be investigated with a view of, (a) Finding a reason for this want of success; and (b) Discovering what change in the working of these schools would be likely to produce more satisfactory results. It is not the criticizing of the work that is being done that is so much needed, but rather the discovery how far the principles on which that work is based are sound.

The Bureau of Education seems to have established the Indian schools in Alaska on the model of schools for white children which had produced good results. At first sight this would seem to be a very wise way of acting, but a closer look into, not only the condition, but more especially the character, of these Indians will show why the attempt to educate them on the same lines as white children has proved one cause of the unsatisfactory results. In all schools established for the education of white children the children are educated to prepare them to fill the various positions open to them according to their social standing. For Indian children many of these posts are closed entirely, or surrounded with so many drawbacks as

to render them practically closed; yet they are expected to receive and profit by the same education as a white child.

The condition of these Indians seems to have been lost sight of when the school question was being



KIAN TOTEM, KETCHIKAN, ALASKA

discuss. Little or no notice was taken of the fact that since the advent of the whites the chiefs have lost all control. The old rules, regulations, and restraints, even many of them most excellent and efficient, are done away with. Parental authority has disappeared except over the very young children. Their old heathenism has passed away, leaving a residue of disjointed, half-credited superstitions: so that practically they are without religion; a prey to every exciting passion or appetite; their old-time restraints all gone, and only the fear of punishment, if they vio-

late the white man's law, to restrain them. Moreover the work has to be done by those ignorant of the language and character of their pupils. Conscience, it is true, exists and is alive; but education apart from religious instruction is not calculated to make an impression on conscience; so that all you have left to work upon is their desire to raise themselves.

Difficulties and Needs

Sufficient allowance has not been made for that roving and unsettled strain in their nature, inherited from their forefathers for generations. This is clearly seen when they are taken into boarding-schools. They are like caged birds while in school, and notwithstanding the care and good feeding, the regularity which is considered to be necessary in school seems to act on them physically most injuriously, so that they become an easy prey to tuberculosis and kindred ailments. Morally the effects of school life are equally destructive. The school is always more or less of a prison to them, and passing, as they do, from its restraints to untrammelled freedom when they leave it, proves ruinous.

These Indians are in a transition state, neither what they were nor what they will be. This adds greatly to the difficulty of their training, especially when they are taken from their parents into boarding-schools. The tie between parent and child is broken and parental influence destroyed, for when they return from school, they think themselves, because of some extra learning and advance in civilized ways, above their parents in everything and so come to despise them.

The industrial work done in the schools, being done under compulsion, leads them to look down on all work; and as most of their parents' usual employments are distasteful to them, instead of helping them when they leave school they are loafing around the towns, airing their English among a class of whites least suitable for them to mix with; seeking out an existence by doing odd jobs; and when they engage in anything that brings them in a fair wage the money is spent in gambling, drinking, etc., and not in helping their parents: till broken in health, and penniless they return to their parents' homes to be cared for and buried at their poor old parents' expense. This is one of the saddest spectacles, and yet it is being repeated again and again right here in Alaska to-day.

Too little attention is paid to the fact that all teaching is given in what is to them a foreign language; and because they can acquire the English language easily, and use it apparently quite intelligently, it is supposed that they have as full a grasp of it as a white child would. This is a great mistake, as those who can speak with them in their own tongue can testify. Much of what they have apparently grasped is only acquired in a parrotlike way.

Another point which seems to be largely overlooked is the difference in character between the Indian and the white man. This is well shown by the different way the same thing will present itself to the mind of the Indian and the white man. All civilized people, after generations of advancing civilization, have acquired a certain something which makes

them look at and feel about certain matters in the same way; and the more civilized they are the more nearly will they feel alike regarding the same matter, even tho they may be from widely different countries. This is way it is possible to absorb the continued stream of immigration from various civilized countries into

schools at the most critical time of their life. What chance has a 'girl? She despises her parents' home as too primitive and uncivilized for her. Where can she go? If she seeks a position as nurse or mother's help in a family in some town, however well behaved she may be, still she is only an Indian: and tho many of the



ALASKA INDIANS READY FOR A TOT-LACK

the general body of the people without seriously affecting the whole. The Indian has not as yet attained to this standpoint. He has still, to a large extent, his own way of looking at and feeling about many things. This tends to nullify much of the benefit which might otherwise accrue from teaching given by those ignorant of the native tongue. A few words from one who knows the language and the Indian character will do more than whole lessons from another.

Again the children, both girls and boys, are sent out from the boarding-

mistresses are most kind and anxious for the welfare of their servants, the natural repugnance is there. A girl must have some recreation; but when an Indian girl goes for a walk in a town the only companions she is likely to meet with are other native girls who speak her language but who are in the town for evil purposes. These are only too ready to fraternize with her, and to introduce her to white men with whom she ought not to mix. In too many instances this forms the first downward step, and yet it is either this or a loneliness that will crush her

spirit and affect her health. With boys the case is similar. They are looked down on as Indians, and there are few businesses open to them where they could obtain steady employment without being compelled to mix with a class of low whites whose bad influence proves too strong for their half-enlightened and impulsive natures.

These are some of the causes which combine to render the efforts of the Bureau of Education to deal with the education of these Indians ineffective to a large degree notwithstanding the outlay of money and effort. Can this be changed? Is there no way to introduce a more satisfactory system without materially increasing the outlay? Any system proposed must be a practical workable plan, able to deal with the obstacles already described, and which will bear the severest criticism. Therefore before the question can be answered in the affirmative, such a system must be found; and it is to the devising of an efficient system that the best efforts of all who deplore the present state of things should be directed.

What is the Remedy?

To find fault is easy; to provide a remedy is a harder matter. It is in no faultfinding spirit that I would approach this matter, but rather with a sincere desire to try and help toward finding a solution of a very difficult problem, and one which affects not only the well-being but even the very existence of the Alaska Indians: and in the hope that abler minds than mine will apply their energies to the solution of this problem.

Before I endeavor to sketch an outline of the principles on which a satisfactory solution, as it seems to me, might be arrived at, let us first disabuse our minds of all previous theories, and turn our attention to facts. The material we have to deal with; the present condition of these Indians, and the obstacles that oppose their advancement; what we would wish to strive to make them; what we can do with them if we succeed.

The material we have to deal with consists of a number of people, old, middle-aged, young, and children of both sexes living in small villages scattered mostly along the coast in southeastern Alaska. So far no effort has been made by the Government to do anything for the grown-up Indians, but only for the children. Results have shown this to be a mistake, for thus the trained children are left practically without homes, and simply turned adrift. Any plan to be successful must include all and not merely the children. No mere system of education, using the word in its limited acceptance, can afford any permanent benefit to such a motley crowd; so different in age, intelligence, and physical powers. The education that these Indians need is one that will enable them to fill with credit the positions that are open to them. Therefore to find the true character of the education to be given them it is necessary first to determine what the Indian's place should be so that he may have a fair chance for resisting the temptations that are proving too strong for him, and at the same time be able to advance himself. At present the Indian has no defined place.

He is looked upon very much as a Japanese or Chinaman; and yet he is not like them, a foreigner; he is on his own native soil, the home of his forefathers for countless generations. He is gifted with considerable ability, and has a facility for adapting himself to new conditions, but he lacks perseverance. To do the same thing a number of times and to do it equally well, is a real struggle to an Indian. This is one great drawback. Anything new excites in him the love of change inherited from his forefathers. To apply his mind to any one thing for a length of time is irksome. This, coupled with a craving for excitement, so frequently found in the untutored, are the chief obstacles to his advancement; and it is the that render him such an easy prey to the temptations which abound in white settlements.

The Effect of Immigration

Experience seems to show that the Indians left to themselves will be swept away before the advancing tide of immigration. Giving a school education to the children will not help matters, but rather hasten their destruction, for the boys and girls that are educated, despising their homes, and having no place they can call their own, are drawn among the immoral whites and are swamped. What can be done? Is there no place they can occupy to their own advantage, without interfering with the rights of others, or hindering the progress of the country? Before seeking an answer to this question we should remember that these Indians are the original inhabitants of this country; that when Alaska was handed over

to the United States by Russia certain stipulations were made in the bargain respecting the rights and treatment of these Indians, so that the United States is bound in duty to make a definite effort in their behalf. Because these Indians can not be left as they were when first taken over, owing to the changing conditions of the country; and because so far efforts for their benefit have proved unsuccessful, can hardly be considered sufficient reasons why no other solution of the question should be sought for. God has placed them here, and the responsibility for their advancement has, in His providence, come upon the United States. There must be a satisfactory solution of the question; and it will only need sufficient effort on the part of those whose duty it is to find it.

What would we wish these Indians to become? A body of serfs under the heel of the white man, or a body of law-abiding citizens? To attempt the first would be but an indirect way to annihilate them. To accomplish the second they must be dealt with as a whole, both young and old. It is possible to deal with these Indians in one of two ways; either by assisting them at each of their several villages where they live at present, or by drawing them from these villages to central stations where all efforts for their improvement would be carried out. There are several reasons against trying to improve them in their present homes: the expense would be very much greater; many of the sites are unsuitable; and the lands are contaminated with deadly germs. Moreover each resident claims a

right in his house, and an attempt to remove any for sanitary purposes would cause trouble. Then the inhabitants are too few, and you would have to clash with old customs and superstitions still followed by a certain number. By inducing them to move to a new site you can secure sanitary conditions; there will be a sufficient number to work with; and it would tend to break down the family and tribal divisions which prevail at present; and the expenditure on men and means would be very much less.

The following is a brief outline of a plan which might be made a basis for a *bona fide* effort on the part of the Government to raise these Indians.

What the Government Might Do

Let the Government divide southeastern Alaska into districts, or utilize the present divisions if they will meet the requirements of the case. In one of these districts (for in making an effort of this kind, which must be more or less of an experiment, one, to begin with, will be sufficient to test whether the plan is practicable) let a site be chosen suitable for a native village, where they can have the necessary advantages of a good harbor, good drinking water, facilities for obtaining fish and logs, and which will be sufficiently isolated and large enough to keep the residents from immediate contact with the whites. Such a site should not be difficult to find as so much of the land is still unoccupied.

The town site should be laid off in lots; a set of rules, as few and simple as possible, be drawn up for the conduct of the settlement; one

of those in charge of the town should have magisterial powers, and there should be a small grant for a native constable.

As this station is intended to benefit all the Indians in the district in which it is situated any one of these, man, woman, or child, bad or good, should be free to come to it: there should be no compulsions, no distinctions, no preference of those from one village more than another; only every one who comes must obey the rules and be subject to the laws.

Every adult Indian who wishes to become a permanent resident may be given a lot. The title to this lot to be held under certain conditions that would hinder the abuse, while freely permitting the use of the lot.

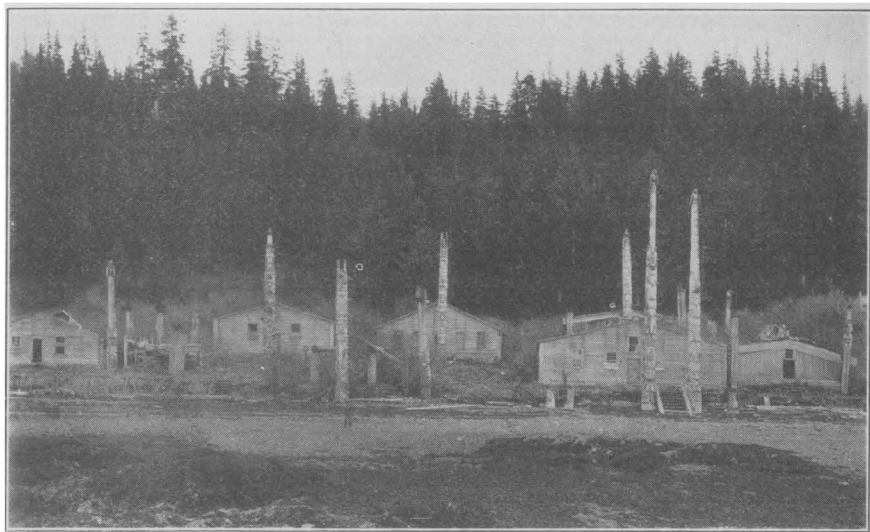
One object is to encourage and teach the Indians to utilize the products of the country, the fish, the forests, etc., so as to gain an independent livelihood from them. While there should be no direct gifts to the settlers, rebates might be given such, for example, on the lumber manufactured at the place and used on their houses; thus encouraging them to build better houses than they otherwise would.

Every industry established should be on a cooperative plan; and each new one should be, as far as possible, a complement of the others. These industries, once started, should under proper management soon become self-supporting, if not remunerative. The money to start them should be the only grant needed. This grant need not be large as the idea is for the industries to grow with the place. Every settler should be encouraged to put money, which would be guaranteed by the

Government, into the industries so that they may feel a direct interest in them, and also that the better the work they do the more they will benefit themselves.

Either a percentage of the profits from the industries should be set apart, or a tax levied on the lots occupied, for the making and upkeep

the station. Thus homelife and parental authority are both supported. Some children there will be, no doubt, whose parents are too indifferent, or do not wish to reside at the settlement; these can be boarded out at some of the families at the place. Under present conditions, as soon as there is a chance for work



OLD KASSAM, A TYPICAL INDIAN VILLAGE IN ALASKA

of the roads and other village improvements.

Another principal aim in this plan is to get hold of the children in such a way as to be able to control and teach them. So far all efforts to do this have failed to give satisfactory results. Should the plan here sketched be followed many of the causes of previous failures would be removed. Boarding-schools with their physical and moral injury, and the heavy expenses attendant on their erection and upkeep, will be unnecessary. The children as a rule will live in their homes with their parents, these homes being at

in the spring many of the children, from twelve years old and upwards, are taken by their parents with them to help earn money: thus they lose their schooling at an age when it would be of most benefit to them. The temptation to do this would be largely removed at the settlement, for most of the work engaged in by their parents would be immediately at the settlement; moreover as soon as work became plentiful in the spring, school hours could be shortened, and the grown children given work, and *paid* for it, in some of the industries carried on at the place; and thus they would acquire a knowl-

edge of various trades, not by compulsion, but under the stimulus of a fair wage, and at the same time aid their parents. Another and one of the most important gains over the present system would be that the children need not be set adrift when schooling is over. All the work at the different industries, and all the house-building, etc., at the settlement should be done by the resident Indians. As these increase in numbers the industries should be enlarged and new ones added, and every encouragement given to the young people to build houses, get married and settle down at the place.

Who Shall Do It?

Such being a brief outline of the objects aimed at, the next question to be considered is—Who are to undertake and be responsible for the carrying out of the plan? Right here we are confronted with a serious difficulty. The United States Government can not do anything toward supplying religious education. To attempt to find a settlement among these Indians in their present state, without including definite religious teaching, would be to build a good house on a rotten foundation; so it is essential for the success of the plan that simple Bible teaching be secured. Why should not the Government accept the offer of some evangelical body to supply, at their own expense, a minister to take charge of the spiritual work; while it appoints the supervisor of the works to be established?

As regards the teaching in the school. If the school is established under the Bureau of Education it would have to be a non-religious school; consequently the children

attending it would be dependent on the Sunday School for religious instruction, because, for some time at least, most of the parents will be too ignorant themselves to be able to teach their children. Would it not be possible for the Government, considering the peculiar circumstances of the case, and the present state of the Indians, to make a grant toward the salaries of the school-teachers under the following conditions: (a) No teacher to be appointed without the approval of the Government. (b) The school to be open for inspection at all times. (c) Grant in aid to be subject to inspector's report on the general efficiency of the school, and the progress in secular learning only. Thus while the teachers would be employed by the minister in charge of the settlement they would be subject to the approval of the Superintendent of Education, and none could be retained against his wishes; moreover the children would have daily religious instruction which their present wild and ignorant state urgently demands. To avoid sectarian jealousies the Christian body which has a mission nearest to the site chosen for the settlement should be consulted to find if they are willing to supply the minister.

If, then, this plan were successfully carried out the advantages gained for the Indians would be (a) The uniting of a number of small villages into one body, thus overcoming the many petty jealousies which hinder their progress at present. (b) Their voluntary removal from the unsanitary conditions in which they now live; thus affording an opportunity for dealing with their physical

needs. (c) All, both old and young, would receive benefit; thus the Government would be fully discharging its duty toward them. (d) Their advancement would help and not hinder the progress of the country, and they would have a position in the country which is their birthright. (e) The children would have religious and moral training, regular schooling coupled with manual instruction, and (f) The young people would be given a chance to make civilized homes, and advance themselves without being exposed to temptations too strong for them.

In endeavoring to carry out a plan

of this kind many obstacles and not a few disappointments are sure to be met with; but if the attempt is made by those who have a real interest in the Indians, and is patiently persevered in, the prospects for success are very bright.

Imagine what a chain of such settlements, practically self-supporting, throughout Alaska would mean for the Indians: the credit that would accrue to the Government: and the relief and joy it would bring to thousands of good Christian people who are oppress by the thought of the Indians being swept away before the incoming tide of immigration.

FRANCOIS COILLARD'S GIFT *



WORKERS are greatly needed for the Zambesi Mission, and the whole responsibility for raising funds and workers had been laid on Francois Coillard. On his last furlough to France (1896-1898), he made it his one object to arouse the Church to the claims of Christ and the needs of the Zambesi Mission.

M. Coillard appealed to both rich and poor, and he received many gifts, some of which were the fruits of real sacrifice. But at least 15 workers were needed for the Zambesi, and larger contributions were required. Some great gift or some inspiring sacrifice must set the example and stimulate others. Coillard worked and prayed and waited, but the necessary money was not forthcoming. From independent sources he had recently received a small sum, on the income of which (about \$200 a year), he had hoped to use as an annuity on his retirement from active

service, so that he might not need to draw a pension from the society. He made up his mind that he must be the one to make the sacrifice, and he determined to give the whole sum at once. The director of the society, to whom the anonymous donation was sent, guessed the identity of the donor, but in the published lists the entry ran: "All I possess . . . to send workers to the Zambesi." When a friend, who did not dream that Coillard was the giver, asked him what he thought of such a gift, he only replied: "The widow cast in all the living that she had, and Jesus commended it."

The blessing of God rested on this anonymous sacrifice, and other money poured into the treasury. One lady sold her pearls, and others brought large contributions, until at last sufficient funds were provided to send out the fifteen workers. What these missionaries have been able to accomplish in Africa can only be known at the last Great Day.

* From "Coillard of the Zambesi," by C. W. Mackintosh. Published by The American Tract Society, New York.

GOD—PRAYER—MAN—MISSIONS*

BY HENRY W. FROST, PHILADELPHIA, PA.,
Home Director of the China Inland Mission



OUR great propositions related to prayer and missions are found in Matthew ix: 32-38; Acts i: 13, 14; ii. 1-6; and xiii: 1-3. These passages may be regarded as one, for, at the root of each passage, is a great, dominating thought.

I. *God makes little of what we make much.* When you and I learn this lesson we have made a long stride in the spiritual life and a far advance in this matter of missions. If you let your thoughts go back upon these passages you will be surprised by the silence of God and His followers concerning the great things of which we hear very much indeed. In that ninth chapter we may say Jesus Christ is announcing that He is about to start a great campaign in behalf of the evangelization of the world. He sees the great multitude and there comes to Him a picture of the vaster multitude beyond, throughout all the world; and then His heart goes out in compassion toward them, and this compassion led Him to say that great effort was needed, and the thing was not to be accomplished by Himself nor by that little handful of men about His person. The task was to be fulfilled by a great number of men and women to the very end of time.

Notice the silence of Christ. If we had spoken before the Master had spoken I think we should have said, "Lord, if Thou art going to undertake the evangelization of the world we will need a very strong central committee. We may call it anything, but let us have it strong." If it had been in this day we should have wanted Lord This or Lord That as chairman of this committee; then some bishops and moneyed men, of

course; and then, if in this country, we should have welcomed the thought of having the President of the United States at the head. Then about that person we should have wanted General This and Admiral That and merchant princes, and we should have wanted sub-committees all over the world. Then we should have wanted a million dollar campaign.

But the Lord said absolutely nothing of the kind. Don't let me be misunderstood. I believe in organization. I believe money is a great power, provided it is in God's hands and provided it is God given. When Jesus Christ comes to the thought of that great campaign which was to be world-wide, He said just one thing, "Prayer." Until we begin to learn a lesson of getting a changed viewpoint, of coming to that for which He stands, spiritual life and spiritual power, our services will be vanity itself.

II. *God makes much of what we make little.* The very things that we are talking about lead us to pass over the things that He is talking about. Our temptation is to deal with things that are seen and can be handled. There are things that appeal to us, but God leaves them all out of account. He comes to the invisible, spiritual power that deals with spiritual forces. We want to know how big a thing is, how effective it is going to be from a standpoint of numbers, what it has done. Our thoughts are always upon these outer things. God's thought is not there.

God is making much of what we are tempted sorely to make little. God would have us make much of compassion. It was as Jesus saw these multitudes that His heart was moved with compassion and He said to pray. What the church of Jesus Christ at large needs is compassion,

* From an address delivered at the Bible Teachers' Training School, New York. Reprinted from the *Bible Record*.

not simply for minds and bodies, but for spirits. I notice they have fasting in that passage. Fasting is an old thing nowadays, but I assure you more things come out of fasting than this world knows of. I am not speaking of abstinence from food. There is fasting when you eat food as well as when you don't. Besides that, fasting is of the spirit rather than of the body. Yet it may mean abstinence from food. But did you ever notice the order given? It is not fasting and praying, but praying and fasting. In other words, I think they were so absorbed with prayer that they forgot food. Prayer is the thing that Jesus is bringing to our minds as the requisite thing, such prayer that it displaces other things in their right place and time.

III. *God does little for those who make much of what He considers little.* You make much of a thing of which God makes little, and God's wise thought is in another direction and He will do little for you. If there were time to-day we could go back into church and missionary history and prove it over and over

again. How many Christians in the world? You say about twenty millions. Do you mean to say that, if these twenty millions were doing what God wants them to do, this world would be what it is? What is the meaning of it all? It is simply this, that we have made much of what God has made little, and God doesn't help those that make much of what He makes little.

IV. *God does much for those who make much of what He makes much.* Oh, the harmonies at last when we get our thoughts Godward and Christward, and understand the great and eternal lesson that He has taught His people concerning service. Who will be little enough that God may be all in all? Who will be done with secular methods, and take the method of our Lord and Savior Jesus Christ? You may be obscure, but the day you fit your unworthy life into the great plan of God you will see things accomplished. The promise of God is Yea and Amen in Christ Jesus. Christ Jesus sits on His throne to bring to pass the things that He has promised in His word.

HOW CHINA'S RELIGIONS FAIL*

BY THE LATE MRS. JAMES COCHRAN.



COMING home from China, I fell into conversation with an over-drest woman on board the steamer.

"And so," she said to me, "you are a real missionary? I always wanted to meet one. I have lived in Burma for six months, and I have studied Buddhism and been in the Buddhist temples; I have seen those magnificent Buddhas sitting there and the people who come to worship at the temples; I think they are all magnificent. I think you missionaries are doing a very foolish thing to come out to a land like Burma, or China,

where people have such great and magnificent religions which are useful to them in every way, and try to thrust upon them a religion like Christianity, which is absolutely different and not at all appropriate to them in any way whatever."

That woman had lived in Burma for six months in a good hotel, had eaten her own food, and had worn her own remarkable clothes. I have lived in the interior of China for thirteen years, in native houses, worn the native dress, and eaten the native food. That woman did not speak a word of the Burmese language, while for every word of Chinese I have learned, a new vista of their lives

* Mrs. Cochran delivered this address at Northfield on Wednesday evening, July 10, 1912. A few weeks later she passed away at Boonton, N. J.

and thoughts has opened up to me. I knew that woman was totally wrong, and I tried to tell her so. She listened impatiently for a moment and then said:

"Of course, you have your point of view and I have mine. We can not argue it."

Tho I may have failed with that woman, I would like to convince open-minded critics that she was wrong. I want friends at home to know the facts and to be able to tell how these great and magnificent religions work in the lives of the Chinese.

Once when one of those terrible famines, which sweep over our part of China, had set in, my husband and one of his helpers were planning how they could obtain food for the sufferers. Mr. Cochran discovered a bean cake, made by grinding pods of beans and molded into small cakes. He asked if the Chinese ever ate it.

"Oh, yes," was the reply; "when the years are hard we always eat some. My wife grinds it up and flavors it with spice, so that it tastes very good."

Then my husband said: "Why should we send to America for flour or south for rice when there are quantities of that bean-cake right here? It is much less expensive. Let us buy quantities of bean cake."

But our native helper shook his head. "We could not do that," he said. "They eat it, and like it. It makes them feel satisfied, but it does not nourish them. They starve on it."

Do not those great magnificent religions of old China act like that bean-cake? People satisfy themselves with them; they feed upon them; but all the time their poor souls are starving and they do not know it at all.

We always hear of Confucianism as the great religion of the family because it teaches ancestor worship. But one of the principal things which it does teach is that men shall not love their wives. The edict puts it rather quaintly, when it says that a

man should always love his brother but not his wife, because, if he loses his brother, where will he get another? But if he loses his wife, it will be easy to get another. That makes a Confucianist home a place where there is a great, strong, absolute tyrant, the father and husband, with a half-rebellious, half-sullen slave, the wife. They never eat together, and their children never eat with them. The children, for a little while, are loved and petted by the mother, but soon they learn to grow impudent to her and to despise her.

Confucianism wants no little girls, for they are of no use. A girl can not worship the ancestors. It is very nice to have one or two, but in the part of China from which I come, it is absolutely a custom, if there are more than two or three, to murder the others in some horrible way. One night one of my pupils came to my class very soberly. At first she whispered to the women about her and then they began to whisper to each other. Finally I inquired the reason. One of the women replied:

"She is feeling badly because they are killing a little baby down at her house."

"Killing a little baby!"

"Yes," the girl replied; "they have three little girls and another has just come. I feel so badly because she is a dear fat little baby. I did not want to see her die, but my sister is determined to kill her."

"Oh," I said, "you go and bring that baby to me. I can take care of her."

So she went, but before she arrived the baby had been murdered in a way too horrible to tell.

Then there is Buddhism! I think we are inclined to think of Buddhism as a religion of ideals. As a religion of ideals Buddhism absolutely fails. I call it the religion of no ideals, for it is utterly selfish. Every Buddhist thinks of but one thing, and that is himself. He must save himself at all costs. Everything he does is to

gain a little extra credit and bring himself a little higher. You can go along the street and see a Buddhist stop to pick a big stone out of the path, but he does not do it to make the way easier for other people, but because it will give him more credit toward his heaven.

Then another religion which we hear so much about is Taoism, founded by Lao-tse. We think of that as the great spiritual religion of the East. It is wonderful to read the writing of Lao-tse, but there is nothing on earth less spiritual or more superstitious than Taoism. People live under the terrible fear of it all the time. They are afraid to be married, or to bury the dead, except with the assurance that the time is right. If the priest sets a date for a burial and it happens to be months or years hence, then there is no burial until that time, and in the meantime the dead person is kept in the house. Everything has to be done in that way.

There is nothing so absolutely despised in China as a Taoist priest. In China when you do not want a little girl, kill her; when you do not want a little boy, make a Taoist priest of him. The poor little Chinese girls are unloved, unwelcomed, and thrown away; but, in this one instance, they are luckier than their little brothers. Better any death than the life of a Taoist priest.

The Taoists also continually fear the devils everywhere around. Everything to them is a characteristic of some bad spirit that always possesses it. A little baby has a convulsion and they "throw it away," for the baby is but a little devil in human form.

On a houseboat trip, which, by the way, is the bane of our existence in China, I had a chance to see the depths of the awful superstition of Taoism as I had never seen it before. I was in the very back room of the boat and separated from the boatman's room by a wall-paper partition. The people on the other side had poked holes in this partition so

that they could see with a little more comfort what I was doing. Incidentally, I could see what was happening on the other side. The old boatman was taken very ill. I could not sleep for his moaning. Finally, after three or four nights, I was awakened by a very strange sound. It was the old woman out on the roof of the houseboat calling for his soul. These people think that sometimes the soul wanders away from the body and that it can be called back. This old boatwoman was calling:

"Soul of my nephew, come home!"

Then, lying there in my bed, I suddenly heard away out across the marshes the answering voice coming. Now I knew just as well as you do, that his soul was not wandering out in the marshes and waiting for her to call it back, but she called again and again, and the voice came nearer. Finally I heard the woman scramble along over the roof of the houseboat, stopping now and then to call again, until she dropt down into the old man's room to get his coat, which she used to attract the spirit. She put it right down over his body to keep his spirit there. Then I found that the voice was only that of her good-for-nothing son, who was out there helping the spirit back to the houseboat.

Finally one morning I heard the man say:

"I have eaten my great smoke." The woman knew what he had done. He had eaten his morning opium pipe. Then she turned on him, and reviled him for more than an hour. I never heard a woman talk as she did to that poor old man. Finally for sheer lack of breath she stopt. His voice only replied:

"Please do not blame me." It was a very drowsy voice. Then there was perfect silence. Have you ever known how a person dies of opium? It was a horrible thing. He breathed more and more slowly, perhaps ten times a minute at first, then five times, then twice, until, finally, a

long, long breath, then silence. How that old woman cried and wailed:

"My nephew has gone, my nephew has gone, my nephew has gone!"

After that we had all the horrors of a Taoist funeral. They tied up to the shore and after much haggling obtained an expensive coffin. Finally they put the man in his grave clothes, and obtained all the things appropriate for the Taoist funeral. There was a rooster to crow over the grave to scare the spirits away, and a lot of paper of which to make paper money when he came back. They did everything they could for the body of that old man, but the soul, that poor wandering soul which the old boatwoman had thought she could call back with her weak, human voice, what of that soul? Is that Chinese soul any concern of ours, as well as all the Chinese souls that are passing every day? Are they any concern of ours?

I was once invited to a beautiful feast in China. We all sat around for a time and drank tea and ate little cakes, and then partook of a tremendous feast. We began with twenty little side dishes of a kind of salad, followed by four preliminary courses. After that we commenced the real feast of sharks' fins, sea slugs, chicken, duck, and all sorts of things, until finally we had finished our sixteen courses. The conversation turned to the famine which was raging in the land at the time. Our host was an official of the prison and my husband said to him:

"How about the prisoners this hard year? Do they feel the famine?"

"Oh, it is dreadful! They are just starving to death by threes and fives every day."

I had seen two long bundles which looked like bundles of rags outside the door, but I did not suspect what they were at the time. Yes; they were starving like that every day under that roof where we had eaten that tremendous meal. The worst

part of it was that plenty of money had been given from Peking to feed these prisoners. The man grew prosperous and his wife gave tremendous feasts, but these prisoners were starving to death.

I started home as quickly as I could, I thought it so heathen. That is what it is to be heathen, to have something given you in trust for other starving people and then keep it for yourself. Suddenly it came over me, What am I doing? All around me here are starving souls, and I have the bread of life for them, plenty, enough and to spare, and I give them a meal sometimes, but not all of the time. And I could only think of myself and how I was failing. We must not keep back anything of our lives that God has given us in trust for those starving people. We must search our lives and find out what we have that is meant for those in China, and bring it all to the Master, just as the little boy brought the loaves and fishes long ago. Then Jesus will take our portion and bless it and break it and it will be enough for China's millions.

FOUR FACTORS IN MISSIONS

FOR the complete missionary enterprise four personal elements are necessary. The New Testament account in the thirteenth chapter of the Book of Acts reveals these four elements: (1) Saul and Barnabas commissioned to go forth; (2) the church, leaders of which are named; (3) the Holy Ghost, who said to the church and its prophets and teachers, "Separate me Barnabas and Saul for the work whereunto I have called them"; and (4) the people or "the work" to whom the Apostles go. If either of these elements divorces itself from the others the missionary enterprise is incomplete. If any three undertake the work alone, the work is impoverished, unscriptural and unnatural. All four must combine.—*Church Advocate.*

EDITORIALS

CHANGING CONDITIONS IN CHINA

THE China of the past has been the China of the Middle Ages—full of ignorance, superstition, vice, poverty, tyranny, self-centered interest. The Chinese were governed by foreigners, the Manchus, for 250 years, and wore the queue as a sign of subjection. Stagnation, distrust, indifference, and self-satisfaction prevailed. Now the people are awake, unprogressive Manchu rulers have been given notice to leave. The Chinese, many of whom have been trained in mission schools, have become imbued with progressive ideas. Leaders, trained in Japan, America, and Europe, have returned home to stir up the people and to become leaders. The first efforts at progress were put down by the Empress Dowager, but now a movement has begun which is spreading all over China, and the people are determined to have a progressive government and modern institutions and ideals. A spirit of patriotism has sprung into being; soldiers sing national hymns, and the people have made up their minds to have a voice in the affairs of the nation. With the new attention to reforms, idolatry is being discarded, and atheism is growing, because of ignorance of the true God. Christianity is being investigated, and foreigners are treated as fellow men, not foreign devils.

The danger in the present upheaval is, of course, that liberty may run to license, that atheism will take the place of superstition, that commercialism and materialism will replace philosophical indifference and self-complacency.

Strong, intelligent, spiritual men and women are needed in China, to meet the present situation. Missionaries must have clear heads, firm faith, and energetic spirits. Modern European improvements are accompanied by place. The race will begin after gold. Western vices. Opium goes, but cigarettes and strong drink come in its

The Church of Christ must be equal to the occasion. Christians must realize the difficulties and dangers, and must believe in the power of God to overcome them. This power has been abundantly proved in other lands and ages. It can be proved again. The Church must attend to spiritual things without becoming mixed up with the State and business. Steady progress is better than spasmodic advance, but we must be awake to our opportunities. New Chinese laws must be founded on the Bible, and new Chinese leaders must fear God and keep His Commandments, or New China will soon be broken to pieces. This is the time for a union of Christian forces against evil.

AN APPEAL FROM THE LAYMEN

THE General Committee of the Laymen's Missionary Movement appeals to the Christian men of North America, on account of the peculiar needs of the hour in the foreign field. At least two-thirds of the members of the Protestant Christian Church are not yet intelligent and systematic supporters of missions. A systematic, prayerful effort is suggested to enlist these nonsupporters. The Laymen's Committee recommends the following methods:

1. The appointment of a missionary committee to work with the pastor.
2. A period of special missionary information and education once each year, through at least two or three weeks, in addition to general missionary education throughout the year.
3. The adoption of the weekly basis for missionary offerings.
4. An organized and complete personal canvass of every member once each year, by groups of two men each.

The appointment of city or county committees is also urged, together with the holding of an interdenominational meeting of men at stated

times for a brief, strong, timely missionary address, followed by a period of prayer, and with the holding of large annual missionary supper, with two strong addresses and reading of reports and approval of new plans for work.

It is thought that by following these plans of the general committee the number of systematic missionary supporters will be doubled during the first year, and the whole membership will be enlisted within a few years.

The greatest need of the hour is not, however, new methods, but new consecration. We need a closer fellowship with Christ, our Lord, and then it will be less difficult to induce men to study God's Word and His world, and to give themselves and their substance to His service.

MORE ABOUT THE KOREAN TRIALS

THE Japanese are not without their defenders in their conduct of the trial of the Koreans on charge of conspiracy. Mr. George Kennan and others maintain that evidence has justified the findings of the Japanese court but it is evident that he has not all the facts and makes statements that are not true. For example, he says that prisoners were *not* banished without trial and the weapons were found hidden in places searched by the Japanese. Both of these statements by Mr. Kennan are contradicted by twelve American missionaries on the field.

The Japanese Bar Association has appointed a committee of four of its most eminent members to investigate why the government has taken no steps to punish missionaries who, according to the "confessions" read in court at Seoul, fomented rebellion against Japan. The missionaries welcome this investigation since they are confident that this committee will be impartial, and they expect to demonstrate to it not only that they are themselves totally innocent of trying to stir up sedition in Korea, but also that the charges of conspiracy against the Christian Koreans are unfounded.

If the bar association's committee can be persuaded of this, its report will have an enormous effect on public opinion in Japan and do more than anything else in sight can be expected to do toward modifying the bitterness of the Korean colonial policy.

In the meantime the international criticism on the conspiracy trial seems to have convinced the Japanese that public trials incur too much publicity.

A recent letter states that from Pyeng Yang recently fourteen members of the Methodist congregation were summarily banished without trial. They had been in prison for five months, and on the day before they were sent away as dangerous citizens the Japanese prosecutor told Rev. Mr. Morris, a missionary, that the men were innocent and would be released. That night there came a telegram from Seoul ordering the whole group deported, and without delay they were carried off next morning.

There is great cause for hope in the way in which the court of appeals is conducting the real trial. The lower court seemed to be under the control of the gendarmerie and the military authorities. If the rulers and people of Japan can get at the facts in the case we have no doubt that the missionaries and Korean Christians will be entirely cleared of all charges against them.

Rebuttal testimony is admitted in the present trial and prisoners are allowed to testify to the methods of torture which caused them to confess to the charges made against them. These methods of torture—if proved—were most horrible and barbarous and if the use of them by the examining parties is proved, the guilty ones should be subjected to the same tortures and should all be sentenced to the terms of imprisonment imposed on the Koreans who were forced to confess. After reading the report of the trial printed in the *Japan Advertiser*, it seems impossible that the court will fail to reverse the sentence of the lower court and discharge the prisoners.

WORLD-WIDE MISSIONARY NEWS

CHINA

The Republic and Missions

DR. A. P. MARTIN has recently written: When I left Peking in June the squad of soldiers which till then had been kept on guard, were withdrawn, the prospect for peace and order being much improved. Our hospital had been reopened and its wards were well filled with patients. The congregations in church and chapel had recovered from the panic, and showed signs of growth. The preaching in both is chiefly done by native elders and evangelists. The elder left in charge by Mr. Johnson, a medical student, exhibits both zeal and ability as a preacher. If no fresh outbreak occurs to shake the confidence of the public, we have reason to expect a large influx in the way of conversions. One of the ministers who called on me at the Hills said, when I congratulated him on the success of the Republic, "It will now be easier for the people to become Christians." They are slow in waking up to their newly-acquired rights, and freedom of conscience is one of the last which they will come to comprehend. When they realize that native Christians are not merely tolerated as heretofore, but placed on an equal footing with the followers of Confucius or Buddha, they will look on the Church with more respect.

Significant Changes in China

NEW YEAR'S DAY was officially celebrated in China on January 1, instead of February 6, as the government of the republic has adopted the Gregorian calendar. Two thousand New Year's callers visited President Yuan Shih Kai at Peking. In Canton all the government offices were closed, and a number of Chinese graduates of American and European colleges, with their wives, celebrated New Year's eve, tho the people generally declined to recognize the new date.

Dress reform as well as changes in the calendar have been decreed in China by an edict issued by President Yuan doing away with the ancient robes and flowing trousers and prescribing Occidental skirts for the women and sack suits for the men. The latter are to wear derby or silk hats and leather shoes.

Dean Chung of the Canton Christian College, who is serving as commissioner of education for the great Kwangtung province, is the center of a sharp discussion over the question whether Confucius shall continue to be worshiped in the public schools of China. Mr. Chung considers that Confucianism is a religion, and in accordance with the conception of religious liberty which it is desired to establish in the new republic of China, all religions should be ruled out of the schools. Progressives argue that Confucianism is not a religion, and that bowing down before the Confucius tablet is not worship but a form of patriotic commemoration, and that therefore it should offend no religious sensibilities. Mr. Chung laid his recommendation before the central education conference held in Peking and, to the surprise of many, a resolution adopted recommending that the minister of education, in promulgating new regulations for Chinese public schools, should omit entirely the requirement for the immemorial "kowtow" before the Confucius tablet.

It is believed that this recommendation will be put into effect and that it will be left optional so as to remove the embarrassment that Christian teachers and scholars have hitherto suffered in regard to this custom.

Church-Union Movements

IMPORTANT movements are on in China toward the same end. Propositions have been made in regard to church union in West China with a view to the creation of one Prot-

estant Christian Church for all that part of the new Chinese republic. A strong committee is now investigating the subject, and has proposed a declaration of faith as a common basis for church-membership, and a scheme of organization for the Christian Church of West China. A similar movement has begun in the city of Peking, originating among the Chinese themselves. Three of the missions in Peking have already expressed their approval of the plan, which contemplates the formation of a Chinese Christian Church, officered, controlled and financed by the Chinese themselves, and made up at the beginning of members of the existing mission churches in the city, but contemplating the final absorption of all the existing Christian churches. The plan will necessarily not be confined in its final working out to the city of Peking.

China's New Alphabet

THE new leaders in China have determined to abolish the old system of writing, which required the students to memorize 8,000 ideograms, as a preliminary to the pursuit of written learning. Steps were taken some time ago to construct such an alphabet and substitute it for the previous mode of writing.

The task was entrusted to a learned committee, composed of Chow-Hi-Chu, the Secretary of the Chinese Legation at Rome, the adjunct secretaries Wan and Chou, and Solonghello, professor of Chinese and Japanese at the school of Oriental languages in Naples and one of the greatest polyglots in the world. These gentlemen have studied all known alphabets and combined them to form one which shall represent every sound in the Chinese tongue. The alphabet adopted by them consists of forty-two characters, of which twenty-three are vowels and nineteen are consonants. Of the vowels four are taken from the Greek, four from Russian, five from Latin, and one from Chinese. Of the nine remaining vowels, two are modified or

elongated signs, and seven are reversed ideograms. Of the consonants, fourteen are the Latin, three from Russian, and two from the Greek. With these it is possible to write all the words used in the vulgar tongue in any part of China.

The Chinese Church of Peking

ON the fourth of May forty Christians, representing the various mission churches in Peking and Tientsin held an all-day conference at the London Missionary Society's Mi Shih Church, and then and there adopted a constitution of the Chinese Christian Church in Peking. This constitution declares it to be the object of the church to preach, according to the Word of God, the gospel of salvation; to accept the evangelical and trinitarian creeds of the recognized Protestant churches; to train the Chinese to undertake their responsibilities as Christians; to adopt as far as is in keeping with Scriptural teaching and Chinese custom existing rules and rights of the Peking churches; to depend upon the regular and special gifts of its members and friends; to pay special attention to the promotion of both foreign and home missionary work; to endeavor to promote all good work; to organize with preachers, elders, and deacons (the elders caring for the spiritual welfare of the church and the deacons for business matters), a church council to which only church-members are eligible and an advisory board of foreign missionaries invited from the various missions.—*The Missionary Survey*.

Praying and Working

THE following picture of an aged Chinese colporteur in the province of Shensi, comes from the Rev. G. F. Easton of the China Inland Mission, Hanchung. "Tho Chang is seventy-two years of age, he often tramps two hundred miles in a month, carrying his load of books himself, and calling at every place, however small, to sell and explain the Gospel. A few days ago when he

was about to start out, I went to see him off. I found him in his room, committing himself and his work to the Lord. I caught some sentences: 'Prepare men's hearts to receive the Word. Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how I am to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife.' . . . When he had finished I said, 'It is very wet; you had better wait a day.' 'No,' he said, 'on wet days I can often sell books in the inn to weather-bound people,' and off he went. Thus the work is being done with care and prayer, and it is not without definite encouragement."

Canton Christian College

A CORRECTION: The total receipts from all sources for the Canton Christian College, up to May, 1912 were \$65,687.17. Of this amount \$31,006.55 were American gifts, \$13,929.54 were Chinese gifts and \$17,641.68 were receipts from students. This makes a total of \$31,571.42 from the Chinese. The balance is the income from investments and outside earnings by teachers. In the year 1910-1911, the total receipts were over \$74,000. This last year the gifts for current expenses amounted to \$22,097.08 and specially designated funds to \$22,839.01.

Wholesale Burning of Idols

REV. J. M. B. GILL writes from Nanking: "The religious spirit is set deep in the heart of the Chinese—as in all the human race—and the new liberty is manifesting itself in this field along just such lines as one would naturally expect it to move. The first stage, in which we now are, and in which lies our great opportunity, comes when the people see and feel that an idol is a vain thing. In many and many an old temple in this city these gods that have for centuries held sway over the superstitious hearts of this people have

been torn from their seats and smashed into bits with hammers. Some have been taken out into the streets, soaked with oil and burned. In one case a priest scraped the gold leaf from the idol which he had served and sold it for \$18. In some of these temples where there were hundreds of idols not one of them remains. Some of the temples were especially popular places of worship, but now that the troops have smashed the gods and driven out the sellers of incense, paper-money and other accessories of heathen worship, they are practically deserted by their former adherents and have all suffered a common fate; they have become barracks for the troops of the new republic. Our catechist visited one of the famous temples just after it had been smashed up by the troops, and among the rubbish of its former gods he found one little idol about six inches high, which he brought back and presented to me—the sole surviving god of the great Ch'eng Hua Temple."

The Gospel the Real Reforming Force

BISHOP BASHFORD has recently said: "If Christianity had never come to China, the Chinese would still be asleep. Everything seems to be going into the melting-pot, and Christianity has an opportunity to make a mold into which a new civilization for one-fourth of the human race may be cast. Of all times in history now is the time for Christian churches to put forth every effort to aid the Chinese in remodeling their institutions and shaping their destiny."

The Russian Orthodox Church in China

RUSSIAN papers are directing attention to the fact that the Mission of the Russian Orthodox Church in China will celebrate its two hundredth anniversary next year. The center of the work is Peking, but none of the Russian papers which have come under our observation, seem to consider the work especially prosperous. The *Nowaja Schisn*, which is published in Harbin, states that the total number of Chinese mem-

bers of the Russian Orthodox Church, after 200 years of missionary effort, is only about 3,000, of whom the majority lives in Peking. There are three cloisters, two in Peking itself and one at Mount Sia-shan, not far from that city. The monastery in Peking contains twelve Russian and eight Chinese monks, the nunnery in Peking contains six Russian nuns and some sisters, one of whom is Chinese, while the monastery at Mount Sia-shan, founded only a short time ago, contains a very small staff of spiritual laborers. A school and a theological seminary are connected with the monastery in Peking, the seminary containing only fifteen students. The expenses of the whole work are said to be \$15,400 annually.

JAPAN—KOREA

A Japanese Layman

IN *Kaitakusha*, organ of the Japanese Y. M. C. A., Mr. Galen Fisher gives some account of the president of the Tokyo Y. M. C. A., the Hon. Soroku Ebara. Mr. Ebara has been recently elevated to the House of Peers, but since the beginning of parliamentary government in Japan in 1890, has represented his native district of Numadzu in the Second Chamber. He is now also a member of the Imperial Educational Council, his career as an educationist running far back to a period anterior to the Restoration of 1868, when he founded at Namadzu the first modern military school in the country. For years he had been head of the Azabu Middle school in Tokoyo, for he believes his life task to be the instruction of boys, especially of those in their teens. Rain or shine, he is at the school every day by eight o'clock.

A Notable Japanese Pastorate

THIRTY year pastorates are not so common as aforesaid in Congregational churches, even in America; the Kumi-ai churches of Japan have just achieved their first one, Rev. T. Miyagawa having begun his only pastorate with the Osaka Church

in 1882. It was then but a little band of 40 members, organized only eight years before, and whose career during that time, *Mission News* declares, had been checkered and somewhat disappointing to the high hopes with which it was started. Three other churches, formed later, had drawn from its membership; some serious moral defections among its members had further weakened it; its building was dark and unattractive; it was even proposed to close its doors, transferring its members to one of the other churches. At this dark hour in its history, Mr. Miyagawa came to its pastorate; at once there was improvement; growth in numbers and influence has been steady ever since. It is now one of the largest and wealthiest churches in the land, having a plain but substantial church building, seating 800 people, a commodious Sunday-school building, and a parish house.

What Koreans are Taught

"HE who obeys God lives; he who disobeys Him dies."

"Secret words that men whisper to one another God hears as a clap of thunder; dark designs plotted within the inner chamber He sees as a flash of lightning."

"When you sow cucumbers you reap cucumbers; when you sow beans you reap beans. The meshes of God's fishing net seem very wide, yet none of us shall ever slip through them."

"Life and death are ordered by God; so also are riches and poverty."

"God never made a man without supplying his need."

A Presbyterian Chief Justice

THE chief justice of the Japan supreme court in Korea is a member of a Presbyterian congregation in Tokyo. Judge Watanabe is traveling around the world by government authority to observe methods in use in courts in all civilized countries. Immediately on his arrival in New York City he visited the office of the Presbyterian Board of Foreign Missions. He there discuss the case

of the Korean Christians who are held and are being tried on charges of conspiracy against government officers. Judge Watanabe told the board members that he knew nothing about the details of the case, since he had sailed previous to the opening of the trial. He was positive in declaring that there was no anti-Christian animus in Japanese administration. Marquis Ito had always manifested the utmost friendship for the missionaries, and the judge believed that Governor-General Terauchi, whom he knows well, is a man of the same spirit. The justice expects to return to Korea within a few weeks and resume his place at the head of the Korean judicial system, where he will necessarily deal with the final appeal of the conspiracy defendants, if they are not acquitted at the trial now proceeding in the intermediate court.

INDIA

Mott and Eddy in Bombay

THE Royal Opera House was filled with large audiences which gave thoughtful attention to the addresses of John R. Mott and Sherwood Eddy in Bombay last November. Mr. Eddy unfolded the greatness of the present renaissance of Asia and its significance. This wonderful awakening of thought and development of life make a fourfold call to the young men of India—a call to national unity, to practical patriotism, to moral earnestness, and to reality in religion.

Dr. Mott spoke on the great temptations to young men, and in particular to students, in every country. The address closed with a thrilling statement of the power of the Lord Jesus Christ to help men to resist such temptations, and to save men who have yielded.

Dr. Mott and Mr. Eddy proclaimed the good news of a mighty Savior from the temptations and sins to which men are constantly exposed. These messages are sure by God's blessing to receive many responses in the hearts of many young men of Bombay.

The opposition to the meetings was strong in Bombay. Some Hindus put

up a large circus and menagerie tent in the lot adjoining the Opera House and thus sought to draw the crowds from the evangelistic services. They also made the lions roar in the most solemn moments. In spite of this hundreds express a desire to be enrolled as Christian enquirers.

The First Anglican Indian Bishop

THE consecration of the Rev. V. S. Azariah, as assistant to the Bishop of Madras, took place in St. Paul's Cathedral, Calcutta, the last of December. This is a step of far-reaching significance. In 1861 the C.M.S. Committee urged that an Indian should soon be appointed Bishop in Tinnevely. Ultimately the Indian episcopate was expanded through the efforts of Bishops Cotton, Milman, and Gell, but all the Bishops were Europeans, and for the most part practically State officials, ministering primarily to the British community. Thus a native Church-life sprang up as the outcome of missionary work separate from the English Christians of the same communion. Now, the Bishop of Madras, by persistent, courageous action, has secured the consecration of the Rev. V. S. Azariah to the Bishopric of Dornakal in the Nizam's Dominions, as the first Indian member of the episcopate. This tends greatly to discredit the false assumption that leadership in the Anglican Church in India should be reserved for Englishmen, and should do much to influence the development of native Church-life throughout India.

Christian Work for Women

ONE of the chief results of Christian missions in India has been the elevation of women in that land. Nor has the British government been altogether inactive in helping to better the lot of women and girls. So the law and the gospel work hand in hand. *The Methodist Recorder* (London) rejoices in a "brave" effort being made to stamp out certain vile practises, now widespread. A bill lately introduced into the viceroy's legislative council by Mr. Dadabhai,

the Parsee member of that body, touches upon some of the oldest and darkest social evils of India. It proposes to make it criminal for a parent or other lawful guardian to dedicate a girl under sixteen years of age to "the service of a deity," which always means dedicating her to a life of infamy, and to make the crime punishable with ten years' penal servitude. It prohibits, under very severe penalties, the practise which obtains whereby priests enter into temporary alliance with young girls thus dedicated, in order to initiate them into the life of professional profligacy.

There are 6,345,582 pupils in the schools in India, but only 200,000 of them are girls.

New Ideas of India's Women

THE *Kaukab i Hind* of India says:

"There are many changes in the manners and customs of this country that may be considered as by-products of Christian Missions. One of the best is the changed and still changing attitude of the thought of the people regarding education for women. Christian Missions opened and maintained schools for girls, and slowly wrought a change in the sentiment of people regarding it. So great is that change that one of the leading Indian ladies, H. H. the Begum of Bhopal, ventures to found a great school for girls at Delhi; and to forward the scheme is delighted to give a lakh of rupees from the State and 20,000 from her private purse. Her daughters-in-law are in practical sympathy with the scheme and have respectively contributed 5,000 and 7,000 rupees. She proposes to found a well-equipped school which will in time become a model institution of its kind. Provision is to be made for the education of rich as well as poor families. She calls for twelve lakhs of rupees, and hopes that 'the scheme will commend itself to all friends of India who have the education of women at heart.'"

The Power of the Gospel

THE Indian membership of the Travancore mission at the end of 1911 numbered 52,382. Of this total some 39,000 are converts from Pulayas and Pariahs, among which castes mass movements are now in progress. The Pulayas and Pariahs of Travancore are probably the most despised and oppressed classes in the whole of India. They are among the "unapproachables." But in spite of centuries of social oppression, caste tyranny, and a regular system of slavery (which was only abolished 50 years ago), they have shown a remarkable capacity for receiving and being elevated by Christian truth. These people are pressing into the church faster than the mission can provide teachers or open stations and schools for them. The average number of adults baptized from these castes during the last nine years has been over 1,000 each year. Last year 1,098 adults were baptized, and there are now about 4,000 catechumens (not included in the figures given above).—*C. M. S. Gazette.*

Do Medical Missions Pay?

AN Afghan pilgrim, from near Peshawar, was shot in the foot last year and taken to one of the Church Missionary Societies' hospitals in Palastine. He had been a soldier, in the Indian army, and was an earnest Mohammedan with a good knowledge of the Koran, but gradually he became interested in the Gospel and obtained an Urdu New Testament. When he left the hospital, he declared himself a believer in Jesus Christ. Then his fellow-countrymen in the place threatened his life on account of his profession, and finally one of them shot him. He was taken back to the hospital and, having been baptized at his earnest request, died shortly afterwards. Stedfastly he refused to prosecute the man who had shot him, saying he would pray for him rather. That conduct greatly influenced and softened the murderer, who acknowledged that the religion which could enable a man to pray for

his murderer must be from God, but he remained unconverted. His own life has since been taken.

Indian Student Conference

A LARGE conference was arranged to convene on Friday, December 27, and close on the morning of January 2. Because of the great desirability of having Dr. Mott throughout, it was deemed advisable to hold the conference at some place near Calcutta, preferably at Serampore, in case satisfactory arrangements can be made. The following four aims of the conference were proposed: (1) It should emphasize the oneness and spiritual solidarity of the Christian students of all India; (2) To mark the beginning of a new era in the development of an indigenous Indian Christian Student Movement and in the realization of its place and responsibility in the World's Student Christian Federation; (3) To press upon all Indian Christian students the surpassing claims of the work of Christ in India at the present time, of all times; (4) To give a marked impulse to all efforts on behalf of the evangelization and Christianization of the students of India.

Methodists Work in Southern Asia

AMERICAN Methodists in Southern Asia operate 5 strong presses in Lucknow, Calcutta, Madras, Singapore and Manila. They have also 166,000 young people in their Sunday schools. In the Philippines Methodist membership has now reached 40,000, with nearly 100,000 adherents in addition. There are 7,000 boys and girls in Methodist day schools in Malaysia, between Penang and Batavia. All the schools for boys are self-supporting and those for girls nearly so. The Java mission, founded by the Pittsburgh Epworth Leagues, has now twelve American men and women in Chinese schools in the Dutch East Indies, supported entirely on the field by the Chinese constituency. These teachers are all engaged in mission work outside of school hours.

Training School at Bangkok

THE Christian College at Bangkok, Siam, recently held a normal and training school for ten days for the evangelistic and ordinary teachers of the mission stations. Over 50 persons were in attendance at the various sessions of the classes, with a daily average of about 25 at each lecture. Dr. W. G. McClure had charge of the lecture, and was assisted by Rev. A. W. Cooper, of Rajaburi, Rev. J. B. Dunlap, Dr. C. C. Walker, Dr. McFarland, and other members of the college faculty. The plan of collecting fees for board and tuition for the full year at the college has worked very successfully, tho special arrangements had to be made with some who were not prepared to pay in advance. It is expected that this plan will result in less loss from unpaid bills.

First Leper Asylum in Siam

THE leper asylum at Chieng Mai in the Lao's country has just received a gift of 1,000 ticals from the Siamese government, which will be used in the installation of a water system carrying water into all the cottages and over the garden. The demands of the institution are growing rapidly. Fifteen months ago it had 22 inmates. Now it has 50. This asylum represents the very first effort in all Siam to give any beneficent attention to the large number of sufferers from leprosy, and as public attention is attracted to the work the contributions of enlightened Siamese grow rapidly.

Altho the inmates are hopeless of cure, yet it is observed on all hands that those who have been received into the leper asylum are vastly improved in appearance and demeanor, and it is easy to recognize the great advantage the asylum offers over the unfortunate condition of the lepers in the streets. The mission is administered by the members of the American Presbyterian station at Chieng Mai, North Siam.

MOSLEM LANDS

The Races in Turkey

OF Turkey in Europe 65,000 square miles are left, one-third as large as Germany or France, or slightly smaller than Missouri. It is fair and fertile but ill-cultivated. There are 1,000,000 people in Constantinople, 5,000,000 outside. Next to Constantinople, Salonica is the best town, placed to become a Baltimore or Liverpool.

Bulgaria is as large as Indiana; Greece, as West Virginia; Servia, as New Hampshire and Vermont; Montenegro, as three-fourths of Connecticut. Together the allies have 84,460 square miles and nearly 10,000,000 people. But Turkey draws on Asiatic provinces with 693,000 square miles and perhaps 17,000,000 people; no one has counted them. Much more trade comes into Constantinople by land from Asia than from Europe. Half Asiatic Turkey is desert, but Asia Minor is fertile.

The real Turks are not numerous. In Asia they rule Kurds, Tartars, Armenians and Arabs, being everywhere a minority except in Western Asia Minor. On the European side Turkish farmers are most numerous about Constantinople, along the Sea of Marmora and west to Adrianople. All Central Macedonia is Bulgarian, except that about Salonica the Greeks, a seafaring race, predominate. South of Servia lies "Stara" (or Old) Servia, kin in speech except for scattered sections of Mohammedan Albanians, the Arnauts, who nag the Servians.

The strongest race occupies the west coast—the Albanians. They hold right up to the Montenegrin border and slop over it a bit. In Greece also are many Albanian sections. The Albanians won Greek independence. The Greek national costume is Albanian. The Albanians are said to have the best heads of all the races of Europe, but undeveloped. Theirs is a race lying fallow. There is no railroad in their country, scarcely a written language. Noth-

ing but the fact that they are divided in religion, half Moslem, half Greek Church, has kept them from winning independence. They are fearless fighters, the best in the Turkish army. —*World*.

Students Becoming Protestants

A MOSLEM student at Anatolia College, Marsovan—the one Moslem in the sophomore class—has expressed his purpose next year to elect work in the theological seminary. He is a young man of exceptional promise, already doing work in the college equal to that of his upper classmate. The fact that this theological seminary is connected with the college disarms the prejudice which might otherwise prevent all who are not Protestants from becoming students therein. At present 5 Greek orthodox and one Gregorian students in the college, among them some of the best men of the two upper classes, are electing seminary courses. None of them has as yet expressed his purpose to enter the ministry, but it is certain that they will at least make abler and more consistent Christian laymen because of good work in these lines of study.

The New Arabic Bible

THE Arabic Press at Beirut has recently printed and published the New Testament portion of the First Font Reference Arabic Bible. This is the Christmas gift which the Syria Mission and the Presbyterian Church in the year 1912 is presenting to the Arabic-speaking world.

The average yearly issues of bibles or portions from the Beirut Press have risen from 23,000 in 1885 to 86,000 in 1910. The preparation of the new set of references for the Old Testament is being pushed forward vigorously.

The successor to the translators, Dr. Eli Smith and Dr. Cornelius Vandike, is the Rev. Franklin E. Hopkins, D.D., who since 1900 has been diligent and faithful and most efficient in this great work.

If the lives and eyesight of the pre-

sent workers are spared, and they can maintain the present average of about 30 to 40 completed electroplates every working month, the remaining half of the Old Testament should be ready by the middle of 1915 which will then complete a task of over 7 years on this fourth edition of the First Font Reference Bible.

EUROPE—GREAT BRITAIN

A Great Home Mission Work

THE famous Manchester Mission has made another of its surprising annual reports. The report shows that every Sunday at the public services there is an average of over 10,000 attendances. The Sunday-schools have 5,000 scholars, the 105 fellowship meetings have 5,492 members. Fourteen large classes meet for Bible study, 33 prayer-meetings are held, 42 open-air services, and at least 8 band marches take place every week in the summer, while 30 cottage meetings are held regularly. Late Sunday night services, services for the homeless and destitute, lodging-house services, ware-house services, midnight marches, open-air lantern services, mid-day services for business men and women, and midnight meetings to gather in the homeless and the outcast, are all part of the Mission's regular program. The voluntary workers enrolled number 2,500, and are formed in well-organized bands. To catalog all the clubs, brigades, classes, and societies is unnecessary. At least 5,000 is the average nightly attendance at the concerts. Over 41,000 applicants for help and advice are seen every year, 28,000 Sunday meals are provided for the destitute, discharged prisoners are helped, prisons are visited, and last year 2,000 situations were found by the labor bureau.

Mormonism in Great Britain

A SERIES of articles on Mormonism is appearing in *The Presbyterian*, of Toronto. The first of these has a special interest, saying: In Great Britain there are 13 confer-

ences, each with its president. Each president has under him a number of elders, teachers, and priests. These men are specially trained. They are nearly all from Utah. They are diplomatic, suave and subtle in speech and manner. According to their own official organ, the *Milennial Star*, published in Liverpool, there are in the United Kingdom 1,173 missionaries actively engaged in proselytizing. Last year, 36,845 British homes were visited; 25,142 conversations on religion were held; 36,000,000 leaflets and 66,722 books were distributed, and 1,045 meetings were held. Among a party of 40 converts, that not long ago came to America, there were only two or three men. The rest were unmarried, attractive young women. Like a huge octopus, the Mormon Church of Utah is stretching out its slimy tentacles over sea and land, and drawing under its evil control converts, chiefly young women, from 20 different countries.

THE CONTINENT

The Christian Status in Germany

THE land of Luther is not so largely Protestant as would be thought in the light of history. The 64,926,933 inhabitants of the latest census are divided into 39,991,411 Protestants, 23,821,453 Roman Catholics, 283,946 other Christians, 615,021 Israelites, 2,114 non-Christian worshippers, 205,900 persons of other confessions, 6,138 religious belief not stated. Bavaria, Baden, and Alsatia have a majority of Roman Catholics. The number of Jews is slowly decreasing. Since 1871 in Prussia, and since 1890 in the entire German empire, there is noted a stronger increase of Roman Catholics, in part due to their large families of children, as contrasted with the smaller progeny of the well-to-do Protestant, especially in cities. But it is still more due to the large immigration from Catholic countries, such as Italy and Slavonia. The number of conversions of Roman Catholics to the Protestant faith

far exceeds the converts from the latter. A leading educator of Germany recently estimated that while about 10,000 Catholics annually become Protestants in Germany, barely 1,000 of the latter become Catholics. Since the last census the number of those who profess no religion has increased from 17,203 to 205,900, or twelvefold. This is due in large part to the Socialist propaganda. In Berlin one in 55, in Bremen one in 24, declares himself without any religious affiliation. Roman Catholic Bavaria contains more of such unbelievers than Protestant Saxony.

Persecution in Russia

THE ecclesiastical authorities in Russia are taking up an attitude of intolerance toward Evangelical preachers like Pastor Fetler. On November 21, Mr. Fetler was to have held his first meeting in the new chapel at Riga, but the police were on guard at the doors, the Governor having prohibited all meetings. Mr. Fetler is to go to St. Petersburg to appeal to the authorities. In the South of Russia, Mr. Basil Stepanoff, an earnest Evangelical, has been thrown into prison.

The Bible in Bulgaria

THE *Bible in the World* tells of a dialog between a priest of the Bulgarian Church and a colporteur: "Why are you in such a hurry to distribute these books in Bulgaria?" asked the priest; "our Holy Synod has its own version of the Four Gospels, which are genuine, while yours are Protestant versions." "Sir," said Colporteur Athanasoff, "sixty years ago, when we were groaning under the Turkish yoke and as a nation were dead, the Bible Society printed these Scriptures in the Bulgarian tongue; without them we should have had no Bible, and no Bulgarian would have known that the Lord Jesus Christ suffered and died for our sins." The priest said: "I wonder if your Gospels are written in good Bulgarian, and not falsified; let me see." After some little

time he said that the translation was very good, and in some passages even better than the Synod's version; then, buying five copies of the New Testament himself, he said to the people who were standing by: "Buy these books freely and without the least fear." Then he said to the colporteur: "Good-bye: may God bless you and give you health and strength to accomplish your sacred work with good success!"

Portugal Open to the Gospel

THE establishment of the Republican government in Portugal has brought a new era of liberty, and doubtless of progress, too, for the people. There was a fear at first that the comparatively small amount of Gospel work in progress in Portugal would be handicapped under the new régime. This has proved groundless. Instead, on every hand, Portugal is now, perhaps, as never before in her history, open to the Gospel. The need, too, at present, is urgent, for it is a time of crisis. The Jesuits have been expelled from the country; the people, naturally religious, are loosed from the thralldom which for centuries has kept them in ignorance; and now they hardly know which way to turn. The great danger is of Portugal becoming a nation of atheists. Several times on offering Scriptures to the people the reply was: "Nao, Senhor, sou republicano" ("No, sir, I am a republican").

Literature for Mohammedans

IN 1909 the German Orient Mission, under the leadership of Dr. Johannes Lepsius, entered upon the founding of a training-school for Mohammedan workers (Muhammedanisches Seminar) in Potsdam. Its purpose was to be twofold, viz: to create literature urgently needed in missionary work among Mohammedans, and to train active workers. For the latter purpose a course of instruction in Turkish and Arabic, in Koran, in Mohammedan history, etc., was planned, and lectures were held du-

ring the winter of 1909-10. Attendance at these and other lectures was small, so that the Orient Mission has now reluctantly decided to abandon this part of its program, *i.e.*, the training of workers for Mohammedan countries. But it proposes to adhere to the other part of its program, *i.e.*, the creation of suitable literature. In this work Dr. Lepsius will be aided by the two converted Mollahs, Sheik Ahmed Keshaf and Muderis Nessimi Effendi, who were also to aid in the training of workers. It is proposed to issue literature along evangelistic, polemic, and apologetic lines. Pastor Awetaranian, now missionary of the Orient Mission in Philippopolis, founded some time ago two Turkish papers, now called *Khurshid Gunesh* (Sun), and the *Shahid ul Ha-gaig* (Witness of Truth), the former a weekly paper, the latter a theological magazine. It is proposed to publish both in Arabic and in Persian also.

AMERICA

A World's Citizenship Movement

AT the request of individual citizens and organizations of citizens in this and other countries interested in this world project, the National Reform Association, an American organization of thousands of Christian patriots of every name, in every State and territory, is doing the preliminary work of organization.

Among the problems to be discuss at the conference are peace and war, intemperance, socialism, capital and labor, emigration and immigration, prison reform and social service, the social conscience and personal character, child labor, the claims of delinquents and dependents upon society, political corruption, the weekly rest days laws affecting family life, including marriage and divorce, and the relation of public education to morality and religion.

Laymen on a World's Tour

A COMMITTEE of seven of the Men and Religions Forward Movement, consisting of Fred B.

Smith, Raymond Robins, the International Male Quartet, and James E. Lathrop, started early in January on a tour around the world to spread in far countries the ideals and methods of achieving them adopted in the recent nation-wide campaign of the organization in this country.

Frederick B. Smith, leader of the Men and Religion Forward Movement, will represent evangelism and organized work for men and boys in the world tour. Raymond Robins will represent social service boys' work, and Christian publicity.

The delegation which is to make the world tour, as "ambassadors extraordinary and ministers plenipotentiary of the churches of America to the churches of the Orient," consists of leaders in the movement. The committee sailed from San Francisco January 17, and will spend a week in Honolulu before going on to Japan, where it will stop at Yokohama, Tokyo, Kioto, Osaka and Kobé, and next go to Shanghai and Hongkong, China. The Philippines will then be visited, and next Australia, including Brisbane, Sydney, Melbourne, Ballarat, Adelaide, and Perth. From there the committee will land in South Africa, and make a tour there. It will be in London July 5, in Zurich, Switzerland, July 14 to 18, and back in New York August 1.

The mission will be to dispel and repudiate Kipling's doctrine of separatism, "For East is East and West is West, and never the twain shall meet," and by a series of meetings and conferences with Christian laymen in all the cities visited to work for these objects: (1) To add to the growing spirit of fraternal cooperation throughout organized Christianity; (2) to give increased power to specialized Christian work for men and boys; (3) to assist in a better coalition of the various types of method in Christian organizations—evangelistic, educational, nuptural, individualistic, and social; (4) to impart any methods that have been found of unusual power in North American church work for men and boys, and to learn those in use in

other nations which should be useful at home; (5) to win as many men and boys as possible to immediate membership in the Church.

The International Male Quartet consists of these men, each of whom will represent a particular phase of the campaign of the movement: Edward J. Peck, representing community extension; Paul J. Gilbert and P. H. Metcalf of Ohio, representing personal work, and C. M. Keeler of New York, representing business management. James E. Lathrop, of New York, is secretary of the movement.

The Board of Mission Studies

THE Foreign Missions Conference of North America, on January 12, 1911, appointed a committee of 19, with power to take all necessary steps for the creation of a board of studies. This committee acted, and at the meeting of the same conference on January 10, 1912, the board was organized, made up of 35 executives of missionary organizations and leading educators in Canada and the United States. The committee has already, through special sub-committees, made careful investigations among the missionary societies of North America, with reference to their own requirements in the candidates whom they appoint, and the adequacy or inadequacy of the schools frequented by these candidates to equip them for the service demanded of them. The similar committee in Great Britain has engaged a permanent secretary, who gives his whole time to the promotion of the work of the committee, which is pursuing similar lines to those pursued by the American committee.

Seven-fold Results of Men and Missions

THE following "results" of the Laymen's Missionary Movement were given to the Durham convention by Dr. Reid, general secretary of the Laymen's Movement of the Methodist Church, South:

1. It has reestablished in the Church the Christ vision of the whole world.

2. It has given definiteness to the

task, divided and fixt responsibility, and defined the time for the evangelization of the world.

3. It has changed the attitude of the secular press and of the business world toward Christian missions.

4. It has developed leadership for the Church of God, by seeking out men for service of all kinds.

5. It has given a great plan for the Church for service and for contributions.

6. It has remarkably increased missionary information.

7. It has greatly increased the total of missionary giving.

Success Proved By Figures

THE figures demonstrate the success of the Laymen's Movement. The following of the income for foreign missions are respectively for the years 1910 and 1912:

	1910	1912
Presbyterian Church, U. S. A.	\$1,415,951	\$1,996,904
American Board	989,408	1,062,442
Baptist	1,020,552	1,274,600
Disciples	360,712	400,728
United Presbyterian	335,645	364,339
Protestant Episcopal (home and foreign)	1,374,830	1,492,261
Southern Baptists	501,058	580,408
Evangelical Association ..	30,773	40,343
Friends	81,035	87,968
Methodist Episcopal	1,458,099	1,539,403

These two years are involved in this movement and the returns being universally advanced in this period are unmistakable proof that the movement is a success.

Mormon Invasion of Canada

SAYS Rev. William Shearer, of Calgary, in the *Presbyterian Record*: "Twenty-six years ago this dangerous and obnoxious system planted itself on the choicest soil, in the sunniest belt of southern Alberta. To-day that feeble branch has become a solid trunk with deep roots and wide-spreading branches." He then goes on to name these six stages of development: The purchase of 67,500 acres of land to be settled by Mormons, the erection of an academy at Raymond, the establishing of a "stake" (Mormon for county), and the erection of a temple costing some \$250,000, for the practise of secret rites, and 300 Mormon missionaries

are on the way to "evangelize" that far Northwest.

A Missionary's Terrible Journey

NEWS has reached England of the adventures of Rev. Percy Broughton, of Wycliffe College, Toronto, who has been laboring among the Eskimo. In the course of a terrible journey of 84 days, he lost his way, and for two days had to tramp barefooted across an ice-field to reach an Esquimo village. His feet were so badly frozen that he was unable to stand, and only succeeded in reaching the village by crawling on hands and knees. Mr. Broughton was removed unconscious next day to Lake Harbour missionary station, where for three months he lay in agony, owing to the state of his right foot, the toes of which had to be amputated by the cook of the station.

The Negro Has Done Well

CONSIDERING all things, the negro has done wonderfully well. It was inevitable that there should be many tides, and that in the main they should be depressing—pressing him back and out to sea and its fearful depths. But in spite of all the tides and undertow bearing out to the deep and its submerging, probably 5,000,000 over 10 years of age have already risen to where they are engaged in gainful occupations. Considering the doors that are barred to the negro by the labor unions, his persistence in trying to rise deserves the highest praise. Houston, Tex., has 41 negro business-men having \$227,450 invested in their business. In Richmond, Va., 9 business-men have \$230,500 invested in their business. In 5 medium-sized Southern cities there are 160 negro business-men. There are 41 negro banks. There are 25,000 teachers and professors in colleges. The race is doing well.—*Central Christian Advocate*.

Opposition in Venezuela

MRS. T. S. POND, a Presbyterian missionary, reports from Caracas, that for the first time in

their 43 years of missionary service they were summoned by a policeman to answer before the authorities for their faith. Tho the people are ready for the Gospel, the government has revived an old law of patronage applicable only to Roman Catholic clergy, supported by the State, with the intention of controlling Protestant missionaries. To the examiners the answers of the missionaries were somewhat puzzling to such questions as: What is your religion? Whence is your support? Who is your Superior? The workers go quietly on, hoping that the time will not come in Caracas, as it has in some smaller places, when missionaries will be forbidden to visit in the homes or invite people to services.

For many strenuous years have Mr. and Mrs. Pond held the fort at Caracas as an outpost of the Colombia Mission. Now it is to be the Venezuela Mission, and in the coming of the Rev. and Mrs. Frederic F. Darley will bring the comradeship which Mr. and Mrs. Pond have so much missed.—*Woman's Work*.

OCEAN WORLD

Hawaiian Missionaries for China

CENTRAL UNION CHURCH, Honolulu, has undertaken the support of two new missionaries to China. Mr. and Mrs. Dean Rockwell Wickes were designated by the American Board to be the special missionaries of the laymen of Central Union Church. These laymen raised sufficient money above the sum usually contributed by the church to the board to entitle them to the honor of having special missionaries. Mr. and Mrs. Wickes came to Honolulu and joined the church with 23 other persons. They were then solemnly consecrated to their work, and received their commissions through Dr. Scudder, pastor of Central Union, who represented the Prudential Committee of the board. A feature of special interest was the extension to the young missionaries of the right

hand of fellowship by representatives of all the church organizations and by members of each of the five races—Hawaiian, Chinese, Japanese, Portuguese and Anglo-Saxon—included in Oahu Association. Central Union contributed to foreign mission work last year over \$8,300, and has agreed to give to the American Board regularly \$6,000 each year, of which \$2,000 is to go for the support of the Nauru Mission, \$2,000 for the support of Mr. and Mrs. Wickes, and \$2,000 for the general work of the board.

Revival in Australia

FROM the mission among the aborigines of North Queensland comes this striking testimony concerning a marvelous work going on among a people who, 23 years ago, were described as "hopeless cannibal savages": "Numbers of men and women, boys and girls, are giving themselves to the Lord—no excitement, just a quiet work of the Holy Spirit! One has only to look at the earnest, thoughtful faces to realize that something unusual is taking place. He has conquered many, and is conquering, and will conquer. Oh, the joy of it all! Your prayers and those of our many friends are being abundantly answered, and we workers are receiving a fresh baptism of the Holy Spirit."

PHILIPPINES

Churches Wrecked in Cebu

A DISASTROUS typhoon swept through a part of the Philippine Islands last summer and in Cebu City 10,000 were rendered homeless. Nine steamers were lost and stone bridges, railways and houses were swept away. The harbor hurricane signals fortunately warned the people of the coming storm and most of them escaped. The sea wall also withstood the force of the tidal wave, otherwise the disaster would have been much greater. The Boys' dormitory and the Protestant Church were destroyed, but the Christians are taking their losses heroically

and have taken up the work again with fortitude.

NORTH AFRICA

Dr. Zwemer on "The Nile Mission Press"

ALTHO I am giving only a part of my time to the work of the Press, I admit that in some respects it is the most attractive of all the work here. A visit to the present premises impresses one with the utter inadequacy of the accommodation for the work that is being done. They are narrow and dingy and ill-adapted for up-to-date printing. On the other hand, one is impressed by the immense amount of work turned out under these conditions. Only this morning we had a call from a missionary from South Africa, who reported a revival of Mohammedanism in and around Cape Town, and took samples of our literature to be translated into Cape Town Dutch for circulation among the Moslems there. A special effort was made this year to send out a message to Mohammedans for their pilgrim season, and the great feast held at Mecca and elsewhere in the Moslem world. A thousand copies of this particular "*khutba*" were sent to Beirut to be distributed to the pilgrims on their way to Mecca, and well over a thousand copies to Arabia. Several thousands will be distributed here in Egypt, and we are praying that God's blessing may rest upon their wise distribution. The war news, which reaches you almost as quickly as it does us, doubtless means that soon the doors will be opened wide in Turkey also for the distribution of literature and work for Moslems.

Mr. Upson and I made a visit to Port Said to take a look at the new buildings of the British and Foreign Bible Society, and investigate as to prices and material for the Nile Press building. We have also ascertained the cost of building here in Cairo, but have been discouraged by the excessive figures for even a modest building. Providentially, we were led to investigate a site and a build-

ing down the steps of the Shubra Railway bridge, belonging to an Armenian, now deceased. The position would be splendid. It would be necessary to put up a book shop in the garden, built high to catch the eyes of the people in the trams passing over the bridge. There should also be one comparatively small building in the garden by the side of the main building, so far from spoiling the appearance, it would really balance the symmetry of the whole. By this means we could provide accommodation for a good many years to come. I am very much in favor of this plan, provided we could look at it all round. As far as we know, the cost of both site and building would be about \$50,000.

WEST AFRICA

Waiting for a Teacher

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

Boarding-school Under Difficulties

A MISSIONARY in West Africa, writing in the *Herald and Presbyter*, tells humorously of a problem in connection with the girls' boarding-school of this mission. It seems that the girls in the region are nearly all married young; their husbands are not willing for them to come to school, but the girls want to, so they run away. Mr. Johnson writes: "There are 43 in the girls' house attending school and thirty of them are married. Three of them have babies in arms and one of them has two grandchildren with her in the dormitory . . . I have refused to accept a good many of the runaways that come asking to be taken into the school, but of those that I have accepted I have not had to turn any over to their husbands when they came for them. I have had to do a great deal of talking . . . but I have won out each time." These African husbands are at least willing to examine the higher education as applied to wives.

EAST AFRICA

First Fruits in Ruanda, German East Africa

IN July, 1907, the German East Africa Missionary Society entered Ruanda, the northwest district of German East Africa, and its missionaries founded the station Dsinga. Four weeks later a second station, Kirinda, closer to Lake Kivn than Dsinga, was occupied. The Lord's blessing was upon the work in Kirinda in a special manner, so that already in the middle of the year 1910 a heathen youth applied for baptism. He was quickly joined by six other young men. Then a number of young girls asked for instruction preparatory to baptism, and a poor leprous woman was won by the loving, tender care shown her by the missionaries. All these inquirers received careful instruction for more than a year. Some were found wanting, but seven, four young men and three young women, were considered

worthy of baptism and were received into the Church of Christ on October 1, 1911, the first fruits of the faithful missionary work in Ruanda. The leprous woman was baptized a week later.

It was peculiarly encouraging that among the little flock there were representatives of the female sex, which is quite unusual in such cases. A large number of the pupils of the missionary school, boys and girls, approached the missionary after the baptismal service and asked for instruction and baptism. Fourteen boys and twelve girls are now members of the new inquirers' class. Thus the work of the Lord is progressing in German East Africa.

A German Mission at Ujiji

THE Breklum Missionary Society recently decided to add to its prosperous work in India another in Africa, and its committee plan to occupy the station Ujiji, on Lake Tanganyika, on the western border of German East Africa, in February, 1912. Two new missionaries are to be sent out to the new field, but are to be assisted by a missionary who has had some years of experience in Africa in the service of the Moravians. Ujiji is one of the places made famous by David Livingstone on his last journey.

OBITUARY NOTES

Joseph S. Adams, D.D.

JOSEPH S. Adams, D.D., of Hanyang, China, one of the noblest Baptist missionaries in China, left America last October to return to his post in China. Now word has been received that after a few days' illness he has passed away at his station in Hanyang. Dr. Adams was born in Sheffield, England, May 28, 1853, educated at People's College, Sheffield, and at Harley College. He was baptized by Rev. J. A. Spurgeon in the Metropolitan Tabernacle and sailed January 7,

1875, for Rangoon, Burma, as a missionary of the China Inland Mission. In Burma he became acquainted with the work of the American Baptists, and applied for appointment as missionary of the American Baptist Missionary Union. In July, 1883, he was designated to Kinkwa, China, and ordained October 26, 1883, at Ningpo, China. He opened a station at Hanyang, one of the three cities at Hankow, Wuchang and Hanyang, which constitute the greatest center of population in populous China. Dr. Adams was a missionary of fine temper and spirit, indomitable, persevering, patient, courageous and hopeful. Mrs. Adams was Miss Eleanor Sarah Taylor, and they were married in Rangoon, Burma, September 21, 1877. Of their nine children, eight are living, and three are missionaries.

Minnie F. Abrams, of India

MISS MINNIE F. ABRAMS, at one time a missionary at the W. F. M. S. at the Methodist Episcopal Church and afterward connected with Pandita, Romabia's Mission, passed away recently in India. Miss Abrams was drawn to evangelistic work and for more than ten years has been closely connected with Mukti especially during the Revival of 1905-6. During a recent furlough in the United States the longing to preach the Gospel in places where the name of Christ was unknown led her to gather a band of workers for the United Provinces and about a year ago she went to Fyzabad and Bahraich with the American ladies who came out with her and also a band of girls from Mukti to preach in the un-evangelized villages. Some weeks ago Miss Abrams was attacked with a malignant form of malarial fever. She rallied, however, and many of her friends thought her health was being restored, but on Saturday telegrams reached her friends telling of her death. Miss Abrams was a woman of unusual ability, faith, and force of character.

BOOKS ON MISSIONS AND MISSION LANDS

SHANTUNG, THE SACRED PROVINCE OF CHINA, IN SOME OF ITS ASPECTS. Compiled and edited by Robert Coventry Forsyth. Illustrations and maps. 435 pp. Shanghai: Christian Literature Society, 1912.

This quarto is what its prolonged subtitle sets forth, a collection of articles relating to Shantung, including brief histories with statistics,—why were they not gathered in one table?—etc., of the Catholic and Protestant Missions, and life sketches of Protestant martyrs, pioneers, and veterans connected with the province. Over thirty of the contributors are mentioned by name, among them some of the best known missionaries and civilians from that part of China. Dr. Arthur Smith, President Bergen, Mr. Whitewright, Drs. Neal and Johnson, Prof. Luce, Bishop Giesen and Mr. John Murray furnish the most important portions from the missionary viewpoint, tho the editor himself and the anonymous writer on the famous mountain, T'ai Shan, have added greatly to its value. One finds here a miscellany, the main subdivisions of which are antiquities, international and political matters, the three religions,—Catholicism, Protestantism, and Mohammedanism,—educational and philanthropic work, places of interest and centers of influence, the Yellow River problem, the products of Shantung, and certain provincial questions suggested solutions of which the editor offers his readers.

The real contribution to missions and to the province is not great. Granted that China can no longer be treated as a whole, and that her Holy Land with its reputed 37,000,000—Arthur Smith claims that the province "can have no such population as the unknown 'Statesman' who compiles the 'Statesman's Yearbook'" alleges suggests 27,000,000 instead—is a most desirable cross-section exhibit to study in detail, the result is not satisfactory. President Bergen's account of the two

great sages of Lu is relatively good, even if it does smack of Legge; and so is the T'ai Shan chapter, if one is an antiquarian acquainted with the Chinese characters. Most of the geographical sections are suitable for a guide-book, but hardly worth the general reader's time. The overplusage of ancient and the lack of information as to recent matters, seen in the translation of Baron Richtofen's article on the province, written in 1871, and in Professor Luce's article on education so large a portion of which is ancient history, constitute a grave defect. The portion of the book which interests the missionary public is deficient and most unevenly done, whereas it ought to have been the strongest section in the volume. Evidently the editor had no definite instructions for the various writers, and each furnished what seemed right in his own eyes. Such excellent work as Dr. Chalfant's "Ancient Chinese Coinage" and Mr. Donovan's article on the Imperial Post Office in Shantung are most admirable in their place, but they might better have been omitted or shortened that more space might have been left for the now meager account of missionary heroes and important missions.

However, the maps are most excellent—barring errors in orthography and omissions—and the mass of information found here will be exceedingly helpful to new missionaries working in Shantung and for world travelers who visit it. One could wish that half the material had been omitted and the space thus saved been given to fuller accounts of mission work in Shantung; or in default of this, that the missionary sections had been more carefully written and edited. A committee would hardly have been as lenient as a single editor, and much irrelevant matter, like Appendixes B and C would have been omitted. Such volumes are needed for the proper

comprehension of China, and we hope that other provinces will be stirred to emulate Shantung and to improve greatly upon this initial provincial exposition.

THE CHINA MISSION YEAR BOOK. Edited by Rev. D. McGillivray. Shanghai Mission Press, 1912.

The Volume for 1912 of this excellent Year Book, is just to hand, and its papers are most interesting. We mention, as of especial value among them, "The General Survey of the Year 1911," by Bishop Bashford; "Government Changes and National Movements;" "The Revolution;" "The Outlook and Opportunity;" "Population of China;" "The Secular Chinese Press," and others.

There are 31 chapters in all. At the end of the book an important statistical table of the work of Protestant Missions is inserted, of which the following summary will interest our readers:

	Year Book. 1912.	Year Book. 1911.	Advance.
Total Foreign Missionaries in China.....	5,144	4,628	516
Medical Missionaries (men 213, women 95).....	308	388	(M. 258) (W. 130) 1,822
Chinese Helpers.....	15,501	13,679	1,822
Stations and Out-stations.....	3,879	4,288	....
Stations and Out-stations.....	3,897	4,288	....
Day or Primary Schools.....	3,708	2,557	1,151
Scholars.....	86,241	46,732	29,509
Scholars.....	86,241	56,732	29,509
Higher Grade Schools and Colleges.....	553	1,171	....
Students.....	31,384	45,801	....
Congregations.....	2,955	2,717	238
Total Christian Community (including those baptized and Catechumens).....	324,890	287,809	37,081
Contributions by Chinese..... Mex.	\$320,900.62	297,976.53	22,924.09
Hospitals.....	235	170	65
Dispensaries.....	200	151	49

Some of the figures are rather surprising, but the reduction in the number of medical missionaries from 388 to 308, and of stations and out-stations from 4,288 to 3,897, and the tremendous decrease of higher grade schools from 1,171 to 553, and of students from 45,801 to 31,384 are easily explained by what the secretaries of the different missionary societies call "incomplete returns due to the disorganization of the work by the revolution." We do not believe that there has been any real decrease in the work in China, on account of the increase of the Christian community and the largely increased number of scholars, boys and girls, in attendance at Mission schools.

YEAR BOOK OF MISSIONS IN INDIA, BURMA AND CEYLON, 1912. Edited by Rev. J. P. Jones, D.D. 780 pp. Paper, \$1.00. The Christian Literature Society for India, Madras, Calcutta, London.

Dr. Jones has had a difficult task, but has done his work well. This first edition of the Year Book of Missions in India is a valuable compendium and reference volume. The various chapters on the political, social, religious, educational, industrial and philanthropic conditions and work are contributed by various writers who speak from knowledge. Special chapters deal with non-Christian faiths, missions and the native church. One can not know fully about Protestant missions in India without this useful volume. There are full statistics, lists of societies and of missionaries. The volume is most welcome, and friends of Indian missions owe a deep debt of gratitude to Dr. Jones and his associates for their labor of love.

Some very illuminating things are said on the unrest in India, the transfer of the capital to Delhi, on the waning of caste and the betterment of woman. It is interesting to note that of the 315,000,000 in India only 17 avowed themselves atheists and only 50 agnostics in the last census. Dr. Ewing's chapter on missionary educational work is excellent.

There are in India 20,885 Protestant Christian workers of whom 2,000 are foreigners and the remainder Indians. There is evident a great need for more workers in the many vacant fields of India. Roman Catholics number 1,904,006, Syrian Catholics 315,162 and Protestants 1,636,731. The

growth during the last decade has been for Catholics 25 per cent., for Syrians 27 per cent. and for Protestants 41½ per cent.

The facts in this year book are gathered from official sources and the judgments expressed are clear and well balanced.

AMONG KONGO CANNIBALS. By John H. Weeks. Map. Illustrated 8vo, 352 pp. Seeley, Service & Co., London. \$3.50, net. J. B. Lippincott & Co., Philadelphia, 1912.

Savage Cannibals of Central Africa are more pleasant to read about in the security of home than they are to dwell among for 30 years, and yet there is a brighter side and rich compensation to those who go among these dark skinned, dark souled races to enlighten their minds and their spirits.

Mr. Weeks' vivid description of his life among the Kongo tribes—15 years among Boloki people and 15 elsewhere in the Kongo region—is thrillingly interesting. His picture of the character and customs of the people among whom he lived and worked is painted in striking, sometimes in lurid, colors. But he shows clearly the effect on the savage mind of a peaceful, Christian life in contrast to the Godless lives of the many traders and travelers. We reserve the volume for a later and more extended notice, but can assure those who take it up that they will find an unusual amount of entertainment and information in it and from a missionary, a humanitarian, a commercial or a scientific viewpoint will be well repaid for reading.

MISSIONARY STUDY PRINCIPLES. A Manual of Missionary Study. By Rev. G. T. Manley. Pamphlet, 1s. 6d. Church Missionary Society, London, 1912.

Missionary study circles are growing in number and trained missionary leaders are in demand. Mr. Manley has given us here an excellent manual of suggestions, giving the application of the general principles of teaching to missionary instruction. Such subjects as interest, plan and conduct of meetings, questions, atmosphere, etc., are considered, and valuable hints are

given. We believe that the book would be still more valuable if it gave a larger place to illustrative incidents and examples.

THE HOLY BIBLE. An improved edition. Cloth. American Baptist Publication Society, Philadelphia, 1912.

The "improvements" in this revised edition of the Bible consist in the paraphrasing, omission of words supplied in other editions, and new translations from original tongues, based in part on the Bible Union version. The work is done by Baptist scholars—Professor Barnard C. Taylor and Dr. Henry Weston of Crozer Theological Seminary, Dr. Ira M. Price and others. The word (immersed) is placed in brackets after *baptized* in the text—a method which will make it less acceptable to others than Baptists.

THE CHRISTIAN EDUCATION OF WOMEN IN THE EAST. Paper. 160 pp. 2s., net. The Student Movement, London, 1912.

This series of addresses was delivered at the conference of university women at Oxford in September last—the first of its kind ever held for the purpose of leading university women to study the condition of their Eastern sisters and to share the responsibility of helping them to intellectual, social and spiritual emancipation. Addresses of general interest and value were delivered by Professor Cairns of Aberdeen and the Bishop of Oxford. Definite educational problems and possibilities were then discussed by women educators from India and China, Japan and Syria. These are addresses worth reading by any interested in the work of missionary education.

PENNELL OF BANNU. By A. L. Pamphlet by the Church Missionary Society, London, 1912.

Dr. T. L. Pennell of the Afghan frontier was a remarkable medical missionary. The little sketch here given will be found most interesting, especially to those who have read the fascinating story of Dr. Pennell's work as described in the volume "Among the Wild Tribes on the Afghan Frontier."

A RAINBOW IN THE RAIN. By Jean Carter Cochran. 12mo, 104 pp. 50c. Fleming H. Revell Co., New York, 1912.

This beautiful little story comes as a message of love and hope to suffering and sorrowing souls. It is the double story of a young woman whose life was in danger of being blighted by brooding over the loss of parents and fiancé and the spiritual struggle of a Chinese lad who wavered between the dictates of ambition and the self-sacrificing ideals of Jesus Christ. The Chinese boy's letters to his father are unique and most interesting as a revelation of Chinese character and their way of looking at mission school laws, influence and teachings. The simply told graphic story of the power of self-sacrifice will bring new inspiration to many who are prone to carelessness or who are called to pass through deep waters of affliction.

NEW BOOKS

MISSION PROBLEMS IN JAPAN. By Rev. Albertus Pieters, M.A. Board of Publication of Reformed Church in America, 25 E. 22d St., New York, 1912.

THE RENAISSANCE IN INDIA. By C. F. Andrews. 2s., *net*. United Council for Mission Study, London, 1912.

RELIGION AND SLAVERY. A Vindication of the Southern Churches. By J. H. McNeilly, D.D. 88 pp. 35c., paper. Smith & Lamar, Nashville, Tenn., 1912.

CHILDREN'S MISSIONARY STORIES. By Alice Moreton Burnett. 128 pp. 40c. Christian Publishing Co., Dayton, O.

TWILIGHT TALES OF THE BLACK BAGANSA. By Mrs. A. B. Fisher. 3s. 6d., *net*. Marshall Bros., Ltd., London, 1912.

ON THE BACKWATERS OF THE NILE. By the Rev. A. L. Kitching, M.A. 12s. 6d., *net*. T. Fisher Unwin, London, 1912.

EGYPTIAN MYSTERIES UNVEILED AND THE RELIGION OF ISLAM. By Leeder. Illustrated. 8vo. 16s., *net*. Eveleigh, Nash & Co., London, 1912.

CATCH-MY-PAL. A Story of Good Samaritanism. By the Rev. R. J. Patterson, LL.D. 12mo, 192 pp. \$1.00, *net*. George H. Doran Co., New York, 1912.

AMERICAN SOCIAL AND RELIGIOUS CONDITIONS. By Charles Stelzle. 12mo, 240 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.

CHILDREN AT PLAY IN MANY LANDS. A Book of Games. By Katherine Stanley Hall. Illustrated. 12mo, 92 pp. Missionary Education Movement, New York, 1912.

ROMANISM, A MENACE TO THE NATION. By Jeremiah J. Crowley. 701 pp. \$2.00. Published by the author. Cincinnati, O., 1912.

ELEMENTS OF SPIRITUALITY, OR, THE SPIRITUAL PLAN. By Rev. George Hooper Ferris, D.D. 16mo, 77 pp. 50c., *net*. Griffith & Rowland Press, Philadelphia, 1912.

AN ISLE OF EDEN. A Story of Porto Rico. By Janie Prichard Duggan. Illustrated. 12mo, 346 pp. \$1.25, *net*. Griffith & Rowland Press, Philadelphia, 1912.

THE PERSONAL LIFE OF DAVID LIVINGSTONE. Chiefly from his unpublished journals and correspondence, in the possession of his family. By W. Garden Blaikie, D.D., LL.D. Frontispiece. 12mo, 508 pp. 50c., *net*. Fleming H. Revell Co., New York, 1912.

GRACE IN GALATIANS. A New and Concise Commentary on the Epistle. By the Rev. George Sayles Bishop, D.D. 16mo, 148 pp. 50c., *net*. Gospel Publishing House, Bible School Park, N. Y., 1912.

THE MISSIONARY CAMPAIGN. Its Principles, Methods and Problems. By the Rev. W. S. Hooton, B.A. 12mo, 188 pp. \$1.00, *net*. Longmans, Green & Co., New York, 1912.

THE WORLD WORK OF THE PRESBYTERIAN BUILDING IN THE U. S. A. By David McConaughy. Introduction by William Henry Roberts, D.D., LL.D. Frontispiece. 12mo, 267 pp. Presbyterian Board of Publication, Philadelphia, 1912.

MEN WHO WERE FOUND FAITHFUL. By Robert E. Speer. 12mo, 187 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.

BY THE BANKS OF THE GANGES. An Account of Some Indian Children. By Constance Morison, B.A. Illustrated. 16mo, 115 pp. 1s., *net*. Religious Tract Society, London, 1912.

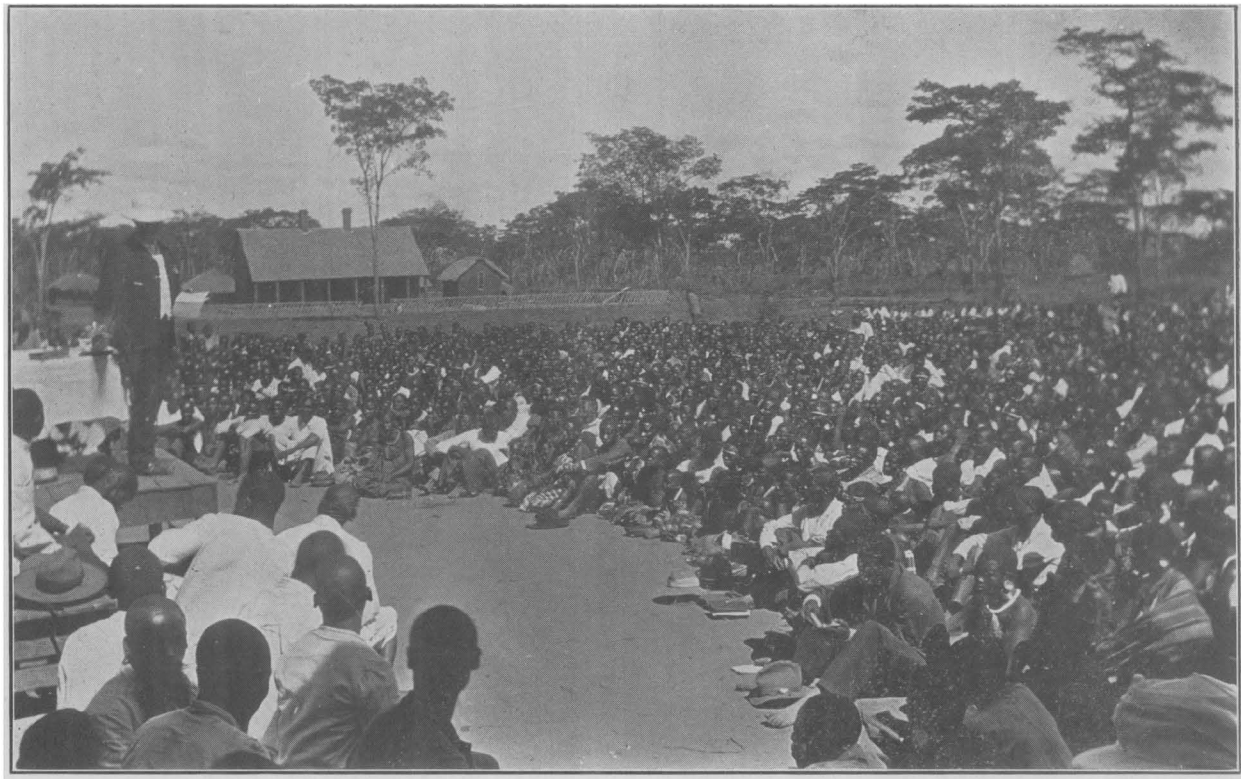
SUNSHINE AND SHADOW ON THE TIBETAN BORDER. By Flora Beal Shelton. Illustrated. 12mo, 141 pp. Foreign Christian Missionary Society, Cincinnati, 1912.

THREE MEN ON A CHINESE HOUSEBOAT. The Story of a River Voyage. By the Rev. W. Munn. With Preface by the Right Rev. W. Wharton Cassels. Illustrated. 12mo, 176 pp. 1s., 6d., *net*. Church Missionary Society, London, 1912.

AMONG CENTRAL AFRICAN TRIBES. By Stephen J. Corey. Journal of a Visit to the Kongo Missions. Illustrated. 16mo, 157 pp. Foreign Christian Missionary Society, Cincinnati, 1912.

RELIGIOUS, ETHICAL AND SOCIAL WORK IN A COSMOPOLITAN UNIVERSITY. Pamphlet, 10c. Published by the Christian Association of the University of Pennsylvania, Philadelphia, 1912.

"THE KOREAN CONSPIRACY CASE." By Arthur Judson Brown. Pamphlet. 156 Fifth Ave., New York, 1912.



ONE RESULT OF DAVID LIVINGSTONE'S PIONEER WORK
Part of an Audience at a Preaching Service of the Scotch Presbyterian Mission in Livingstonia, Central Africa

The Missionary Review



of the World



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VOL., XXVI, No. 3
New Series

Signs of the Times

A CHANGE OF FRONT IN ISLAM

IT has been thought that Islam, like Rome, never changes, and it is true that with change must come a loss of identity. Islam is changing, as we see clearly and forcibly in the Moslem press of Egypt. From time to time in the daily papers and the religious magazines, we see signs that Moslems are becoming less fanatical and are not only willing, but anxious to examine the evidence of Christianity as it is found in the New Testament. Formerly the New Testament was rejected on the charge of having been corrupted, or abrogated by the Koran. In these days Moslems often seem eager to prove their position by quoting Scripture. A series of articles which have been appearing in the paper called *El Manar* seeks to prove that the original Gospel on which our present four Gospels are based, did not teach the deity of Christ nor His Atonement. In other words, Mohammedans are following the lead of those who by critical methods profess to be able to eliminate the supernatural from the New Testament.

Another more hopeful sign of progress is noticeable in the recent gathering of some 65 missionaries for an eight-day conference in Egypt. Their report of the state of affairs in that country declares that to-day as never before there is manifest among the Moslems an interest in Christianity and its teachings. Copies of the Scriptures and religious tracts are being bought and read by Moslems to an extent unparalleled in the past history of Islam. A spirit of religious inquiry is manifest among many Moslems, even of those who are recognized as sheikhs or religious teachers. The attendance of Moslems is increasing in both the regular and special meetings held under Christian auspices. Requests for baptism on the part of Moslems are not infrequent. Formerly few Moslems were willing to listen to Christian teaching, now few there are who refuse to listen when approached. There is also, we are told, "a spirit of unrest in Moslem circles, and an increasing effort to discover ways by which Islamic standards and practises, Islamic laws and institutions may undergo such revis-

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

ion and reconstruction as will enable them to retain the respect and command the allegiance of a Moslem public which is advancing in knowledge and enlightenment." For all of which Christians everywhere give thanks.

HOPE FOR PERSIAN GIRLS

WHEN the girls who will be the future mothers, become Christians, we may have greater hope for the coming generation. So it is encouraging to know that Miss Annie Stockwell, missionary of the Presbyterian Board at Teheran, Persia, estimates that there are now at least 1,000 Moslem boys and girls attending the 13 Christian mission schools in Persia. Miss Stockwell estimates that this number is twice what it was five years ago. The education of Moslems in Christian schools is, in fact, a very recent development, but the ambition of Mohammedan parents to secure good education for their children is rapidly overcoming all religious prejudices. Of this thousand nearly 700 are paying tuition, so that the movement is no pauper scheme to get something for nothing. There is no concession on religion to these Moslem scholars. They are required to attend school on Friday, which is the holy day of Islam, and all of the schools require the Bible as a regular study in the curriculum. So far, however, from there being any prejudice aroused by this method of teaching the Bible lesson is distinctly popular among the Mohammedan children in most of the schools.

MOSLEM UNREST IN INDIA

THE Balkan war has greatly excited the Mohammedans of the Indian Empire. In Calcutta, a very

largely attended meeting has been held, which, strange to say, was attended by a number of Hindus also. The speakers declared that the Christian nations have joined hands to rob the Moslems of all their possessions; that the believers in the Bible are always the enemies of the believers in the Koran, but that they are unable to extinguish the fire which Mohammed has started, and that some day the cry "Allah Akbar," once heard before the gates of Vienna, would be heard again in the uttermost parts of the earth.

Mohammedan newspapers are beginning to show more plainly their opposition to Christianity, as the following sentences, taken from an editorial, show: "In none of the Gujarat districts have any Mohammedan orphans been handed over to Christian missionaries during the present famine, and instructions have been issued that collectors of famine-stricken districts, who have Mohammedan orphans to dispose of, should inform the honorary secretary of the Bombay Presidency Moslem League, at Poona, before handing them over to any non-Moslem missionaries or institutions."

The importance of this Moslem unrest and anti-Christian activity in India is made clear by the fact that the unrest has spread to Hindu colonies in other lands. For instance, the Moslem Hindus who have settled in the Transvaal Colony have address a telegram to the British Government in which they ask humbly, but very earnestly, that England aid the Turks against the Balkan Powers. The colony of Mohammedan Hindus in London, also, is showing signs of increased activity and of great interest in the Balkan war.

It is a peculiar symptom of this Moslem unrest that there is shown a certain anger with the British Government for not coming to the aid of the Moslem cause, and a certain sympathy for Germany, which is often called the unselfish friend of Turkey and Islam. But the activity and unrest are sure proofs of the fact that Moslems throughout the earth are beginning to feel their oneness in religion and in politics.

THE WORK IN MOROCCO

THE missionaries of the Southern Morocco Mission, who had been forced to abandon their work in the city of Marakesh during the rebellion and the war, have now returned to that city and have again entered upon their work. They were warmly welcomed by the natives, who have become very humble, it seems. Formerly the fanatical Mohammedans used to say that the blessing of the Prophet is more than a match for the forces of the unbelievers. Now they see that they have lost their independence and that the news from Turkey means practically the overthrow of Moslem power. Some, however, declare that Hiba will yet return and turn out all the obnoxious and, more or less secretly, hated Frenchmen, and they seem more firmly than ever determined to cling to their religion.

The Mission itself has suffered comparatively little from the war. Before the Pretender entered the city, much looting was done, and many buildings were burned, but the efforts of the servant, who had been left in charge, saved the houses of the missionaries. After the Pretender entered the city, he at once began to seize European houses for his friends,

and the mission buildings were demanded to be emptied at once. The faithful servant got a respite of a few days by giving gifts to officials. In the meantime the French army arrived, and the houses were saved.

The work of the dispensary was kept partly going by the servant during the absence of the missionaries, so that the people never really lost touch with it. Thus the work now moves on again as if there had been no war. The attendances are large and the evening classes are crowded, so that opportunities for the preaching of the Gospel are great, tho the ladies fancy that the women are a little more opposed to the Christian religion than they were before the loss of independence by their country.

REFORM IN THE GREEK CHURCH

A GREEK paper, *St. Polycarp*, edited by the metropolitan bishop of Smyrna, calls for reform in the Greek Church. The writer, George Zacharoulis an "orthodox preacher," calls attention to the decline in religious and ethical life and says (as translated in *The Orient*):

"We do indeed hold and keep the Evangelical Truth, . . . but our faith is a dead and empty faith, because it is faith without works (Jas. 2: 17, 20); our Religion is empty and vain, because 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world' (Jas. 1: 27). While sticking to the letter, we have fallen from the spirit, we have stript ourselves of Christian grace and comeliness, we have lost the true and living faith that renews and cleanses the heart, that uplifts and ennoble

the thoughts and fixes the will on the right. . . . We are named by the name of Christ, but we have not Christ abiding in us, and therefore we have neither the Truth nor the Light nor the Life. We have forsaken the Word and turn again to 'the weak and beggarly elements,' observing days and months and times and years (Gal. 4:9, 10), and paying attention to the liftings and moving of tables, calling on evil spirits, and inquiring of the dead, and all but reviving the ancient oracles. To these and similar things is religion limited by us, and Christianity has become with us an empty word and an abstract theory, exercising no influence on heart or morals. And those who have some education and have succeeded in seeing that this is not religion but vain and empty superstition, have rejected the superstition, but as they have no clear knowledge of the essence of Christian faith and of true and genuine piety, they have gone into cold unbelief, which is no less destructive and demoralizing than superstition. And so we stand to-day before this wretched division of the body that is called by the name of Christ and see the children of the one Orthodox Church either groveling in the darkness of black and evil superstition or blinded and hardened to stone by cold unbelief, and thus furnishing a cause why the name of our God should be blasphemed among the nations! . . .

"Religiously we are sick, seriously sick; this is a truth of which no one in his right mind has any doubt. We therefore need healing, that is, religious *reform*; but what is the means of healing, and what the method of reform? . . . Long

preparatory work is a necessary preliminary to this task, to get ready and make easy the propitious settlement of it at the right time. Who will undertake the study and examination of the above questions until the day dawns when the Church herself will take up their solution?"

HOPEFUL OUTLOOK IN SYRIA

NOTWITHSTANDING the checks and opposition bound to occur to all missionary enterprises in Moslem lands, the work in Syria is in a prosperous condition. One should not judge by the advance made in any one year, but from a comparison with that of a decade or more. The progress made in self-support and the desire for education during the past decade is wonderful. When we compare it with 30 years ago it is most marvelous. In one station alone the amount given by the native church in one year was less than \$100, and last year nearly \$10,000 was raised for the support of the Church, its benevolences, and for education. It is the experience of workers in Moslem lands that the work of Christian missions is gradual, but sure. If not, why are so many Moslem theologians and thinkers warning their followers of their danger and arousing them to renewed efforts to place every obstacle possible in the way of Christian missions. As one said, "The work of the missionaries is like a tidal wave; when you see it approach and you make an effort to escape there may be safety, but if you do not heed the warning, you will be overwhelmed and lost."

The problem that is to be settled by the missionary in Moslem lands is how he can best assist in helping

the people, not, surely, by engaging in the different factional troubles, but by maintaining a tactful silence on all things political, and by devoting all his energies to the advancement of the principles of truth and light.—
DR. IRA HARRIS.

SIGNS OF DAWN IN WEST AFRICA *

THE news of a record-breaking Lord's Day (June 2, 1912), has come from Elat. This was the monthly Collection Day and also Communion. The preceding week the nineteen evangelists returned from their trip, bringing their "sheaves" with them, and during that week more than 1,700 confest Christ. The sunrise prayer-meetings were attended by large crowds, while the daily meetings at 10 A.M. and 4 P.M. attracted multitudes. On the Lord's Day, 5,270 people assembled for a three hours' morning service, where 170 adults and 23 babes were baptized. In the afternoon, at another three hours' service, about 700 partook of the Lord's Supper. That day 50 more confest Christ and 508 were promoted to the "Nsamba," or second year class, from which they are eligible to church-membership in a year. Many of the school boys confest Christ, but, alas, 39 poor people were suspended, because they had been overcome by temptation. "They will all come back," says the missionary, for in the foreign field converts from heathenism are still willing to submit to discipline.

The collection was about \$125, and the congregation worshiped in the church, which was partly destroyed

* We have made reference to the prosperous work of the West Africa Presbyterian Mission in Elat before. See *MISSIONARY REVIEW*, February, 1911, page 151; November, 1911, page 873; February, 1912, page 147.

by a storm not many months ago and had been rebuilt quickly and well. These quarterly meetings are milestones in the work, whose need and growth is daily seen, however.

The lepers at the Leper Colony, where a service is held every Friday afternoon, and many of the poor sufferers have confest Christ, sent a contribution to the church on the day of the great meeting. Everywhere in and around Elat and in the part of Kamerun where the West Africa Presbyterian Mission is at work, the opportunities are great and the results of the work are inspiring: "God gave the increase."

PROGRESS IN SOUTH AFRICA

IT is encouraging to hear from an expert and a resident of a mission field the results of his investigation and observation. This is what we have in a statement made by Rev. J. DuPlessis, the author of the excellent "History of Christian Missions in South Africa." He writes in a recent number of the *International Review of Missions* concerning the evidences of progress:

1. Heathenism is receding; old beliefs are vanishing; younger members of various tribes are clamoring ever more loudly for education, which means to them wage-earning ability; the old conservative heathen can not turn a deaf ear to the call.

2. Societies are closing up ranks; a united front is appearing. "Edinburgh, 1910" gave powerful impetus to this tendency; a new and high ideal has been set for missionary cooperation.

3. The government and the public generally show increasing interest in the progress of missions. Govern-

ment attitude toward missionaries has been not one of mere civility, but of cordial approbation; the most responsible journals of the Union concur in this judgment.

4. The end of the missionary enterprise is within sight. While a generation ago only one native out of every ten was a Christian, we have now one Christian convert to every four of the native population; while during that period the native population has about doubled, the Christian constituency has quintupled.

UNREST IN UNHAPPY MEXICO

THE people of Mexico have not yet recovered from the blight of centuries of official misgovernment, intellectual darkness and religious misleading. The condition of the people is such that the masses believe that no change of government could make things worse and they hope by successive revolutions to effect a change for the better. Madero took advantage of the unrest and discontent to overthrow Diaz. He promised numerous reforms and reliefs which he has been unable to carry out. For example, most of the land is held by wealthy owners, and is farmed out to *peons* on terms that give no chance of bettering their condition. Madero and subsequent revolutionary leaders have been producing an impression that if they can be in power this condition of things will be changed. When Madero came into power, however, the same conditions continued and the people are restless and discontented as before.

While no such thing as the wholesale confiscation of the property of the rich and its distribution among the masses is feasible in Mexico it

seems certain that there will never be orderly and settled government in Mexico until steps have been taken by which the ownership of the land in Mexico passes out of the hands of these landlords into the hands of those who actually till the soil.

The principles of personal liberty and national righteousness must come with Christian education and the worship of God.

MEMPHIS HOME MISSION CONVENTION

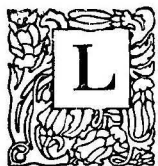
THE General Assembly of the Southern Presbyterian Church last spring ordered the holding of a Convention in the interest of Home Missions. The Executive Committee of Home Missions not only invited the Laymen's Movement to assist in this enterprise, but practically turned over to them the making of all arrangements for the Convention. As a result, this Third General Convention of the Laymen's Missionary Movement was held at Memphis, Tenn., February 18-20.

As an educational event in the Church's home activities and opportunities it promises to be immense. It would be difficult to estimate what this Convention may mean in the broadening of vision and inspiration to larger things and more thorough work for the church in the south and southwest. It was expected to be the largest assemblage of men ever held in the south in the interest of one denomination's work.

Among the speakers announced were the following: Rev. Homer McMillan, D.D., Rev. A. L. Philips, D.D., Harry Wade Hicks, J. E. McAfee, Rev. S. L. Morris, D.D., Rev. T. S. Clyce, D.D., Wm. T. Ellis, and J. Campbell White.

LESSONS FROM THE LIFE OF LIVINGSTONE *

BY PROF. WILLIAM J. HUTCHINS, OBERLIN, OHIO

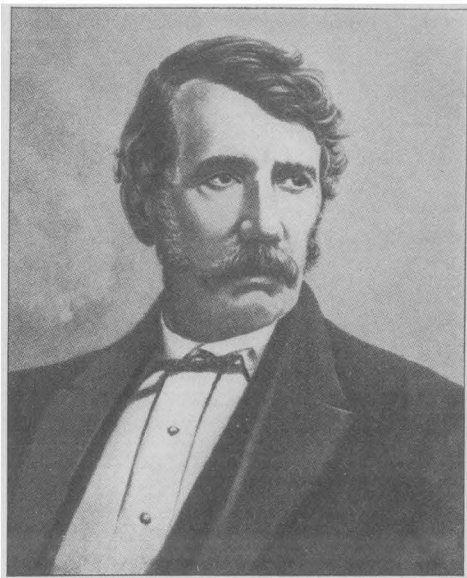


LONG after men have forgotten Livingstone, the explorer, they will remember him as the man whom God chose as His servant, the man who chose God in Jesus Christ as his Lord and Master.

In these days when the thought of the immanence of God is leading men to a subtle pantheism, which denies to God a personal interest in the individual, it is good for us to watch God at work choosing, disciplining, leading his man. Mark how God passes by the homes of the "mighty," the "wise," the "noble," enters the cottage of one of His own plain people, picks out for His peculiar service the son of a quiet layman, "a tea-merchant, who had the soul of a missionary." At ten years of age, the lad was set to work in the mill. "I had to be back in the factory by six in the morning, and continue my work with intervals for breakfast and dinner till eight o'clock at night." There were Latin lessons to be learned in the night-school, to be conned by day as the lad at his work passed back and forth before the open book placed upon his spinning jenny. Thus God was training Livingstone to sympathize with the lowliest man that walks the earth, to love the great and the common, the great which always lies hid within the heart of the common.

Note the books which fell so "accidentally," so providentially into his hand: Dick's *Philosophy of a Future State*, "which led him to Christ, but did not lead him away from science,"

again, Gutzlaff's Appeal on behalf of China, which led him to resolve to "give everything beyond his subsistence to missions."



DAVID LIVINGSTONE

Livingstone's Choice

Perhaps the life of Livingstone brings to us greater inspiration as the story of a man who chose God in Christ as his Lord and Master. We are all of us in danger of becoming victims of a sort of moral determinism. We drift easily with the tide of circumstance.

We limp between two opinions till the choice goes by forever. We say "There are many more summers in the sky," until winter settles down upon the heart. Livingstone without reservation chose God as his Master. In this life-choice there was no wavering, no vacillation. From his journals written at any period of his

* For photographs, map, books, programs, etc., for the Livingstone Centenary (March 19th), send to your denominational publishing house.

life, you can pick up words which express this utter life-long self-devotement. In the midst of great perils he writes this prayer: "Soul and body, my family and thy cause, I commit all to thee." A little more than a year before his death, he writes again, "19th March, birthday, My Jesus, my King, my life, my all. I again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year is gone, I may finish my task. In Jesus' name I ask it. Amen, so let it be. David Livingstone." The words which close his book, "The Zambesi and its Tributaries," might well serve as the motto of his life: "*Fiat Domine Voluntas Tua.*"

Yes, but one says, "Think how much that choice of God as Master cost the man." We count the cost for ourselves and are afraid. It is true few men in history have paid so heavy a price for choosing God as Livingstone paid. We dread physical pain, flee willingly to "the land where it is always afternoon." To him the cost in mere physical suffering was enormous.

Take a single passage from his biography, and by no means exceptional. "On the 8th of August they came to an ambushment all prepared, but it had been abandoned for some unknown reason. By and by on the same day a large spear flew past Livingstone, grazing his neck. The native who flung it was but ten yards off. The hand of God alone saved his life. Farther on another spear was thrown, which missed him by a foot. On the same day a large tree to which fire had been applied to fell it, came down within a yard of him. Thus

on one day he was delivered three times from impending death. He went on through the forest expecting every minute to be attacked. . . . By and by he was prostrated with grievous illness. As soon as he could move, he went onward, but he felt as if dying on his feet. . . . He was getting near to Ujiji, however, where abundance of goods and comforts were, no doubt, safely stowed away for him, and the hope of relief sustained him under all his trials. At last, on the 23d of October, reduced to a living skeleton, he reached Ujiji. What was his misery, instead of finding the abundance of goods he had expected, to learn that the wretch Shereef, to whom they had been consigned, had sold off the whole, not leaving one yard of calico out of 3,000, or one string of beads out of 700 pounds."

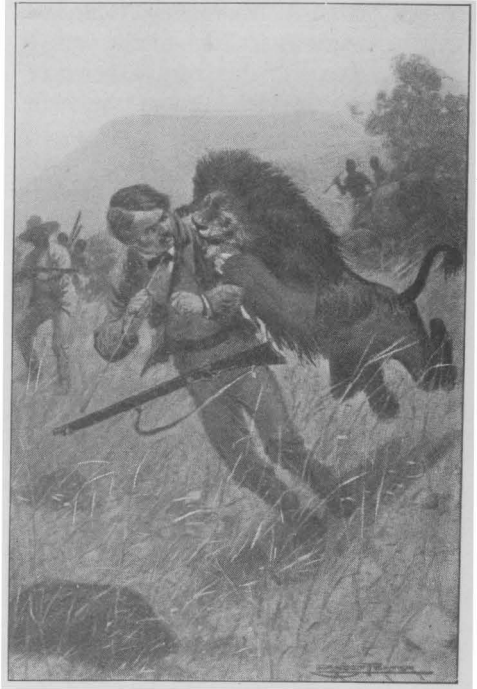
Harder for us to bear is what we may call social privation and bereavement. For years this man met with no white man, heard no English words save those from his own lips or from those of his own black servants. For years he received no letters, even from his own children. Separated from his wife through many of his earlier journeyings, he welcomed her again to Africa only to see her die of fever in haunted Shupanga. Through terrible lonely years he wandered, with no hand of love to comfort and no word of love to cheer.

Perhaps still harder for us of the twentieth century is it to endure the sight of the sorrows, the degradation, the cruelty of humanity. How often we hide our faces with our hands as we pass the weeping places of the people. Livingstone's choice of God

compelled him for years to witness scenes the very story of which leaves one stricken and sickened. Again and again such records as these appear: "Wherever we took a walk, human skeletons were seen in every direction." Or again, "Shot after shot continued to be fired on the helpless and perishing. Some of the long line of heads disappeared quietly (beneath the water) while other poor creatures threw their arms high as if appealing to the great Father above, and sank." And the man must live in these habitations of cruelty, and hear only mocking laughter or vicious threatening when he raises his voice in protest.

Perhaps to us the bitterest experience of life is the disappointment which comes, when for once we have given ourselves to the cause of human liberty, and meet with the disapproval, the distrust, the misunderstanding, the stupidity or the treachery of friends; when we discover that our efforts have but fastened more securely the fetters of those we have been trying to free. For years the men who should have believed in Livingstone were feeble in their support or failed him altogether. The men upon whose co-operation he was forced to rely, sent him "helpers" who hindered his every movement. Other men got the credit for work that he had done. Just when his hopes for the Universities Mission were highest, the Bishop must abandon the project and withdraw to Zanzibar. Happily he never knew that in seeking the sources of the Nile he was blindly following the upper waters of the Kongo; but it must have been most grievous to

the would-be builder of "God's Road" to see that the paths he had opened to the interior for "Christianity and Commerce" were proving only new ways by which the slavers could spread misery and ruin over the



LIVINGSTONE ATTACKED BY A LION

country. Lincoln "heard the hisses turn to cheers." Livingstone never saw the results of the travail of his soul. He counted the cost and gladly, lavishly, paid it.

Was Livingstone's choice of God after all worth while? Were any one of us asked, what would be his personal ideal, he would surely answer back in one phrase or another: "I should like to be a friend of God; I should like to be a master of life; I should like to be a servant of humanity."

A Friend of God

Precisely these three ideals were realized by David Livingstone as the inevitable issues of his life-choice. as God's servant, Livingstone became God's friend. He writes, "Traveling from day to day among barbarians exerts a most benumbing influence on the religious feelings of the soul;" and yet through this very experience God seems to have drawn the man more closely to his side. He does, indeed, cry, "Oh, divine Love, I have not loved Thee strongly, deeply, warmly enough," but that divine Love he never doubted. "But for the belief that the Holy Spirit works and will work for us, I should give up in despair." Ever and again in his journals his level speech will suddenly ascend straight to God. Thus, in 1856, when the air is full of danger, he writes, "Oh, Jesus, grant me resignation to thy will and entire reliance on thy powerful hand. On thy word alone I lean. . . . Evening. Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages to-morrow; but I read that Jesus came and said, 'All power is given unto Me in heaven and on earth. Go ye, therefore, and teach all nations, and lo, I am with you alway even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't. . . . I feel quite calm now, thank God." As he became God's friend, God spoke to him more freely of His will. Now some great text of Scripture would be as God's loving whisper to him.

Again and again occurs in his jour-

nals the great word, "Trust in the Lord with all thine heart and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Commit thy way unto the Lord. Trust also in Him, and He shall bring it to pass." Or, again, the larger portions of the Bible would bring to him the message of his Friend. In the midst of the hideous loneliness of his later days he writes, "I read the whole Bible through four times in Manyema." God spoke to his friend again in the calm assurance of duty. One of the most harrassing experiences of the Christian life is this, that when a man has honestly sought to do God's will, the horrid question comes back insistently, "Was I mistaken? Was I deluded?" Livingstone's letter to Moffat in 1854 is very remarkable: "I had fully made up my mind as to the path of duty before starting. I wrote to my brother-in-law . . . 'I shall open up a path into the interior or perish.' I never had the shadow of a shade of doubt as to the propriety of my course." The servant knoweth not what his Lord doeth. Livingstone became God's friend.

A Master of Life

Again choosing God as his Master, Livingstone became to a quite extraordinary degree a master of life. His character gained a singular unity. To a woman who complained that as an explorer he had ceased to be a missionary, he writes: "Nowhere have I appeared as anything else but a servant of God, who has simply followed the leadings of His hand. I have labored in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical



"A LARGE SPEAR GRAZED LIVINGSTONE'S BACK"

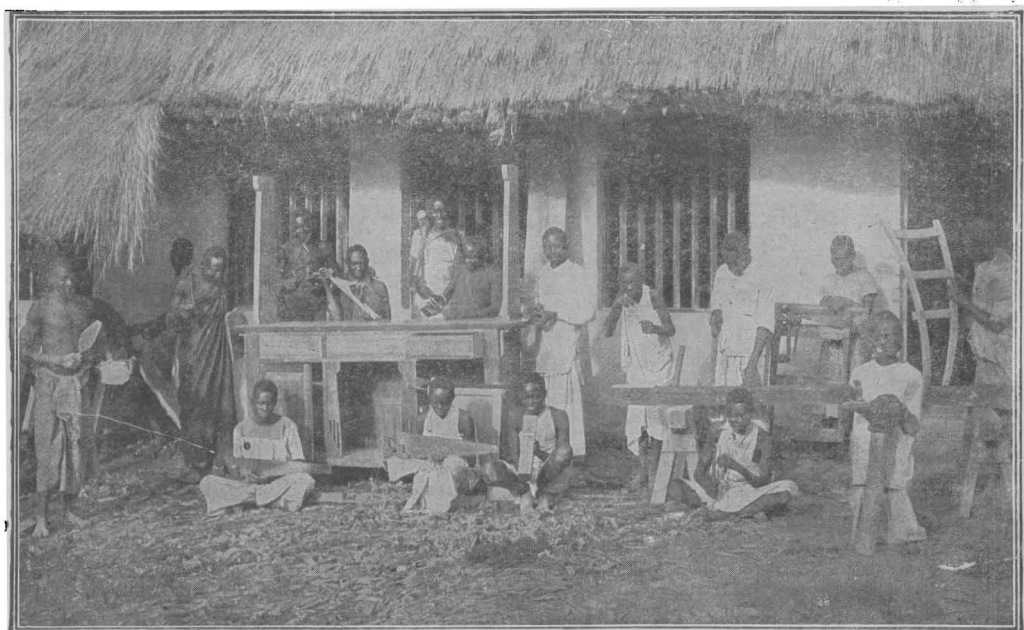


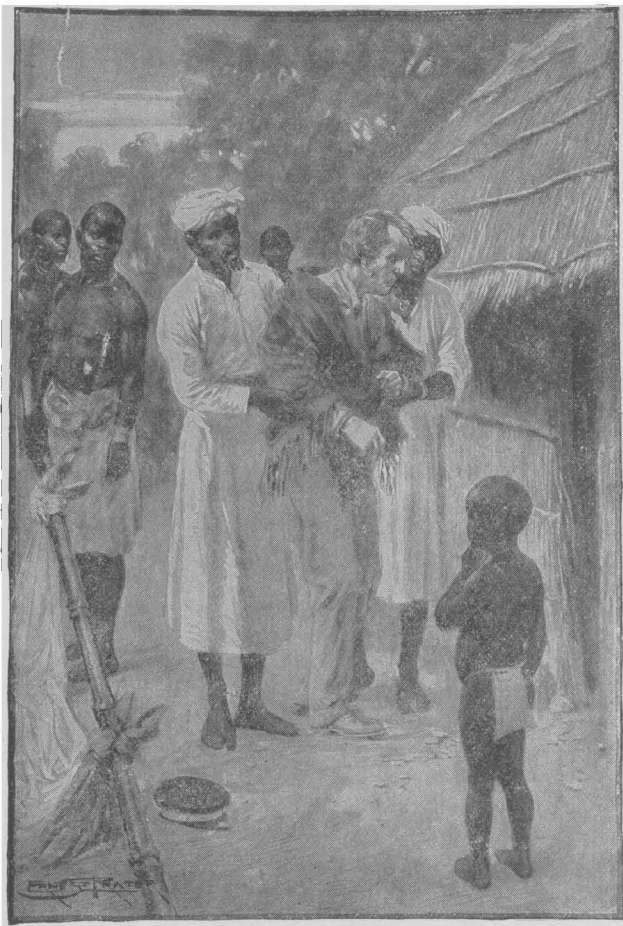
Photo by Bernard R. Turner

MAKING FURNITURE INSTEAD OF BREAKING HEADS

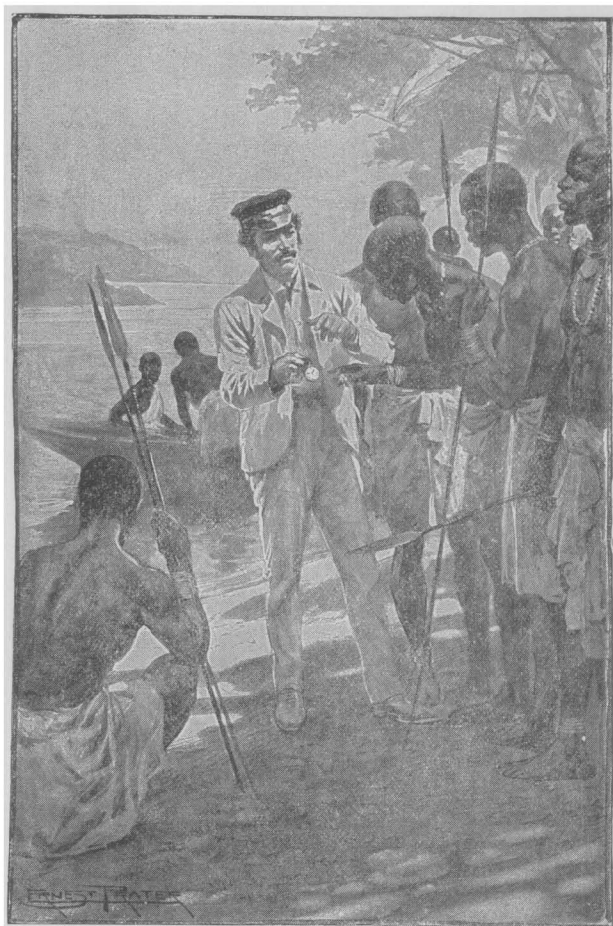
These African boys have been taught to make all kinds of furniture at a station in the country south of Lake Tanganyika, which Livingstone discovered on his last journeys

THEN AND NOW IN CENTRAL AFRICA*

* Plates from the Missionary Education Movement.



"HE ENTERED THE HUT"



"HE LET THEM LISTEN TO THE TICKING OF HIS WATCH"

SCENES FROM DAVID LIVINGSTONE'S LIFE *

practise. I feel that I am not my own. I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of His children. . . .” His very being was identified with the Cause. “I mean to make this a Christian expedition, telling a little about Christ wherever we go. His love in coming down to save men will be our theme.” As his character gained unity, it gained as well a singular nobility. The common Anglo-Saxon honesty became in him the honor of the heart. It was the year 1854. He was at the west coast. On the journey thither he had suffered from hunger, from the hostility of savages, from 31 attacks of fever. And now Her Majesty’s cruiser was ready to take him back to England, to home, to honors. But there were 27 black men of the interior whom he had promised to lead back home. They trusted him, and he led them home. Surrounded by the foul moral atmosphere of Africa, he led a life so pure that no lips have ever dared hint an innuendo upon his character.

The common Anglo-Saxon courage became in him a sublime heroism which feared neither man nor life nor death, a heroism, too, which declined to call itself heroic. Very quietly he asks: “Can the love of Christ not carry the missionary where the slave trade carries the trader?” In his noble address to the students at Cambridge, he says: “People talk about the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay?

. . . It is emphatically no sacrifice. Say rather it is a privilege. . . . I never made a sacrifice.”

The common Anglo-Saxon tenacity became in him a patient persistency, which finds few equals in history. Others have used lightly enough the words, “Try again.” Livingstone made the words his motto. Mark these highly characteristic sentences: “In my case duty would not call me home, therefore home I would not go;” “I shall not swerve a hair-breadth from my work while life is spared.” There is one episode which will never be erased from the memory of men. Gordon Bennett had said to Henry M. Stanley: “Take what you want, but find Livingstone.” After incredible hardship, Stanley found Livingstone, a mere “ruckle of bones,” a broken down, disappointed, deserted man. Stanley plead with him to return home, to enjoy the well-earned rest and glory. Livingstone refused. His work was not yet done. Back he plunged into the wilderness. The rains descended as if they would never stop. The natives deceived him as to the way. His followers were worn out by disease. At last the weary frame of the man gave way. Nevertheless we find the words written in his diary, “Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward.” So with him it was ever forward, forward, until he could go no further forward. His servant found him upon his knees. He had been praying for Africa, when “God’s glory smote him on the face.”

Livingstone chose God as his Lord and Master, and God gave

Livingstone a character unified, ennobled. God's servant became a master of life.

A Servant of Humanity

Not only this: His choice of God made him what each one of us



THE LIVINGSTONE MONUMENT IN CENTRAL AFRICA
At Chitambo's Village, where he died, and where
his heart was buried

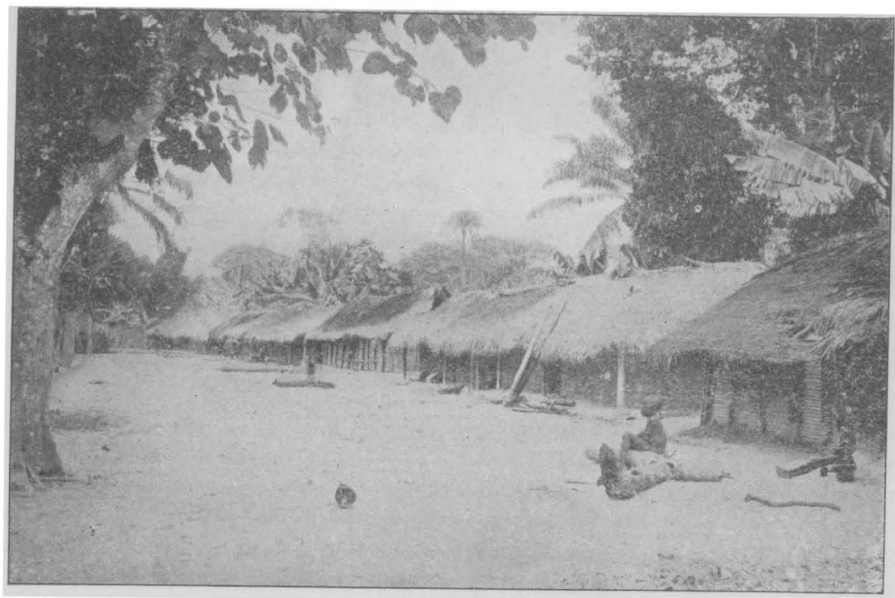
would like to be, a servant of humanity. To understand how great has been the service, one must read again and again Blaikie's last great chapter, and then one must study the work of governments and of missions in Africa and elsewhere since the biography was written. As an explorer, "he traveled 29,000 miles in Africa, and added to the known part of the globe about a million square miles." As a philanthropist he revealed to civilization "the open sore of the world," its character, its causes and its cure. As a missionary advocate, he summoned hundreds of the choicest young men and women of Christendom to join "the long crusade." As a Christian statesman, he pointed out the most suitable places for missionary endeavor, and

expounded the principles and methods of missionary strategy which have been pursued with such glorious success in Lovedale, Livingstonia, Uganda and elsewhere.

But through the influence of his character itself he has wrought his greatest service to humanity. Blaikie tells a beautiful story of a later explorer who met a certain black man who wore upon his right shoulder the relic of an old coat, evidently of English manufacture. The coat had been given the man ten years ago by Livingstone, "a white man who treated black men as his brothers, and whose memory would be cherished all along the Rovuma Valley after they were all dead and gone; a short man . . . whose words were always gentle, and whose manners were always kind; whom as leader it was a privilege to follow, and who knew the way into the hearts of all men." Africa, the world, is a better place to live in, because of what Livingstone *was*.

Westminster Abbey never received higher honor than when her dust became the resting place of this "son of a tea-merchant," this Scottish weaver, the friend of God, the master of life, the servant of humanity.

There is a great appeal to us in the word of President Hyde, "Admire heroes if thou wilt, but only admire, and thou remainest a slave. Learn their secret, to commit thyself to God and to obey Him, and thou shalt become a hero, too." There is a greater appeal in the word of Livingstone himself, "I would venture anything for Christ. Pity I have so little to give. But He will accept us, for He is a good Master. Never one like Him."



THE HOUSES OF ONE MONSEMBE MAN AND HIS WIVES

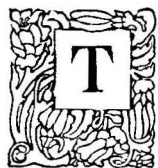
For each additional wife the man must build an additional house.

PIONEERING AMONG KONGO CANNIBALS

A STIRRING VOLUME OF AFRICAN EXPERIENCE *

REVIEWED BY MISS BELLE M. BRAIN

Review and Extracts from a volume by Rev. John H. Weeks *



TWENTY-THREE years ago, on July 11, 1890, two Baptist missionaries boarded the little mission steamer *Peace* at Bolobo on the Upper Kongo and began a long and hazardous journey up river in search of a site for a new station. One of them, Rev. W. H. Stapleton, had just arrived from England; the other, Rev. John H. Weeks, had been at work on the Lower Kongo since 1881.

The English Baptists already had three stations on the Upper Kongo, but there was a great unevangelized region occupied by the Boloki, a fierce and warlike tribe of cannibals, strong in physique and independent in

spirit, who ranked as one of the finest tribes on the Kongo. The risk would be great, but such splendid men seemed well worth saving.

The experiences of the Kongo tribes with white men—King Leopold's officials and brutal, unscrupulous traders—made the undertaking doubly difficult. Nevertheless, the two missionaries started out, unarmed save with a modest supply of nails, tools, barter goods and medicines. In his fascinating volume, recently issued, entitled "Among Kongo Cannibals," Mr. Weeks relates some experiences, which are most interestingly told and which give a vivid picture of the life of the missionary in Africa.

* "Among Kongo Cannibals," by John H. Weeks. 8vo. Illustrated, \$3.50. (J. B. Lippincott Company.) The illustrations are taken from the book by permission of the publishers.

Searching for a Site

The search for a site proved full of adventure. In a few days the district of Bungundu was reached and the little steamer headed for the largest town. From the deck the missionaries could see the people hurrying away to the bush with their children and live stock. On landing not a single soul could be found. Experience had taught them that white men took sheep and goats and fowls without paying for them. The missionaries called to them to come out and sell them fowls, and at last one old man ventured to peep around the corner of a house. Being assured by some native boys who had come with the missionaries that the visitors were not state officers but "white men of God," he at last came forward and, beating on a large drum, summoned the people back from the bush. The missionaries bought a few fowl, and by paying the enormous sum of three pence each (the usual price was two pence), completely won the hearts of the people. When they understood the purpose for which the missionaries had come, they begged Mr. Weeks and his companion to settle in their town and eagerly pointed out its advantages. The missionaries explained that they must visit other towns before making a choice, but asked that two men should go with them to explain who the white strangers were, and keep people from being afraid of them.

It was much to ask on such short acquaintance, but so quickly do the Kongo natives respond to fair dealing that they readily consented. "It was astonishing," says Mr. Weeks, "to see these nervous, fearful folk, who had run helter-skelter from us

about two hours before, bring two of their young men, and with trustful simplicity, place their hands in ours, saying, 'Here are two of our men; when you have done with them bring them back again.'"

After that, on arriving opposite a town, the two Bungundu men went to the bow of the boat, and shouted to the people not to be afraid, that these were good white men who were buying fowl at a very high price. As a result, many of the towns were warm in their welcome and gave pressing invitations to the missionaries to stay with them.

But it was not so everywhere. As they neared one of the Bokomela towns, the missionaries could see the women and children hurrying to the bush and the men gathering on the river bank. As they were about to step on shore, the men on the bank poised their spears ready to throw; and others in the trees overhanging the river, fitted arrows to their bows.

It was a critical moment. A single false step would have brought a deadly shower of poisoned weapons. "Tho outwardly calm," says Mr. Weeks, "our pulses ran high and our hearts thumped our ribs. But not until months later did we know how near we came to being the principal dish at a cannibal feast."

The missionaries tried to explain what they had come for, but the savages refused to listen. "Go away!" they screamed. "We will kill you if you come on shore. We want nothing to do with white men." Then, in frantic unison, the whole excited mob took up the cry. Meanwhile the missionaries were standing, unarmed, within 20 feet of their up-raised spears and there was deadly



A KONGO WOMAN OF WEALTH

Brass rings, belt and necklace, all constitute a considerable bank account

silence on board the little steamer. The crew had gone into hiding.

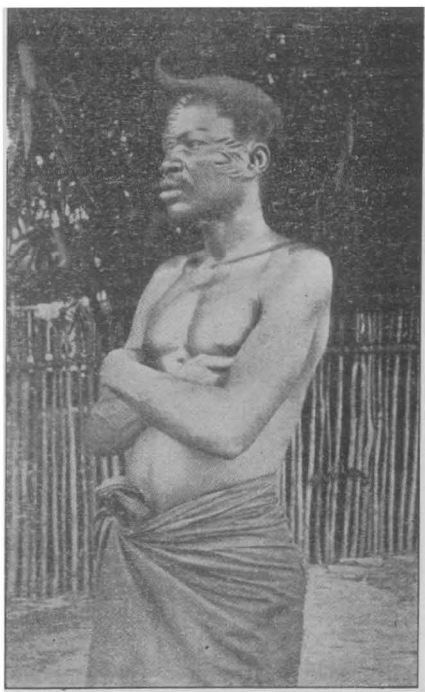
There was nothing to do but go away. Not until out of reach of those deadly weapons did the missionaries realize how great had been their peril. "Undoubtedly they would have killed us," says Mr. Weeks, "had not God placed His hand over theirs so that neither spear nor arrow was hurled at us."

Some months later, after the new station had been established, Mr. Weeks came again to this same village and received a warm welcome. What had changed them from enemies to friends? "It was this," says Mr. Weeks: "They had heard of our straightforward and honest dealings with the natives; that we neither stole ourselves nor allowed our peo-

ple to steal; but always bought things at a proper market value."

When Mr. Weeks asked why they had threatened to spear him on his former visit, he received this significant reply: "White man, just before you came, some white men on a steamer passing by, shot down our chief and some of our people for no reason at all, and we swore to kill the first white men that came our way." In this reply is revealed one of the greatest obstacles to the progress of the gospel in Africa.

Away up the river at the Bumba villages Mr. Weeks and Mr. Stapleton had another narrow escape. Tying the steamer to a tree on the bank, they went ashore. Some dogs barked at them, but no one came to object to their landing. But as they proceeded slowly, they noticed some young men



A TYPICAL BOLOKI HEADMAN

keeping about 50 yards ahead of them. There were no women nor children to be seen, always a bad sign in an African town. The gullies dividing the villages were bridged by old canoe planks; but when the missionaries came to them, they found these planks removed, necessitating their going down and up again. As they started to cross the last gully, a rustle in the tall grass on the far side startled them, and looking closely, they found the bush alive with men armed with spears and shields! Just beyond, in the forest, were the women and children they were endeavoring to protect from death or capture at the hands of the white men. To run away would invite a shower of spears, so the missionaries sat down and parleyed with them.

"Did you ever hear," they asked, "of white men coming to fight without soldiers?"

"No," was the surly reply.

"Did you ever know them to come to fight without guns and swords?" was the next question.

"No," was again the reply.

"Well," continued the missionaries, "we have nothing but walking-sticks. Are all you men, armed with spears, afraid of two white men with walking-sticks? Come, put up the bridge and help us along."

After a short consultation, the planks were replaced and the missionaries helped over. The distribution of a few beads, spoons and penny looking-glasses won everlasting goodwill, and the natives shouted and danced around the missionaries, happy that no blood had been shed.

At length the journey was ended. In all the long stretch of river they had traversed, the place that seemed

to afford the best site for the new station was the town of Monsembe, in the center of a very populous district, and it was accordingly chosen. It was a splendid sphere of labor with immense possibilities, and Mr. Weeks and his colleague entered upon their work with undaunted courage and hearts full of hope.

Laying Foundations at Monsembe

A few hours after their arrival at Monsembe, the missionaries measured off a piece of land along the river front, and told the natives that they would buy it from them the next morning. The officials of the Kongo Free State had authorized them to take any plot of ground they wanted, but they thought best to buy it from the real owners, the natives. By six the next morning a motley crowd had arrived to witness the novel transaction. The men came armed with spears and knives, but after much parleying about the price, the transaction was completed to the satisfaction of all. A hut on the premises was also purchased for a temporary home, the price paid being 5s. 1d. (\$1.22).

By means of the trade language in use on the river, the missionaries could make themselves understood in minor matters; but for preaching the gospel a knowledge of the native tongue was indispensable. The next step, therefore, was learning the language—a difficult task, for there was nothing to guide them. By constantly asking the question, "What is this?" words were acquired one at a time and were recorded in notebooks. It was fascinating work and at night the missionaries added together the words acquired during the

day and counted them as eagerly as misers count gold. They were the words that would eventually enable them to deliver their message.

There were many mistakes due to misunderstandings. One day, wanting the name for table, Mr.

months, that the natives sometimes purposely gave them many wrong words and phrases.

The missionaries were a sore puzzle to the natives. They were neither traders nor officials. What was their purpose in coming? "Were you bad



AT A BOLOKI DRINKING BOUT

Weeks tapped on it with his finger and asked, "What is this?" From the boys standing around he received five different answers. Each had given what he thought the missionary wanted and only one meant table. The other four meant respectively, tapping (the missionary's action); plank (of which the table was made); strength (a quality of the table); and cloth (the cover on the table). Mr. Weeks put them all in his note-book and only learned his mistake when he asked one of the boys to "bring him his hardness."

The greatest handicap, however, lay in the fact, not discovered for

men who had to leave your own country?" and "Is there no food in your country?" were questions frequently asked.

At first, thinking they were traders, they brought them ivory and rubber, but the missionaries did not want either of these. Then they tried slaves and sugar-cane wine, but with no better success. Finally, some of the headmen came and said in the most solemn manner: "White men, we have noticed that you have no wives, and think it will be well for you to marry two of our women. And (pointing to a row of giggling girls behind them) we have

brought some for you to select from."

The missionaries thanked them, but Mr. Weeks explained that he had a wife in the white man's country, and Mr. Stapleton had a lady there waiting to become his wife.

"That does not matter," they answered in chorus. "You can marry two of these now, and when your white wives come, you can send these back to their families."

When the missionaries persisted in their refusal, the headmen went off in a huff, for they had expected to make a profit out of it; and the women left, chagrined that their charms had had so little effect on the white men.

This incident seemed to make the problem of the white men still harder to solve. Mr. Weeks states it thus: "Here are two white men, rich like other white men (the poorest white man is a millionaire in their eyes), building houses in our town, working hard from sunrise to sunset, refusing our ivory and rubber, our slaves, our women, and our drink. What are they? They say they have come to tell us about God. *But would white men leave home, wives, family, and work in the sun as they do just to tell us about God?*"

At last the people came to the conclusion that the missionaries were bad men and the best thing to do was to thwart their designs, prevent their learning the language, and make as much money out of them as possible. Much of this the missionaries guessed, but not for months did they know the whole. "Meanwhile," says Mr. Weeks, "we tried, in our poor way, to live the life of our Master, Jesus Christ, among them, and gradually their suspicions melted away. Pa-

tience, love, and straight dealing won first their confidence and at last their love."

The missionaries were in constant danger, often when they least guessed it. At first, the natives never left their houses without their spears and knives. The headmen were in favor of killing the white men, but were not sure of their power to resist attack. "What have they in those cases and trunks?" they asked one another. "Are they full of guns and cartridges?"

In order to find out, they resorted to strategy. Going to the bank, they would look down the river, and then call to the missionaries, "White men, the people in the lower towns are coming up to fight you. Get out your guns and we will help you." The missionaries had but one gun and that was in pieces at the bottom of one of their trunks. They did not believe the story of the threatened attack, so they merely took out their binoculars, looked down the river, made some laughing remark and went on with their work. Yet in their hearts they were sorely perplexed to know what it meant. The natives, too, were perplexed. "Why are the white men so calm and quiet?" they asked. "Have they some powerful magic that will kill us if we fight them? Have they little guns (revolvers) hidden in their clothes?"

The calmness of the missionaries undoubtedly saved them through the providence of God. "I was once told by an old German missionary," says Mr. Weeks, "that a display of force often incited the natives to try issues with a stranger in their midst. Our experience is a confirmation of this. A better example of it, however, is Doctor Livingstone, who went among

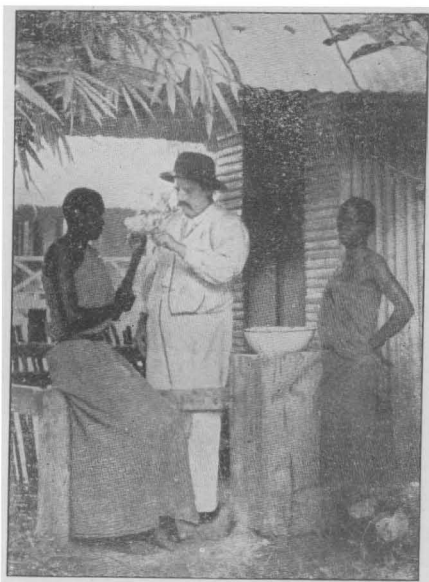
the wildest tribes and won their confidence because he went among them unarmed."

About four months after the missionaries began work at Monsembe, a horrible experience revealed the real character of the people they had come to win to Christ. Early one morning some of the up-river towns came to attack Monsembe and a sharp battle ensued. Presently they began bringing the wounded to the missionaries to have their wounds dressed; but after two hours news came that the attacking party was in retreat. The fight was not over, for the Monsembe people pursued their enemies to their own towns and continued fighting until they won a complete victory.

Before sunset they returned, bringing the spoils with them. As the missionaries sat at tea, the victors filed past, carrying the dismembered bodies of the slain. "The horrible sight was too much for us," says Mr. Weeks. "We had to abandon our meal, and it was days before we could eat again with any relish. The sight worked on our nerves. In the night we would start from our sleep, having dreamed of processions passing with loads of slain and dismembered bodies."

That night Monsembe was given up to cannibal feasts. In the morning the people brought some of the cooked meat to the missionaries who gave them their opinion of such a horrible custom. When the feasting was over, the people lived in constant fear of reprisals. Conscience made cowards of them all. Every rustle of the grass was mistaken for the coming of the foe. At every alarm the men asked the missionaries to

get out their guns and help. But they refused on the ground that all the people of the district were their friends. Greatly angered, the savages began to taunt them. With gestures of scorn they pointed their spears and knives at them and shouted, "You are



REV. J. H. WEEKS DOCTORING A CROCODILE BITE .

not men! You are women! You are cowards!"

This was hard to endure. Yet with pale, set faces and compressed lips, the missionaries patiently bore it. "It would have been easy to make a show of helping them," says Mr. Weeks. "Firing a shot into the bush would probably have stopt their sneers; but we were there on behalf of the 'Prince of Peace.' How could we embroil ourselves in their wars and take sides with them against those we were hoping to reach?" It was hard on the missionaries, but the result was good. From that time on they were regarded as belonging, not to Monsembe alone, but

to all the towns in the district.

Three weeks later, when the up-river towns came to make peace, the missionaries had a chance to prove themselves no cowards. The deliberations were long and noisy, and several times hostilities seemed on the point of breaking out afresh. But at length all was settled and the visitors came to say "Good-by" to the missionaries. But just as they were leaving, the Monsembe people began to attack them. A fight would have resulted had not the missionaries driven the Monsembe people back with sticks, insisting that they had bought the land and would have no fighting on it.

It was a revelation to the Monsembe people to see two white men armed only with sticks—white men they had taunted with being cowards and women—driving back a crowd armed with spears and knives. What power had these white men behind them anyway?

The white man's books and papers had a great fascination for the natives, but at first they were afraid to touch them, believing that there was evil magic in them, which the missionaries alone could hold in abeyance. But they took great delight in watching the white men while the "books talked to them." Every change of facial expression was noted; if the missionary laughed, the people laughed too, and poking one another said: "The book is talking something funny to him." Sometimes they crept up behind, and looking earnestly at the printed page, cocked their ears and listened intently for any sound. When none

came they would ask: "White man, how does the book talk to you? Can you make it talk to us?"

If the missionaries had shown any eagerness to teach them, the natives would probably have held back. But by chaffing them and expressing doubts as to whether they had brains enough to learn, the people were put on their mettle and begged for a school. Apparently the missionaries were in no hurry; but at length it was announced that a school would be opened on a certain Monday. When the day came about 20 lads enrolled as pupils and a great crowd of on-lookers arrived with them. Finding the road to learning a difficult one to climb, about half of the pupils left after two weeks; but those who stayed made good scholars and, later on, became teachers of others.

Of the later history of the mission, Mr. Weeks tells practically nothing. His book is not an account of missionary effort, but a highly entertaining and valuable study of the habits, customs, religion and laws of the Bolo-ki. Incidentally, however, it is revealed that the presence and example of the "white men of God" among them has been a great uplift to the people, tempering their cruelty, lessening their immorality and weakening their faith in witchcraft. Those who read the book, however, will have a desire to know more of what has been accomplished. It is to be hoped, therefore, that Mr. Weeks will either issue a new volume telling the subsequent history, or will add a chapter to later editions of the present work.

THE MOST REMARKABLE CONVERT IN WATER STREET *

BY PHILIP I. ROBERTS, NEW YORK
Editor of the *Presbyterian Examiner*



FOR many years there stood, right in the heart of Mulberry Bend, a solitary ailantus tree which, in the days when this now densely crowded section of New York was a pleasant, rustic neighborhood, formed part of a shady grove planted in the rear of an old-fashioned home—stead owned by one Henry Passman. In the early forties, however, the district began to lose its rural aspect. The old mansion disappeared. Tenement-houses sprang up on every side; and the trees were hewn down with the exception of this single ailantus which for some reason was allowed to stand.

Mulberry Bend now became the haunt of desperate criminals, earning for itself an infamous notoriety as the most dangerous quarter of the city. And as time went on the ailantus got for itself a reputation as evil and ill-omened as the neighborhood in which it stood. Dark deeds—murder and robbery—were committed under its spreading shadow. When the draft riots of 1863 broke out in New York, and the lower part of the city for several days given over to a drunken, frenzied mob, a score or more of negroes were strung up on this tree. In later years, hopeless men, afflicted by remorse or suffering the pangs of starvation, got into the way of hanging themselves from its branches, until, finally, it became known throughout the whole East Side as the Suicide Tree.

All this happened years ago, and for almost two decades the Suicide Tree has ceased to exert its baleful influence over the hopeless habitués of Mulberry Bend. Yet in the pleasant, little park now laid out around the spot where the ailantus once stood, ruined, rum-soaked outcasts gather as of yore. No longer does the sinister gallows-tree invite to self-destruction. Still, from Mulberry Bend to the East River is no great distance, and somebody or other is always making the journey. Like that of every other great city, the underworld of New York has its grades of despairing hopelessness. And any East Sider will tell you that the “bums” of Mulberry Bend stand ever nearest to the Great Divide. With one of these outcasts—possibly the most remarkable character that ever entered the doors of Water Street Mission—this story has particularly to do.

One evening in the early part of May he sat on a bench in his favorite rendezvous, sullen and silent. Usually he was talkative enough, and passed for something of a wit among his fellows in misfortune around Mulberry Bend. But on this particular night he sat for hours, his chin thrust down into his chest, uttering never a word. Small wonder that he did so, for that day—the first in a long and peculiarly evil life—he had been given to see with appalling distinctness that his life was a hideous, helpless failure—that he—John Tyler—was absolutely nothing more than a

*A sample chapter entitled “Into a Far Country,” from the stirring volume “Dry Dock of a Thousand Wrecks,” by Philip I. Roberts. \$1.00, net. Fleming H. Revell Co., 1912.

parasite—part of the waste and burden of society.

The revelation was superlatively humiliating. It came with great suddenness—it hit him tremendously hard. In its general effect it vividly recalled a rude awakening he experienced ten years before in Porto Rico, when having lain down in a drunken stupor on the dock-wall he toppled over on to the deck of a tramp steamer, twenty feet below. Earlier in the day—a day held over from the frigid days of February—Tyler had sat for an hour or so in City Hall Park. An icy wind sweeping up Frankfort Street from the river snarled across the open spaces, putting the miserable occupants of the park benches through the third degree of the homeless. Presently a wretched, unwashed beggar slouched by, and a man sitting next to Tyler said: “See that feller? I’ve known him for twenty years. For all the use he is, either to himself or anybody else, in this world, he’d be a thousand times better dead. Why he doesn’t go and make a hole in the East River gets me.” Tyler started as if stung. “Is that so?” he said. “That is so,” replied the other. “There’s not a single reason on earth why that bum should remain on top of it for another hour.” Tyler got up and walked away.

“‘For all the use he is to himself or anybody else’—that hits me,” he mused. “‘He’d be a thousand times better dead’—and that hands me a wallop too. ‘Why he doesn’t make a hole in the water gets me’—and why I don’t, gets *me*. That fellow has sized me up to an inch—and didn’t know it.”

He slouched off to Mulberry Bend,

and sat there wrapt in gloomy thought. A thousand things crowded his brain, the most vivid and recurrent of which were the words of the man in City Hall Park: “*A thousand times better dead!*” Applied to himself, the idea was brand new, bringing with it the cruel bitterness of defeat. Never before had he acknowledged himself beaten; never before had he admitted having reached the end of his tether, tho many times hard driven and in desperate case. Well, he would accept the apparently incontrovertible conclusion. That night should see the end.

Grimly he set about reconciling himself to his fate. Life was a tangled skein anyway, and its unraveling was beyond him. He had lived through his tale of sixty years, ruling it in his own fashion—seeking advice from none. And the finish should be of a piece with the rest. He, himself, would choose the manner and mode of exit. To die in a hospital, a poorhouse, or on a park bench some wintry night, he was determined not to do. Yet some such fate must assuredly be his, if matters were allowed to work out to their logical conclusion. Well, he would himself take a hand in the game. It should be the East River as soon as darkness should again brood over the city. It was the only way.

Presently a man who had been sitting near him got up and walked away, leaving an evening paper behind him. Tyler took it up and began mechanically to read it. Then his eye fell on an account of an anniversary celebration at the Jerry McAuley Mission. The paragraph carried his mind back thirty years or more. He remembered how as a

young man of wealth and position he had acted as escort to a party of ladies down to this very Mission to see and hear Jerry McAuley, at that time the talk of the town. Some of the wonderful stories of redemption he heard that night now came back to him with vivid clearness. Then an idea, as new to him as the thought of self-destruction had been, crept into his brain. Could this Mission, or whatever it stood for, help him, John Tyler? It was not likely. Never in his life had he made the faintest effort at reformation. Never in his life had he uttered a prayer. He had no hope of heaven—he had no fear of hell. Such things were not for him. He was beyond the pale. There was nothing that he could think of in heaven or earth that could make anything more of him than he had made of himself—a total wreck. There was nothing for it but the East River after all.

He flung away the paper, and took a turn or two around the park. The idea would not down. Why not try it? A day or so couldn't make much difference anyway. He came back to his bench again. "God," he muttered, as he sat down and pushed his face between his clenched fists, "I wonder whether there's anything to it?" His mother he knew had faith in such things. He had often heard her say, fifty years before, that Jesus Christ could save the vilest sinner from his sins—could cleanse and make him whole. Could this be done? If it could, it meant the saving of John Tyler, for there were none viler than he. A desperate resolve seized him. A strange excitement shook him from head to foot.

"Jesus Christ," he cried, as he

flung his arms heavenward, "I can't pray—I don't know how. But if you will give me a power to cut this curst drink out of my life, I'll serve you faithfully the rest of my days. I mean it—I mean it—so help me God!"

Acting at once on his newly-made resolution he hurried down to Water Street where an evening meeting was in progress, and there cried to God for mercy—for power to get the victory over habits that had held him as with rings of steel for more than forty years. And what he sought he obtained. "Looking backward to that memorable hour," he said to me a short while ago, "I realize that from the very moment I sought pardon at the feet of Jesus the hideous record of an awful life was blotted out forever. Not for one single moment since that time has the witness within of my acceptance with Christ been withheld. The East River resolve? Ah! that was a serious business at the time it was made, but I can afford to smile at it now!"

Yes, Tyler can afford to smile at it now—he can afford, and does, to smile on life in general. Things have prospered wonderfully with him during the past four years. I have said that he is, possibly, the most remarkable convert Water Street has yet had. I repeat that, only to convey some sort of an impression of how remarkable a man he really is. His experiences and adventures in out-of-the-way corners of the earth, as well as on its well-traversed highways everywhere have been alike varied and wonderful. A certain cosmopolitan touch is in his blood—he is a citizen of the world. His outlook on life is striking and original.

He can patter intelligibly in half a dozen languages; he has witnessed many strange, impenetrable doings of which he never speaks. He is a born *raconteur*, and his budget of entertaining stories concerning his wanderings to and fro in the earth apparently inexhaustible. He has circled the globe five times and is as familiar with the East End of London, the Quartier of Paris, the fantan joints of Hong Kong, the Boca of Buenos Ayres, or the slums of Calcutta, as he is with the New York Bowery. Six years of his life were spent in the Australian bush—away in the back-blocks where he worked as a swagga. "I had the whole world for a stamping-ground," he has said, "for more than twenty years." Tall, lithe, with not an ounce of superfluous flesh about him, standing straight as an arrow in spite of his sixty odd years, splendidly shaped head, deeply marked features, resolute mouth, and a voice of tremendous power, John Tyler would command attention anywhere.

He is a son of the Old Dominion. Descendant through his mother of John Clark, whose prayers mingled with those of Washington during the strenuous days of Valley Forge, and through his father of a former United States president, John Tyler comes of the most honored families in Virginia.

"Not a single member of my family ever brought the vestige of a stain on the old name excepting myself," he said sorrowfully to me one day, "and I—well, in almost every civilized country on this planet I've managed to be what a fellow in Gravesend, England, told me I was—a long, lean, lorn, lanky loafer. The description

fitted me like a glove. Or, as another chap put it one day—'Tyler,' said he, 'you're what I call an international bum.'

"I took my first drink of whisky," he told me on another occasion, "in the year 1866. My people had sent me to a private boarding-school away in Albemarle County to prevent, as they thought, my contracting evil or intemperate habits.' One day I, in company with some other half-grown lads, visited the Monticello home of Thomas Jefferson, and there tasted liquor for the first time. Forty-two years later I sat in Mulberry Bend Park, a ruined outcast. For all that went between, the Lord have mercy on my soul! Of course I never intended to become a drunkard, but right from early manhood I became a dissipated rake. And an exceptional constitution enabled me to keep up a red-hot, cracking pace for more than twenty years. At my father's death I inherited a fortune and straightway started on a debauch that lasted for two solid years. Right here in this city, living at one hotel in company with the hardest drinking set to be found within its borders, I unloaded money enough to have kept me in reasonable comfort the remainder of my days. Among my drinking pals was an English lord—the most abandoned of us all.

"Finally, I went broke," he continued, "and then I cleared out of the country. Time and again I tried to right myself, but to no avail. My thirst for liquor drove me like the wandering Jew—round and round the world. I was always able to work, and have tackled every conceivable job under the sun—on land and sea. When I drew my pay, I

immediately drank it up, and, if discharged, moved on to another place. In India, Australia, Europe, South America, and the Eastern seas the same shameful story repeated itself. In every country and clime, the devil robbed me of everything worth having or holding, and sent me scudding along like a ship before a typhoon, knowing and caring not whither.

"One time I determined to get away from this awful curse, if it were possible, by going right up into the Australian bush where drink was neither sold nor used. I got right up into the 'back-blocks,' more than four hundred miles from Sydney, and joined myself to a sheep farmer. For nearly a year all went well, and I imagined myself safe. One day, however, the old craving came over me like a raging fever and I was done for. I drew the wages due me, and covered that long, weary tramp of four hundred miles back into Sydney simply and solely to get drunk. In three days my money was all gone and I was sleeping under the stars in Hyde Park.

"Let me tell you of another escapade. I was in London—hard up in the East End. I had been paid off from an East Indian steamer, and, of course, had speedily swallowed the money. Thomas F. Bayard was at that time just entering on his term as first American Ambassador to Britain. Him I straightway determined to get at, by hook or crook. So off I went to the Embassy in Victoria Street, Westminster, and presented to the footman a card, on which I had written: 'Would His Excellency the American Ambassador be pleased to grant a brief interview to John Tyler, of Richmond, Virginia, an

American citizen traveling abroad?' After some little delay I was conducted into the presence of Mr. Bayard. You can judge of his surprise when the American citizen turned out to be one of the worst vagabonds in Europe whose only business was to ask for the temporary loan of twenty-five dollars! Did I get it? Of course I did. Thomas F. Bayard was a Southerner and a gentleman and, after I had pitched my tale, gave me all I asked. I think, however, that it was my unblushing impudence that carried the day with him. That was one of many times that I held up my country's representatives in foreign lands. Indeed, I was unfavorably and disreputably known as an incorrigible panhandler to every American consul in Europe. And, sometimes, when finding myself in some out-of-the-way corner of the British Empire, I would make myself known to English consuls as John McCarthy, of Dublin, or Liverpool, and coax assistance out of them as a D. B. S.—destitute British subject. Oh! the sordid, despicable meanness of it all!

"But there came an end to this globe-trotting. I felt myself old and unable to rough it, as I had done for nearly twenty years. Then again I began to have a longing for the old country and I determined to return. My people had long regarded me as dead, and I did nothing to undeceive them. What good could it have done? They were but the ashes of a burnt-out life I was bringing home. I came to New York, and sank lower and lower with every passing day. I worked spasmodically, just in order to get liquor. But there came a time when I flung the whole thing up. Hope died right out in my life and I

loafed about the city, and slept in the Mulberry Bend Park pavilion—down on the stone floor. I was beaten at last. There's a story I once heard, which, altho it has a touch of humor that my awful condition had not, may serve to indicate my utter helplessness and need. There was an Irishman one day passing near St. George's landing-stage in Liverpool and he saw an English beggar asking alms. The poor fellow was a dreadful cripple, having lost an eye, an arm, and a leg. Pat gave him some money and passed on. Then he came back and gave him some more—and yet a third time. The poor cripple was profuse in his thanks, and asked the Irishman if he would tell him the reason why he had acted so generously. 'Sure I'll tell you,' said Pat jubilantly, 'an' be mighty glad to. It's this—you're the only Englishman I've iver seen in my life that had been properly trimmed—trimmed to my likin.' And, believe me, in some such fashion the devil must have chuckled over me, just before I went to Water Street, for he certainly had me trimmed to his liking. But, praise God, I'm out of his clutches now—and forever."

The days immediately following his conversion were not easy, languorous ones for John Tyler. A man who has been a drunkard and a vagabond for forty-two years does not easily fit in with respectability and good citizenship. But the man persevered.

God helped him and he strove to help himself. His first job was in a Bowery lodging-house, which brought him seventy-five cents a day, his next a clerkship at seven dollars a week. Then he secured work in Bellevue Hospital—working as a painter. Eventually a man who had known him years before gave him a chance which he eagerly seized. To-day he is the successful superintendent of an up-town office building. "Jesus Christ has done much for me," he will tell you. "Health restored, faculties regained, life changed, hope renewed, I go on my way rejoicing."

Mr. Tyler is much sought after to speak in churches, mission-halls and elsewhere. And he readily responds. Nowhere is he more popular than at the East Northfield Summer Conferences. He has often spoken there and always with acceptance and power. As a public speaker he has commanding natural gifts. When one remembers that these gifts have lain unused and neglected for more than a generation, their quality to-day is little less than marvelous. It is my deliberate opinion that forty years of wanton and reckless vagabondage have deprived this country of the services of a man who, under happier auspices, had ranked as one of the greatest of living orators. Something has, however, been saved from the wreck, and out of the salvage God is fashioning an instrument of usefulness and honor.

God never mocks the soul with an impossible ideal, neither should the soul ever mock God with an ignoble one.—*Doctor F. Watson Hannan.*

THE MELTING POT OF THE NATIONS *

BY PROFESSOR EDWARD A. STEINER

Author of "Against the Current," Etc.



THE history of the human race has at its epochal points the record of the injustice of tribes, nations or races.

From Abraham of the East to Abraham of the East Side, the tribes of Israel have gone forth to seek a better country, and tho they were seeking only larger pastures for their flocks or food in time of famine or lands flowing with milk and honey, they have often found Philistines and grasshoppers, flaming Sinai and the Ten Commandments.

Spies have gone out and brought back stories of the wealth of the land, of strange and strong men to be conquered, and lured by wealth and undismayed by fear these pioneers were followed by families and flocks into the promised land, which proved a new school of experience, an onward step in the history of the race.

That which marks this period from others is that men are not coming as tribes or nations, but as individuals. They are coming from practically all the kindreds of the earth, and they are all coming to one continent, and more than two-thirds of them to one country. The chief characteristic of this movement is that we are all more or less a part of that human stream. We are not yet so far removed from it but that we can taste the bitter waters of the steerage and thank God for the sweet waters of Ellis Island and know gracefulness of the shade of the threescore and three palm trees of Battery Park.

However strong the economic pressure which brought and still brings the immigrant, still there has never been absent from it a modifying idealism; above the standard of Spain planted by Columbus arose the cross of the church. Holy men followed with no armor to protect but their cassock, no sword to wield but the crucifix, no higher reward to find than to save the souls of the savages.

The men and women who landed at Plymouth Rock or on the shore of Delaware Bay did not come lured by the gold in our mines, nor were they led by the trumpet which sounds the note of fame, and among the millions which land at Ellis Island now, there are those and in no small numbers, who are not far removed from their forefathers in their idealism. All of them are looking for a better country, economically, many of them politically, and spiritually.

The immigrants brought the church with them and still bring it under varying symbols. There is nothing which warrants the belief that the Christian church in its proper sense is doomed because a people came who were not yet born when the Mayflower set sail for "New England's rock bound shore," nor is the cause of temperance doomed because, instead of 400,000 Germans there are landed annually as many Italians; nor is the good government in our cities doomed because, instead of 500,000 Irish we receive as many Jews; nor are our public schools doomed because, instead of Scotch

*From "Men and Religion." A report of the address delivered in Carnegie Hall at the close of the Men and Religion Campaign. Copyrighted by the *International Y. M. C. A. Press*.

and English the Slavs flock to our cities.

Until a comparatively recent time, the churches in America did nothing for the immigrant. The immigrant did much for the churches. Exploited by the transportation companies, and still exploited, treated like cattle on sea and land for decades, the church did not protest, the church did not protect him. Poisoned by the foul odors of tenements, swallowed by the mines, burned by the furnaces, the church still did not lift her voice.

Not until a decade or two ago did the churches you represent take notice of immigrant, and then they were moved largely by fear and not altogether by compassion. This fear is not grounded. The massing of men in our cities, the crowding in of humanity beginning its struggle at the lowest and most congested rung of the economic ladder, children beginning life in our tenements handicapped politically and morally, these are huge problems, but they are twentieth century problems which every country faces, whether it receives immigrants or sends emigrants away.

On the whole, it may be said that the masses of immigrants who come stand the primary test of our civilization. The challenge at the gate is: "Are you fit to work?" And the Federal sieve excludes the unfit.

It was my privilege to go abroad on the same ship with the official commission to investigate conditions in regard to the care of emigrants in Europe. I stood by the side of the emigration commissioners appointed by the various countries, and stood by the examining surgeon,

when there passed before my eyes 150,000 men and women. I looked into 150,000 throats, and looked into 150,000 pairs of eyes, and of the 150,000, 96 per cent. of them were coming over here to work and not to shirk; to obey the divine command, to eat their bread by the sweat that flows from their own brows, and not to eat their bread by the sweat which flows from the other man's brow. In a way we have no right to say that the people who come to us to-day are facing the economic problems. We have not too many workers in America—but too many shirkers. As I stood by the side of that incoming stream of manhood and womanhood I said to myself: "If all the college professors in creation should strike, it would not make much difference to creation." Go through the streets of New York or any other great city, but if you want to see that which ennobles humanity, do not drive along the fashionable avenues but go over to the East Side at 6 o'clock in the evening, when the great army of men and women come back from their tasks, happy because they have done a day's honest work. I live and work among these people and I come away from them always feeling that their difficulties thrill within me.

The people who come to America to-day have also stood the challenge flung out in just apprehension by our civilization: Can they be assimilated? Look at Constantinople, where pretty nearly as many races and creeds and nationalities are to be found as in New York. They have lived together for hundreds of years, the Greeks, the Moslems, the Slavs and the Jew. I have walked through stretches of Arabia, Syria and Greece,

and Russia and Bohemia and Sweden, and Italy, and Jerusalem, and through them all you can hear the mighty response of this magic power which is taking these people and grinding out the old and grinding in the new.

How marvellously this thing works in America you can have no better instance of than myself. I have not a drop of American blood in my veins. I am of an ancestry which has not for thousands of years, I know, had a drop of other blood in its veins. Last spring I went to my native city of Vienna, and took my wife with me. She is an American of foreign parentage of the same blood as myself. We walked through my native city, and went into a shop. We were native born and wore clothing made in Vienna, but as soon as we opened the door the shop-keeper said: "Come and see the Americans." My children met their little cousins, who have lived in another environment and we found that already they are of two different types.

Can these people be assimilated? Much more quickly than we think are they yielding themselves to these environmental factors which have made Americans out of Celt, Anglo-Saxon, Teuton and Norsemen.

So long as these factors remain as vital as they are, so long as we shall have this stimulating air, food enough and a little more, public schools for every child, the spirit of democracy making for a fair chance and for fair play, a virile patriotic American citizenship, so long as we have these and the other things which make up a wholesome environment, we need not fear but that these aliens too shall become, as one of us, knowing

the good and the evil and doing both.

They also stand the test of measuring up to our highest idealism. The investigation made by the Y. W. C. A. reveals this in a most striking way, and in order to meet this idealism they have wisely chosen to teach English by the means of the simple but profound theories of the Holy Book. Every man who has endeavored to come into contact with these new prejudices has come out of this experience with the profound realization that he is not dealing with the scum of the earth but with ordinary humanity striving, blindly often and blunderingly, to lift itself to the divine.

The realization of these facts ought not to lead to a blind ineffective optimism, but to the consciousness that the church can never accomplish much if moved by fear and not by faith, by prejudice and hate rather than by confidence and love.

What Can the Church Do?

There are a number of things which the church can do, and first of all it needs to change its attitude of mind toward the new immigrant.

Immigration as such, whether it is a good thing or a bad thing for this country, ought not to warp our minds in our relation to the immigrant. The president of a home missionary society recently introduced me to a congregation where the richest man in America attends, but which is made up largely of Italians, Slavs and Magyars. One minister made this warped but unchallenged statement: "We are landing annually 200,000 murderers," while another hoped to increase the home missionary collection by stating that we are landing one million paupers every year.

The belief is current that there is a line drawn between the north and south of Europe, and that one-half is inhabited by all the good people, and the other half by all the bad; that prior to the year 1880 the United States received only good immigrants and that from that till now only the bad have come.

Professor Hart, who occupies the chair of history at Harvard University, declared recently that for a long time the Anglo-Saxon thought that he alone was fit for self-government, but that the Germans proved that they could do it, then the French showed remarkable ability, and then, behold, the Italian fought for a United Italy, and gave the world that unmatched triumvirate, Garibaldi, Cavour and Mazzini. Then the Young Turks struck for liberty and for a parliament, and now even static China, asleep for ages, has supplanted the yellow dragon with the stars and tri-color.

An emigrant who knows the city better than I do, told me that the political salvation of this great city is due to the new immigrant and not to the old immigrant. When you talk about the corrupt influences of these people you must not forget that a city like Philadelphia raised itself upon the best immigrant blood—Quakers, Germans, Scotch, Irish and others, but when these races and the Jew came to America there was nothing left for them to corrupt.

The Christian church may divide the human race into the undeveloped and the more developed, but it can not divide it by an arbitrary geographic line, nor by color, nor by speech into the good or bad, for to the Christian there is only one race

and that is the human race, a fallen race, all of it needing the grace of God to raise it to the ideals of the Christ.

This is both scientific and orthodox, and only as the church believes in this common kinship can it begin the task which is before it. Not only must the church change its mind about the new immigrant, but it must learn to practise at home the brotherhood it professes.

The church is facing a new test today, and that test is not theological; it is psychological. The question is not: "Do we believe in God as the Father of mankind;" this belief is today almost universal. Do we believe in Jesus, the savior of men? In varied degrees and definitions the masses of religious men believe this also. Then we must ask do we believe in love and brotherhood? Yes. Do we practise it? That's the test—do we practise brotherhood?

It is comparatively easy to love even our enemies when they smell of violets, but to act in our relationship with men as brothers who have eaten garlic, who have a different tint to their skin, a different crook to their nose, that's the difficult test we are facing. Christianity has modified and changed most of human nature, fallen from Heaven, or risen from the beast, and it has a big task either way, but it has not modified much our ancient hates and prejudices to any appreciable degree.

What we usually claim for Jesus Christ, other religions claim for their founders; supernatural birth, miracles of various kinds, even sonship of God, but He claimed for Himself—and He was the only one who claimed it for Himself—the sonship

with man. He, born of a race separated for centuries by religious belief and practise. He, royal, divine, pointed and still points with regal gesture to these, to all these who do the will of the Father, "Are my mother, my brother and my sister."

In the great symbolic miracle at the birth of Jesus Christ, the three wise men not only found a star, but three wise men, of different race and speech, also found each other. We shall never find the throne of Christ, no matter how brightly the star of Bethlehem shines, if we do not find one another. There is no such test in the church as this test of brotherhood to-day. It is easy enough to practise when we are all alike, say in the Baptist brotherhood, but to practise it among all the nations and kindred and races of the world—that is the hard test.

I am not a mystic—I wish I were—I have lately assailed the gates of heaven with agonizing prayer such as comes when helpless man cries out against death's dark doing, and the gates were not opened, but when I turned from my own grief and on the street or on the street-car, unselfishly acted the brother to those who could not even pray, then I knew that there was such a thing as communion with God.

I know something of the great emotions which flood the human soul. I have watched the sunrise and the sunset splendors of moon and star, storm and calm at sea; I have seen the snow-capped hills, canyons and cataracts, but there is no emotion akin to this, of standing in the midst of a human throng in New York, aliens from afar, children of the bondmen and of serfs, hoary-headed

members of a martyred race, and hear all their varied tongues blend into speech, all their thoughts blend into one feeling, then you feel the rushing of a mighty wind, for that is Pentecost, the supremest moment of one's life, when you can disembowel yourself of hate and prejudice, when as with a new birth, you can stand amid the strife of states and nations and races and classes, and feel all the human race say, "We, the human." This is the supremest moment in a man's life. When the church gets this new universalism, she will get her Pentecost.

But let no man believe that this new emotion is better than the old unless we really practise this brotherhood, and that is no easy task. The thing which your campaign leaders called social service is an expression of it. They do not mean that a social survey and social service are synonymous, that you can serve the immigrant by investigating him, or fumigating him, or by handing him a tract on how to prepare a soup bone so it will taste like a porterhouse. They mean that by our very profession of brotherhood we are bound to the toiler, to his children, to his home; that we are bound to keep the way open for an honest struggle, and that we are faithless to faith in God and in man if we draw a line in this endeavor between our kind and the other kind.

More concretely the church must change her home missionary policy, care for him at the ports en route to the west, to interpret and to demonstrate the wisdom and the power of the gospel. For the last ten years I have asked that the churches send among these masses of men the best

products of our Christian civilization, to stand between, to interpret the gospel in terms of service, to be freed from the degrading slavery of denominational year-books, to be the leaven of this lump. A policy of this kind has been followed to some degree, but the men of America must remonstrate against ineffective men and methods in home missions, against wicked duplication, and overlapping, and against the carrying of denominational differences to our alien population, and they must plead and plan for a new type of men and women, to form a new army of home missionary volunteers equal to that at the command of our foreign boards.

Lastly, the churches must realize that after all this problem is at their doors, testing their creed, their loyalty and devotion, that only the leadership can be delegated to others, the work must be done by us, and that after all the most effective work we can do for the immigrant is to be ourselves what we want him to be. He is in the flux, the molten metal pouring in; we are the matrix, the mold; he will become what we are, and, as we are, so will become the town from which he comes to us.

To-day there are a million letters

upon the sea, going to every village and town of southern and eastern Europe, bringing tidings about us, carrying our influence of good and evil. More than 600,000 men and women will return this year to the old world, returning each one of them changed by our influences, to village and hamlet and town. They are our messengers—what do they carry home from America?

The future of America is still a closed book, whose seal none of us is worthy to break, but as the apostle who stood on Patmos had his apocalypse, so we may hear those who come after us, singing the new song, "Worthy is the Lamb that was Slain to take the book and to open the seals thereof, for thou wast slain and did purchase unto God with Thy blood, men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests, and they reign upon the earth. And I saw and heard them saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches and wisdom and might and honor and glory and blessing. . . . And the four living creatures said Amen, and the elders fell down and worshiped him." Let us also worship Him.

HE IS COUNTING ON YOU

"He is counting on you!"

"On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood; and sought
Through His sorrow and pain
To win 'Home' yet again.

He is counting on you,
If you fail Him—

What then?"

"He is counting on you!"

"Oh! the wonder and grace,
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake—at His call.

He had counted on you,
And you failed not.

What then?"

BEFORE THE DAWN IN JAPAN

A REVIEW BY ERNEST DELANCY PIERSON



BOOK has recently been published which has a special interest to Christian missionaries as a revelation of the best type of Japanese character without Christ. This character was Ninomiya Sontoku, farmer sage, moralist, and economist, the most famous man that Japan has given to the industrial world. Tho he died in 1856 (three years before the entrance of the first Protestant Christian missionaries) the principles and lessons which he inculcated still exert a potent influence in the economic life of the empire. To him, perhaps, more than to any other individual, Japan owes her industrial and agricultural progress, her habits of thrift, and the development of her natural resources. These have helped to place her in the present proud position she occupies among the nations of the earth.

Since the Russo-Japanese war the teachings of the "farmer sage" have gained increased popularity, and the Home and Educational Department of the Government have endeavored to introduce them into the entire school system of the empire. The fundamental teachings of Ninomiya are known as "Hotoku" (literally the "Rewarding of the Graces"), based on the central doctrine of making return to heaven, earth and man for the benefits received from them. In the year following the peace with Russia, there were 600 Kotoku societies in Japan, with a membership of 26,000 and a capital of 300,000 yen. Since that time there has been a steady increase in membership from among the merchant and farmer class.

In "Just Before the Dawn,"* by Robert Cornell Armstrong, M.A., of Kobe, Japan, we have an interesting and pany), we have an interesting and important study of the life and work of the great reformer, and a faithful presentation of the various attempts made by the Japanese to solve their economic, moral and religious problems. The author expresses the hope, that his book will help to reveal the common, human side of Japanese character, "and to give to those who read it, a broader sympathy for that wonderful people."

Ninomiya himself said: "My teaching is that we should reward grace and virtue. If asked for an explanation I would say, that this means that we make return to heaven, man and earth for the gracious benefits we have received from them. Heaven's blessing is given us in the light of the sun and moon. The sun rises and sets. The four seasons come and go. In every living creature there is both development and decay. In these and other ways heaven's blessing is manifested toward us. Earth manifests her favor through the growth of grasses, trees and grain, in the fact that animals, birds, and fish live. Man's grace is manifested in the fact that sages teach the Truth; emperors govern their subjects; high officials protect the country and the people; farmers raise our food; mechanics build our houses, and merchants distribute our commodities. We all live by the grace of heaven, earth and man, and so we must make it our first principle of conduct to make return to them for their gracious contributions to our welfare. From H.

*The Macmillan Company.

I. Majesty down to the humblest peasant, this spirit must prevail. Every one who is, according to his heavenly gift, living within his means, by industry and economy, by saving his surplus money as a fund for developing and restoring desert wastes, paying debts, rescuing the poor, helping villages and provinces, by saving home after home, village after village, until all Japan has become prosperous and the prosperity shall spread to foreign countries, is making return for the blessing he has received from heaven, earth, and man."

In Ninomiya's time (1787-1856) the Tokugawa government had ruled the Japanese empire for three centuries, and the power of the Shogun was at its height. Christianity was not only forbidden, but so was any teaching that sought to undermine the influence of the government. Ninomiya lived to witness the decay and decline of the Tokugawa age, when the power of the military rulers was lost forever. Famine, riots, terrible oppression, official and social corruption, had reduced the nation to a pitiable condition. The villages were almost deserted, and the cities were so crowded with idlers and criminals, that life was no longer safe. During the three centuries of peace the people had become pleasure-loving and neglectful. There were over 100,000 Buddhist temples in the empire, and many hundred thousand priests, very few of whom were educated. Various attempts were made to check official corruption, to control the luxury of the rich, and to provide employment for the poor. The history of these attempts at reform are interesting, for many of the great scholars of Japan, and the

feudal lords were earnest in their efforts to purify official life and to help the people.

Fortunes were sacrificed on the altar of patriotism; in all parts of Japan men labored unselfishly for the uplift of their fellows. Doubtless, their example offered an inspiration to Ninomiya in his life-work of service. Like them he was eminently practical in his views of helping people. "Perspiration was to him the water of baptism," said one of his followers. To inspire men with a desire to help the poor and oppressed and promote their own happiness by bringing happiness to others, this was the reward, he preached, for the most painful and exacting labors.

In the time of Ninomiya's early manhood, Japanese statesmen were greatly perplexed to know what to do in regard to foreign intercourse. Those who favored opening the country to foreigners were punished for their liberal views. In 1825 it was decided to fire upon all foreign ships. That Ninomiya, a poor farmer, was able to rise under such feudal conditions, mark him as a man of supreme gifts.

He may be said to have been born a reformer, for industry, self-sacrifice and thrift marked his earliest years. It is related that at the age of 12, having completed a year's service with a neighboring farmer, he received a Japanese kimono and two yen in addition to his board and lodging. He was on his way home, when he met a poor man, who had some little pine trees for sale, and was in great distress because he could not dispose of them. Ninomiya was struck with an idea, that here was an opportunity to help a poor

man and also benefit the entire community. The Sa River near his home sometimes overflowed its boundary and the boy thought that by planting rows of pine trees along the banks the neighborhood would be saved from inundations. So he bought the trees and spent the rest of the day setting them out. To-day those pine trees have become large, and not only support the river bank, but stand as living monuments to the young reformer's thoughtfulness.

Industry and economy were his watchwords. "All things except rice, soup, and cotton clothes are only a trouble to their owners," was one of his sayings. Luxuries were to be guarded against as tho they were enemies. "Work much, earn much, and spend little. Gather plenty of fuel and burn as little as possible." This, he said, is the secret of making a country wealthy. While he was ever preaching the reclamation of waste lands and the development of natural resources of the country, he considered the waste and corruption of the mind to be the greatest evil.

Ninomiya was above all things a utilitarian. He did not use morality and religion as a basis for his economic reform. He introduced the moral, to quote from the author of the book, "because without it indolent and profligate men not only could not assist in the accomplishment of his reforms, but his reforms would be a curse to them, in that more wealth would be placed at their disposal and thus hasten their destruction. On the other hand he seems to introduce the religious, more because the religious beliefs of the people were of value to him in his struggle, than because in the very nature

of things it is more essential to have 'a good man' than to have 'a happy, prosperous man.'"

"Just Before the Dawn" is the first adequate attempt to present the life and teachings of Ninomiya in English, and every scientific student and missionary should feel grateful to the author for a work that throws much needed light on the attempts Japan is making to solve her religious and economic problems. Ninomiya has been compared with Jesus Christ by Japanese scholars, because of his unselfish devotion to human welfare and the spirit of self-sacrifice which inspired his life-work. "To such an extent is this true," says the author of the present volume, "that a follower of Ninomiya who really appreciates the spirit of the sage, is prepared to appreciate the teachings of Jesus Christ."

It would be important and interesting to know if the Hotoku Society of Japan has been of any help to Christian progress in the empire. Are the teachings of Ninomiya, as followed by the members of the society, calculated to incline the Japanese toward the gospel? This question is not answered by the author, but he expresses the belief that Ninomiya's principles should have that result. For when a man is lifted up morally and industrially, he will find religion a necessity in his life, and be ready to accept the gospel of Jesus Christ because Ninomiya, to a degree, opens the way. This is true only when men have come to realize their own insufficiency, and the inability of moral and industrial reforms to save mankind.

Apart from its value as an admirably written study of a remark-

able man, "Just Before the Dawn" is of general interest for its pithy sayings, wise counsel, and homespun philosophy, and is a valuable contribution to contemporary literature. Ninomiya deserves a niche in the pantheon of the world's great men. In Japan his fame is ever spreading. His works are studied, and his followers worship at his shrine. The economical and ethical principles which he taught took firm root in Japanese life and character and the work he began as a boy a century

ago still goes on. His teachings were intended to apply to the conditions of his time, and there are many reasons for believing that with his views, the gospel would have appealed to him had he lived in our day. Though he must be called a utilitarian, "He saw to some extent the value of the moral, and sought to impress on the people at least part of the truth that Christ made uppermost when he said: 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'"

THE PARABLE OF THE SEED CORN *



IN Northwestern Iowa there is a large corn-ranch, comprising ten sections of land. On this land is a tight, double-walled building, with a furnace in the basement. This is a corn-crib, in which the temperature is never allowed to fall below 40 degrees. In the winter season, no matter how cold the weather may be outside, the fire is always kept burning, and the corn never freezes. The ears are laid side by side, on racks, which extend up to the ceiling. Every ear is large and perfect, for the corn has been carefully selected from the best of the entire year's crop on 6,000 acres. The scientific farmer who manages the estate takes off the imperfect grains at either end of each ear, so that only the picked grains of the picked ears are kept for seed, and these are most carefully preserved for planting. The farmer can not afford to sow "nubbins," for he that soweth nubbins shall reap—corn-cobs.

The highest mark of honor for an ear of corn is when it is selected for seed for next year's crop.

The Church of Christ needs the picked ears, carefully nurtured in the best homes and in the finest schools and institutions. Many varieties of missionaries are needed for the multiplicity of work, just as there are many kinds of grain, and all are useful; but when it comes to sowing, only the best of each class should be used as seed.

We hear some youthful Jonah, struggling with the call "to go to that great heathen city," murmuring, "How can I go and bury myself in that foreign land?" Well-meaning, but foolish friends tell him that he will bury his brilliant talents and rare culture in such a sepulcher. But it is the finest corn that is buried. Then, in a little while there is a great resurrection, followed by a glorious harvest. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

* From "The Evolution of New China," by William N. Brewster, a missionary to the Chinese. Published by Eaton & Mains, New York.

BOLIVIAN MISSIONS AND PUTUMAYO INDIANS

BY PERCY CROSS STANDING



SMALL as it appears on the map of South America, Bolivia is large enough to contain France, Germany, Switzerland, Greece and Great Britain together. The entire population of the Republic, however, does not exceed 2,500,000, of whom seventy-five per cent. are Indians.

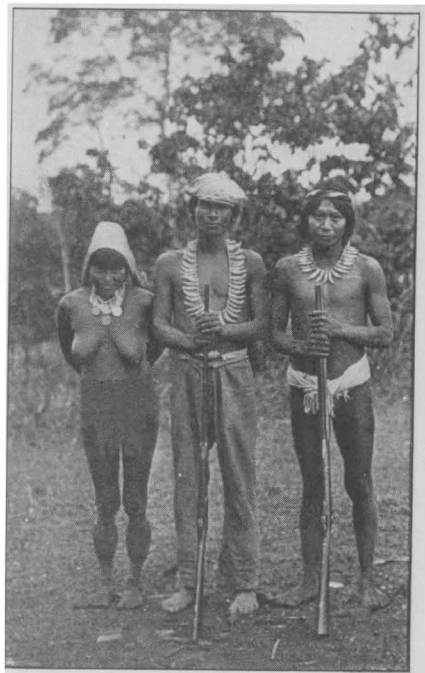
Bolivia, the Hermit Republic, is the fifth largest country in the New World. It lies wholly within the tropics, yet altitude, rather than latitude, determines climatic conditions. From the lofty plateau on the west marked by the highest peaks of the Andean range, the republic's vast domain terraces down through smiling temperate valleys to the dense tropic jungle of the Amazonian plain. No greater contrast can be pictured than that of the Titicaca basin and the Eastern frontier. The one, treeless, windswept, encircled by the mightiest mountains of the Americas; the other, a sea of tangled verdure in the heart of the world's greatest wilderness. In a land so varied the products naturally cover a wide range. Precious metals, wrested from the Titanic strongholds of the Andes, rival Nature's most lavish forest gifts.

Two-thirds of the country lies in the lowlands, yet 88 per cent. of the people live on the plateau. The life of the Bolivian highlander is as dreary as his environment, yet he can not often be tempted down into the garden places just over the Andean wall.

Bolivia is now spending \$30,000,000 on railway expansion, or \$12 for every man, woman, and child within

her territory,—white, mestizo and Indian.

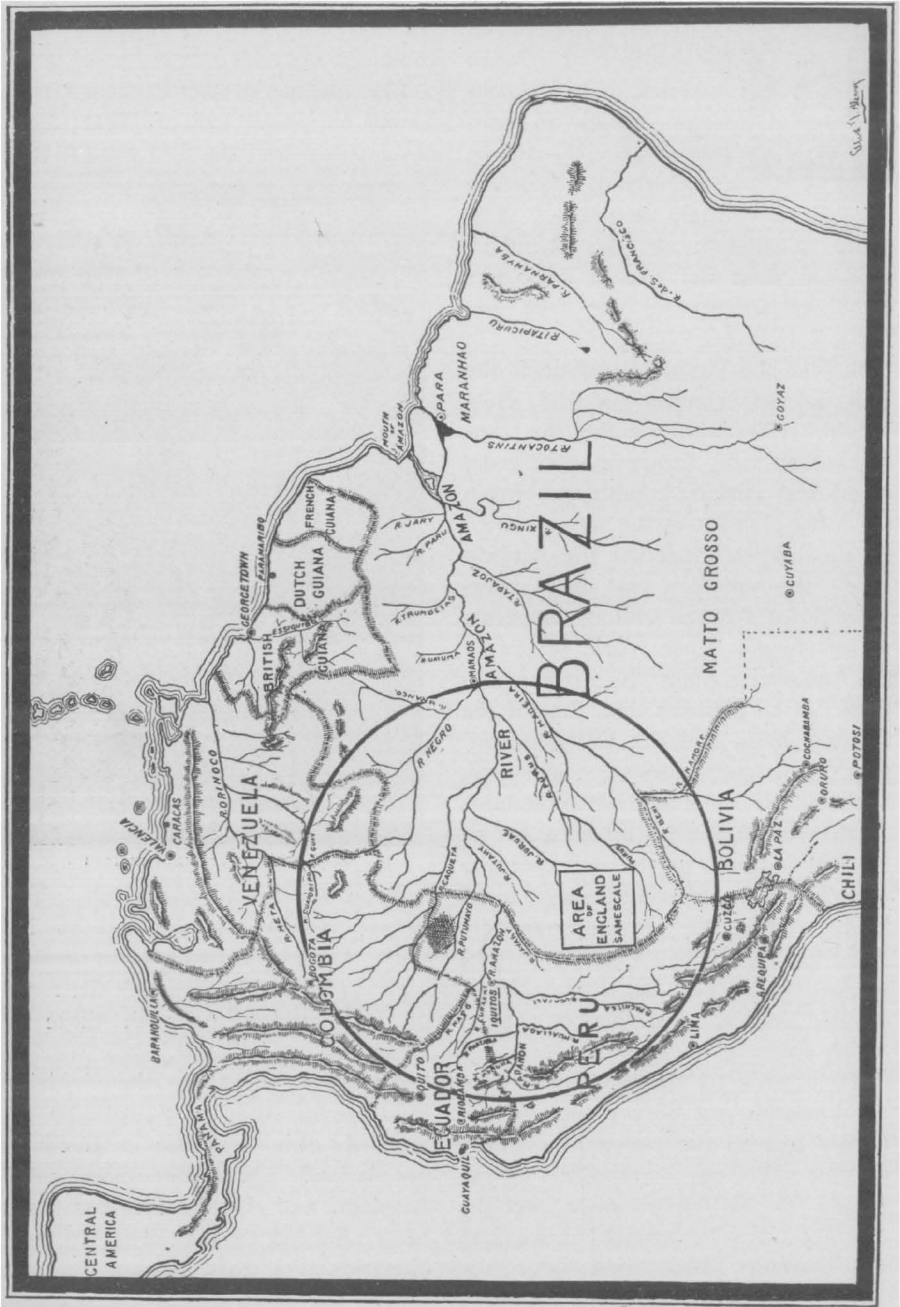
The opening of the Panama Canal sounds the bugle call of West Coast development and the first transandine



SOME OF THE PUTUMAYO INDIANS

railway will soon have rivals. The hermit republic is destined to become South America's great central highway when her rails link the roads of Peru and Chile with those of Argentina and Brazil.

To what extent has the civilizing influence of missionary work so far touched this gigantic native-born population? Of recent years, more freedom and better facilities have been afforded to the labors of missionaries other than Roman Catholic. There are at a rough computation about 300 district tribes of Indians scattered through the vast wilderness of the Latin continent, and in nu-



MAP OF THE NORTHERN HALF OF THE SOUTH AMERICAN CONTINENT

In the area within the circle, 1,320,000 square miles, there is not one Protestant missionary.
From "The Neglected Continent."

merous instances no real attempt has been made to reach them with the Gospel. It is true that there are now sundry grammars of vocabularies of Quechua tongue, and that the New Testament has been translated into that language but it is estimated that some three and a half millions of these Indian races, scattered along the great Andine ranges, are as yet practically untouched by missionary influences. It has to be borne in mind, when considering this condition of backwardness, that Bolivia has no seacoast since the war of 1879-83, tho, to be sure, its eastern boundry includes a portion of mighty Paraguay River.

Canadian and American Missions

Seventeen years ago (in 1895), The American Bible Society employed a missionary with headquarters at La Paz, and a little later the Canadian Baptist Mission started operations. A prominent worker for the latter body, Mr. R. Routledge, thus writes of the natural beauties of La Paz: "The glory of the scene is much enhanced by the fact that the previous day's travel is over one of most dreary and uninteresting of plains. As the coach stops at the Alto (edge of the cliff) and we look down upon the city 800 feet below, we see a very compact, pretty little city about one mile wide, filled with red-tiled houses and surrounded by high hills. The only opening is the beautiful valley at the bottom directly in front of us, which leads to the great Amazon. Every league you go in that direction means a complete change of climate, but Nature is thriving on every side, flowers, shrubs and trees growing in profusion.

"You would think we were not a league from the snow, but Illimani is forty miles from La Paz. From the Alto above the city, you can see, 100 miles distant, Sorato peak—21,286 feet above sea-level!"

Mr. Routledge claimed, by the by, that in a short while he was preaching regularly to 300 people, including doctors, lawyers, etc, "not to speak of throngs of working men." It was in La Paz, too, that the heroic Robert Lodge of Hartley House Mission passed away, and to-day visitors to the Bolivian city may see his humble grave adorned with simple inscription, "The blood of Christ cleanseth us from sin." . . .

To the westward of La Paz, with its curious relics of the old Inca civilization, you may see that extraordinary sheet of water—Lake Titicaca—3,600 square miles in extent, 80 miles long by 40 wide, and 12,545 feet above sea level! The only known outlet to the other end of this marvelous expanse of water is the River Desaguadero which flows through upper Bolivia to Oruro and thence into Lake Poopo.

Very many years ago the British and Foreign Bible Society made a tentative attempt to propagandize some wilder portions of the Andine interior, while as far back as 1883 the Rev. A. M. Milne, the veteran agent of American Bible Society, managed to dispose of some five thousand Bibles on a Bolivian tour. That the work has not been without its perils is evidenced by the circumstance that a missionary of this Society was murdered by the Indians some years since. In 1895, and again in 1900, a party led by Mr. and Mrs. Wm. Payne pushed on considerably

farther than the pioneers of Protestantism had previously penetrated. Their experience of at least three of the Indian tribes—the Chiriguano, the warlike Tobas, and the Matacos—was on the whole satisfactory.

Potosi and Oruro, of silver mining fame, are among the most interesting centers that these workers have touched. The population of the second-named town, now perhaps 20,000, is said to have once amounted to 160,000. Educational and mission work has been engaged in here by Mr. Archibald Reckie, by Mr. and Mrs. Charles Mitchell in Cochabamba, and by Mr. Archibald Baker and Mr. Routledge in La Paz. The Bolivian Indian Mission, of which the Rev. J. C. Dalrymple is secretary, has its headquarters in San Pedro and several other branches. As one of their most enthusiastic workers has phrased it in eloquent verse:

“Coming, coming from afar,
From the lofty Andine mountains,
From Bolivia’s peopled plains,
They shall hear the old, old story . . .”

The mines of Potosi have yielded more silver than all the other silver mines in the world. Between 1545 and 1805, an amount of the precious metal roughly estimated at £14,000,000 was produced, and the output is said to have reached £2,000 per day. The legend is that in the long ago a woman, Diega Hualca, accidentally discovered the existence of silver in the otherwise barren region. Now there are several thousands of mine entrances, in some instances nearly 17,000 feet above sea-level. At Potosi is the National Mint of the Bolivian Republic, in itself a very remarkable achievement. “This building,” was told by an English mission-

ary lately returned from Potosi, “covers twenty thousand square metres, and illustrates the extraordinary work done by the colonizing Spaniards. After about three centuries, the building still stands without any signs of decay! The beams of the roof, some of them measuring 14 inches square and 30 to 40 feet long, are of cedar, and owing to the dry atmosphere present the appearance of having been recently cut down. This timber must have been brought at least 400 miles over high mountains, across deep rivers, and along the sides of precipices, and many Indians must have laid down their lives in this work.”

Times have certainly changed somewhat for the better in the picturesque country dedicated to the name and fame of Simon Bolivar ‘*El Libertador*.’ For one thing, there is much more religious toleration, for time was when the missionary influences of Anglican and other communities were not merely deprecated, but were actually penalized by the State. It follows that with greater freedom of thought higher and more civilizing factors will enter into the lives of the Bolivian people. Their country is one of the richest, not merely of the South American continent but among the countries of the world. Silver, copper, tin, zinc, antimony, bismuth, and gold,—all of these are produced in increasing quantity, not to speak of the largely enhanced output in such exports as rubber and cocoa.

One of the most interesting, and at the same time most difficult phases of any undertaking in Bolivia, be it missionary or otherwise, is that of travel. For many hundreds of miles

in any given direction, the traveler has still mainly to depend upon the nimble-footed but unamiable and even hostile mule. If such primitive means of locomotion—the same as was in use centuries ago, the same as

was in vogue when Bolivia freed this and the other South American countries only one century ago—has its discomforts for the traveler, it is also not devoid of its humorous point of view.

THE PUTUMAYO MISSION QUESTION

A Statement by J. L. Jarrett

Immediately on the publication of the British Blue Book giving details of the horrible atrocities committed upon the Indians of the Putumayo region, an appeal was made for the establishment of a Roman Catholic mission among these Indians on the plea that a Protestant mission would not be permitted. It is to be noted that the men who make or support this appeal claim, in some cases, to be disinterested because they are not Roman Catholics, but it is also to be noted that these men are in no wise authorities on mission work. Neither can we discover that they are familiar with Peru as a whole. When they speak of Roman Catholicism as being best suited to the needs of these people, they apparently ignore the great work done throughout the world by the Protestant Churches, and when they say that Protestant missions are forbidden in Peru they show plainly that they know nothing of parts of Peru where a successful Protestant work has been carried on for many years.

It has been stated that the Peruvian Government would forbid such work, but this has to be proved. In any case we have the assurance that the Evangelical Alliance will not rest content until religious liberty is granted in Peru.

The Roman Catholic Church has not suggested the use of her power

and influence with the Peruvian Government to ask the Government to make it possible for Protestants to share in mission work in the Putumayo, the sphere for which is large and the call urgent. As usual, she stands quietly by and allows the Peruvian Government to take the blame for intolerance for which *she* alone is responsible.

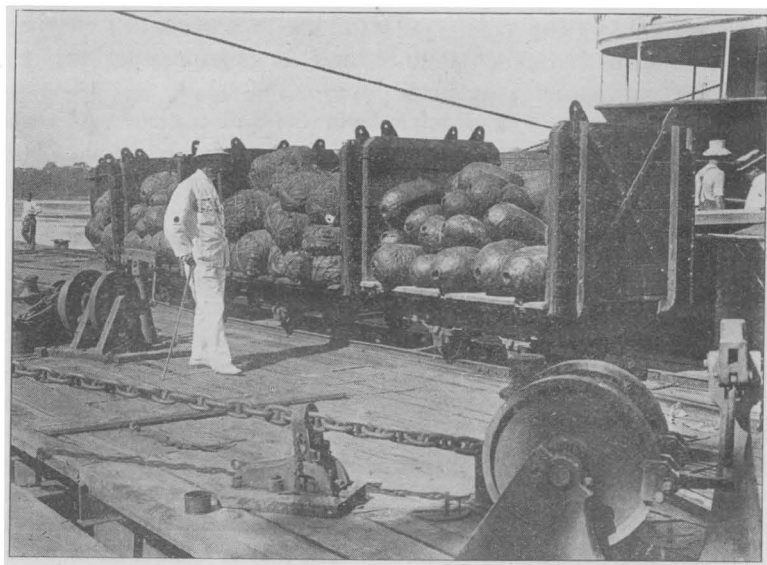
It is true that the Peruvian Government cannot officially recognize Protestant mission work, but Britishers and others have treaty rights whereby they are permitted to carry on any work which the law does not prohibit, and certainly the law does not prohibit Protestant missionary work, medical, educational, or evangelical.

All that is prohibited to Protestants in Peru is the public celebration of the Mass (Holy Communion) or the display of images and religious symbols. This is no part of our missionary work, and would be of little use or benefit to the Indians of the Putumayo. On the other hand, the parading of crosses and images, banners and emblems, and the celebration of Mass in Latin form a large part of the Roman Catholic work.

It is interesting to note in this connection that the law expelling the Jesuits and prohibiting their residence in the territory of the Republic is still in force, nevertheless they are resident in force in Lima.

The appeal for funds for a Roman Catholic mission is made on the grounds that "work of this kind would only be permitted if entrusted to the Roman Catholic Church." This statement presumes that the Peruvian Government would act toward a Protestant Evangelical mission in the Putumayo region as it has never acted during a period of

tunity); property is held, buildings are rented, newspapers are printed and circulated (using the free postal service of the country for the purpose); schools are conducted, religious meetings held in buildings and in the open air; in fact, it has been proved beyond dispute that Art. 4 of the Constitution does not prohibit any of such activities.



THE SOUTH AMERICAN RUBBER BOUGHT BY BLOOD OF THE INDIANS

over twenty years, and would read into its Constitution an interpretation it has repeatedly refused to read in spite of the repeated efforts on the part of the Roman Catholic hierarchy.

For more than twenty years American and British missionaries have been working in Peru under the eye of the Government in Lima and in more remote regions.

Bible colporteurs traverse the country from end to end (selling what the priests call Protestant Bibles, and which they consequently denounce and burn upon every oppor-

From parish priest to Archbishop the Roman Catholic clergy of Peru have tried to get the Government to stop Protestant work, but have failed. The right to do all that is being done has been recognized in the highest court.

Protestant missionaries are, however, constantly subjected to persecution by the intolerant priests, but the civil authorities, whenever appealed to, have reproofed the priests and protected the missionaries. The presence of Protestant missionaries is therefore known and recognized

by the Government and their position well established.

Neither civil authorities nor individuals have ever of their own accord molested Protestant missionaries, but where at the instigation of the priest some weak or ignorant local authority has persecuted the missionary, the Press has at once taken up the matter, members of Parliament have made enquiries, and justice has been done.

Many concrete cases might be given, but the story would be too long for this article; suffice it to say that the writer, who has been a missionary in Peru ever since 1894, has been expelled, boycotted, spat upon, stoned, mobbed and persecuted in the courts by Peruvian priests, or at their instigation, but has been indemnified and reinstated by the Peruvian Government, employed in Government schools, and enjoys to-day the friendship of many eminent Peruvians.

The Protestant Evangelical missionaries in Peru are actively engaged teaching, preaching, healing, and otherwise helping towards the moral and spiritual uplift of the people. Everywhere they are respected by the people, and encouraged by all classes except the priests. How, then, can it be said that missionary work would not be permitted unless carried on by Roman Catholic priests? These, we are told, are a minus quantity in the Putumayo region.

That "the work must consist for many years less of abstract religious propaganda than of human fellowship, inspired by compassion and desire to uplift and benefit materially," is surely no argument why Roman Catholic missionaries alone can

go, but rather a plea for the widest range of effort.

The Protestant Evangelical Churches which have produced a Livingstone, a Hannington, a Hudson Taylor, a Chalmers, a Carey, a General Booth, which have established medical missions right round the world, which have educated and trained men of *every* nation for *every* walk of life, which have always aided the distressed and oppressed, are peculiarly fitted to carry on such work.

In the letter from the British Foreign Office dated May 23, 1912, there is a very strange statement made on the authority of the British Minister in Lima, viz.: "that any application on behalf of such a mission (Protestant) would probably be met by an answer (negative) similar to that returned in 1907 when the Baptist Missionary Society proposed to send a mission to the Amazon Valley." The Secretary of the B.M.S. says that no inquiries were made by his Society, and consequently no such reply was received.

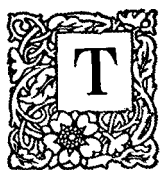
We have already shown that persecution comes not from the people, nor from the Government, but from the priests. As none of these are to be found in the Putumayo region no opposition need be expected except from the men who are concerned in keeping the natives in their power.

A mission to be medical, educational, and evangelical, which will thus appeal to body, mind, and soul, has been started under the direction of the Evangelical Union of South America, and a party has already set out including Dr. Elliott T. Glenny and Mr. F. C. Glass, both of whom have already had experience in "the Neglected Continent."

THE BATTLES OF A SPIRITUAL WARRIOR *

THE "LIFE OF ARTHUR T. PIERSON" REVIEWED

BY ROBERT E. SPEER



HIS is the sort of a life story which ought to make every reader of it a better and more courageous Christian man. It is, as the author says, the account of "a spiritual warrior, mighty in the Scriptures, a leader in the modern missionary crusade." It is the record of an unusual life, but it is full of lessons for every ordinary life as well. It is clear that Arthur T. Pierson had unusual intellectual gifts, but it is clear also that the industry and zeal and persistence with which he developed and used those gifts would enable many men with smaller endowments to make a far greater use of them than they are making. He worked over his Bible, over books, with men, in church organizations, in literary activity, in rigid improvement of his tools and his craftsmanship, and most of all with souls in the clinic of life. Even an average or inferior man who would work one-quarter as tirelessly as he worked would find himself lifted to a new level of power and effectiveness. During the later years he often spoke of the feeling of seriousness with which he came to some particular piece of service. He desired to do it, he would say, as tho it were to be his last. He always put his best power into his work and that gave him better power for his next work.

What those who knew Dr. Pierson saw in his character and his work, his son brings out faithfully, but he relates much that will be new even

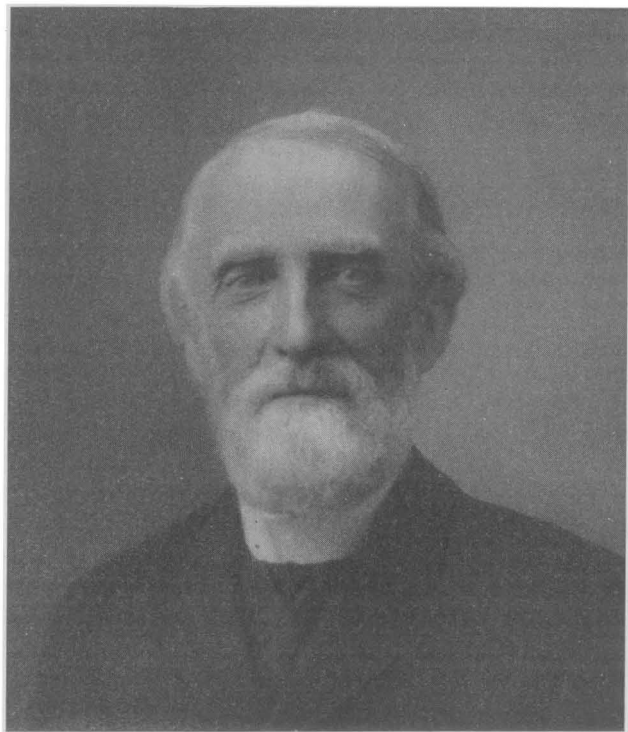
to those who knew the father well. Many did not know of the ceaseless giving which he practised. Some of us had occasion to discover his habits in this regard, but no one, as Mr. Pierson says, even in the family, knew all that he was doing. It is a pleasant story which the author tells of the simultaneous attempt on the part of Dr. Pierson and Mr. Wright:

"At the first meeting between Dr. Pierson and James Wright, the son-in-law and successor to Mr. Müller, a curious incident occurred. As they met in his drawing-room and clasped hands, two five-pound notes prest against each other in the interlocked palms. Each had been prompted by the same impulse and said almost at the same moment—"It has been laid on my heart to ask your acceptance of a small gift in the name of the Lord." The strange coincidence amused and touched the hearts of both and as each insisted that the other retain his gift, both had the joy of giving and of receiving at the same time.

And as the son says:

"God's bountiful supply never made Dr. Pierson a careless steward. Every new talent was received as a trust and he was ever studious to avoid waste of time or strength or money. Often did he joyfully forego a pleasure that he might give to some work which made a strong appeal. At one time he had arranged to spend a month with friends in Switzerland but appeals for help caused a change of program to a week in the Lake District, then fur-

* Arthur T. Pierson: A Spiritual Warrior, Mighty in the Scriptures; a Leader in the Modern Missionary Crusade. By Delavan L. Pierson. Illustrated. 8vo, 334 pages. \$1.50, net. Fleming H. Revell Co., New York. 6s. James Nisbet & Co., London.



Arthur T. Pierson.

ther calls led him to take instead a day's walking excursion in the suburbs of London. Even intimate friends did not know of the many benefactions that flowed through his hand. He delighted to be one to answer the prayers of others, and hundreds of God's servants have given thanks for timely help received through him. One day he was driving along a country road near his Northfield home, when he met a man trudging along carrying a valise to the railroad station three miles distant. It was out of his way but Dr. Pierson invited the man to ride and drove him to his destination. In course of conversa-

tion he learned that the traveler was a minister of a small parish. His son was lying very ill and his heart was heavy. In parting Dr. Pierson prest a sum of money into the man's hand and in the outburst of thankfulness that followed he learned that he had again been God's messenger in a time of dire need.

"Unostentatious giving was his delight, for he believed in keeping his left hand in ignorance of his right hand's generosity. But giving brought to him such hilarious enjoyment that his family and more intimate friends learned to recognize, by the peculiar elasticity in his movements and the particular sparkle in his eye, evidence

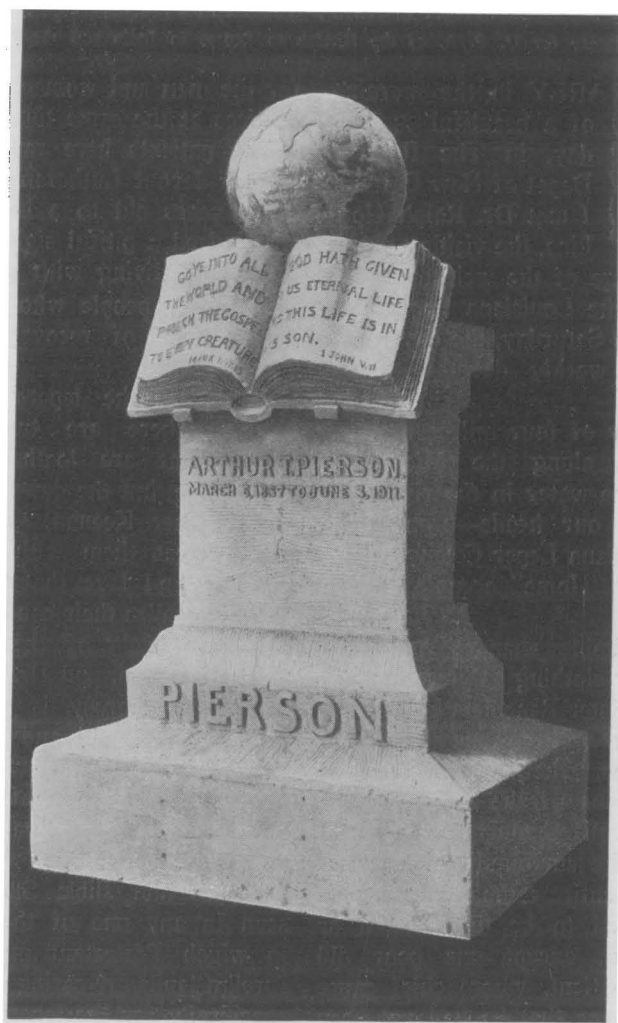
of some new benefaction that had brought joy to his heart. Neither was his giving confined to times of plenty, for he learned to regard the impulse to give to a worthy cause as an impulse from his Lord, and he believed that the same God who made it possible for him to relieve another's extremity would make up any temporary deficiency caused by his gift. He that 'lendeth to the Lord' will not long be kept a creditor of the Almighty."

There will be great comfort in this book for many earnest souls who battle with self-consciousness, with self-confidence, with self in any form. They will meet here with a fellow-warrior who tells us that from the first to the last he had this battle to fight, who declares that he "fought not always well," but who knew that he would look back and smile at the struggles in that day, when he should awake with the likeness of his Lord and be satisfied. Dr. Pierson was no untempted saint, who found life easy and who, when stung by shame of failure, made an easy escape by lowering his ideals to ease his self-judgments. He had a standard fixed and secure in God's perfect character revealed in His authoritative Word, and all of life must be, in his view, one ceaseless surrender to Christ to the end of apprehending that for which we are apprehended of Christ. The grace which he found sufficient for forgiveness and for power, we, too, may find sufficient and ever near.

But the great lessons to be learned here are not lessons of personal character only. The three aspects of Dr. Pierson's life which stand out most clearly are his reverence for

the study of the Bible, his belief in and proclamation of the free gospel of redemption and righteousness, and his missionary outlook and ministry. The Bible was to him all that the Psalmist tells us in the 119th Psalm the Law of God was to him. It was a Living Oracle. His one theme in public speech and private conversation was the gospel. Everything he thought or said or heard led to it or came from it. And both Bible and gospel were to him universal messages, meant for all the world, to be carried to all the world, and to be carried now without delay. Doubtless, he was often considered an enthusiast, but that did not trouble him. Can any man think too highly of the Word of God or of the Gospel of the Son of God? Paul did not think that he could. No critical necessity of guarding his speech lest he should claim too much for any word of God or for the incarnate, crucified and risen Son of God ever paralyzed his glowing passion. Dr. Pierson sought to believe with the same passion and unrestraint. And that in the mission enterprise he was a devotee, one who believed to the uttermost, and who dreamed in the ample measure of worlds, was to him not a reproach but the glory that he sought. This story shows how many of his missionary dreams, at first deemed ecstatic, came solidly true.

There are few literary tasks more difficult than a son's faithful biography of a father. The perspective is likely to be faulty or the character judgment to be partial or the treatment of delicate incidents to be prejudiced. Mr. Pierson's problem in dealing with many complicated



A MESSAGE IN STONE

Model of the Monument in Greenwood Cemetery, Brooklyn, New York

situations and in doing justice to the many aspects of the varied experiences of his father's unusual career was far from easy, but his success is remarkable. With unfailing good judgment and discretion and kindness, he has handled the mass of material from which he had to select, wisely and effectively and justly. We have been marred for the want of Mr. Pierson's sound-mindedness and

thoroughly Christian temper. We lay down his life of his father with a just view of the father's intense, conscientious, loyal, uncompromising, onward battling life, and also with a richer trust in him which is reflected from the son's fidelity of judgment and kindness of spirit in his telling of the life story. His work is beautifully done. It is the Christian story of a Christian man.

A VISIT TO AN AMERICAN LEPER COLONY

BY W. M. DANNER, CAMBRIDGE, MASS.

Secretary for U. S. A. of the Mission to Lepers in India and the East



EARLY in the morning of a beautiful summer day, in The Railway Depot of New Orleans, I met Dr. Ralph Hopkins, the visiting physician in charge of the welfare of the patients at the Louisiana Leper Colony. It was Saturday, the day which the doctor weekly devoted to the lepers.

A journey of four miles—most of which was along the Mississippi levees, where water in the river was high above our heads—brought us to the Louisiana Leper Colony, where we found a "Home" occupied by 74 lepers.

After suitable changes had been made in our clothing as precautionary measures, Sister Benedicta became my special escort and took me all through the premises, where I saw face to face all forms of the disease. The home is well conducted, the food generous, the surroundings cheerful, and in this entire company not a person appeared to be discouraged or downhearted, except one poor old demented patient, whose chief cause of sorrow was that he had not been able to "put his room in perfect order."

The religious life of this place is directed by a priest and sisters, whose cheerful appearance and responsive attitude to the patients indicate nothing of the hardship and dangers incident to their self-sacrifice. The little Catholic Chapel is built so that the men come in on one side and the women on the other; while visitors, nurses and doctors sit in a separate space, between the sections allotted

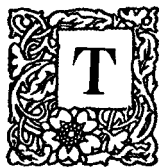
for the men and women. All attend services at the same time.

The patients here range in years from a devout Lutheran woman who is 90 years old to a boy of 7. It was indeed a pitiful sight to see this little child, living with the group of unfortunate people who had no uplifting hope of recovery from the disease.

Some of the lepers are totally blind. There are two "terminal cases" that are loathsome beyond description, but the doctor, the sisters and Father Keenan, the resident priest, treat them with such consideration and love that they do not seem to realize their condition. More than two-thirds of the lepers here are native-born, and Dr. Hopkins affirms that leprosy is spreading in Texas, Mississippi and Alabama.

Such work as this, with the addition of gardening, weaving and certain forms of educational work, including instruction in the common branches and Bible Study, may be seen in any one of the 82 stations in which Protestant missionaries in foreign lands are caring definitely and specifically for the lepers. The Mission to Lepers in India and the East is now responsible for 52 asylums for lepers in China, Ceylon, India, Burma, Japan, Siam and Korea, and for 20 homes for untainted children of leprous parents. 30 other stations are aided by this mission through grants of funds by Christian teaching and by the support of lepers. The Mission to Lepers is in active cooperation with 12 Protestant American and 18 European Foreign Mission Boards.

BROTHER MAO; A CHINESE ST. FRANCIS *



O hosts of Chinese men and women the name of Cheng Mao is sacred. From him they learned to trust the Savior, to keep the faith, through persecutions and privations, sustained by the glorious hope that some day they will see the Master's face. In many communities his memory is revered as that of a saint. The good that he did lives after him. The fires of faith he kindled in the hearts of his countrymen still burn with steady flame. As we read the simple story of his pure and beautiful life we feel that the age of miracles has not passed. We are conscious of the nearness of God's presence in human affairs.

"Unseen, because our eyes are dim;
Unheard, because our ears are dull.
He walks the earth, the beautiful,
And all good deeds are done of him."

In the summer of 1851 a baby boy was born at Chuan-Chow in a family of the partly literary, partly artizan class. The boy was named Yung-Yuan, but he cried so much that his mother called him "Yeh Mao," her little "wild cat." The second part of this strange name clung to the child, and he was known by none other in after life.

Little Mao's father a stern, hard man of a fiery temper, was the cause of many stormy scenes in the household. His mother a mild, gentle little woman with strong religious instincts, exerted a quiet force for good, and brought peace when the father was in an irritable and quarrelsome mood. Mao grew up devoted to his mother and his first real sorrow was when she was taken ill. "The thought of losing her caused him to hurry to the temple of Kwanyin to pray for her recovery, beseeching her that looketh forever down on the sound of prayer, to take many years from his own life and add them to that of the being whom he

clung to most on earth. The prayer was heard by that God, whose heart not even the follies of idolatry can close to longing souls, and the much beloved mother was spared to her little son."

When twelve years old Mao was apprenticed to a shoemaker and for a long period he followed this trade. In spare hours he sold peanuts and other eatables in the street for his father's support. While thus employed he acquired a taste for reading which he found of great benefit in after life. As he waited for custom at a temple door, or beside the road, he forgot the cares of his toilsome, sordid days, in a book. His apprenticeship over he worked as journeyman shoemaker beside his father at the sign of "The Daily Victory." It was a hard life. The shadow of poverty hung over his boyhood and was never quite lifted unto the end.

Mao grew to manhood slender in stature, below middle size, with a prominent projecting brow, and remarkably bright and intelligent eyes. He spoke quietly with diffidence and there was more of the literary man about him than the artizan. He became a reliable worker and could earn his ten cents a day making cloth uppers for shoes. Among his shop-mates he was not very popular. He declined to join in their rough jests and practical jokes and so earned the nickname of "Bighead." But nothing could disturb the calm of Mao's spirit, he never attempted to retaliate when they hid his tools or played some other trick, patient kindness toward all men marked his character then as it did in after life.

In 1878 Mao heard for the first time the gospel preached in the "Worship Hall" which had been opened some years before by foreign missionaries. After the services some friends who had accompanied Mao began to criticize the address they had heard. He did not join in the discussion at first and then surprized his companions by saying quietly,

* A Chinese St. Francis, or The Life of Brother Mao. By C. Campbell Brown. George Doran Company, New York. Illustrated.

"You blame the teaching we have just heard as wrong? I can not but think that it is right."

In the shop where Mao worked the new doctrine was generally condemned, but to all their arguments Mao persisted in saying "it is true." He might have been at a loss to explain why he defended the teachings he had heard in the "Worship Hall," for he understood almost nothing of Christianity, but it would seem that the seed of Truth was already planted in his mind. Several months later his interest in the new doctrine was freshly awakened, when he heard that several shoemakers had become Christians. A thorough Confucianist, he wished to believe that some help, or benefit might come from the worship of God. When an acquaintance named Ch'i joined the "Barbarian sect," Mao questioned him eagerly about Christian doctrines. A hunger seemed to have taken hold of him; a longing to discover whether the religion of Jesus might not help a man to lead a better life. When Ch'i told him that the "Jesus Church" was the true church, he replied, "If the Jesus Church be thus right, I ought to be all the more careful to be right myself." After this discussion he often snatched a few moments from his street vending to listen to the word of life in the preaching hall, until the call of duty drove him out again into the night.

Mao's growing interest in Christianity was strengthened when a book called, "The True Doctrine Accurately Weighed" fell into his hands. He also made the acquaintance at this time of the colporteur Chieh-gi, who explained the plan of salvation to him in simple terms, and stimulated his eagerness to learn the truth. Night after night Mao braved his father's anger to visit his Christian friend's house where they discuss religious matters often until daybreak. On the next "worship day" Mao went to church to hear more about the gospel. On this occasion he was deeply impressed by what the preacher read and explained from the third chapter

of the First Epistle to Timothy. Henceforth, Mao was absorbed with the new doctrine, and while making shoes he kept an open book on his knee which he read as he worked. His uncle rebuked him for going to the barbarian church and Mao, who had been trained to show deference to his elders, was disturbed by conflicting thoughts. To disobey his elders would be to put himself in the wrong; not to obey the truth which he had discovered would also be wrong. What was he to do? The colporteur to whom he explained his trouble said, "Your relatives are but men and women, the Supreme Ruler is Lord of All. His will is paramount. Are you anxious to obey your superiors? Then first of all you must obey God." The solitary seeker had troubles to contend with at home, in the shop, in his own heart. "The strife of the gospel call had touched him, its calm had not yet fallen upon his spirit."

Henceforth Mao would join shyly in the discussions that followed the services in the Worship Hall. He was ever asking questions, pondering, thinking. A ceaseless conflict raged within him between the claims of the old faith, old superstitions and customs, and the new doctrine. One day when alone in the workroom, worn out by the misery of doubt he seized a piece of paper and wrote:

"Supreme Ruler, O thou most high
I pray Thee show me the way
I vow obedience to Thy will."

No more of this simple vow has been preserved, for while he was writing some workmen burst into the room and the paper was torn from his hand. A friend of Mao rescued some of the scraps, and piecing them together was able to decipher the three lines quoted above. From this time Mao found peace for his troubled spirit in prayer. Powerless to save himself he cast his soul on God. His family noticing his increased interest in the hated foreign doctrine tried alternately by threats and moving appeals to wean him

from the new faith. It was a crushing blow when his gentle mother turned against him and assisted in burning his "worship books." But his patience, endurance and loving kindness toward those who persecuted and reviled him impressed his family and fellow-workmen, and brought about more friendly relations. They could not but see that there was something in his behavior different from their own lives.

The Bible was now Mao's constant companion. At night he took it to bed with him and read it by the light of a small lamp he had bought for the purpose. He was the first up in the morning and again reading his beloved book.

"He had set his heart on God's truth," said a friend afterward "I never saw any one read the scriptures as he did." This habit of bible study reacted on his friends and those who had not read the Scriptures diligently began to do so.

In the summer of 1882 Mao was baptized. His courage in preaching and growth in Christian knowledge was so remarkable that the following winter he was ordained a deacon. He now resigned his shoemaking and was employed by Dr. Grant as a colporteur to sell books and preach the gospel in the city and surrounding districts. Now began for him a life of constant stir and stress. He was daily the victim of persecutions and insults. But the peace of God was in his heart and however the enemy might rage about him they could not disturb his inward calm or force a harsh word from his lips.

Tho Mao was physically timid, his wide knowledge of the masses especially fitted him for the field to which he had been called. He knew the difficulties created in the heathen mind by contact with Christianity and could help them by relating his own struggles and experiences. He was so eager to persuade men to accept Christ that he would crouch down at their feet like a beggar.

"Listen!" he would say. "Listen!

I will tell you about our Heavenly Father, your God and mine. You must come and worship with me." And sometimes forgetting his timidity in his eagerness to save souls he would stretch out his arms to stop people on the highway, unwilling they should pass by until they had heard the Word of Life.

One day while preaching before a temple he described to the people how the Lord Jesus bore with patience and humility insults and indignities, and how when they spat in his face and struck Him upon the cheek he made no murmur.

'Heh!' cried one in the crowd, "You preach his doctrines, lets see if you can follow his example" and he spat in Mao's face and thrusting his fingers between the preacher's lips tore at the gums until they bled. Mao wiped his mouth in silence and then prayed quietly that God might forgive his assailant and bring him to a knowledge of the Truth. Mao had frequently to bear physical injuries inflicted by bullies and rowdies during his years of preaching, but he was ready with a kind answer or a prayer for the aggressor. If Mao met or heard of any one who seemed to have been impressed with the truth, he followed him up with such patience and persistency that many unable to withstand his eloquence and clear reasoning yielded and became Christians. He never seemed to despair of any one. "He revered even those who jeered at the truth. He preached to the older people as if they were his parents, saying to himself 'This is my father I must save him; this is my mother I must save her.' The younger he sought out as a father would seek his own children, dealing with each one as tho there were no other souls for him to save in the whole world."

Mao always went shabbily drest because most of the little money he made was spent in clothing others. He was frequently taunted about his poor appearance.

"You have only two ragged jackets

on your back in this 'ten coat weather'" cried a jeering voice from the crowd one winter's day. "What blessings have you got from serving God?"

"You do not understand" he answered. "If your eyes were opened you would see that I am loaded with benefits. You think that I am poor, but I am rich. By and by I shall wear beautiful and shining clothes, when I go to live with God in the Heavenly City."

The purity of Mao's life his patience and endurance under trial, the love he showed for those who persecuted him, did not fail to impress even the enemies of the faith. They recognized that here was a man who lived up to the principles he preached, and they were curious to learn more of a religion that could so transform and beautify character. This spirit of inquiry was the means of opening the minds of many unbelievers to accept the truth.

Once when he was preaching to the people a rough fellow struck him on the cheek, while another dashed his hat off with a blow. Mao bowed his head in prayer and a hush fell on the crowd. Even the wildest spirits felt awed by the calm with which he had received their persecutions. Mao secretly rejoiced that he was privileged to suffer for the faith it seemed to bring him nearer to his Savior.

At the time he was preaching at Yingnei the church adjoined an actor's boarding-house, the proprietor being a determined opponent of the gospel. When the congregation were arriving for the services, this man would take his stand with a pair of cymbals and clash them together to make the by-standers laugh. If Mao remonstrated with him he would say defiantly: "You are going to hold your services, I am going to hold mine," and then would set the actors pounding on drums and banging rattles and blowing on pipes so that the din made worship impossible.

It was at this place that Mao became the influence under God in

bringing about a remarkable conversion. "On the other side of the church was an opium-den kept by a man named Feng Hsien, who was no friend either to the doctrine, or its preacher. The drug-vendor who was a large consumer of his own wares, suffered from a painful form of indigestion. While the den was full of smokers he managed to hide his discomfort, but at night, when the last benighted customer had left the place, he would relieve himself by crying aloud. One night, hearing sounds of distress next door, Mao went to Feng Hsien's shop, where he found him in great pain. Some warm tea fortunately relieved the trouble, and after a short time the preacher was able to go home to bed. After several visits, the poor fellow softened a little, and was willing to have Mao pray with him. A section had, for the convenience of a previous tenant been cut out of the wall dividing his shop from that now used as the 'worship hall,' and the gap temporarily filled up with bamboo wattle. Through this slight partition the sound of voices penetrated clearly, so that long before he entered the church Feng Hsien knew something about the gospel.

"If you don't serve God" said his neighbor, "You will be more blameworthy than other people, for you hear the truth every day." The opium dealer's mind slowly opened to the light and in time he joined the Christians in their gatherings for prayer and instruction.

"One night after the congregation had dispersed a visitor who was occupying the sleeping quarters behind the 'worship hall' heard a continuous muttering on the other side of the partition. Curious to know what was happening he listened intently, and caught the sound of words that seemed familiar. Presently he made out that someone next door was reading from the gospel of St. John. It was the opium-vendor. Afterward when describing the incident to a friend the visitor wrote, 'To hear

amid the midnight silence the holy words of Jesus in the feeble tones of an opium-smoker was an experience not soon to be forgotten' . . . After nearly a year's struggle Feng Hsien was by the grace of God enabled to give up his profitable opium business. The sacrifice cost him his all, leaving him to earn a scanty living by peddling oil about the villages of the district. So weakened was he by chronic indigestion, that he was often very weary as he carried his burden of oil from place to place, but he cheered himself on by telling the people everywhere he went about the love of God. They were the more willing to listen since they knew that for conscience sake he had given up a profitable business, to depend upon a pittance won by daily toil. In 1891 he was received into the Church and, when more fully instructed, was employed to sell books and to preach the gospel. Unfortunately his health undermined by vice, gave way entirely; he was attacked by wasting leprosy which compelled him to give up all work and entailed months of lonely misery at the last. The body, burdened by disease sank slowly, but the soul remained steadfast until the end came and he died victorious."

Such remarkable conversions were of almost daily occurrence during the years of Mao's active ministry; indeed as we follow the splendid record of his work for God and humanity we seem to be reading from some ancient half-legendary history of the miraculous experiences of a medieval saint rather than the story of a man of our own time and generation.

Prayer was the unfailing source from which Mao drew the strength that made him tho a physically weak and timid man, a fearless soldier in the fight for the Master. "I lived with Mao for seven years" said a friend to the author of this book, "During which time we worked together by day, and slept side by side whenever we could find quarters after our labors were over. His heart was joined to the Savior whom he

sought continually. Three, or four times a night, he would rise when he thought I was asleep and kneel on the bed beside me to pray and often I heard him weep as he prayed for his brother and uncle."

It was an ever present grief to Mao that for years he had labored in vain to bring these much loved relatives to a knowledge of Christ. The struggle was long and heart-breaking but Mao never faltered and before he died, he had the blest assurance that they were both saved, and had entered the Master's service.

We have spoken in another place of the keeper of an actor's boarding-house, who interrupted the church services by clashing cymbals and who in other ways created a disturbance. This man Ts'e was bitterly opposed to the gospel, but Mao visited him frequently and literally prayed him out of his opposition to the truth. It was on a Sunday that this man was gathered into the fold in a rather dramatic manner. The church people were beginning to arrive before the 'worship hall' when he dashed out cymbals in hand with the old defiant look in his eyes and again bent on devilry. Mao said to him gently, but sadly, "Ah Ts'e do you think that there is no God? If there really is a God how will you answer Him when you meet Him by and by?"

Ts'e lowered his cymbals and moved away. If what Mao said was true after all; if there was a God, what then? That very day he gave himself to God, bought a testament, broke his opium pipes and lamps, and gave the actors notice that he would entertain them no longer. His father persecuted him bitterly for joining the barbarians while his wife showed her spite in a hundred ways. "Sometimes she poured his rice into the pig-tub, leaving him without breakfast; sometimes she refused to cook for him altogether. In the providence of God, however, she took very ill, and, finding that neither doctors nor idols could effect a cure, she said to her husband, "You say that

God is all-powerful; if He can heal me, I will worship him along with you." Mao went and prayed for her in the sick-room, and his prayers were answered, and Mrs. Ts'e became a Christian." From this time she and her husband were incessantly persecuted. Their infuriated relatives burned the crops, and the wife was attacked and nearly murdered. But Ts'e stood firm and with his wife and child was baptized in 1891. He afterward served faithfully as a colporteur and preacher.

During the seven years that Mao preached at Yingnei, the scene of the remarkable conversions we have cited, he was anxious to win a hearing for the gospel among the educated class. While not so successful with them as with the masses, by the time he finished his ministry at Yingnei he had persuaded a number to attend the services in the "worship hall" Mao's visit to one of the literati in Yingnei will not soon be forgotten in the district. "The scholar full of importance as a representative of Chinese learning gave him a cool reception, disputed what he said and declined to accept bible quotations as of any value in the discussion. Mao went away feeling rather disheartened that he had failed to make any impression on the man, but the next day he called again.

"The scholar nettled by this second visit, attacked the Christian teaching in an uncompromising manner, and made false charges against its advocate, growing so angry at last that he blew into a flame the smoldering hemp-stalk which he held in his hand, and, scorching Mao's chin with it said: 'If you come here again I will beat you.'

"The following morning after much prayer, Mao paid another visit to the irascible teacher who 'changed face' when he saw him, and broke into a storm of bad language. When at last there came a pause, Mao began to speak, but the other cut him short saying; 'Yesterday I said I would beat you if you came back again to

this house' and forthwith struck him with his tobacco pipe. Despite the insult, which according to the Chinese code no educated men may condone, Mao after a night of prayer invaded the enemy for the fourth time with a friendly face as if nothing had happened. When the teachers eyes fell upon him in the doorway, he was so much taken aback that the abusive epithets died upon his lips, and, in his confusion he asked his pertinacious visitor to sit down. Here was a man on whom ill-usage had as much effect as water falling upon a stone.

"I submit' said the scholar handing Mao some tea; "you indeed are worthy to be my mentor. Confucius teaches us to avenge our injuries; your Master teaches you to overcome your enemies with kindness."

When Mao's last sickness was upon him, they bore him tenderly back to the house of his birth, and as he crossed the threshold, he murmured, "Some one will go to Heaven from this place to-day." He lay with his well-worn Bible open before him on the bed. His lips moved ceaselessly in prayer until he fell asleep.

"A Chinese St. Francis" is in many respects a remarkable book, and one that should strengthen and encourage missionary workers in every foreign field of Christian endeavor. So long as there are Maos born into the kingdom there can be no reason to despair of the ultimate triumph of the Gospel in the East.

The life story of this little Chinese shoemaker is related with simple force and brotherly sympathy. He becomes a very vivid personality who enlists our interest from the very beginning of his short but useful life. The author C. Campbell Brown was evidently in love with his subject as many of the readers will be and he has taken great pains to secure from the lips of Mao's friends and relatives reminiscences of Mao's career and ministry so that the portrait lacks nothing of interesting details to show us the man "in his habit as he lived."

EDITORIALS

THE LIVINGSTONE CENTENARY

IT is an event worth noting when a Scotch boy, born in a poor man's cottage and early apprenticed as a weaver's boy, becomes a world-famous missionary and is buried among kings and nobles. Thus it is that all over the world we are to celebrate the one hundredth anniversary of the birth of David Livingstone, the famous missionary-explorer of Africa, (March 19, 1913). That occasion has been preceded by a three-months' educational campaign, for which excellent literature has been provided. There is something for every church and every department of every church—leaflets telling what to do, fully arranged programs, illustrated books for everybody from the primary children up to grandparents.

Pastors and Sunday-school workers have here a great opportunity to develop in churches and schools a healthy missionary zeal. The life of Livingstone has been an inspiration to thousands. All can now obtain and use the leaflets from the denominational publishing houses. People may be persuaded to purchase and read the Livingstone books, and the more they read the more they will want to hear. The programs have been prepared for the Young People's Societies, the churches and Sunday-schools. Handsome portraits of Livingstone may be purchased to hang in Sunday-school rooms. There are also suggestions to pastors for sermons on David Livingstone.

WHY MISSIONARIES GO

THE outgoing Baptist missionaries who left America last fall were asked to give their reasons, in a sentence, for going as missionaries. The responses make up a testimony of no small value. *Missions* gives them as follows:

Because the people of Burma need the gospel.

God calls every man to make the best possible use of his life.

Because I want to help bring God's Kingdom to earth by telling to those who have never heard, the message of salvation.

The need at home and abroad.

Because the home church needs the inspiration of obeying Christ by sending me, and the native church is still woefully in need of leadership.

Because I see more need in the Philippine Islands than here, and there is no reason why I should not go.

To fulfill the command of Christ, who intended that His gospel should be a world-wide gospel and His disciples its world-wide messengers.

To share the riches of love in Christ with young men for whom He died and who without Him have no hope for this life or in eternity.

Because of the need and the anticipation of making a Christian home open to students of Madras.

Because in foreign service I feel assured of the great blessing of a life of unusual usefulness.

Because my profession (trained nursing) can do more for God in China than in Philadelphia. The need at home is great, the need in China is vastly greater.

A sense of deep gratitude for what Christ has done for me and a desire to help where the need is greatest takes me to India.

Knowledge of the great need brought responsibility; every obstacle in the way was removed; gratefully, gladly look forward to service.

I have only one life to live and I want to invest that where it will be of greatest service.

Because the gospel of Christ means so much to me that I can not help sharing it with those who need it the

most and who have the least opportunity of hearing it.

Because I know that China's greatest need is Jesus Christ my Savior.

Because China needs Christian homes.

Because I want people in India to accept Christ as Savior.

To tell the people of India the story of Jesus and His love and His transforming power.

Because of a deep-rooted desire from childhood, when I was also dedicated thereto by my dying Christian mother.

Because I think it is the Lord's will.

A need of Assam, known and felt, and an opportunity to meet that need.

I find the greatest need and therefore the greatest opportunity for usefulness in mission work.

I want my life to count for the most for time and for eternity.

WHAT CAN THE MISSIONARY COMMITTEE DO?

THE following suggestions are given for the benefit of church missionary committees that earnestly wish to help carry out their Lord's great commission:

1. "Take stock at least annually and keep records that the growth of interest and contributions may be ascertained.

2. Adopt and carry through a comprehensive plan of missionary education for the entire church.

- a. By regular missionary meetings.

- b. By the use of missionary pamphlets, books, and magazines.

- c. By the organization of mission study classes.

3. Adopt and carry through a comprehensive plan of missionary finance.

- a. By adopting weekly missionary offerings;

- b. By adding special thank-offerings;

- c. By a personal canvass of the whole congregation;

- d. By promoting the adoption of higher standards of Christian stewardship;

- e. By keeping members from supposing that their "apportionment" is the measure of their duty.

4. Stimulate prayer for missions and missionaries.

5. Promote Bible study.

6. Stimulate personal evangelism.

7. Hold regular meetings of the committee for prayer and consultation.

8. Try to discover recruits for the field at home and abroad.

This is a large program and may be too great for speedy realization, but a healthy, wide-awake missionary committee is one that is making progress toward the ideal one step at a time.

THE VALUE OF MISSIONARY WORK

SIR WILLIAM MACGREGOR

once told the story of how there came to him, when he was governor of New Guinea, a distinguished Austrian nobleman, recommended by the home government. He took him up the country for some days' shooting, when after a time the gentleman turned to him and said, "Sir William, I do not understand it. Where is your army?" "I have none," said Sir William. "But how do you keep order? This is New Guinea," asked the Austrian, and Sir William answered, "The people keep order themselves." Much troubled and perplexed, the nobleman went on. When he came to the end of the walk, he said, "What about the hunting for the next few days?", and Sir William said, "Of course, there will be no hunting on the Lord's day. The Austrian looked surprised and said, "Why?" "Well, the natives won't go." He said, "Won't they go if you ask them?" "I daresay that they might, but I never intend to ask them to do a thing like that. But we will ask them what they are going to do." So the natives were brought up and asked what they intended to do on the next day, Saturday. They said, "We are going home." "What for?" "Why, for worship on the Lord's day." And so they went. The governor, in telling the story,

added significantly, "I wonder whether that nobleman saw any connection between those two things, and realized that a Sabbath-keeping people does not require an army to keep it in order. There has been no difficulty in establishing order in the South Seas on the part of the government. The missionaries did it for us."

GOVERNMENT AND RELIGION IN CHINA

A GERMAN missionary calls attention to a fact which deserves consideration. He says the Manchu Dynasty never oppress the common people and was never felt as the government of strangers. The empire in China was really a religious institution, and the common Chinaman thought as little of the fact that the dynasty was non-Chinese, as the German, Irish, or American Roman Catholic thinks of the fact that the pope is an Italian. The Chinese emperor was to the peasant the son of heaven on whom depended all civil and moral order.

Tho the republic has been established many months, there are multitudes of farmers and common people who have not yet heard of the revolution. As soon as the change becomes generally known, a great religious upheaval must take place for the son of heaven has been removed and the question will arise, Who is to take his place and keep moral and religious order? Confucianism, as religion, is fast losing its power and will not serve as a substitute for the suddenly lost faith in the son of heaven. Some are inclined to think that the moral order in China will be entirely overthrown when the deposition of the emperor becomes known in the remotest parts of the thickly populated country and the Chinese religion will be shaken in its very foundations, and that the hour of the "yellow peril" will have arrived. We believe that there will be a severe shaking of the faith of the Chinese people in the near future, but we also believe that it will be

the preparation of the masses for the preaching of the gospel in larger measure than ever before.

PHILIPPOPOLIS AND PHILIPPI A Correction

I N our December number of THE MISSIONARY REVIEW (page 882), there appeared an unfortunate error which identified the modern Philippopolis with the ancient Philippi. This was probably due to the similarity in name. As a matter of fact, however, the ancient Philippi, mentioned in the book of The Acts, was situated about nine miles from the coast of the Ægean Sea—in ancient Macedonia—while the modern Philippopolis is located about eighty miles further north, in Eastern Rumelia, which is a part of ancient Thrace. Philippopolis is a mission station of the American Board and of the German Orient Mission. Ancient Philippi is not now inhabited, but there are ruins that mark the spot where it stood. The city of Drama is near the ancient site and the Protestant Mission Church there is called the Modern Church of Philippi.

"NOW, CONCERNING THE COLLECTION"

"What can I spare?" we say:
"Ah, this and this,
From mine array
I am not like to miss."

* * * *

"And here are crumbs to feed some hungry one:
They do but grow a cumbrance on my shelf"—
And yet, one reads, our Father gave
His Son,
Our Master gave Himself.

DONATIONS RECEIVED

No. 433	Industrial Evang. Mission, India..	\$5.00
No. 434	Chinese Famine Relief.....	5.00
No. 435	Chinese Famine Relief.....	10.00
No. 436	Chinese Famine Relief.....	22.86
No. 437	Chinese Famine Relief.....	5.00
No. 438	Chinese Famine Relief.....	3.00
No. 439	Chinese Famine Relief.....	12.00
No. 440	Chinese Famine Relief.....	6.00
No. 441	Industrial Evang. Mission, India..	5.00
No. 442	Industrial Evang. Mission, India..	5.00

WORLD-WIDE MISSIONARY NEWS

AMERICA

Fifty Missionary Conventions in Store

FIFTY principal cities, east, middle west and coast, will be asked to hold missionary conventions between October and April next. The request is to come from the Laymen's Missionary Movement. These conventions will be like those held in the same cities two or three years ago, and the series will form another missionary campaign. This time, however, the campaign will be for home as well as foreign missions, and the speakers will be of wider range.

Officers Foreign Missions Conference

THE twentieth annual conference of the Foreign Missions Boards of North America met at Garden City, Long Island, January 15 to 17, 1913. On the preceding evening there was held a union dinner in the interests of Home and Foreign Missions. As usual, the conference program was made up of important reports and discussions on matters of home management and foreign policy. Such subjects as "Administrative Efficiency and Expenses," "Anglo-American Communities in Foreign Lands," "Unified Plans of Education and Giving at Home," "Simultaneous Campaigns," "The Opportunity in China," "Woman's Work," and the "Spiritual Side of Missionary Administration" were discussed with earnestness and profit. The situation in Korea claimed prayerful consideration and a committee of some of the ablest jurists of America was constituted with whom the foreign mission boards might consult whenever questions of diplomacy or of international law are involved in mission administration. This is a step of far-reaching importance and is likely to be of great practical value.

It was agreed that the foreign mis-

sion interests should take part in a conference to be held January 29 to consider what religious movements shall be undertaken in San Francisco during the Panama Exposition there. It is hoped to carry there for that occasion the exhibits which have been shown in several cities of the "World" in Boston, Cincinnati and Baltimore. A conference was also ordered with the Home Missions Council with the hope of developing better means to counteract the introduction into America of the religions which foreign mission forces are fighting in other lands.

The largest matter brought up under the home-base report was a plan for a new foreign mission campaign among the American churches early in 1914. This is to aim at extending missionary Bible study, missionary prayer and missionary information. Movements have so multiplied in the modern church that it is no longer easy to find a time for such an undertaking which shall not conflict with similar efforts by other interests. It was, therefore, ordered that the home-base committee shall make careful inquiry for a period that can be devoted to foreign missions without obstructing any other joint church enterprise.

The Home Missions Council

THE annual conference of officers and members of Home Missionary Boards and Societies was held in New York City January 14 and 15, 1913. This council aims to promote fellowship, cooperation and efficiency in Christian work in the United States and its dependencies. Among the subjects discussed this year were: "Work Among Mormons," "The Value of Home Mission Week," "Neglected Fields," "Missions to Indians," "The New South," "Work for Negroes," and "Rural Fields." Already much

benefit has come to the work, the workers and the fields worked by this friendly conference of home missionary officials. The standing committees include those on General Cooperation, City Work, Immigrant Work, Rural Fields, Indian Missions, Negroes, Spanish Neighbors, Neglected Fields, Survey, Literature. Social Service is included in all of these branches of Home Missions. The Council decided to make Home Mission Week an annual observance in the churches. In 1913 the week is to be the one preceding Thanksgiving and the topic which the churches will be asked simultaneously to consider is "Immigration." A new committee, of which the Rev. Dr. H. C. Herring is chairman, was appointed to work with a like committee from the Council of Women for Home Missions in preliminary arrangements for this observance.

Interest in Missions to Moslems

THERE are many evidences that God is using the recent events in North Africa and the Balkan states to arouse in Christians at home new interest in work for the conversion of Mohammedans. Not only have books and magazine articles appeared to throw a flood of light on the subject, but lectures and conferences have brought together many sympathetic hearers.

An all-day conference on the subject of Missions to Moslems was held on January 14 in New York, when 100 or more friends of the work came together and able addresses were given by such men of note as Dr. James L. Barton, Dr. Charles R. Watson, Dr. George F. Herrick, Rev. Robert M. Labaree, Rev. Stephen Van R. Trowbridge, Dr. Talcott Williams and others. The spirit of friendship for Mohammedans was marked as was the hopeful view taken of the outlook for Christian work among them.

Another remarkable gathering was a parlor meeting at which nearly 300 of New York Christian leaders came

together for a parlor meeting at the invitation of Mr. and Mrs. E. E. Olcott. Addresses were delivered by Dr. James L. Barton, Dr. Charles R. Watson and Mrs. Benjamin W. Labaree. The aim and the result is a clearer conviction as to the importance of missions to Moslems and deeper interest in the work of the Nile Mission Press.

The Plans of the Federal Council

THE Executive Committee of the Federal Council of the Churches of Christ in America (Chairman, Rev. Frank Mason North, D.D.), announce the appointment of a joint commission representing the Conference of Theological Seminaries and the Federal Council for the purpose of recommending courses of instruction in theological seminaries on social, industrial and allied subjects. A committee consisting of Dr. Robert E. Speer, Bishop A. W. Wilson, Bishop Arthur S. Lloyd, Dr. Thomas H. Barbour, and Dr. James L. Barton has been appointed to arrange cooperative plans between the Commission on Foreign Missions and the Foreign Missions Conference of North America.

The propaganda is being pushed with vigor for one-day-in-seven for industrial workers through cooperation with the American Association for Labor Legislation.

An office of the Council is to be opened at Washington and there is under consideration a cooperative religious campaign to include all possible denominational and interdenominational agencies and movements, in connection with the Panama Exposition.

The World in Chicago

THE Great Missionary Exposition is to be opened in Chicago May 30 and will close June 7, 1913. This exposition is a gigantic entertainment, a round the world tour for stay at homes, a world emporium, where all kinds of books and foreign goods may be obtained, and a school of education in home and foreign peo-

ples, their religion, manners and customs and the Christian work being done among them. Visitors and workers will derive benefit from the exposition in direct proportion as they put time and thought and energy into it.

National Reform Bureau's Plans

THE National Reform Bureau, of which Dr. Wilbur Crafts is superintendent, is pressing the following measures:

1. Kenyon "red light" injunction law for D. C.
2. Johnston District of Columbia Sunday bill.
3. Lea-Sims Interstate Gambling bill.
4. A National Interstate Anti-cigarette bill.
5. An Anti-Polygamy amendment to the U. S. Constitution.
6. McComber bill, to suppress liquor selling in old soldiers' homes and all buildings used by the United States government.
7. Kenyon-Webb bill, to protect no license territory from interstate invasion.
8. Gronna bill to prohibit liquor selling in Hawaii.
9. A bill to suppress liquor selling in all the "Indian country" of Alaska.
10. A bill to stop collecting internal revenue from "speak-easies" in no license territory, or granting them of Federal liquor tax receipts.
11. A bill to prohibit the issuing of money orders or the registering of letters on Sunday.
12. A bill to prohibit opium traffic in all territory under U. S. jurisdiction.
13. A bill to prohibit U. S. attorneys engaging in private practise.
14. Better State laws, especially extension to all States of Iowa "red light" injunction law.

Home for Women Workers in New York

MRS. JOHN S. KENNEDY will build a home for women workers and nurses connected with the New York City Mission and Tract Society. The house will cost \$400,-

000 and will be on the site of the old residence of Bishop David H. Greer, head of the Protestant Episcopal Diocese of New York, at Gramercy Park and 20th Street. It will be like a modern, high-class hotel, eight stories high, and will have 75 bed-rooms, together with rest, music, and dining-rooms. The New York City Mission and Tract Society has been under the efficient direction of Dr. A. F. Schaufler for many years. It now maintains four churches in New York City, all undenominational, but of Presbyterian leanings. Its work extends to all classes and nationalities, including the Jews.

Chinese Women Students in America

THE first Chinese women to come to the United States as students under the Boxer Indemnity Fund recently landed on American soil, together with 26 young Chinese men, also coming under the same provision of the Chinese government. Some of the party remained in universities in the West, but 6 students went on to New York and will pursue their studies in that city. The 28 successful candidates for western education were selected out of 300 competitors in Canton last July. The 20 young women and eight of the men were students at Canton Christian College, whose dean, Dr. W. K. Chung, has lately been appointed commissioner of education for Kwongtung province.

Protestant Episcopal Work in Alaska

NEARLY 20 years ago, before the Klondike had been heard of or the United States had begun to take Alaska seriously, the Protestant Episcopal Church created a missionary district and sent a bishop to that northern-most part of the United States. In that land of over 600,000 square miles, a brave little band has surrounded Bishop Rowe, a splendid leader, and has made a courageous and inspiring fight for Christ and His church. The work has been conducted under remarkable handicaps.

The mission stations are isolated and the journey from one to the other are long; the centers of population are, with few exceptions, most unstable, for a sudden stampede may practically empty a town in a week and create another many miles away; all is in a state of flux; the climate is severe and trying; and the necessities of civilized life are peculiarly high-priced. Thus the budget of appropriations from the Protestant Board has been very high, nearly \$50,000 a year, while in addition very large sums were needed as "specials" to make the work possible.

The work of the Protestant Episcopal missionaries in Alaska has been, and is, two-fold. The natives, who were most sadly in need of the gospel, have been approached, and with most encouraging results. At the same time, the hardy white settlers in the new land have been looked after, in devoted service, by the missionary pioneers, who have given the whole church a splendid example of complete consecration. Bishop Rowe, who refused the easier work of the diocese in Cincinnati only a few months ago, and his little band of missionaries furnish an inspiration and a stimulus to the spiritual life of the Church of Christ.

WEST INDIES

Missions in Haiti

HAITI, second in size of the West Indies and lying between Cuba and Porto Rico, is nominally a Roman Catholic country. But the negroes of the country districts are ignorant and have so many heathenish practises that they are sometimes classed among the fetish worshipers. Protestant missionaries have been at work in Haiti since 1816 and many Protestant negroes have emigrated to the island from the United States during the past hundred years, yet Protestants are increasing very slowly, partly on account of the very frequent rebellions and civil wars. The work of the American Protestant Episcopal Church is probably the largest upon

the island to-day. It had its beginning in 1861 when a number of colored Episcopalians emigrated from the United States to Haiti, and it is being carried on by about 20 missionaries who are located in the most important places. Yet the number of church-members is still less than one thousand and the Sunday-schools have less than 500 pupils in attendance. All other societies at work in Haiti (the Wesleyan Methodist, African Methodist Episcopalians, Free Methodists, Christian and Missionary Alliance, and Baptists) have only a total of 17 missionaries and 139 native workers of all descriptions, while there are only about 3,000 Protestants altogether upon the island. Surely, Haiti is a needy field, for it has almost 2,000,000 inhabitants of whom more than three fourths are negroes or mulattoes.

Portuguese in Bermuda Becoming Protestants

QUITE a colony of Portuguese Roman Catholics has settled in the island of Bermuda. Many of them broke away from the yoke of Rome and began to inquire into Protestant doctrine, but they had little or no opportunity of listening to preaching in their own language, until they had a visit from Rev. Kyle a short time ago. Dr. Kyle has been a missionary, under the Presbyterian Foreign Board, in Brazil for twenty-five years, where he did a most excellent and successful work. Now he is laboring, under the Presbyterian Home Board, among the Portuguese in Massachusetts. He remained three weeks among the Portuguese in Bermuda and held five meetings every week. It was the busiest season in all the year for the planters, but crowds came all the same, night after night. The intensest interest prevailed and showed no sign of abatement. One of the meetings was held in the open air, when a baptismal service took place. There were about four hundred persons present, and it was evident that a profound impression was

being made and a genuine work of revival was going on. Dr. Kyle estimated that of the thousand Portuguese in Bermuda three hundred belong to the Protestant community, having broken away from Rome entirely.

A Rest Home in Porto Rico

MRS. EARL CRANSTON writes in the *Christian Advocate*: "After several years of effort at last we have seen our dream come true. Near the center of the island, on a mountain overlooking other ranges of mountains and valleys, stands a beautiful building, with yellow-gray concrete walls and red-tiled roof. Against a background of green trees and blue sky, illuminated in the sunshine, it seems to bid a cheery, hospitable welcome. There are beds for eight adults and a nursery for the children. The idea is that of a quiet home for rest for all the tired-out American Protestant missionaries on the island; a large number at one time in a great sanitarium would prevent this. Tho all the \$12,000 except \$500 was given by Methodists, and the Methodist Board of Home Missions owns the property, and it is under the direction of our superintendent, Dr. B. S. Haywood, yet our plan from the first was to extend brotherly Methodist hospitality to all these fellow workers.

The Presbyterian Church

DR. J. MILTON GREENE, of Cuba, is now the only American minister in the Presbytery of Havana. His 15 ordained associates there are all Cubans, who labor under his superintendency. The work has, therefore, struck deep roots in the native soil of Cuba. There are 15 organized churches in the Presbytery, and 15 preaching places beside, with 27 organized Sunday-schools, having a total attendance of 1,500. There are 600 pupils in 13 day-schools maintained by the mission.

Dr. Greene has great faith in the administration of the newly elected president of Cuba, General Menocal,

and believes that the moral tone of Cuban life is bound to be greatly benefited under the regime of an honest statesman like Menocal, who is popularly regarded as entirely superior to the graft that has run so deep in recent years through Cuban public life. Dr. Greene writes: "The Protestant outlook in Cuba is very encouraging among the middle and lower classes. The upper classes seem to be still firmly attached to the Catholic Church for social reasons, altho they give no sign of any real religious faith."

Missions in Porto Rico

THE Baptist, Congregational, Presbyterian, and Methodist Home Mission Boards have agreed on a territorial division of Porto Rico, so that the work will be done more efficiently and there will be no conflicts between denominations. Americans have practically built up a public-school system in Porto Rico in the last ten years. They range from high schools downward, are free to all, and are eagerly attended. School libraries, school banks, and municipal playgrounds are established.

An Archbishop President of Santo Domingo

ACCORDING to the New York *Tribune*, the Dominican Congress is about to elect to the presidency Archbishop Nuelo, who has been agreed upon by the various warring factions as the only man who in the present crisis can restore peace to the revolution-torn nation. The archbishop's selection is made with the consent of the Vatican, a cablegram to that effect having been received by him from Cardinal Merry del Val, the papal secretary of state, who was a classmate of the archbishop. It is asserted that there is no religious significance in the election, nor is it to be considered as a step toward the union of church and state.

President Victoria consented to resign and allow the archbishop to serve out the remainder of the term of 14 months. The archbishop has

never been in politics except to exert an influence for peace, and it is expected that he will be able to exercise that influence to an even greater degree as the civil head of the nation.

Religious Census of Jamaica

THE Registrar General of Jamaica has published the particulars of the religious census taken in the island in April of last year. According to this census the island contains 715,673 inhabitants, of which, in round figures, one-third belongs to the Church of England, while only about 24,000 are members of the Roman Catholic Church. The number of Baptists is given as 195,053; that of Wesleyan Methodists as 83,228; that of Presbyterians as 56,635; Moravians, who have had such a flourishing missionary work in the island for many years, as 36,208. The other denominations to be mentioned are the Disciples, the Congregationalists, Seventh Day Adventists, Salvation Army and Friends.

A rather surprising figure is the number of Hindus, namely, 9,211. Of Jews who have been settled in the island there are only 1,487. Work among the Hindus is being carried on to a limited extent only.

CENTRAL AMERICA

Conditions in Central America

WILLIAM BAYARD HALE, in an impressive address at the recent Mohonk Conference gave a comprehensive survey of conditions in the countries around the Caribbean Sea as the result of his own observations. He said that in Nicaragua there prevail poverty and cruelty unspeakable and we have no conception of the terrible depths of darkness in which the common people are living. In Honduras and Guatemala the conditions are similar. Here the native populations are utterly enslaved by brigands striving for control of the government. From one-half to three-quarters of the population of these countries are In-

dians living in aboriginal savagery. The time has come when serious men must concern themselves with this situation. San Domingo and Haiti are the homes of degenerate Negroes engaged mostly in war and presenting an appalling picture of human degradation.

Idolatry in Guatemala

HUNDREDS of people from all over Guatemala, from Mexico and other Latin-American republics, at this time of year are making pilgrimages to visit the "God of Esquipulas"—a big, black image in the city of that name in the eastern part of Guatemala. These poor benighted people actually believe that this ugly wooden image can work wonderful, miracles, and many of them save money for years in order to be able to make the trip, but invariably they return in rags, with their purses looted. Not only the poor and ignorant are thus deluded, but many of the well-to-do and educated people believe in this foolishness and deception. All the churches are full of wooden images, and all the people who worship in them bow down before the gods made with men's hands.

EUROPE

A Great Society in Great Straits

A CORRESPONDENT writes in the *Pittsburgh Christian Advocate*: "I am sorry to say that the state and prospect of the Wesleyan Foreign Missionary Fund is giving great anxiety to the committee. We shall soon enter on the third and last year of our Centenary celebration. We have set before us the task of raising the sum of \$1,250,000 as an expression of our gratitude to God for what he has done for us, and what He has enabled us to do as a church in foreign mission work during the hundred years since our missionary society was formed. But we could not wisely spend that sum on our missions without entering on new fields, and creating new agencies, and so making absolutely necessary an increase of the annual income.

Consequently the Centenary Movement aims at raising the annual income by at least \$25,000 year by year. The last-named part of the scheme is proving the most difficult—in fact, it is hitherto a failure. Two of the three years are gone, and show a decrease, instead of an increase in the yearly income. In fact, for several years past we have had an adverse balance of several thousand dollars."

Free Church Missions in a Nutshell

THE Free Church of Scotland has on its rolls 358 home agents and 4,427 native agents. The attendance at its schools is 107,886, and its church-members in full communion number 107,886. Of the natives, 68 are ordained and 2,859 are teachers. The stations occupied number 215, and the out-stations 1,637. With India the principal field, its workers are also found in China, Africa, West and South, Manchuria, New Hebrides, West Indies, etc., etc.

THE CONTINENT

For the Unprotected in Paris

THE Paris correspondent of *The Living Church* claims that few other cities make so good a provision for the protection and care of young women coming as strangers for work or study. He says: "Strangers who come to Paris find a large number of institutions with open, hospitable doors. For the French-speaking people there is *l'Ami de la Jeune Fille*, in particular, where Catholics and Protestants unite in a great work. Lists of houses, of pensions, of restaurants, respectable and inexpensive, under the surveillance of this society, are posted up at many church-doors, at some railway-stations and elsewhere throughout the city. *L'Union Chrétienne des Jeune Gens* is a work on somewhat similar lines for young men. For English-speaking girls there is the Girls' Friendly Society, Miss Leigh's Home, the Christian Association, several admirable American homes and clubs. None of these

would ever let a girl take a situation without due inquiry; all are glad to be appealed to."

A Great School of Languages

THE School of Oriental Languages in Berlin has just celebrated its semi-jubilee. Lessons, theoretical and practical, are given in Chinese, Japanese, Arabic, Amharic, Ethiopic, Persian, Turkish, Swahili, and numerous Indian and African languages. In each language there is a native instructor, as well as the European professor. The school does not only deal with languages, but with such subjects as tropical hygiene, practical geographical knowledge, the arts, customs, ideas, commerce, etc., of the peoples whose languages are studied. Missionary experts have been asked to lecture in the school, among them being Dr. Richter and Inspector Axenfeld.

Under the Czar

RUSSIA is larger than all the rest of Europe put together.

Less than 10,000,000 of Russia's 163,000,000 population have ever heard a so-called gospel sermon.

The empire comprises more than 25 different languages and nationalities within its confines.

Methodism is preaching in 6 languages. In St. Petersburg is a Sunday-school of 300 which meets in a room 20x60 feet.

There are 17,000,000 Mohammedans in Russia. There is being built at St. Petersburg a Mohammedan mosque, which is to cost about \$3,000,000. During the last 10 years 10,000 converts are said to have been won to Islam.

A post-card from Dr. Simons says: "To-day is another red-letter day in the annals of our mission. Have just dedicated the fourth Methodist chapel in Russia. Some people traveled from 20 to 30 miles by foot to be present. Here one can see old-fashioned Methodism. In nearly every meeting souls are soundly converted."

Mission Work Among Wounded Soldiers

CONGREGATIONALIST missionaries in the Balkan peninsula find that the war gives them some unusual opportunities for service. Nearly 1,000 Bulgarian soldiers were quartered for several days upon the mission in Samokov, and officers and soldiers were well disposed and eager to receive the religious pamphlets supplied by the missionaries. Daily services were held, attended by most of the troops. When the regiment moved forward the colonel left \$100 with one of the missionaries for safe keeping. He refused to take a receipt for it and said that if he failed to return to claim the money it should be used for the mission work.

After the battle of Kirk-Killisch and Lulu Burgas, the terrible condition of the wounded Turkish soldiers, complicated by the outbreak of cholera, caused the British and American Red Cross societies to take prompt action to render aid. About November 10 the American ambassador at Constantinople telegraphed Dr. Dodd of the American Hospital at Konia, Asiatic Turkey, asking him to go at once to Constantinople to help. He immediately proceeded with Mrs. Dodd, Miss Cushman, who is the superintendent of the hospital, and a native Armenian nurse, Yegsha, and they have been able to render most efficient and highly appreciated services, aided much by their familiarity with the language. They are installed in a Red Crescent hospital, run by Turks, and have sole charge of wards with 30 beds, while they help much in the other part of the hospital.

News From Albania

THIS land has been closed during the war, but a letter has come from Rev. Phineas B. Kennedy of Kortcha, dated December 27. He writes: "We have not had any mail for over two months and just now for the first time is the way open to travel to Monastir. All this time we have been living under martial law. We have

been witnessing a living panorama of military tactics. Five weeks ago the defeated Turkish forces, estimated to be about 40,000, arrived here from Monastir. Their broken ranks were in a pitiable, dilapidated condition. This led us to open our home to sick soldiers. The Greek army, more numerous than the Turkish forces and better equipped, arrived a week ago (Dec. 20), after having defeated the Turkish forces outside of the city. Djavid Pasha with his forces left the city the day before. A staff of Red Crescent officers were left in charge of the 200 and more sick and wounded soldiers temporarily provided for in a school building near by. Five of these Moslem physicians, pharmacists, etc., asked us for shelter under our flag, fearing that unless they were thus protected they might be in danger of insult from Christian natives of the place before the Greek army arrived. As there is no other foreigner here, I am called upon to do work which might be called consular. This has brought me in touch with the commander-in-chief. He tells us he is not responsible for the burning of the Mohammedan villages and for the outrages committed against Moslem women along the line of his march. With the arrival of the army a certain class of native fanatics have felt encouraged to indulge in many lawless deeds, especially against the Moslems of all classes in Kortcha and vicinity. Until the incoming army can restore order, the people are in danger and many have sought refuge under our American flag."

Missionary Ordered Out of Albania

SOME years ago an Albanian youth appeared at the office of the American Board in Boston and plead for teachers for his people. He stated that his people were nominally Mohammedans, but had been Christians until they came under Ottoman rule, and were so determined to have western learning that they would welcome distinctly Christian and missionary teachers. A wealthy

lady and a friend gave \$25,000 to found a new work among the 2,000,000 Albanians and two married missionaries, Rev. P. B. Kennedy and Rev. C. T. Erickson, were sent out by the American board. Mr. Kennedy was located at Kortcha and Mr. Erickson at Tirana, whence he was soon driven out by the New Turk party, so that he went to Elbasan. There he held on in spite of persecution and arrest. His efforts to acquire property for the mission were blocked by the Turkish authorities and he was forced to live in very undesirable property. But Mr. Erickson persevered and he was making some headway, when his son's health began to suffer. At the time of the outbreak of the Balkan war he was obliged to take his son to Italy for a surgical operation. At his return he was arrested at Durozzo and kept three days in jail. When he was released he made his way to Elbasan, but was ordered to leave the country within 10 days.

Thus Mr. Erickson's missionary work in Albania has had to cease for the present. We hope and pray that Albania will be given autonomy in consequence of the present war, because that would mean an opening of the whole country to the preaching of the gospel.

ASIA—MOSLEM LANDS

The Gideons of Armenia

ARMENIAN Christians in Harput, Asiatic Turkey, hearing that the "Gideons" in the United States were placing Bibles in many hotels to reach and influence the traveling public with the Word of God, have decided to imitate the example, and to place Bibles in all the so-called hotels of their country. Hotels in that part of the country, however, are not like our hotels, since they contain practically no furniture, and men have to sleep upon the bedding which they bring themselves, and have to eat victuals which they secure for themselves. These empty rooms in the Caravansaries are to be supplied

with Bibles, either in the Armenian or in the Turkish language. The owners have nothing to say against the plan, except that the Mohammedan owners insist that the Bible must be hung on the wall, since it is a Holy Book and it would be a desecration if it were placed upon the old foot-stools, which are the only piece of furniture found in the rooms of the Caravansaries.

We trust that these Bibles will do as much good as those which have been placed in the hotels in the United States.

Turks Facing Eastward

A GREAT exodus of Turkish peasant farmers from Europe to Asia is said to have begun. Red Cross people report that already more than 100,000 Turkish refugees have been aided to leave Europe. They are going prepared to take up agriculture in Asia Minor. Deserting their homes they go with families and crude farming implements loaded into bullock carts, and expect to settle upon lands provided by the government.

INDIA

Dr. Mott's India Conference

DR. JOHN R. MOTT and Mr. Geo. Sherwood Eddy have recently held eight provincial conferences in the Indian empire, including one in Burma.

Sixty European, American and Indian, men and women, who are leaders in the missionary movement in India, met in Calcutta December 19 to 21 for a National Missionary Conference. Among those were the Anglican Bishops of Lahore, Madras and Chota Nagpore, Bishops of the American Methodist Episcopal Church, some of the most influential missionaries of the C. M. S., Presbyterian, Baptist, Congregational, Lutheran, Methodist, and Friends' Missions, at least one prominent S. P. G. missionary, and also leaders of the Indian National Missionary Society. Most of the work was done through 10 committees in 10 princi-

pal departments of work. After much deliberation these committees brought in findings, which were carefully considered in full conference, and were adopted with some modifications. These findings will be printed, and a copy sent to every missionary and Indian Christian leader.

One decision, destined to have far-reaching influence, was that approving of the use of the term "The Indian Church" to designate all Indian Christians connected with various ecclesiastical organizations.

Another important result of this Calcutta gathering is the impulse to form provincial councils in all parts of the Indian empire, and a national council of 24 persons to unite and to lead in promoting cooperation between missionary organizations. The Bishop of Lahore, who is soon to become Metropolitan of the Anglican Church in India, is chairman of the provisional committee to lead in the formation of the proposed provincial councils and of the national council.

Mohammedan Educational Conference in India

THE Moslem Educational Conference of Southern India met in Bangalore a few months ago. It was noteworthy on account of the address of its president, Justice Abdur Rahim of the Madras High Court, of some of the resolutions passed, and of the fact that the collector of the district delivered a speech in which he is said to have expressed sympathy with the conference. The president frankly acknowledged the low ebb at which the prestige of Islam now stands, but prophesied the dawn of a better day, because there are keen energetic men in every Mohammedan community who are awake to the seriousness of the situation and are determined to discover and apply the remedy. He declared that to meet the crisis the education of girls is a necessity and recognized that "God has endowed women with intellectual gifts as much as men," thus contradicting

Sura 4:38, which reads, "Men are superior to women on account of the qualities with which God has gifted the one above the other." He also stated that "Islamic laws accord the same status to woman as man," and that Mohammedans "are proud of the liberal spirit of their religion and laws, and of the achievements of many women of Islam who, by their talents, attained eminence as rulers of territories, in fields of battle, in wise statesmanship, in theology, in jurisprudence, in philosophy, poetry, and rhetoric."

Of the important resolutions we quote the following as expressing the feelings and aspirations of these Mohammedans assembled in conference:

"That all Mohammedan schools . . . should be placed under the supervision and control of a separate inspecting agency, with a separate inspector directly at its head."

"That steps should be taken to encourage female education in all possible ways."

"That arrangements should be made to give religious instruction in all Mohammedan girls' schools."

"That government, municipalities, and district boards be requested to start Moslem girls' schools in all Moslem centers, making provision for Purdah conveyances for pupils."

These resolutions show a remarkable new spirit in Islam in India, which is not at all friendly to missionary work.

Successful Telugu Missions

THE Bishop of Madras has recently written: "Every time I go to our Telugu missions I seem to see fresh proof of the wonderful power of Christ working in the hearts of men. I reflect that about 60 years ago there were only a mere handful of Christians in the whole of the Telugu country; now there are more than 300,000. And what a change in the hearts and lives of thousands! The Telugu clergy and teachers, the children in the boarding-schools, the

Christian coolies singing their hymns as they go to their morning work, the thousands who have given up drink and theft, the thousands of rupees given every year for the work of the church out of the deep poverty of the people—what a striking witness it all is to the presence and power of Christ and of the Holy Spirit! When we think of all, what confidence it gives us in facing the work of the future.”

A Change of Name Besought

AN Indian ministers' conference at Madras, representing about ten different denominations of the Protestant Church, has just address a memorial to the Governor of Madras requesting that the phrase “Indian Christians” may be substituted for the term “native Christians” which is now invariably used in all Government papers and statistics. The following are the reasons urged:

(1) The phrase objected to has no definite meaning. Everybody is a native Christian in his own country and how so vague a designation can be applied to Hindus who have embraced the Christian faith can not be explained. In any case it has no reference to India, and denotes no particular nationality.

(2) The term native has come to signify something uncivilized, inferior and contemptible. By constant usage it has become synonymous with what is vulgar and unpleasant, especially in the mouths of uneducated Europeans.

(3) The whole Anglo-Indian press has discarded the term and invariably uses the word “Indian”; also all foreign missionaries have dropt it in their reports and statistics.

(4) We ourselves have abandoned the use of this objectionable phrase. Our associations, clubs, funds, conferences are all “Indian” and not “native.”

Among the Bhils in India

AMONG the aboriginal hill tribe of the Bhils in the Central Provinces of India, the Church Missionary So-

ciety of England has a remarkable work, and the *Gleaner* says:

In olden days Bhils used to sow just a little patch of Indian corn and depend on robbery for their living. Even to-day the glossary of the Government Gujerati School Readers has the explanation, ‘Bhil — robber.’ Yet there are now nearly 500 Christians here, settled farmers with their families. They have a church and it is governed by a council and its affairs are managed by committees. The council has employed three lay-pastors and has just added three more to its staff. There is a boys' school in connection with the mission where these Bhil boys are winning high marks in their studies.

CHINA

One of China's New Women

DR. LI BI CU is one of China's new women. A forceful speaker, using perfect English, with a charming personality, Dr. Li Bi Cu never fails to win the hearts of her audiences. Those who heard her at Northfield last summer can never forget the appeal made by the little woman in Chinese dress, to the women of the United States to come to the help of her countrywomen. The mother of Dr. Li Bi Cu was rescued from the street, where she had been thrown to die, when only a day or two old, and taken to a mission-school, where she was cared for, educated and trained as a Bible woman. She married a Methodist minister, Mr. Li, and her daughter, Li Bi Cu, grew up in a Christian home. One of the missionaries, seeing unusual ability in the young girl, brought her to America for a more thorough education than China afforded. She studied in Folts Institute and later entered the Woman's Medical College, in Philadelphia. Graduating with honor, she returned to China after 8 years' residence in the United States and was sent to the Fukien province, where the Woman's Foreign Missionary Society of the Methodist Episcopal Church had

opened a hospital, and has cared for the souls and bodies of thousands of patients. Dr. Li Bi Cu was sent as a delegate to the General Conference at Minneapolis and will return very soon to China.

A Great Y. M. C. A. Convention

THE Young Men's Christian Association's sixth triennial world's convention opened in Peking, December 12, and lasted several days. Yuan Shi Kai, president of the Chinese republic, received 340 Chinese delegates, who represented the most important cities, universities and colleges of 14 Chinese provinces, and he also received 30 American and European secretaries of Chinese branches of the association. Yuan Shi Kai, addressing the delegates, spoke appreciatively of the work of the association in China. The energies of the association's branches, he said, were peculiarly acceptable at the present time, when Chinese citizens generally were realizing that with the inauguration of the republic the greatest responsibilities and higher moral obligations devolved on the people. The Chinese government would therefore, he continued, give every encouragement to the Young Men's Christian Association in its inculcation of discipline and obedience to authority, thus increasing the harmony between the government and the people.

Union School for Children of Missionaries

THE long-needed and long-hoped-for school for the children of American missionaries has at last become a reality. Acting on instructions received from their missions, the representatives of 8 missions conducting work in the neighborhood of Shanghai have been organized into a Union Board of Managers, and, as such, have brought into being a school which is known as the Shanghai American School. The missions represented are as follows: American Baptist, Southern Baptist,

Methodist Episcopal Church, South, Methodist Episcopal Church, North, Presbyterian Church, North, Presbyterian Church, South, Christian Missionary Society, and the International Committee of the Y. M. C. A. The school opened in three leased residences on the North Szechuen Road Extension, in Shanghai, on September 17 with an attendance of 51.

A Bible and the Boxer Rebellion

DURING the Boxer rebellion in China, in 1900, Rev. Webster, of the United Free Church Mission at Kiayuan, had suddenly to flee for his life, leaving behind him his house looted and in flames. A heathen Chinese picked up a book from a heap that had been thrown into the street, and carried it home. Ten years later he sent it back to Rev. Webster, with the story that it had been the means of his conversion. It was a New Testament in Chinese, and he had read it from mere curiosity. The Word of God took hold of him, and he became an inquirer under the care of Rev. Inglis. Finally he became a member and an office-bearer of one of the village churches in the neighborhood of Kiayung.

The Largest Missionary Parish

THE province of Sinkiang or Chinese Turkestan, reaches right into the heart of Asia. It has an area of 550,340 square miles, which makes it approximately equal to the German Empire plus France and Spain. Its population numbers 1,200,000 and consists of Chinese (many being immigrants), Turks, Kirghiz, Mongols, and some Manchu settlers. The first China Island missionary entered it in 1888, and the present missionary, Mr. Hunter, commenced his definite work for this long neglected region in 1905. The station of Tihwafu (Urumtsi) is the center from which he has been engaged in widespread itinerations in the vast territory. In these he has reached Kashgar, close to the borders of Turkistan. There, at Kashgar and at Yarkand, 54 days' journey to the

west, are Mr Hunter's nearest Protestant neighbors' missionaries of the Swedish Missionary Union, which sent its faithful workers into that region in 1894. Mr. Hunter's nearest Protestant neighbors to the east are at Wang-yefu (Scandinavian Alliance Mission of N. A.), considerably farther away from Tihwafu than Kashgar. The number of communicants reported in 1911 for the province of Sinkiang was two. Few could endure the loneliness and hardships of this hero of the Cross, who single-handed has continued the preaching of the Gospel these seven years. Alone? No, not alone for He abideth faithful who said, "Lo, I am with you always."

A Blind Chinese Colporteur

THE Rev. W. E. H. Hipwell in his annual letter gives the following description of evangelistic work at Pakhoi: "One of the leading features of the year's work has been the increased eagerness in voluntary evangelistic work manifested by all our helpers. The nightly meetings in the town gospel hall, in the absence of Catechist Lau, have been carried on by voluntary help, as each night two or three of the workers in turn made themselves responsible for the meeting. One of the men is blind, his name is So Fuk-Tin. More than 10 years ago he was employed as a colporteur evangelist, but he left the employ of the mission and for some years was lost sight of. Two years ago he returned. One of the Church members has promised him a small monthly allowance; he also earns a little as a colporteur. He is most keen to help in any way, and is one of the most regular helpers in the gospel hall meetings. I believe he is doing a good work. A few Sundays ago he took the evening meeting in the leper men's compound. Dr. Thompson, who was present, tells me it was a most pathetic sight to see this blind man stand up with his Braille Testament and preach Christ to 100 lepers. Every morning and evening there are Gospel meetings in the hospital compound.

From Soothsayer to Colporteur

THE new report of the Bible Society, describing work in China, relates the story of a colporteur named Tschen. In the man's own words we read: "When I first approached the Christian Church, it was not in the hope of finding salvation for my soul, but rather for the souls of my departed parents. They appeared to me in my dreams, exhorting me to find some relief for them. Then I discovered that I myself needed salvation. I had been a soothsayer for many years, and it was easier then to make my living than it is to-day; still, I rejoice to be my Lord's messenger. 'How is it that you gave up that fine business?' men now ask me; 'you managed so very well to cast a man's nativity, to choose days, and to predict our lucky and unlucky days, and now you are selling these foreign books; and since they are in the country, the gods have sent us plague and famine in their wrath!' 'Listen to me, my honorable brethren. No soothsayer knows his own fate, and how should he know that of other people? Since I have read this small book, I know my destiny to be a saved child of God, and that makes my future life bright and hopeful, because I found in this Gospel my Savior.'"

Christian Leaders Visiting Korea

DURING the past four months several of the great leaders in Christian work in Japan proper have visited Korea, investigated conditions there, and held successful meetings. Among these may be named in particular Messrs. Uemura and Miyagawa, the giants of the Presbyterian and Kumiai (Congregational) pulpits; Rev. T. Makino, of Kyoto, chief secretary of the Japan Christian Endeavor Union, and Hon. Nakamura, of the same city; Rev. R. Inoue, recently from Oberlin and Seattle; Rev. T. Okumura, a Japanese worker in Hawaii; and Rev. K. Mito, field secretary of the Japan Sunday-school Union.

Utilizing Chinese Temples

IN Canton and Honan there are a large number of temples to the memory of numerous deities about whom nothing or very little is known, and the only time one ever hears of them is once a year, when the priests are celebrating the birthday of the god or other festival. The new government is of the opinion that without alienating public opinion or causing ill feeling many of these temples could be put to a much more useful purpose by being given into the hands of the educational commissioner to turn into schools. The matter is receiving attention and the funds hitherto paid to a number of lazy priests and caretakers are to be devoted to education. Also the many celebrations held on the birthdays of the various gods are to be cancelled and the only festivals of this kind to be held are the Confucian celebrations.—*Peking Daily News*.

AFRICA

C. T. Studd Goes to Africa

CHARLES T. STUDD, the Cambridge athlete, who was converted under the preaching of D. L. Moody, and who went out as a missionary to China 27 years ago with the famous "Cambridge Seven," has now volunteered for service in Central Africa under the Africa Inland Mission. A farewell meeting was recently held at the London Y. M. C. A. to bid him God-speed. Mr. Studd is going to the heart of Africa, where there are some 40,000,000 of unevangelized people. The Mani-Manis are a pagan tribe called also the Azandi, who number about one and one-half millions in the Belgian Kongo, and about an equal number in the French Sudan. Three other Cambridge University men are going out with Mr. Studd. The Africa Inland Missions was founded by Mr. Charles E. Hurlburt, and is conducted on the same lines as the China Inland Mission. The workers have been greatly blest in their labors in British East Africa.

More Missionaries to Mohammedans

THE German Sudan Pioneer Mission sent out five new laborers to Egypt on October 20th, viz.: one ordained missionary to Daran, two unmarried women, the one to Edfu, the other to Assuan, and two unpaid volunteer workers (ladies). One of the volunteers is the Princess Mary Agnes of Hohenlohe-Ingelfingen, a member of Germany's highest nobility.

The Kongo for Christ

PERSISTENTLY and with wide reaching results, Rev. Thomas Moody, of the Baptist Mission in the Kongo, has been laboring for a period of fifteen years or more. At a recent conference of Protestant missionaries held in his field, Mr. Moody read a paper on "Africa and Kongo for Christ in This Generation." At the conference those present were asked to write to their home boards to see what could be done to stop Mohammedan invasion from the north.

In his paper Mr. Moody said:

The fact is we have in Kongo Belge 60 fields, of 10,000 square miles each, without a missionary. We have in the Sudan 200 fields, of 10,000 square miles each, without a missionary. We have in Africa 500 fields, of 10,000 square miles each, without a missionary. That is, we have 5,000,000 square miles of territory and 70,000,000 of people without any Gospel ministry of any kind.

Look at what God has done! Stanley came out of the Kongo 34 years ago last August. Equatorial Africa is opened. Look at the east and west coasts—Uganda and the Kongo! Twenty years ago there was not a church from Stanley Pool to the Falls—1,000 miles. To-day there are ten mission stations with strong Christian churches.

The country is going ahead by leaps and bounds. A single steamer to-day carries more tonnage than the whole Kongo fleet of 20 years ago. You will soon be able to go from McMinnville to the Dominion of South Africa by railroad and steamship, by way of

Kongo, Stanley Falls, Victoria Falls, etc. The Cape to Cairo railroad has reached Elizabethville, 2,000 miles from the Cape, with its 1,600 white men at the gold and copper mines discovered by Livingstone.

Africa is wide open, waiting for the men to enter. The country was opened by Christian natives, and to-day the Mohammedans are going in. Cairo, with its 10,000 students, has a newly formed missionary society. The problem of the twentieth century is this: Who is going to rule Africa? Two virile monotheistic religions are contending for Africa. Which is going to win—the crescent or the cross, Mohammed or the Christ?

A New Station Opened

AFTER extensive exploration the Angola Mission of the American Board in West Africa has found a site for a new station which is unique in Africa. It is at Dondi, 6,000 feet above sea level; it has no mosquitos and seems healthful and beautiful to a degree quite wonderful for tropical Africa. Here, thanks to the generosity of the Canadian churches who have recently contributed \$10,000 to the fund, will be established a new station, including an institute having industrial, agricultural, normal and theological courses for the training of native workers. This will be the central institute for a district as large as from New York to Chicago, and from Lake Erie to the Gulf. Rev. W. C. Bell, who was a Cornell graduate and has been in Africa since 1907, will be placed in charge of the institute until a permanent principal is secured.

Difficulties in Ovambo Land

RHENISH missionaries in Ovambo land report that a time of trial and difficulty has commenced. The head chief, Mandume, who had been quite friendly to missionaries and native Christians, has suddenly changed front and shows great opposition to both.

Mandume had a bad name on account of his utmost cruelty before he became head chief, and was generally

hated. When he gained the office, he suddenly became mild and gentle, and friendly to both missionaries and native Christians, probably that he might first gain a firm foothold, and now, seemingly having succeeded in his scheme, he again shows his true character, and is commencing to be as cruel and bloodthirsty as ever before. It seems that he hates native Christians especially, and several of them have been obliged to feel his hatred in their bodies. The whole country is oppress by the difficulty. Native Christians are preparing to flee, and several, especially threatened ones, have already left the country. The missionaries have not yet come to a decision what to do, but they agree that things can not go on as they are.

ISLANDS

Economic Conditions Improving

REV. J. L. McLAUGHLIN, who is in charge of the society's work in the Philippines, reports that economic conditions in the islands have wonderfully improved, that fine public roads are being built, and that the public schools are rapidly increasing in attendance and in potency, as the people are realizing their value. There are upward of 500,000 children in the schools at present.

Once Cannibals but Now Christians

MISSIONARY WAGNER of the Papuan Mission in German New Guinea, announces that 2,000 heathen have in the last few years joined the churches there. He describes how parties of them came from a great distance to take part in the last Christmas celebration. Numbers arrived days before, and were set to work clearing away brush, and setting in order the station grounds until they fairly shone. Six hundred of these former cannibals packed the station church. The children from the school sang, "Peaceful Night, Holy Night," and the final choral was sung by the congregation with a mighty power which would have thrilled the friends of missions at home could they have heard it.

Roman Catholicism Working

A WARNING is implied in what Mr. McLaughlin reports concerning the steady reassertion of the Roman Catholic Church in the Philippines. Large numbers of Belgian and German clergymen have been brought in to fill the vacancies in the provinces. These are in the main men of a high degree of intelligence and training, and they have settled down to their work with a determination to win. Particularly is this true in the southern island, where as yet neither the Philippine Independent Church nor the Evangelical missions have been able to supply the calls which have come to them. Large numbers of French Sisters of Mercy have also been brought in, and schools have been opened in many of the principal centers, where there never had been any before. In Iloilo, spurred on by the magnificent work of the Baptist-Presbyterian Hospital, the Roman Church has opened a hospital, but only for paying patients.

Unique Colportage Work

IN the island of Negros, Rev. C. Maxfield is rather unique in his management of the colportage proposition. He ships large quantities of literature—Bibles, portions, and other Christian literature—to various points throughout his territory. These he places under lock and key. Then during the vacation times he takes a large number of the girls from the training-school and stations them throughout the province. He then sets aside the fortnight or month, as the case may be, to travel and work with them. He takes his wheel and goes from town to town, stopping a day with each set of girls and assisting them, encouraging those who become faint-hearted, directing those who are diffident, and inspiring those who are working listlessly, and before it is time for the girls to go back to school, a surprising amount of literature is disposed of, a large number of homes are visited, and churches are aroused by the campaigns, and last, but not least, the girls

themselves are enthused and awakened to the importance and possibilities of this method of spreading the Gospel.

All colporteurs in the Philippines report great willingness of the natives to listen to the Gospel message.

MISCELLANEOUS

A Church Which Means Business

“WE can not keep up with the procession here, so numerous are the new events of importance; but we do want to report, however meagerly, the great features of advance.” So declares one of the board’s missionaries, Mr. Stelle, of Peking, as he writes concerning the formation of an independent Chinese church at that capital.

On the 4th of May, 40 of the Christians representing the various mission churches in Peking and Tientsin held an all-day conference at the London Missionary Society’s Mi Shih Church, and then and there adopted a constitution of the Chinese Christian Church in Peking. This constitution declares it to be the object of the church to preach, according to the Word of God, the gospel of salvation; to accept the evangelical and trinitarian creeds of the recognized Protestant churches; to train the Chinese to undertake their responsibilities as Christians; to adopt as far as is in keeping with Scriptural teaching and Chinese custom existing rules and rights of the Peking churches; to depend upon the regular and special gifts of its members and friends; to pay special attention to the promotion of both foreign and home missionary work; to endeavor to promote all good work; to organize with preachers, elders, and deacons (the elders caring for the spiritual welfare of the church and the deacons for business matters), a church council to which only church members are eligible, and an advisory board of foreign missionaries invited from the various missions.—*Missionary Herald*.

OBITUARY

Dr. Thoms, of Arabia

ON January 15th, Dr. Sharon J. Thoms, missionary of the Reformed Church in America, died suddenly in Muscat, Arabia. This unexpected closing on earth of a useful life will bring sorrow to those interested in the work of the Arabian Mission, and to the wide circle of friends.

Dr. Thoms was one of the graduates of the University of Michigan, and was doing admirable medical work in Arabia. He first went out in 1898, and during nearly 15 years has carried on important medical work in Busrah, Bahrein and Maskat. He was planning to erect a hospital for which the funds had been supplied and with which to make still more effective a medical work which he considered the most promising of any with which he had had experience during his service in Arabia.

Dr. Teofilo Gay, of Italy

THE news of the death of Dr. Teofilo Gay, of Luserna San Giovanni, is a great loss to the Evangelical Church of Italy.

Waldensian pastors can, more than most, apply to themselves those words of the Apostle, "in journeyings often," and Dr. Gay was no exception to the rule. From student days he was a traveler, for he chose to take his theological course at Geneva, and was inducted to the ministry at Neuchâtel. Thereafter he proceeded to London, where he assisted M. Dupontet de la Harpe for a time. His subsequent charges were in Italy.

"Dr. Gay was, perhaps, the finest orator the church possess—an oratory spontaneous and ever within the bounds of nature. He was master of the most exacting audience, and moved with the same freedom in the Italian as in the French language. He was also a prolific writer, especially on subjects connected with the history of his people, and he had the satisfaction of seeing through the press his "Histoire des Vaudois" about a

month before his death. He died at Naples in the house of his son, pastor Gaio Gay, on November 27th. The last word on his lips was "Christ."

Professor Martin Kahler

ON September 7, 1912, Martin Kähler, professor of theology in the University of Halle, passed away. He was a close friend of the late Professor Warneck and an earnest believer in missions. To him Christianity was the final religion, which can not perish, but must conquer all other systems of religion, and thus, by his lectures, he inspired his numerous pupils with great missionary zeal, and through his writings, he greatly aided the cause of missions within the Church.

Senior Missionary Handmann

ON December 7, 1912, death claimed R. Handmann at the age of almost 73 years. When a student of theology his missionary zeal was kindled by a sermon at a missionary meeting, and he volunteered for service in the foreign field. He labored as a missionary of the Leipsic Society in India until sickness forced him to return to Germany, where he became a promoter of missions by word of mouth and by his pen. A number of years he was editor of the *Missionary Magazine*, of the Leipsic Society, and he has done much for the upbuilding of its good work.

Director H. J. Kluge

THE earthly career of Missions-director H. J. Kluge, of the Moravians, closed after a long period of sickness on December 14, 1912. He was a valiant worker in the vineyard of the Master for many years, and the Lord blest him abundantly. His last official work for the Moravians was a visit of inspection to the work in South Africa in 1911, and his report, well and interestingly written, proved a source of pleasure and instruction to many friends of missions. Soon after his return from South Africa he was taken sick, and suffered in faith and hope until death released him.

BOOKS ON MISSIONS AND MISSION LANDS

AMERICAN SOCIAL AND RELIGIOUS CONDITIONS. By Charles Stelzle, Superintendent, Bureau of Special Service, Board of Home Missions of the Presbyterian Church of U. S. A. 12mo, 240 pp., with appendices and charts. \$1.00, *net*. Fleming H. Revell Company, New York, 1912.

Mr. Stelzle, of the Presbyterian Board of Home Missions, is an able writer and statistician. Here he presents very concisely, yet interestingly, all the main facts concerning social and religious conditions in the United States. It is emphatically a book that Christian social workers and true patriots should study. It is not merely a dry compilation of figures, for beside the charts which show at a glance conditions in various industries, church progress, etc., there are practical and illuminating chapters on what has been accomplished in church and social service, and on the evils that threaten society in the republic, with many wise suggestions how a remedy may be found. The chapters and diagrams are a study of city and country problems, the liquor question, child labor, the immigrant, the negro, the Indian, the Spanish American, frontiersman and the church. The author is hopeful for the future, for he sees healthy signs of progress, but he feels that we are facing perils that may destroy the home life of the people. The consumption of liquor is on the increase in spite of the activities of the church and temperance societies. In 1906, divorces had increased 64 per cent. over the number granted in 1887. In 1907, there were a million and three-quarters of child workers in the United States, mostly in factories and mills, where conditions were morally and physically bad. These are but a few of the sore spots in our national life that call insistently for remedy, if ever our country is to be "God's country."

Looking on the bright side of present-day conditions, there is much to cheer and encourage. Men are awakening to a consciousness of their responsibilities toward their fellows, they became forces in church movements for the betterment of their community. Schools and colleges are aroused to the need of a system and a curriculum which will meet the new conditions. And the church, the most powerful force in the world, what could it not accomplish if all who call themselves Christians would work together with unity of purpose, fired by the same holy zeal and love for their fellow men? What an army the American Protestant Church forces present in cold figures: Church-members, 22,000,000; church adherents, 60,000,000; Sunday-school enrolment, 16,000,000; ordained ministers, 162,000. "The church," says Mr. Stelzle, "may be held largely responsible for the standard of ethics which prevails among the people." He believes that a great social upheaval is at hand, and when the church will enter into its larger inheritance. The "great awakening" which Christian evangelists have been prophesying will be based upon the social Gospel for which the church has been so long preparing. . . . It will deal fearlessly with the exploitation of little children, of helpless women and downtrodden men. It will demand that men's bodies shall be saved as well as their souls. It will seek to convert men socially as well as spiritually. It will destroy forever that miserable false conception, that a Christian man may practise unchristian principles in his business life simply because his unchristian competitors find it more profitable to do so. It will insist that every community, composed of Christian people, must also be a Christian community."

CATCH-MY-PAL. By the Rev. R. J. Patterson, LL.B. 8vo, 192 pp. \$1.00, *net*. George H. Doran Company, New York. Hodder & Stoughton, London, 1912.

The story of a great temperance movement is here told by the founder. The movement started in Armagh, Ireland, in 1909, swept over England, Scotland and Wales, and with force unspent, still rolls on through the British colonies. Mr. Patterson was for seventeen years pastor of The Mall Presbyterian Church in Armagh, where he became deeply interested in temperance work. He found that while his meetings were well attended, that the very class it was most important to reach was rarely represented, and that little was accomplished in rescuing the fallen and in purifying the neighborhood. To save the drunkard became a burning question with him, for Armagh was cursed with widespread intemperance. He meditated, consulted others, and prayed that the Lord would show him the way. In the Gospel of St. John he found the inspiration for the "Catch-My-Pal Movement." The Christian religion was started in Catch-My-Pal lines, for thus "Our Lord caught Andrew, and Andrew caught Peter and brought him to Jesus. Then he caught Philip, and Philip caught Nathanael and brought him to Jesus."

On the night of July 13, 1909, Mr. Patterson, on his way home, found six men gossiping under a lamp-post on the main street of Armagh. After talking with them on the evils of drink and the blessings of sobriety, he persuaded the six men that it would be a good thing to sign the pledge. He told them to go home, think about it, talk about it, and pray about it, and come to him in a body the following Friday night. They did not wish to come together, but the minister was firm. He felt that if he could get them all to sign in one another's presence, that "each one would find himself supported by a public opinion formed by his companions. So that if one brother went down, there would be five to

hold him up in the hour of temptation."

The six men, faithful to their promise, appeared on the day appointed. After telling them that it was in their power to start a movement that would drive the curse of rum out of Armagh, if each man would go out and bring in a friend who drank, and these in turn should bring in others. Only after the men had promised to do this were they allowed to sign the pledge. So the great movement had its inception. It was like a snowball swelling in size and power as it rolled along.

It is interesting to trace in this volume the progress of this triumphant movement which Mr. Patterson has described with great spirit, humor, pathos, and picturesque detail. Public houses were almost emptied. Brawling neighborhoods were completely changed. Bakers, butchers, and other tradesmen reaped a harvest. More children's shoes were sold in the winter of 1909-1910 than in any similar period in living memory. About 130,000 men and women joined the movement in Ireland in the first year, and there were 500 flourishing branches established in the two years following. Then England, Scotland, Wales, and the British Colonies were aroused, and the good work still goes on. When men become responsible for the conversion of others, there is all the excitement of the chase, of "big game" hunting. The spirit of emulation is awakened, there is the pride of the conqueror when a man succeeds in "bringing in" a refractory, elusive, or sin-hardened brother. Christian Endeavor societies and men's clubs will do well to read this book and take up the good work.

THE PARISH OF THE PINES. Thomas S. Whittles. Illustrated. 12mo, 247 pp. \$1.00, *net*. Fleming H. Revell Co., 1912.

The story of Frank Higgins, the lumber-jacks' sky-pilot, is fascinating. The story itself is thrillingly interesting, and the courage, consecration and evidence of the power of God are inspiring. Those who begin to read will finish, and those who finish will wish to pass on the story to others.

The author of "The Parish in the Pines" is a man whose knowledge and experience of life in the lumber camps especially fits him to give an accurate view of conditions in the lumber camps. He has given us a rousing narrative in a series of realistic scenes of life and Christian work in the great woods. It is a story to stir the blood and awaken the deepest sympathy in the moral and spiritual welfare of the lumberjacks, who have so many attractive qualities of mind and heart, and are dumbly crying to be saved from the host of ravaging wolves that prey upon them.

When Frank Higgins, the "Sky-pilot of the Lumberjacks," began in 1895 his work in the logging camps no religious society had ever brought to them the message of hope. To-day the Presbyterian Church alone has organized missions among the lumber forests of the United States. It has been estimated that there are 350,000 men engaged in various kinds of work in the lumber camps of the United States, and that a large majority have never been reached by the Gospel. Many young men, ministers, evangelists, faithful workers of the Lord, and who have attempted to work in this field, have proved utter failures. They did not understand the men they had to deal with, and thought that conventional religious methods which were successful in towns would serve equally well among the men of the forest. But with tact and perseverance Mr. Higgins has proved that it can be conducted successfully.

The churches in the lumber region are far too weak to meet the great demands. Reading-rooms and branches of the Y. M. C. A. are few. As Mr. Whittle says the lumberjack is without a place of refuge behind whose doors he can find companionship and safety.

There are many large camps in the West that have not been touched by the missionary. In 1911 there were 20,000 men in the camps of Minnesota, and we are informed that not a third of these men had heard the Gospel.

AN ISLE OF EDEN. By Janie Pritchard Duggan. Illustrated. 346 pp., 12mo. The Griffith & Rowland Press, Philadelphia, 1912. \$1.50, *net*.

The scene of this story is Porto Rico, immediately after the American occupation; a period fruitful in changes for the natives, when rural and urban schools sprang up throughout the island, when church government was separated from the State and the Gospel of true freedom proclaimed for all.

Mrs. Duggan relates the experiences of "a single lady missionary," a stranger, in a strange land, who lived joyously among a people foreign to the ways of righteousness and peace. The heroine, absorbed in her life of service for the Master, is drawn with sympathy and loving care. The natural beauties of the island, the customs of the people, native traits and types are described with attractive detail and intimate relish which should appeal to every reader. The progress made in missionary and educational work, the uplifting influences of Christian homes and Christian examples are shown throughout the story. "Since the cultos (missions) have come to our barrio, the police have nothing to do," is the verdict of many landowners in outlying districts. The people so long abased under priestly oppression, are beginning to turn from their ancient shrines to enjoy the content and freedom of a nobler faith.

"An Isle of Eden," while primarily written to show that the life of a young lady missionary alone in a strange land may be one of joy and peace, has many claims of interest as a tale. The heroine is the confidant in a delicate little love story that develops among her Spanish-American friends, and which is unfolded with graceful art and tenderness. Throughout the book displays a fine spiritual fervor, and expresses the constant joy of one who delights in Christian service and the promotion of others' happiness.

AN APOSTLE OF THE NORTH. *Memoirs of the Right Reverend William Carpenter Bompas, D.D.* By H. A. Cody, B.A. Third Edition. 12mo. E. P. Dutton & Company, New York. \$1.50, *net*.

It must be gratifying to all who are interested in missionary progress and the spread of the Gospel that these memoirs of Bishop Bompas have found a wide audience, and that the book is now in its third edition. For the story of a life so full of abnegation and self-sacrifice is a cordial to the spirit, and should inspire all who read it with higher aims and a firmer purpose to carry out the Master's will. Here was a man who cheerfully resigned all the comforts of civilization that he might bring the Light Eternal into the darkened lives of dwellers in the wild and desolate places of the north. Isolated from the world for long periods, shut off even from communication with people of his race, he gave up everything most men hold dear in life, that he might be a spiritual father to his beloved Indians. For 40 years as missionary and bishop, he lived with one purpose: to implant the Divine Message in the hearts of a degraded and neglected people. As civilization slowly encroached on his domain he retreated further north, as if he feared its softening influences. One can not turn the pages of this amazing record of heroism, physical suffering, and triumphs won over hardships and difficulties, without feeling humbled before the majesty of such a saintly and indomitable figure.

MEN WHO WERE FOUND FAITHFUL. By Robert E. Speer. 12mo, 186 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.

Those who know Robert E. Speer know that his books are worth reading—books with spiritual power, virility, and having both heavenly and earthly meaning. Some of those whose lives and works are here briefly portrayed are already well known, while others are still obscure. They include:

Samuel Chapman Armstrong, of Hampton Institute; Arthur Mann, Yale graduate and missionary to China; Warren B. Seabury, a member of the Yale Mission in China; John Lawrence Thurston, also

a missionary to China; Henry Dickinson Smith, son of Arthur H. Smith; Wallace S. Faris, a Princeton student who went to China; Peter Carter, publisher and Christian worker; Arthur T. Pierson, missionary advocate; Henry Clay Trumbull, Sunday-school expert. William R. Richards, pastor and preacher.

Many of these are the stories of young men whose life came to an end early, but others tell of men who were faithful through many years of temptation and service. Mr. Speer has a gift of grasping the salient features of a man's life and presenting them with powerful effect. The sketches are full of incident, and have touches of humor and pathos. They are essentially human documents of the inspirational sort. The men were men of vision and men of action. They are particularly adapted to interest and influence young men.

THE MISSIONARY CAMPAIGN. By W. S. Hooton. 8vo. 188 pp. \$1.00, *net*. Longmans, Green & Co., London, Calcutta and New York, 1912.

The Christian public are becoming more and more awake to the importance of the missionary campaign. There are many earnest students of the missionary policy and progress outside of official circles. It is therefore fitting that there should be popular discussions of the principles, methods and problems of missionary work, such as we have in this volume. The author was formerly a missionary in South India, and therefore knows his subject from personal experience. Mr. Hooton discusses in succession the scope of evangelization, the attitude of Christian to non-Christian religions, the native churches, educational missions, women's work, and governments. The points are well made, and are illustrated from incidents and opinions gathered from the World Missionary Conference Reports, and from the history of Church of England missions.

ELEMENTAL FORCES ON HOME MISSIONS. By Rev. Lemuel C. Barnes, D.D. 12mo, 123 pp. 75c. Fleming H. Revell Co., 1912.

The chairman of the Home Missions Committee of the Federal Coun-

cil of the Churches of Christ in America, and chairman of the Neglected Fields Survey of the Home Missions Board Conference is in touch with his subject. He here discusses briefly the ideals that should actuate Christian America, the divine plan in natural history, the opportunity to transform the nations of the world, the evidences of growth in American communities, and the need for closer cooperation between Christians of all creeds for the salvation of America and Americans. The style is clear, progressive, and strong, the arguments and facts are well chosen. The book is a valuable contribution to the theory of home missions.

HUMAN PROGRESS THROUGH MISSIONS. By James L. Barton, D.D. 12mo, 96 pp. 50c., net. Fleming H. Revell Co., 1912.

The statesman's view of history is especially valuable. Dr. Barton is a missionary, a board secretary, a statesman, an author, and his views carry the conviction of an expert. His present volume deals especially with the more material and temporal results of missionary work. In this it is a brief study of Christian missions and social progress. Dr. Barton writes concisely but forcefully of the contribution of missionaries to the world's progress in exploration, language and literature, industry and commerce, health and social advancement. It is a thought-compelling book and an unanswerable argument in favor of foreign missions, even from a rationalistic point of view.

THREE MEN ON A CHINESE HOUSEBOAT. By the Rev. W. Munn. Preface by Bishop Cassels, of Western China. 12mo, illustrated. Church Missionary Society, London, 1912.

This is an adventure-story founded on fact, describing in a realistic and spirited manner the experiences of "Uncle Sam," an American, and "Old Man" and "Billy," Englishmen, during a 1,500-mile journey up the River Yang-tse. Mr. Mann, the author, is a missionary in Western China, and his pictures of Chinese river life are instructive and entertaining. The reader is introduced to many interest-

ing and picturesque types of Chinese character, while the lively adventures that befall the three voyagers afloat and ashore are described with pleasant humor and an occasional touch of pathos and tragedy. Tho Mr. Mann wrote his story for boys, it will also appeal to adults, through the realistic views it presents of Chinese life and customs, and the light it throws on social and religious conditions among the people of Western China and on the difficult problems that confront the missionary there.

AMONG CENTRAL AFRICAN TRIBES. By Stephen J. Corey. Paper. 157 pp. Foreign Christian Missionary Society, Cincinnati, 1912.

Mr. Corey's journal of a visit to the Kongo Mission of the Disciple gives us the report of an intelligent and sympathetic observer. He describes methods of travel, the homes and habits of the people, the character and results of missionary work as he saw them. It is unusually interesting.

A New Missionary Reading Course

Prof. Ernest D. Burton, of the University of Chicago, has prepared a new course for ministers and lay workers on "The Expansion of Christianity in the Twentieth Century." Prof. Burton has recently returned from the Orient. He specializes, in his course, on four great fields—China, Japan and Korea, India, and Moslem Lands. He endeavors to show that Christian missions are justified by results, and are worthy of most sympathetic support. The Edinburgh Conference Reports, *The World Atlas of Christian Missions*, and the *MISSIONARY REVIEW OF THE WORLD* are some of the valuable helps recommended in the course of study, which covers five months. Upon payment of \$3.50, a traveling library of 20 volumes is loaned to members. Address American Institute of Sacred Literature, Chicago.

DAVID LIVINGSTONE. By C. Silvester Horne, M.P. Illustrated. 12mo. 248 pp. 50c., net. The Macmillan Co., 1913.

This year of the centenary of the great pioneer, David Livingstone, is

approximately marked by the appearance of many new lives of this wonderful hero. Mr. Horne's biography is a straightforward narrative which at the same time is briefly an interpretation of the man and his relation to the times. The story is one of fascinating interest, well adapted for Sunday-schools and home libraries. David Livingstone's life is an inspiration to faith and self-sacrifice. The low price is also an attractive feature of this volume.

DAVID LIVINGSTONE. By Vautier Golding. Illustrated. 12mo, 318 pp. 25c. E. P. Dutton & Co., New York.

Here is an attractive child's life of the hero of the dark continent. The simple style, stirring adventures, and attractive color plates make the book delightful reading for children.

THE PERSONAL LIFE OF DAVID LIVINGSTONE. By W. Garden Blaikie. Illustrated. 8vo, 508 pp. New Popular Edition. 50c., net. Fleming H. Revell Co., 1913.

Practically all of the "Lives of Livingstone" are taken from this original volume by Dr. Blaikie, published 33 years ago. It is made up from original sources composed of his journals and correspondence. It will not be superseded by other brief stories of the life, for it is complete and well written.

ARTICLES WORTH READING

CHINA: PAST AND PRESENT. By Archdeacon A. E. Moule, D.D. *Church Missionary Review* for January, 1913.

PALESTINE—A CONTRAST AND A NEED. *Church Missionary Review* for January, 1913.

CROSS AND CRESCENT IN THE BALKAN PENINSULA. By Dr. Biggs. *The East and the West*.

BARBARISM FROM A CHRISTIAN STANDPOINT. By Rev. W. A. Rice. *The East and the West*.

THE CHINESE CHURCH. By L. Byrde. *The East and the West*.

RELIGIOUS LIBERTY IN PERSIA. By J. L. Potter. *Moslem World*.

THE POSSIBILITY OF PERSONAL WORK AMONG MOSLEMS. By Rev. W. H. Reed. *The Moslem World*.

NEW BOOKS

DAVID LIVINGSTONE. By C. Silvester Horne, M.P. Illustrated. 12mo, 248 pp. 50c., net. Macmillan Co., New York, 1913.

THINKING BLACK. 22 Years Without a Break in the Long Grass of Central Africa. By D. Crawford, F.R.G.S. Illustrated. 7s. 6d., net. Morgan & Scott, London, 1912.

TWENTY-FIVE YEARS IN QUA IBOE. The Story of a Missionary Effort in Nigeria. By Robert L. McKeown. Illustrated. 12mo, 170 pp. Morgan & Scott, London, 1912.

MISSIONARY PIONEERING IN BOLIVIA, With Some Account of the Work in ARGENTINA. By Will Payne and Chas. T. W. Wilson. Illustrated. 8vo, 147 pp. H. A. Raymond, "Echoes of Service," London, 1912.

REVIVALS OF RELIGION. Lectures by Charles Grandison Finney. With the author's final additions and corrections. Newly revised and edited with introduction and original notes by Williams Henry Harding. Second Edition. 12mo, 542 pp. 2s. 6d., net. Morgan & Scott, London, 1912.

BUDDHIST IDEALS: A STUDY IN COMPARATIVE RELIGION. By K. J. Saunders. 179 pp. 1s. 6d., net. Christian Literature Society for India, 1912.

THE EDUCATION OF THE WOMEN OF INDIA. By Minna G. Cowan, M.A. 256 pp. 3s. 6d., net. Oliphant, Anderson & Ferrier, London, 1912.

THE PAGAN TRIBES OF BORNEO. By Charles Hose and William MacDougall. 2 vols. 42s., net. Macmillan Co., New York and London, 1912.

DARKNESS OR LIGHT. Studies in the History of the Universities' Mission to Central Africa, illustrating the theory and practise of missions. By Robert Keable. Preface by the Right Rev. Frank Weston, D.D. 320 pp. 2s., net. U. M. C. A., London, 1912.

CHRISTIANITY AND OTHER FAITHS: AN ESSAY IN COMPARATIVE RELIGION. By W. St. Clair Tisdall. 234 pp. 5s., net. Robert Scott, London, 1912.

THE MISSIONARY PROSPECT. By Charles H. Robinson, D.D. 296 pp. 3s. 6d., net. Partridge, London, 1912.

PAMPHLETS

THE MORNING STAR OF THE REFORMATION, JOHN WYCLIFFE. By William Henry Harding. 1d., net. Morgan & Scott, London.

THE HEROIC QUAKER, GEORGE FOX. By William Henry Harding. 1d., net. Morgan & Scott, London.

HENRY MARTYN, FIRST MODERN MISSIONARY TO MOHAMMEDANS. By William Henry Harding. 1d., net. Morgan & Scott, London.



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



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

DARKNESS AND LIGHT : CONTRASTS IN WOMANHOOD IN INDIA

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Signs of the Times

PLANS FOR THE FUTURE IN INDIA

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

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

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

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

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

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

SIGNS OF PROMISE IN INDIA

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

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

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

A REVIVAL IN SOUTHWEST CHINA

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

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

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

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

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

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

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

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

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

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

A REVIVAL OF CONFUCIANISM IN CHINA

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

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

FEDERATED FORCES IN JAPAN

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

endorsement from the Federated Missions.

A NEW ERA FOR JAPAN

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

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

AN OTTOMAN EDUCATIONAL CONFERENCE

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

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

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

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

MANY ZULUS TURNING TO CHRIST

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

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

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

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

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

SLAVERY AND EUROPEAN GOVERNMENTS

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

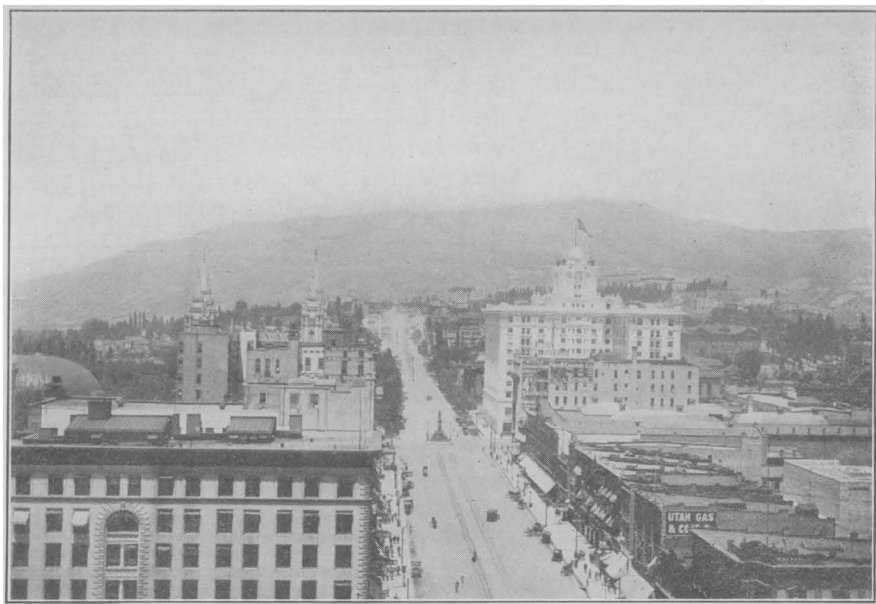
The French Government also has taken an unequivocal stand against human slavery recently. In October, 1912, a French doctor, Mme. Legey, who lives at Marrakesh, Morocco, published an article in *Le Matin*, of Paris, in which she said that one of the first duties of the French protectorate in Morocco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

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

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

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

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

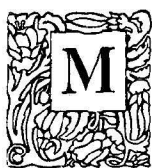


LOOKING NORTH ON MAIN STREET IN SALT LAKE CITY, THE CAPITAL OF MORMONISM
The Brigham Young Monument is in the center of the street and Mormon Temple, Hotel Utah
are on the right and the left sides.

MORMONISM TO-DAY AND ITS REMEDY

BY REV. JOHN D. NUTTING, CLEVELAND, OHIO

Secretary of the Utah Gospel Mission



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

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

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

What is Mormonism To-day?

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

"A political machine surpassing Tammany."

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

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

"A politico-financial hierarchy."

"A renaissance of phallic paganism."

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

I. Mormonism as a Political Machine

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

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

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

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

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

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

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

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

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

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

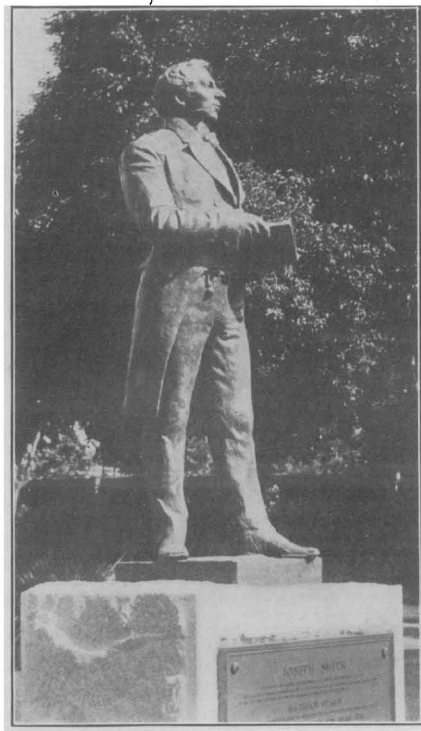
"It is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule."—*Apostle John Taylor, J. of D., V: 186 and on.*

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

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

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

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



BRONZE STATUE OF JOSEPH SMITH

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

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

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



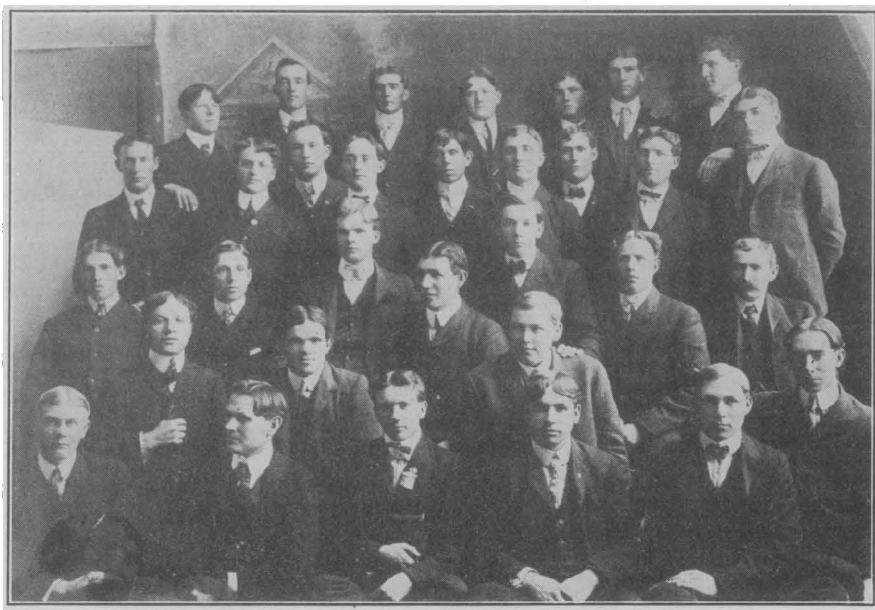
SOME TYPICAL MORMON PUBLIC SCHOOL CHILDREN, CHESTERFIELD, IDAHO (DESTITUTE OF CHRISTIAN PRIVILEGES)

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

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

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

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



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

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

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

II. Mormonism as a Financial and Business System

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

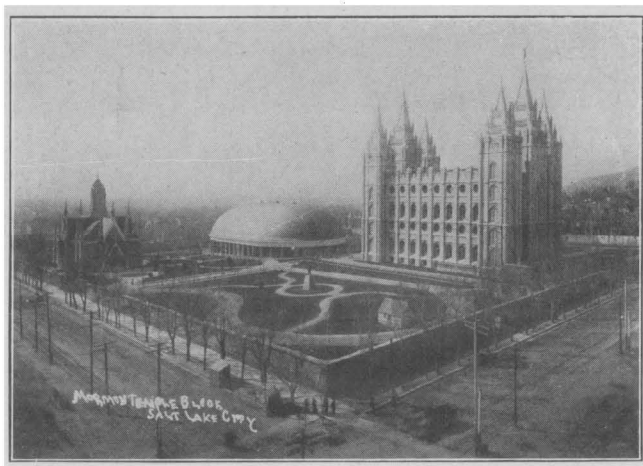
but far and away beyond legitimacy or public safety. Mormonism started as a money-making scheme of Smith and Rigdon, and its development was along the same lines. First the money-digging schemes of Smith; then the Book of Mormon concocted for sale; then the "church" organized, tithing, fraudulent lot-sales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

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

The Mormon Tithing System

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

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



THE MORMON TEMPLE AND TABERNACLE, SALT LAKE CITY

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

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



A TYPICAL VILLAGE TITHING YARD, WILLARD, UTAH

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

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

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

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

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



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

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

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

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

III. Mormonism as a Social System

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



A MORMON MUNICIPAL DANCING PAVILION AT SPANISH FORK, UTAH

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

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

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



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

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

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

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

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

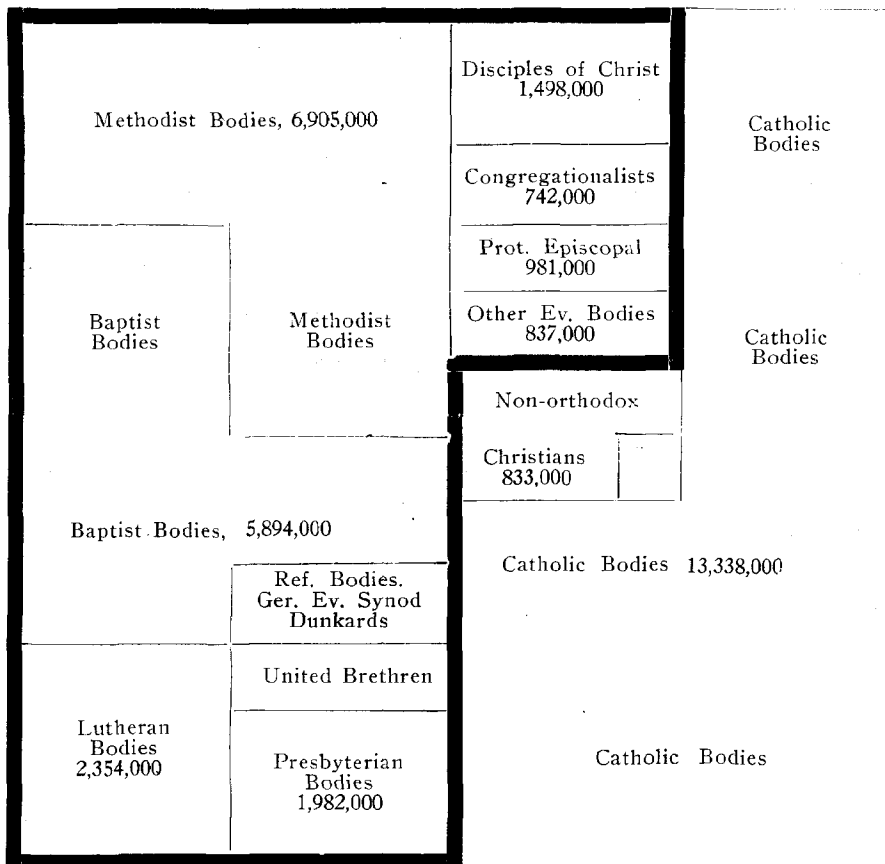
MISSION WORKERS WANTED AMONG MORMONS

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

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

Evangelical Bodies, 22,352,000

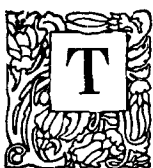
Catholic Bodies, 13,338,000



* Non-Christian bodies, 152,000.

RELIGION AND RELIGIOUS GROWTH IN THE UNITED STATES

BY H. K. CARROLL, LL.D.



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

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

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

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









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

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

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

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

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

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

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

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

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

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

The Question of Growth

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

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

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

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

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

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

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

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

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

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

Evangelical Bodies

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

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

Catholic Bodies

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

Non-Orthodox Christian

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

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

Non-Christian Bodies

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

Recapitulation

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

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

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

It is more encouraging to note

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Conclusion

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

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

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

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





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

THE MACEDONIAN PROBLEM AND MISSIONS

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

Missionary of the American Board of Commissioners for Foreign Missions

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

not forget the value of federation in peace.

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

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

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

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

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

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



THE TURKISH TOWN OF MONASTIR, MACEDONIA

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

The Religious Problem

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

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

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

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

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

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



ARRIVAL OF THE GREEK KING IN SALONICA

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

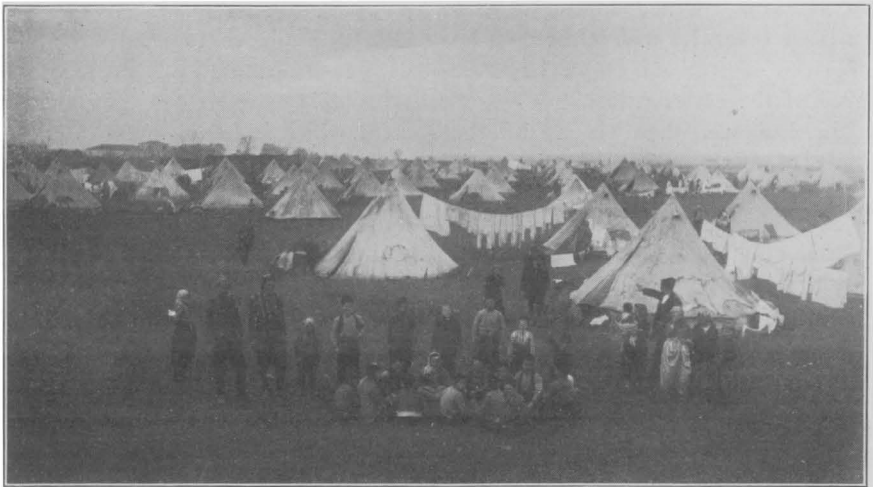
has in its suburbs an American school of unique character called "The Thessalonica Agricultural and Industrial Institute." This institution is incorporated under the laws of the State of New York and also has the approval by Iradé of the Sultan of Turkey. It is to be hoped that the United States government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

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

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

Then there is the Evangelical work spread throughout the province of

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



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

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

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

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

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

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

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

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

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

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

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

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



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

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

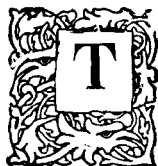
This war, one of the most bloody and devastating in modern history, has brought in its train an amount of human suffering which is simply appalling. It is the glory of the Christian missionary that being on the ground and of a willing heart he is always among the first to run to the rescue of the wounded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

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

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

FIVE FOREIGN FORCES AT WORK IN CHINA *

AN AMERICAN BANKER'S VIEW OF IT



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

I give them in order of efficiency in organization:

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

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

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

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

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

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

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

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

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

MISSIONARY LIFE IN THE HIMALAYAS

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

BY LILLY RYDER GRACEY

DAWN AT DARJILING.

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

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



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

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

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

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

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



DR. MARTHA SHELDON

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

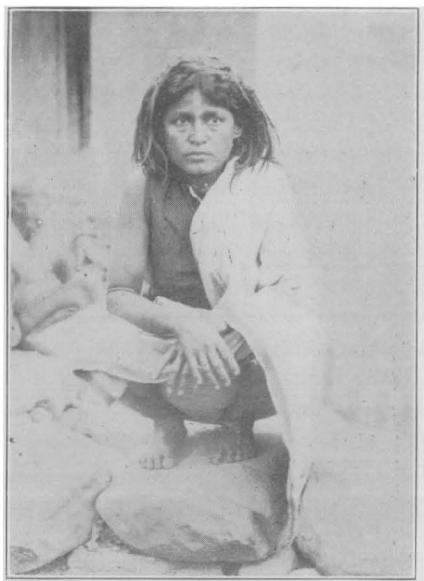
Many lamas became her patients and only a few months before her death she went again over the lofty Lipu Pass, the entrance into Tibet over 17,000 feet high, and over the Upla Pass, after traversing which the lakes burst upon the traveler's vision.

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

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

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

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



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

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



A TIBETAN WOMAN

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

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

KNOWN BY THEIR FRUITS

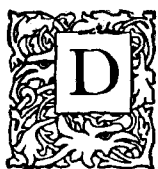
THE Hindu Shastras have given us India; the Koran has given us Arabia, Turkey and North Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet and Siam; the teachings of Confucius has given us enfeebled, distracted China. The Bible has given us Britain, Germany, the United States—nations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

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

IMMEDIATE CONVERSION AMONG THE CHINESE*

BY MISS BELLE M. BRAIN

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



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

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

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

An Aged Buddhist Nun

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

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

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

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

A Quarrelsome Chinese Villager

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

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

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

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

A Chinese Gentleman and Scholar

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

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

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

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

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

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

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

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

The School-master of Chuki

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

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

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

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

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

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

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

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

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

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

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

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

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

The Secret of Archdeacon Moule's Success

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

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

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

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

CHINESE FAITH AND WORKS *



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

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

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

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

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



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

SOME OBSCURE KOREAN HEROES

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



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

Yi, the Self-Confest Murderer

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

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

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

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

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

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

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

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

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

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

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

Song Ssi, the Woman Who Saved a Church

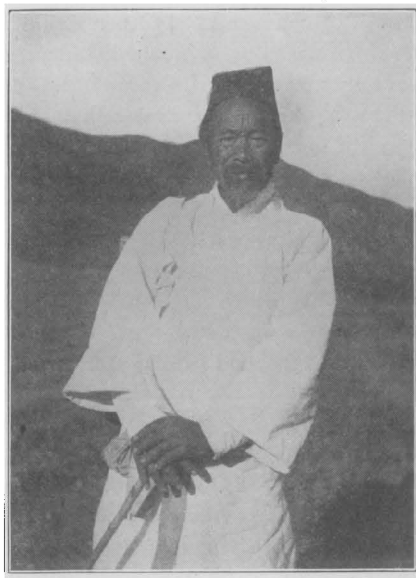
The Chai Ryung City Church, with its Korean pastor, elders, deacons, and membership of nearly 400, has a usual Sunday congregation of 700 or more. It is now one of the strongest and most consecrated churches in Korea, as we can see from the fact that of the \$1,000 which the Presbyterian General Assembly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

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

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

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

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



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

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

Lay-Preacher Quon, Who Converted a Village

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

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

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

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

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

Old Man O, the Pioneer

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

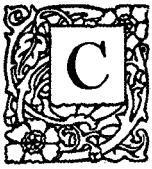
and strong tides make the trip out a matter of hours, and the return may be one of days. Of the thousand people on the island, many have never visited the mainland. But the gospel found a way. Before the missionary had reached the island, an old man, named O, had heard and believed. He urged all whom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

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

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

CHRIST IN THE SLUMS OF JAPAN

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PICTURE OF THE HEATHEN WORLD

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

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

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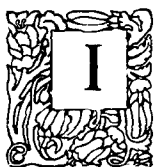
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CHRISTIAN PROGRESS IN THE INDIAN EMPIRE *

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

Missionary of the Baptist Foreign Missionary Society



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

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

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

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

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

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

*From *Missions*, March, 1913.

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

I—Progress Among Hindus, Buddhists and Mohammedans

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

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

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

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

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

II—Transformation of Backward Races

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

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

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

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

III—Social Transformation

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

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

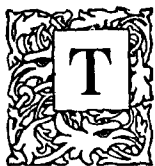
Wonderful changes are taking place all around us. India is learning from both Japan and China, as well as from us. Guided by western education, hundreds of young men have lost all faith in their own creeds without deciding for Christ. Others have begun to doubt every form of religion, while still others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

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

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

THE POWER OF THE GOSPEL AMONG THE KARENS OF BURMA *

BY MG. HLA GYAW, A KAREN CHRISTIAN



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WORLD-WIDE MISSIONARY NEWS

INDIA

United Theological College at Bangalore

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

Salvation Army Work in India

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

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

A Change from Hate to Love

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

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

A Native Missionary Society

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

Some Specimen Evangelists

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

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

What One Tract Did

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

The Judson Centenary

ABOUT a hundred years ago Adoniram Judson landed on Burmese soil, and arrangements are under way for keeping the anniversary. Lately a convention met, attended by 83 missionaries and 2,000 delegates, representing some 64,000 communicants, 728 schools, 1,142 teachers, and 24,656 scholars. This is the harvest from Judson's sowing.

Plans for the Judson Centennial

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

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

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

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

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

How a Brahman Became a Christian

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

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

For Children of British Descent

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

The Woman Question in India

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

A Bell as Missionary

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

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

Child Wives of India

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

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

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

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

MOSLEM LANDS

Turks Returning Home to Asia

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

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

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

A Remarkable Assembly

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

A Moslem Christian Endeavor Society

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

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

Turks and Christians Fraternizing

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

The Henry Martyn Centenary in Tokat

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

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

Moslem Appeal Against Christianity

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

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

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

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

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

Armenians Giving of Their Poverty

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

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

CHINA

Christianity and the Republic

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

A Chinese Bible in English Letters

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

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

Chinese Student Volunteers

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

Modern Chinese Girls

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

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

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

A Successful Fortnight

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

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

The Zeal of Chinese Christians

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

The Tug-With-All-Your-Might Society

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

Woman Suffrage in China

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

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

A Step Toward Independence

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

From Benighted Hunan

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

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

Burning Lepers in China

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

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

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

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

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

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

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

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

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

JAPAN AND KOREA

Buddhists Imitating Christian Methods in Japan

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

Testimony of a Japanese Statesman

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

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

One Japanese Woman's Work

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

A Christian Japanese Home

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

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

A Practical Sign of Christianity

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

Conversion of a Korean Saloon-Keeper

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

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

NORTH AFRICA

Dr. Zwemer's Work in Egypt

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

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

Four Languages in Rivalry

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

Islam in Africa

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

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

North African Mohammedans and the Gospel

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

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

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

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

Death of Menelik Reported

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

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

WEST AFRICA

Good News From Nigeria

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

Kings Baptized in Ovamboland, Africa

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

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

EAST AND CENTRAL AFRICA

A Promising Outlook

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

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

Continued Growth in Uganda

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

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

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

Trees in the Apple

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

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

A Royal Epistle

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

Great Gathering of Christian Nations

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

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

SOUTH AFRICA

The White League

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

OCEAN-WORLD

How to Double Income

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

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

Then and Now in Fiji

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

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

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

Church Cooperation in the Philippines

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

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

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

AMERICA

"America, a Foreign Mission Field"

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

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

Negro Emancipation Celebrated

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

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

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

Notes of Negro Progress

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

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

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

to the equipment of the settlement house.

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

Presbyterian Sabbath-school Missions

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

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

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

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

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

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

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

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

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

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

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

Children's Gifts to Missions

SAYS *The Spirit of Missions:*

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

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

OBITUARY

Edward Riggs, of Turkey

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

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

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

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

BOOKS ON MISSIONS AND MISSION LANDS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PAMPHLETS AND PAPER-BOUND BOOKS

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

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

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

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

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

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

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

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

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

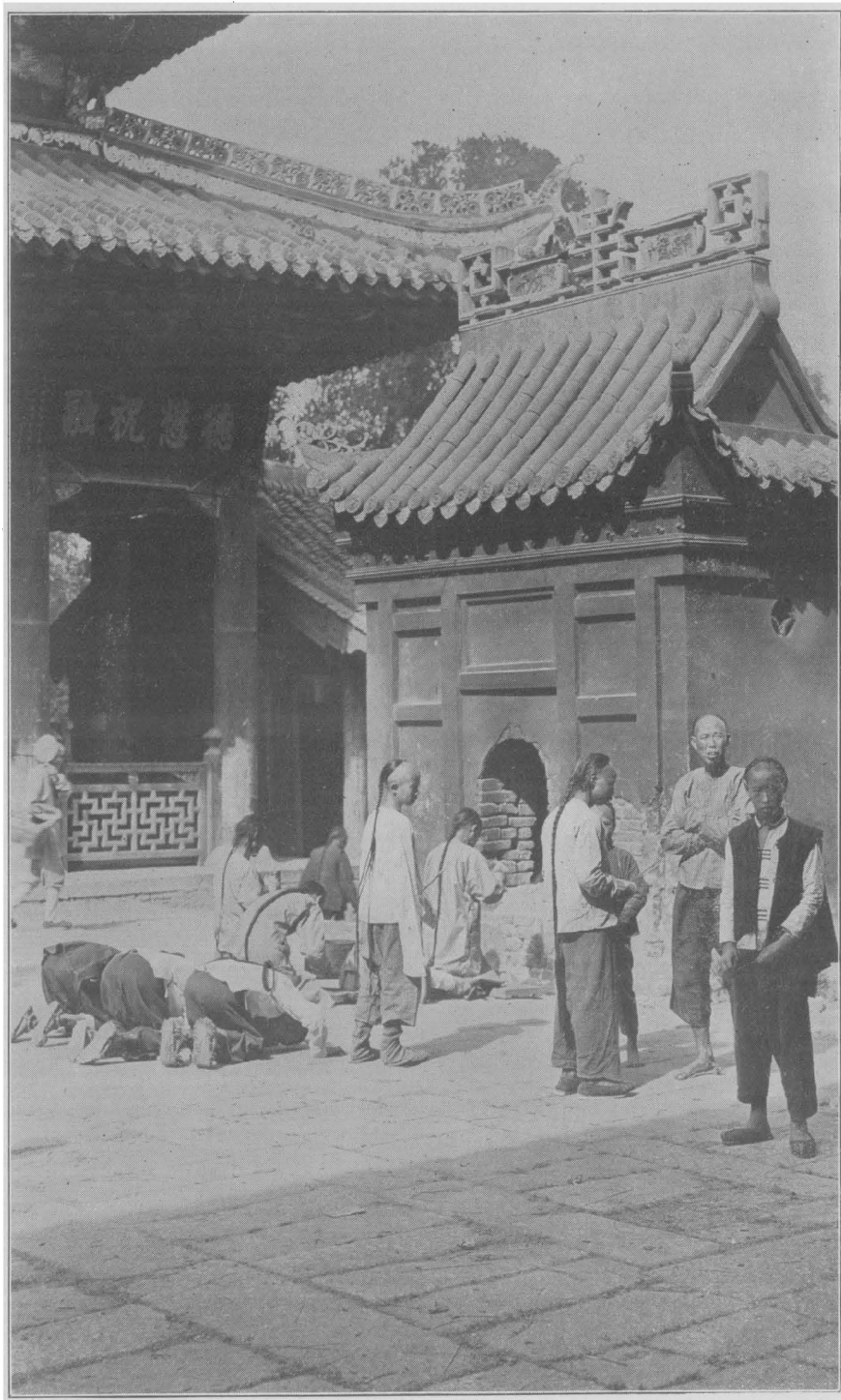
Dr. Haldeman has quoted from "Science and Health" and other writings of Mrs. Eddy to show conclusively that the religion going by the name of Christian Science is contrary to reason, to experience, to history, to science, and to the Word of God.

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

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

NEW BOOKS

- MEN AND MANNERS OF MODERN CHINA. Rev. J. Macgowan. Illustrated. 351 pp. 12s. 6d., *net*. Fisher Unwin, London, 1912.
- BRITISH SOMALILAND. By R. E. Drake-Brockman, F.R.G.S. Illustrated, map. 134 pp. 12s. 6d., *net*. Hurst & Blackett, London, 1912.
- THE SHILLUK PEOPLE: THEIR LANGUAGE AND FOLKLORE. By Diedrich Westermann. 8 plates and map. 312 pp. 12 mark. Dietrich Reimer, Berlin, 1912.
- TRAMPS ROUND THE MOUNTAINS OF THE MOON, AND THROUGH THE BACKGATE OF THE CONGO STATE. By T. Broadwood Johnston, F.R.G.S. Introduction by T. F. Victor Buxton, F.R.G.S. Illustrated. 316 pp. 5s. Fisher Unwin, London, 1912.
- MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA. By David Livingstone, M.D. With notes by Frederick Stanley Arnot. Illustrated. 468 pp. 1s., *net*. John Murray, London, 1912.
- SOME ZULU CUSTOMS AND FOLKLORE. By L. H. Samuelson. xii-83 pp. 3s. Church Printing Co., London, 1912.
- IN THE HEART OF SAVAGEDOM. By Mrs. Stewart Watt. 472 pp. Illustrated. 7s. 6d., *net*. Marshall Bros., Ltd., London, 1913.
- THE RUSSIAN EMPIRE OF TO-DAY AND YESTERDAY. The Country and Its Peoples, together with a brief review of its history, past and present, and a survey of its social, political and economic conditions. By Nevil O. Winter. Illustrated. \$3.00, *net* (carriage, 20c. extra). L. C. Page & Co., Boston, 1913.
- THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi, D.D. 12mo, 338 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.
- EPOCH MAKERS OF MODERN MISSION. By Archibald McLean. 12mo, 301 pp. Illustrated. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.
- THE EDUCATION OF THE WOMEN OF INDIA. By Minna G. Cowan, M.A. Illustrated. 12mo, 256 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1913.
- NATHAN SITES. An Epic of the East. By S. Moore Sites. Illustrated. 12mo, 256 pp. \$1.50. Fleming H. Revell Co., New York, 1913.
- A WEST POINTER IN THE LAND OF THE MIKADO. By Laura Delany Garst. Illustrated. 12mo, 295 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1913.
- CHRISTIANITY AND OTHER FAITHS: An Essay in Comparative Religions. By Rev. W. St. Clair Tisdall, D.D. xviii-234 pp. 5s., *net*. R. Scott, London, 1912.
- PHARISAIISM, ITS AIM AND ITS METHOD. By R. Travers Herford. 340 pp. 5s., *net*. Williams & Norgate, London, 1912.
- THE STORY OF GRIFFITH JOHN, THE APOSTLE OF CENTRAL CHINA. By Nelson Bitton. Illustrated. 143 pp. 1s. Sunday-school Union, London, 1912.
- A DEPUTATION HANDBOOK FOR SPEAKERS, PREACHERS AND OTHERS, IN CONNECTION WITH BIBLE SOCIETY AND MISSIONARY MEETINGS. Compiled from various sources by Rev. F. D. Thompson. 132 pp. 2s., *net*. Thynne, London, 1912.
- THEY THAT SAT IN DARKNESS. An account of Rescue Work in Japan. By Rev. Yoshimichi Sugiura. 87 pp. 50c. Domestic and Foreign Missionary Society, New York, 1912.
- CHINA AND THE MANCHUS. By Prof. H. A. Giles, LL.D. 148 pp. 1s., *net*. Cambridge University Press, London, 1912.
- THE CALL OF CHINA AND THE ISLANDS. Report of the Foreign Deputation, 1911-1912, for every member of the United Brethren Church. By G. M. Mathews, D.D., and S. S. Hough, D.D. 122 pp. Foreign Missionary Society of the United Brethren, Dayton, Ohio, 1912.
- UNTIL THE SHADOWS FLEE AWAY. The Story of C. E. Z. M. S. work in India and Ceylon. Illustrated. 247 pp. 4s. 6d. Marshal Bros., London, 1912.
- A FIGHT FOR A LIFE. The Story of a West African Convert and His Friends. By Frances M. Hensley. With preface by the Right Rev. Herbert Tugwell, D.D. Illustrated. 207 pp. 1s. 6d. C. M. S., London, 1913.
- CONGO MISSIONARY CONFERENCE: A REPORT OF THE SIXTH GENERAL CONFERENCE OF MISSIONARIES OF THE PROTESTANT MISSIONARY SOCIETIES WORKING IN CONGO-LAND. Held at Bolenge, Haut Congo, Congo Belge, October 11-17, 1911. 117 pp. Baptist Mission Press, Bolobo.
- REPORT OF THE PROCEEDINGS OF THE FOURTH GENERAL MISSIONARY CONFERENCE OF SOUTH AFRICA, held at Cape Town, 3rd to 9th July, 1912. 135 pp. 1s. 6d. Townshend, Taylor & Snashall, Cape Town, 1912.
- THE NATIVE PROBLEM: SOME OF ITS POINTS AND PHASES. By Lewis E. Hertslet. 98 pp. 1s., *net*. Simpkin, London, 1912.
- THE CHILD'S LIVINGSTONE. By Mary Entwistle. Illustrated. Small 4to. 1s., *net*. Henry Frowde, Oxford University Press, Amen Corner, E.C., London.
- THE MISSIONARY PROSPECT. By Charles H. Robinson, D.D. 3s. 6d., *net*. S. W. Partridge & Co., London, 1913.
- LIVINGSTONE, THE PATHFINDER. By Basil Mathews. Illustrated. 12mo, 213 pp. 50c. Postage, 8c. Missionary Education Movement, New York, 1913.



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

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Signs of the Times

THE PRESENT OUTLOOK IN TURKEY

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

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

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

AN OPEN DOOR IN THE BALKANS

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

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

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

FREE ALBANIA AND THE GOSPEL

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

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

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

POMAKS BECOMING CHRISTIANS

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

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

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

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

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

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

RECENT CHANGES IN PERSIA

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

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

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

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

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

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

POLITICAL AND MISSIONARY INTERESTS IN MEXICO

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

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

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

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

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

RELIGIOUS TOLERATION IN SPAIN

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

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

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

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

INTOLERANT RUSSIA

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

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

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

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

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

RELIGIOUS CONDITION IN JAPAN

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

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

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

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

信者得救

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

約翰福音三
章十六節

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

A CHINESE GOSPEL POSTER USED IN COLPORTAGE WORK

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



KNEELING PILGRIMS RETURNING FROM THE HUNAN SACRED MOUNTAINS

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

BIBLE DISTRIBUTION IN HUNAN, CHINA

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

Missionary of the China Inland Mission, 1897 —



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

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



DISTRIBUTING SCRIPTURES TO THE PILGRIMS RETURNING FROM THE HUNAN SACRED MOUNTAIN

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

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

A New Work Organized

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

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



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

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

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

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

Floating Bible-schools

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

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

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

The Method of Work

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

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

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



MOSES LIFTING UP THE SERPENT

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

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

Books Specially Prepared for this Work

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

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

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



THE WISE AND FOOLISH VIRGINS

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

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



MISSIONARIES AND EVANGELISTS ATTENDING THE FIRST HUNAN AUTUMN BIBLE-SCHOOL

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

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

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



THE HUNAN SACRED MOUNTAIN AND THE AUTUMN BIBLE-SCHOOL

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

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

The Gospel Posters

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

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

"Believers Obtain Salvation"

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

The smaller characters at the left read:

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

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

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

Work for the Pilgrims

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

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

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



EVANGELIST M. K. HSIAO

In charge of colportage work in Hunan

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

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



MAP ACCOMPANYING THE REPORT OF ONE PARTY OF COLPORTEURS

Arrows show the directions of the itinerations from the river, and the Chinese characters along the arrows indicate villages. The large city at the left of the river is Hengchowfu, the headquarters of Rev. George L. Gelwicks of the American Presbyterian Mission, who has charge of this party.

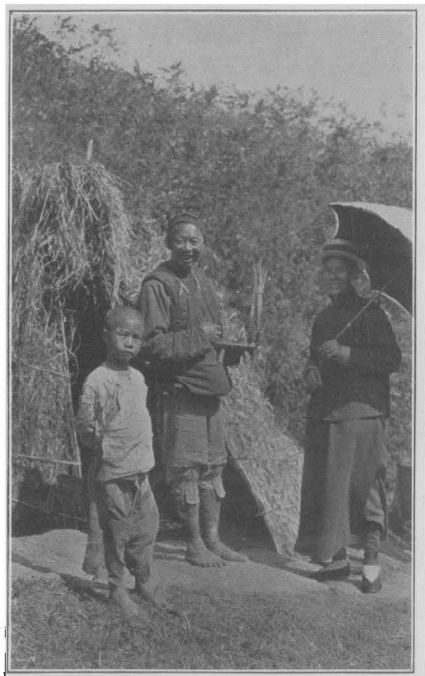
it is I shall do my utmost to lead my entire family and my neighbors to repent and believe.”

Supervision and Reports

As the various missions working in Hunan have quite clearly defined

spheres of influence our colporteurs do not enter the territory of any mission without first receiving a cordial invitation from that mission. Moreover, they always work in co-operation with, and under the imme-

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



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

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

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

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

Some Blessed Results

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



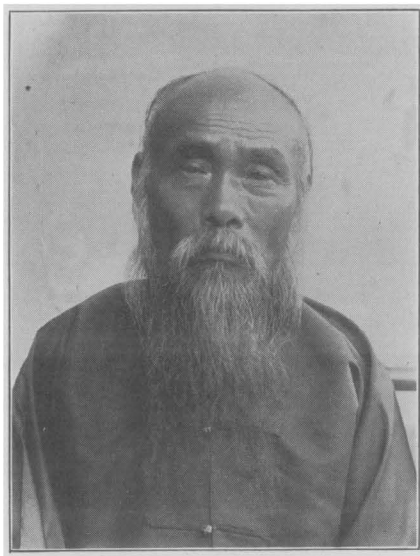
EVANGELIST HSIAO AND THE IDOLS IN THE HALF-WAY TEMPLE, HUNAN SACRED MOUNTAIN

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

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

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

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



EVANGELIST LI, STUDENT AND PREACHER

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

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

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

THE CHINESE REPUBLIC AS A MISSION FIELD

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

Editorial Secretary of the Christian Literature Society for China



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

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

Politics and Christianity

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

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

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

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

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

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

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

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

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

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

The Republic and Education

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

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

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

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

The Republic and Commerce

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

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

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

The Chinese Church is rapidly

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

Society in the Republic

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

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

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

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

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

Religion in the Republic

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

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

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

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

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

What Has Been Done by Christianity for China

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

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

What Next?

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

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

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

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

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

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

THE CONVERSION OF MOHAMMEDANS *

THE STRATEGIC TIME, PLACE AND METHOD

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Strategic Method

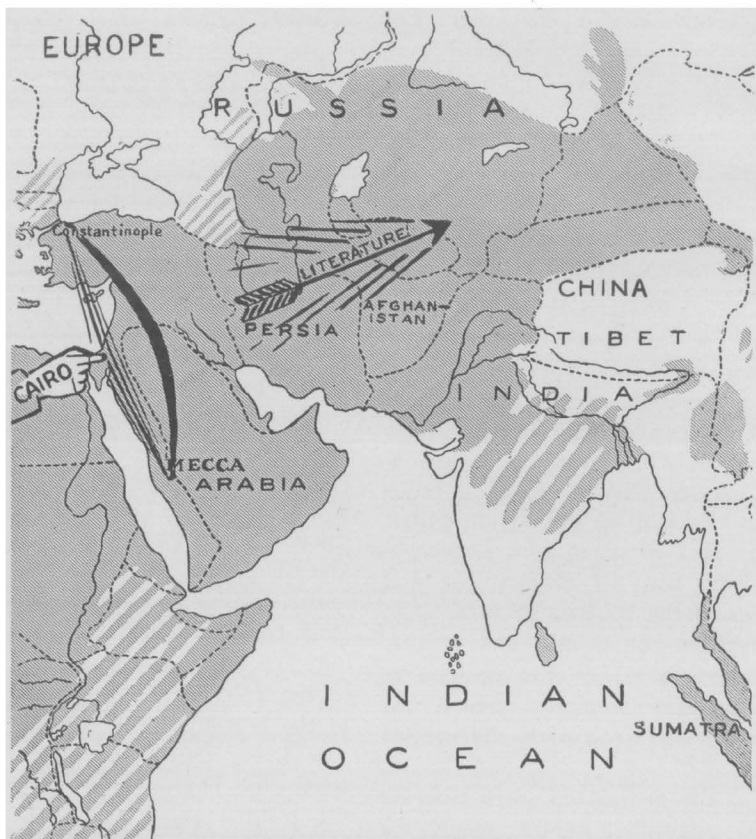
Now let us speak of a *strategic method* for work among Moslems. It is the method of the printed page. I am not emphasizing this particular method of work simply in loyalty to Dr. Zwemer, who has given so much of his life to it in the city of Cairo, but I speak of it out of a conviction that was born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

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

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

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

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



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

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

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

The Strategic Place

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

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

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

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

THE KHUTBA ON THE BIRTH OF THE PROPHET

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press



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

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

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

The Birth of the Prophet

BISMILLAH (In the Name of God):

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

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

As for what follows:

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

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

If, however, we look at the science

* A term of respect in the East.

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

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

(2) That he was the first created being.

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

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

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

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

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

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

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

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

(11) The priests proclaimed his birth.

(12) Some of the idols spoke.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Sequel: A Newspaper Attack

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

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

lems in allowing them to gain a living among them!

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

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

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

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

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

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

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

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

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

(Signed) M—— T——

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

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

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

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

—David Livingstone

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

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

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

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

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

By this process "the race of the Gods is perpetuated," and by it, in connection with the rest of Mormonism, "man will yet attain unto the power of the Godhead, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity."—*B. H. Roberts, New Witness, 462.*

(d) *They have fleshly bodies.*

Speaking of polygamists only: "Worlds will be filled with their generations and they will ascend to the majesty and splendor of the Gods on high."—*Mor. Doc. 51-2.*

"There is no other God in heaven but that God who has flesh and bones."—*Jos. Smith, Comp. 287.* "Jesus Christ and the Father are two persons, in possessing every organ, limb, and material part that man possesses."—*Key 42.*

(e) *As a divinity gets power enough* over the forces of nature he goes into some unoccupied corner of space and there organizes a new world out of the chaotic matter there (we are not responsible for the contradictions of Mormon theology) and goes to it with one of his "wives" and begins to populate it with bodies for the spirit babies of the "gods" already mentioned. These spirit babies were born of the "flesh-and-bone" "gods" and goddesses, in the other world, and are allowed to come here and enter bodies, in order that they may go on and become divinities. Adam was the "god" who thus organized this world (creation is ridiculed by Mormonism) and thus became its "god," as already stated.

"In that endless future, new worlds, systems of worlds and universes will be created from the exhaustless store of eternal matter, and made the habitation of the ever-increasing posterity of the Gods. Let no one fear—there is room for all this multiplying and increasing in limitless space."—*New Witness, 474-5.*

"One great object of the creation of the world, was that bodies might be prepared for those spirits who already existed, and who, when they saw the earth formed, shouted for joy."—*Taylor, Med. and At., 130.*

It follows from the above that such "gods" must all be *simmers*, for no human being but Christ ever lived without sin; while polygamy and lying, of which their own books accuse these supposed "gods," are certainly sins.

"Adam found himself in a position that compelled him to disobey one of the requirements of God."—*J. E. Talmage, Art. of F., 68.* "God's plan in relation to man was that he should fall"—*Pres. Taylor, Mediation and Atonement, 187.*

And any such beings, if they ex-

isted, would not be gods at best, but only human beings grown large, with all their faults and limitations, just as paganism teaches. So Mormonism teaches directly that its "gods" can not be in more than one place at once—as is, of course, true of any being having flesh and bones. It is also true that none of the other attributes of God could belong to any such being; he could not be either eternal, unchangeable, spirit, trinity, omnipresent, omnipotent, omniscient, invisible, perfect, infinite in love or otherwise, holy, or the only one of his kind; all of which are imperatively taught by the Bible and good reason as characteristics of the true GOD. The foregoing doctrine is clearly *pagan* in almost every feature; and the counterpart of its every detail may be found in the mythologies of heathenism, while every point is, of course, squarely contradictory to the Word of God. Indeed, aside from the licentious features of the worship of Venus and Bacchus, one might search in vain through all heathenism to find a doctrine of God more entirely contrary to the Word and reason than is this of Mormonism to-day. And the above is no out-of-date teaching, but is held NOW, and is officially taught. One of the Mormon journals published Joseph Smith's worst "sermon" on this subject only a year ago, with foot-notes to prove it by B. H. Roberts, the foremost Mormon writer, and editor of the young men's publications. It is astounding that such a renaissance of paganism should be able to obtain even passing credence in this age; but we find both the leaders craftily defending its worst points and the common people

for the most part swallowing it whole and without the least apparent impediment to their intellectual and theological digestive apparatus, tho it is never digested.

The simple fact is, as shown by the above quotations and many others, that Mormonism is simply a *modern phallic paganism*; its doctrines revolving around the idea of propagation through physical sex, in both worlds. It is impossible to analyze it down to anything else. Fuller statements, in quotations, can be found in "True Mormon Doctrine," "The Private Doctrines of Mormon Theology" and "The Truth About God," by the writer (15c.).

2. *The Doctrine of Christ—No Trinity.* The Trinity is openly jeered at, and the first so-called "Article of Faith" (the whole of these are intended as a blind more than a true statement of faith), which seems to teach the Trinity, is explained to mean three separate Gods, of whom the Father and Son have fleshly bodies, but the Holy Ghost has not. The Holy Spirit is a different being still, the permeating light and life of the universe. "Every tree and stone has a spirit, everything has a spirit," said a good and prominent Mormon last summer to the writer.

Like other human beings, Christ had pre-existence as the spirit son of some ex-human god and goddess. His earthly life began, not by the miracle of the Bible, but by the coming down of the fleshly "Adam-God" to Mary; and instead of being the double, divine-human nature which the Bible teaches, he is simply a human physical, "elder brother" of us all, born as above. (The doctrine is contradictory and irreconcilable

here.) He is generally believed to have been married in polygamy to Mary and Martha at Cana, which was his own wedding feast; and by these he had children (base interpretation of Isa. 53:10).

"The Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—*Brigham Young, J. of D., I; 50.*

"We say it was Jesus Christ who was married (at Cana, to the Marys and Martha) whereby he could see his seed before he was crucified."—*Apostle O. Hyde, sermon.*

3. *Conceptions of Sin and Righteousness Lacking.* With the worship of a "god" who is sinful, as we have seen, neither abhorrence of sin nor love of righteousness is logically possible; for both alike are mutually consistent and objects of worship in the divinity. The being one worships is his ideal; he can rise no higher, and if already higher is bound to sink to its level in time, because if honest with his ideals he is bound to strive to attain them. Hence we find, both theologically and in practical life among the people, no real abhorrence of sin on the one hand or love of righteousness on the other; moral distinctions have largely been annihilated by such wicked theology, as is inevitable. One might go through the many hundreds of Mormon reports of their sermons in the writers' library, such as the *News* constantly publishes, and not find one idea of sin or righteousness above the level of mere expediency; the moral sense is dulled and distinctions largely obscured.

"We ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and

one ordered by God in his infinite wisdom. Q. Did Adam and Eve lament or rejoice because they had transgressed the commandment . . . ? A. They rejoiced and praised God."—*Catechism, 32, 33; Comp. 4.*

4. *No Conception of the Atonement.* With the Mormon idea of Christ as himself debased to a sinful level, and that of sin itself almost annihilated, there is slight need or possibility of atonement by Christ. So their doctrine on this point also must be untrue and contradictory to the Bible and fundamental doctrine of Christianity from the beginning. Hence, too, its counterfeit of the Lord's Supper drops out the symbol of the blood shed for sin, and substitutes mere water; and this while its stock charge against us is that we "have changed the ordinances!"

"The Atonement made by Jesus Christ brought about the resurrection from the dead, and restored life."—*Taylor, M. and A., 178.* (See B. of M., Alma 42:22.) The atonement "signifies the deliverance . . . of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam. . . . Redemption from personal sins can only be obtained through obedience to the requirements of the gospel [Mormon ceremonies] and a life of good works."—*Comp., 8, 9.*

5. *Four Bibles—Continuous Revelation.* Before Mormonism can foist its own system on the world it must get rid of Christianity. It must teach the incompleteness and unreliability of the Bible, and its own powers as a modern channel of continuous revelation from God. So, from Smith down, these have been fundamental doctrines. One of the saddest things we meet among Mormons is their intrained distrust of the Word of God; and one of the

most striking of encouraging things is the fact that, notwithstanding this, God still gives his Word so much force with them as he does, in spite of their teaching, that the Bible is unreliably translated, that much has been lost out of it, etc.

"Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?"—*Apostle Pratt, Divine Auth. of B. of M., p. 218.*

"The living oracles [priestly revelations now] are worth more to the Latter-Day Saints than all the Bibles, etc."—*Apostle M. W. Merrill, Conference, S. L. City, Oct., 1897.*

A common idea is that the Bible was God's revelation for a bygone age and the European continent; while the *Book of Mormon* was for this continent and the same bygone age, and the *Doctrine and Covenants* is for this continent and age both; they also believe in the *Pearl of Great Price*. Such ideas rob the Word of its value and power; but in spite of them it miraculously holds greater power for almost any Mormon than the other books, tho the living voice of their leaders still eclipses all in the minds of many. The Bible is used vastly more than even ten years ago, and will surely vindicate its real character in time.

6. *Salvation by Deeds and Ordinances Only.* Since the death of Christ was only to produce a physical resurrection, in which good and bad alike share, we are left to good works for salvation, so far as any is needed. Indeed, their idea of salvation is merely the obtaining of an

"exaltation" in one of the degrees of heaven, of which the highest is occupied by polygamists and others who have become "gods"—not a very attractive prospect! Grace, gift, faith and forgiveness are all unknown to Mormonism in this connection, and, indeed, are often ridiculed when mentioned. The heathen idea of paying off for sins with good deeds is almost universally the limit of ideas on this subject. One of the most painful experiences among the people is to find their almost entire ignorance and even frequent ridicule of these very A B C ideas of the New Testament. As a Mormon woman in Idaho said to the writer, when asked what she thought we must do to be saved, "O, if I do more good than I do evil, I'll get to heaven after I've been punished for the sins I've committed;" the statement being affirmed also by dozens of others to whom it was quoted. They generally ridicule the idea of any hell, tho their own books are full of it; thus making salvation consist only in getting to some degree of "exaltation;" the teaching being also that all but a very few will so attain, after their purgatorial experiences. (See quotation under Atonement.)

The results of such ideas are now and everywhere just what they were in Paul's time (Rom. 9:30-32)—lowering the standard to match the immoral life as the failure to raise the life to the true standard becomes manifest. And this is always a characteristic of Mormonism in practical life. There is no hope of help from its sinful, ex-human deities, nor in a Christ who is not the Christ of the Bible, nor in a salvation which is at the best like trying to lift oneself by

his own bootstraps. Hence the moral level of Mormonism is and always must remain very low, except as it is influenced by Christianity from outside in spite of itself. We have not room to consider this phase of the subject, tho very important, further than to say that instead of Mormonism being the paradise on earth often portrayed by the Mormon "elder" on his proselyting errands outside, after 20 years' experience the writer is compelled to say that it seems to him the lowest moral level of all the nine places in five States in which he has lived. Yet the people are far better than the pagan, phallic system by which they are enthralled; because very many of them have come out of Christian churches, as honestly deceived by a system which hid its realities from them as are the adherents of Christian Science or other religious fads. The good they bring over helps neutralize the bad into which they have come.

With all the foregoing facts as the background, we are now ready to ask the great question,

What is the Remedy for the Mormon Evil?

The political, financial, social and religious characteristics of Mormonism which have been pointed out are the indications by which any remedy which will succeed must be chosen. Let us glance, in passing, at the work which has already been done.

The Sabbath-school was the first form of Christian work in Utah. Consecrated by the life-blood of its first superintendent at the hands of Mormon hatred, it has endured until now. Its value in helping the Mormon people has been limited by their

small attendance and the seeming or real impossibility of treating upon some of the very things which they need most to learn. There are, perhaps, 120 schools now in operation in Utah and the eastern (Mormon) part of Idaho, with probably 10,000 members.

Next in order of time came preaching services and the church. According to the best figures at hand, which are not complete, there are about 100 churches and regular preaching-stations in Utah and contiguous Mormon territory. The Baptists have about 11, the Congregationalists about 12, the Disciples 1, the Episcopalians about 16, the Methodists and Presbyterians each about 35, and the Lutherans about 7. Perhaps 18 of the whole are self-supporting, tho usually barely so; the total membership is about 8,000, and the attendants nearly all non-Mormons. The Mormons are often "counseled" to keep away, and are always taught that Christian ministers are counterfeits, working merely for money and sect, and the churches spurious; a very small proportion only of the Mormons are ever in attendance at these services.

Next came the mission school work; and for many years it was the largest and most effective agency for the Kingdom which we have ever had. But the public school has now covered the field of secular education well, and only about a half-dozen mission schools remain, with as many academies; and the latter are finding their pathway made increasingly difficult by the incoming high-schools. The mission school was intended largely as a religious agency as well as intellectual; the scholars daily

learned Bible truth and on Sunday attended the services which the teacher held—perhaps the only ones for many miles around. Now a number of such places are without any Christian work, while the buildings stand in reproachful neglect and the children of Gentile and Mormon alike go to be taught that there are many gods, of whom Joseph Smith was a prophet, with all the other

reach them as well as others with His gospel. In pursuit of such an idea, several forms of traveling work have been in operation among the Mormons. The American Tract Society for some years had one or two men at work selling good books from house to house. The American Sunday-school Union has also had one or two workers in the field for some years, founding several schools. The



UTAH GOSPEL MISSION EVANGELISTS WITH THEIR GOSPEL WAGONS

false and debasing tenets of Mormonism; and later they intermarry and increase the Mormon dynasty.

The gospel is the power of God unto salvation only when it is made to come strongly into contact with the souls in need; and since the Mormons will not come to us in any great measure to be taught the Bible way, it is perfectly clear that we must go to them or fail of carrying out the final command of Christ to

Baptists have had one or two men in wagons; the American Bible Society has had several workers, tho for some years now working mainly through the Utah Gospel Mission.

This Utah Gospel Mission, of Cleveland, is the result of a broad, experimental and very careful study of all the factors in the problem of reaching the Mormon people with what might be called a fair gospel chance.

It was incorporated in 1900, with a Board including members of various denominations; and its every detail fits the peculiar needs of the people. The "sect and salary" objections are met by going without both, finding friends to help meet actual, economical expenses as they occur. Its workers live in great gospel wagons the year round, visiting all the homes and holding meetings outdoors, in meeting-houses or dance-halls, so planned as to be most attractive and useful. Nearly all the 550 odd settlements (450 with no local Christian work), have been visited three times in about 11 years of the work, making about 180,000 visits, holding 2,000 meetings with 160,000 present, and using over 13,000,000 pages of special literature; while in the East it has done a large work of public information, also. In character the work is educational-evangelistic; first seeking to make the great truths of the Bible clear and strong to the people, and then to secure the undivided surrender of heart to the God thus perceived and to all His truth.

Many persons have the idea that some sort of legal measures will solve the Mormon problem. But such surely forget that the evil is fundamentally that of a false religion, and that so long as the leaders can keep their grip on the religious nature of the people (no matter whether sincerely or not) they have that which gives control in finance, politics, family relations, residence and everything else; and that hence there can be no real cure except one which shall correct their religion. Law can help suppress outward polygamy or other crime; but that is about all it can do. The writer is

most heartily in favor of having law do all that it can do; but let us cease making the mistake of expecting it to do things entirely outside of its province or power. And until an amendment to the national Constitution is passed, the national government has no power at all to interfere in such matters in any State; while Utah laws, tho good, are practically null because Mormons will never enforce them against themselves.

Others have expected that secular education would correct the evil. The statement of a skeptical professor in one of the largest Utah schools some years ago is instructive in this regard: "When I came here, six years ago, I thought that education would solve the problem. But since I have seen some of their brightest young men go even to foreign lands and come back with a string of degrees after their names, and as much Mormons as ever, I have given that all up." "How do you explain it?" the writer asked. "Was their secular education only so much added power behind their old religious ideas, which education had left untouched, or was it because of social or financial reasons after they returned, or both?" "I guess it was both," he replied; and such is doubtless the fact. Secular education does not touch the sorest spot of need, tho it helps by cultivating thought and giving a broader basis of facts. True religious education is necessary till they can see the great religious facts to which their false training has blinded them as others are sometimes color-blind. Ordinarily they get nothing in their meetings and reading, but the pagan ideas of Mormonism, from one end of the year to the other; and

these are presented in the most attractive and reasonable ways possible, "to deceive if possible the very elect." In similar circumstances we would believe as they do—and far more deeply than many profest Christians believe their doctrines, because far more intensely indoctrinated. The only real cure for such religious disease lies in reversing the process by some means, so that the people shall gradually learn the truth instead of error, and shall become really converted to Christ. The process must necessarily be slow to be genuine; but it may none the less be real and thorough. God is working; let us work by all possible methods which will lead to this end. The traveling work of the Utah Gospel Mission is especially important, as the only way yet found to reach the whole people systematically and with the methods and messages suited to their needs. All other forms of Christian work mentioned should be continued, especially the Sabbath-school and church work; and these should be made more effective by greater versatility of effort. Let no one be discouraged about the Mormon field; tho it is the hardest in the world, the gospel of Christ is stronger than that of Satan

and will triumph if its messengers are faithful and sufficiently numerous. As long as Mormonism sends out perforce 1,000 young men a year to recruit for itself, each without salary and finding his expenses as he can from friends and enemies, we must be stirring to do what may be done for the Kingdom against their aggressive system; and strong men ought to be offering themselves in plenty to help carry the light back to them.

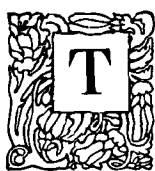
There are two ways to prevent Mormons from getting many converts: one is to keep people taught in the truth of the Bible so well that they can not be deceived by false doctrine; the other is to so inform the public about Mormonism that people can not be made to believe untruths when these "elders" come. It is time that pulpit and press alike are teeming with the facts on both these lines till all are informed and awakened. Dr. Kinney's book, "Mormonism, the Islam of America," is exceedingly valuable, as are also many tracts issued by various houses. *Upon the faithfulness of Christians to the work thus needed in the West and elsewhere depends the outcome of the Mormon issue.*



A PRESBYTERIAN MISSION SCHOOL IN UTAH

JOHN R. MOTT IN THE FAR EAST

CONFERENCES IN INDIA IN THE INTEREST OF MISSIONS



THE "imperialist of Christianity," as Dr. R. F. Horton calls John R. Mott, after witnessing his recent work in India, is just now concluding a tour of Asia as "the general of a far-flung battle line which is bent on conquering the world." As chairman of the continuation committee appointed by the Edinburgh World Missionary Conference, in 1910, Dr. Mott may be said to have gone as the special ambassador from the home church to the mission field. His schedule provided for about seven weeks in the Indian empire, six weeks in China, five days in Korea, and three weeks in Japan, ending April 20th. The reports of the conferences in India may be taken as typical of the general purposes and methods of the whole tour.

Sectional conferences were held in Rangoon, Burma, in Colombo, Ceylon, and in six cities of the Indian peninsula. In each of these centers large meetings for students were also held by Dr. Mott and Mr. Sherwood Eddy. In Madras, the sessions of the conference occupied the daylight hours, and the five evenings were given to student gatherings, for which careful preparation had been made. Admission was by ticket only, and the demand for these exceeded the capacity of the hall, which seated over 2,000. Christ was clearly presented as the only source of that higher type of character which is essential both for the individual and for the nation, and some 300 students signed cards expressing a de-

sire to know more about His claims. These inquirers are to be enrolled in Bible classes, and much follow-up work must be done, for very few committed themselves definitely to the Christian life.

One of the most notable consequences of these meetings was the closer fellowship among the Christian leaders of all denominations in Madras, as a result of the preparatory united prayer and effort.

These conferences, held in Madras, Bombay, Jubbulpore, Allahabad, Lahore and Calcutta, were conducted on similar lines. From 50 to 70 delegates were present at each, including Indians and foreigners, and representing all denominations. They devoted themselves to the discussion of a syllabus of topics, which had been prepared by the chairman, in consultation with missionary leaders in Europe and North America, with the continuation committee and its special committees, and with missionaries and native leaders on the field. It covered the principal problems of missionary theory and practice, and the recommendations of each conference upon these points were embodied in formal findings, to be presented to the national conference, which convened in Calcutta from December 18th to 21st.

This great gathering may be considered one of the most significant ever held in India. It was significant in its personnel, its methods, its declarations upon missionary questions old and new, and its plans for the future. Five delegates were elected by each sectional conference, and about as many more were selected by

Dr. Mott from India at large, making 58 in all. This small number included representatives of the ancient Syrian Church of the Malabar Coast, of British, German, Danish, Swedish and American societies of every denomination, of the Young Men's and Young Women's Christian Associations, and the Bible Society, 3 bishops of the Church of England, 7 women, and 11 Indians. The last item is, perhaps, the most significant of all. Foremost among the Indian delegates stood Rev. V. S. Azariah, since consecrated as the first Indian bishop of the Church of England. There were two lawyers, the secretary of the municipality of Benares, the secretary of the Indian National Missionary Society, and several professors. Among these may be mentioned Dr. S. K. Datta, of the Forman Christian College, in Lahore, who represented India at the Conference of the World's Student Christian Federation, held in Denmark, in 1902. His aunt, Miss Bose, a missionary of the Church of England in the Punjab, had the honor of being the one Indian woman among the delegates.

The statesmanlike qualities of Dr. Mott, which have led President Wilson to offer him the post of Minister to China, were never more evident than in his handling of this gathering. But it was the statesmanship of the Kingdom of God that was involved. His address on the opening evening of the conference challenged the delegates to hear the voice of God calling them into very large things, "things worthy of a great God who has great designs." He interpreted this call as a summons, first to "plans that will include the whole of the Indian empire and all

associated with it, plans that will include the whole range of the Christian program as it is brought to bear upon these multitudinous peoples, plans that will not leave great areas that we will continue to call unoccupied fields, plans that will take in the citadels or Gibaltars, in front of which we will not flinch—in a word, plans that will be adequate to include this vast, complex Indian situation in all its wondrous unity as Christ sees it." He went on to point out that the realization of these plans calls for a larger dynamic, not an increase of machinery. "God is not calling us to new organization, but He is calling us to new power." Finally, in this opening session, the chairman struck the keynote of the succeeding days, in emphasizing God's call to larger cooperation and unity, to participation in "this triumphant movement, the most characteristic movement in Christendom at the present time, this drawing together of the followers of Christ of every name."

The conference resolved itself into committees, to deal with the following subjects: Cooperation, Survey and Occupation, the Indian Church and Indian Leadership, Mass Movements, Christian Education, Christian Literature, Medical Missions, Women's Work, the Training of Missionaries, the European and Anglo-Indian Community. They spent the second day in separate sessions, reviewing and coordinating the findings of the six sectional conferences on these heads. They were instructed, also, to bear in mind the resolutions of the Madras Decennial Conference and of the Commissions of the Edinburgh Conference, and to determine

whether, in view of the needs of India as a whole, other matters called for findings or recommendations. It was an unusual sight when the verandahs and public rooms of the Grand Hotel, in Calcutta, were filled with groups of earnest men and women, bent on the solution of the great missionary problems of India.

The results of their deliberations were presented to the conference on the following day, for discussion and action. Only such resolutions as were approved by a two-thirds majority were incorporated in the findings of the conference, which have been issued in a pamphlet, called the most valuable forty pages that have ever been published for Christian missionary work in India. These decisions are significant in their bearing upon what may be called both the older and the newer questions of missionary policy. On the subject of educational missions, for example, it was agreed that, tho education is becoming more costly, its efficiency must be maintained. There was some discussion of the various aims of Christian education in India, the strengthening of the Church, the conversion of the non-Christian, the spread of Christian ideals throughout society, but the conference declined to fix the order of importance of these aims.

The committee on medical missions reported that there had been a falling off in the number of candidates for medical missionary service, altho, in spite of government and missionary effort, it is estimated that there are still 100,000,000 people beyond scientific medical help. It was urged that the Christian, as well as the humanitarian aspect of this form of

service should be more fully emphasized, in order that a larger number of the highest type of men and women might offer themselves to it. The need of evangelistic work with the deprect classes, among whom the remarkable mass movements toward Christianity are taking place, was fully recognized. Another point on which the gathering agreed was the importance of the production and distribution of Christian literature, both for the training of the Christian and the winning of the non-Christian.

On the question of the training of missionaries, the main point emphasized was that the missionary should have as thorough a knowledge as possible of the history and religions of India before leaving home, but that the practical study of the vernaculars should be left until the arrival on the field. Union language schools for missionaries are being established in certain centers, and meet a real need.

One of the most striking features of the newer day in Indian missions is the place given in the conference to the question of the Indian Church and Indian leadership. The findings on this subject seem of sufficient importance to be quoted at length.

"This conference notes with profound thankfulness to God that, as the outcome of Christian effort in this empire, there is now an Indian Church firmly established which, not only in its numerical growth, but also in the reality and vigor of its spiritual life, in the development of its organization and growth of its missionary zeal, affords great cause for encouragement. It is the conviction of this conference that the stage has been reached when every effort should be made to make the Indian

Church in reality the most efficient factor in the Christian propaganda in this land. To this end, it is essential that the Church in western lands should continue to cooperate in the further development of the Indian Church, that it may most effectively accomplish its providential mission in the regeneration of India.

. . . While this conference believes that the Indian Church should continue to receive and absorb every good influence which the Church of the West may impart to it, it also believes that in respect of forms and organization, the Indian Church should have entire freedom to develop on such lines as will conduce to the most natural expression of the spiritual instincts of Indian Christians.

. . . This conference rejoices to recognize widespread indications of the awakening of a true spirit of sacrifice and service in the Indian Church, and especially the inspiration which the growing Student Christian Movement is bringing to Christian students all over India, leading them to offer themselves for direct Christian work. This conference regards it as of primary importance that every suitable effort should be made to present the highest ideals of sacrifice and service to our Christian youth, so that the best type of consecrated leadership may be secured for the Christian Church. . . .

This conference desires further to record the conviction that whenever capable and spiritually-minded men and women are discovered, churches and missions should make a real and unmistakable advance by *placing Indians on a footing of complete equality, in status and responsibility, with Europeans, and thus open for them the highest and the most responsible positions in every department of missionary activity.* . . . This conference is of opinion that all positions of responsibility made available for Indian Christians should be related to church organizations rather than to those of foreign missionary societies. This will not only provide

opportunity for the development of leadership, but will also tend, from the first, to emphasize the fact that the Indian Church, and not the foreign missionary organization, is the permanent factor in the evangelization of India."

The report of the Committee on Survey and Occupation also marked the arrival of a new day, a day of large vision, and of scientific methods as well. It was agreed that a comprehensive missionary study of the entire country should be undertaken by a paid secretary and staff, in order to discover the identity and extent of its occupation by missionary forces, and to make the unoccupied areas definitely known. It is more or less vaguely realized that there are vast stretches of territory in India in which no missionary effort is being carried on. Readers of Dr. Samuel M. Zwemer's book, "The Unoccupied Mission Fields," will remember how he summons statistics to prove that even in this, the oldest and the best occupied missionary field, there are great areas in Eastern Bengal, in Central India, in Sindh, and especially in the native states, such as Bundelkhand, Gwalior and Bhopal, which are deserving of that name. The missionary army now encamped in India is attempting far-reaching strategy in this contemplated survey of the whole country, with a view to its occupation. Dr. Mott immediately guaranteed the securing of the \$2,500 which is estimated as the cost of the first year's work, so, with the finding of the investigator, the carrying out of the plan is assured.

This united action is in itself sufficient evidence of the spirit of co-operation which characterized the sessions. But there was a report on

cooperation, which seems to have been the central point of the whole conference. It was a statesmanlike document, presented by the brilliant chairman of the committee, Bishop Lefroy, who began his missionary career in India as a member of the Cambridge Mission, in Delhi, who has served for years as Bishop of Lahore, and who has recently been appointed the Metropolitan of all India, with his headquarters in Calcutta. It dealt with the treatment of questions which are likely to cause friction between various missions, such as overlapping of work, a uniform scale of payment for native teachers and helpers, the exercise of discipline, and the reception of members from other missions. The report dealt also with cooperation in its broader and more comprehensive aspects, and outlined methods by which these may be achieved. It is in these plans for future united action that the greatest significance of the gathering may, perhaps, be found.

It is intended to organize representative missionary councils in the areas from which the sectional conferences just held were drawn, namely, Madras Presidency, Bombay Presidency, Central Provinces and Central India, United Provinces, Punjab and Rajputana, Northeast India and Burma. These councils are to be made up of one representative from each mission which desires to participate, and one representative from each of such church organizations as shall be determined upon by the provincial council, with certain additional representation from the larger missions, and some jointly elected members "for the representa-

tion of important interests." These councils are to be permanent bodies, and are to elect a national council, which it is hoped will adequately voice the missionary sentiment of the entire country, and will act as a connecting link between the several provincial councils and the Edinburgh Continuation Committee. The specific functions of this national council have not been defined, and will, doubtless, take some unexpected forms as time goes on, but there is no doubt that there is a large field of service before it in the unifying of activities which have hitherto been carried on independently, and in making cooperation not an abstract ideal, but a reality. Meanwhile, the Indian Conference, like the great gathering in Scotland, which is responsible for its existence, has a Continuation Committee of its own. To this select body, to which both foreigners and Indians belong, is entrusted the completion of this great scheme.

The personal fellowship of the three days will prove to have been no small factor in bringing about such cooperation. The sessions of the conference were held in the rooms of the Asiatic Society of Bengal, but the delegates were all housed in one hotel. Time was found in "those crowded hours of glorious life," as the chairman himself called them, for an informal reception at Government House, where each one of the delegates was presented by Dr. Mott to Lord Carmichael, Governor of Bengal, and Lady Carmichael, and where His Excellency expressed his sympathy with the objects of the conference. An informal meeting, held one evening after dinner, with-

out any prearrangement, is spoken of by several of the delegates as having been one of the most memorable events of the conference. Bishop Whitehead, of Madras, spoke on the question of church union, and some of its present-day hindrances, and Dr. Wilson, of Indore, who is called the Apostle of Indian Federation, told of the progress that has already been achieved, and the efforts that are being made toward that end. In view of what seems to be a growing demand on the part of many of the leaders of the Indian Christian community for a comprehensive church organization adapted to the country, this discussion had especial significance.

Some one has commented on the note of triumphant thanksgiving which characterizes the findings of the conference. In this thanksgiving the church at home may well join. But the achievements of the confer-

ence, and its broad program for the future lay a further responsibility upon the home church. The army of missionaries which confronts the vast need of India needs not only to increase its power by cooperation, but to be sustained by an adequate and intelligent support. The unifying and consolidating work which has been accomplished and further planned for should stimulate the church at home to do its part toward maintaining the courage and idealism of the workers abroad. Those who have hitherto been indifferent to the great missionary enterprise may well be stirred to interest by the sight of an united army, bent upon victory, and organized to achieve it.

What the Continuation Committee and its chairman have accomplished for missionary work in India has been largely repeated, along lines adapted to each country, in China, Korea and Japan.

CHRISTIANITY VS. ISLAM IN SUMATRA *

A REVIEW BY ERNEST D. PIERSON, NEW YORK



In the Island of Sumatra, where the Moslem propaganda has succeeded in winning over 3,500,000 converts from the population of 4,000,000, Christian missionaries have also been more successful than in any other field, in their efforts to win the followers of Mohammed to the standard of Christ.

Gottfried Simon, who for 11 years was a missionary on the Island of Sumatra, has published the results of his observation and experience in

a book that may be said to mark an epoch in the scientific study of missions to the Moslems. His attitude toward Islam is naturally uncompromising and aggressive, for he is firm in the belief that the faith of the Prophet of Mecca can never bridge the gulf between heathenism and Christianity; it is a hindrance, rather than a help. As Dr. Zwemer says, in his introductory note:

"Islam is not a schoolmaster to lead the pagan races to Christ. The pagan who becomes a Moslem also becomes a fanatic in his opposition

* Review of a remarkable book recently published, entitled "The Progress and Arrest of Islam in Sumatra," by Gottfried Simon. Marshall Bros., London, 1912.

to Christianity, and shows at once the strength, and weakness of Islam over against the Gospel, when the Christian missions begin their work. The author's attitude is one of strict adherence to the vital truths of Christianity, which makes the impact of these two religions necessarily a death struggle. He shows the urgency, and the possibilities, of winning over the pagan races in Malaysia and Africa before the advent of Islam, but makes clear no less, that the struggle against Islam itself is not hopeless, but if carried on in the spirit of the Gospel, is sure to bring results."

Wherever the seeds of Islam have taken root among the primitive peoples, the difficulties of reaching them with the Gospel are doubled. Animism, with its cult of spirit, is difficult to understand, but when blended with a new world of ideas from Islam, the result is even more incomprehensible to the Western mind. "Heathen Mohammedans," as Mr. Simon calls them, "live in a constant state of mental perturbation; with his lips he emphatically renounces heathenism, while inwardly his soul still dallies with heathen conceptions, hopes, and fears. There is a continuous wavering between the new and the old in the mind of the distracted man. This present life is pleasant, but it is to be despised because of the vision of the Hereafter. The Moslemized pagan's religious zeal blazons itself abroad, and he is consumed with outward acts of piety, but all the time he suffers from the old languor of fatalism, which does not satisfy the soul. All this rends the soul asunder."

One need only attempt to grasp the mental outlook of the heathen Animist and the Moslem conception of God to realize the difficult prob-

lems confronting Christian missionaries in Sumatra, and yet in no other mission field have evangelical missions met with such success among Moslems as in the Dutch East Indies.

"This fact utterly disposes of the anxious fear that exists even in some mission circles that Mohammedans are lost to the Gospel. The Gospel has enough for all; even the soul of the heathen Mohammedan yields at last, if it is brought in active contact with the Gospel. This fact should encourage and reassure us in the face of Moslem peril. . . . We need greater confidence. More than is desirable, Islam is beginning to prescribe the line of march for the evangelical missions. Doubtless, we must succor first the peoples in immediate danger, but missionary work is also possible among those who have already been overtaken. May this prevent our undue haste. A people that has gone over to Islam is not on that account lost to the Gospel."

The first division of Mr. Simon's monumental work deals with the co-operative factors and the religious motives which have led so many Malaysia pagans to accept Islam. His historical survey of Islam in Malaysia, from its beginnings in Java, in the fourteenth century, down to the present day, is an authoritative explanation of Islam's progress. When Christian missions were established in Malaysia, early in the second half of the nineteenth century, the progress of Islam was arrested, and at the opening of the twentieth century the marvelous, the unheard of, has happened. The enemy has made no appreciable advance in 50 years.

What are the reasons for the success of the Mohammedan propaganda in Malaysia? The heathen dislikes novelty, and clings to the faith of his

fathers. He likes to eat dogs, swine and monkeys, which are forbidden to Moslems. The heathen people also know the cruelty, cunning, and trickery of the Mohammedan, but the Moslem teacher has his way of converting the heathen, making them think it a great privilege to be received into the company of the faithful.

"The heathen is to be won, not by love, but by fear. He must be impressed. Uncivilized peoples are known to be attracted most by what impresses them. The ruthless person makes a strong impression, because the heathen think that he would not make so bold without power to correspond at his command. So the Mohammedan does not care if the immediate effect of his behavior toward the heathen is repellent. In the long run the desire will be kindled in the heathen one day to be able to behave in like manner; in other words, himself to become a Mohammedan. Thus Islam does accomplish its end. Fire and sword are spent! Therefore, as ruthless an attitude toward believers as possible to inspire them with respect."

The difference between this and Christian methods is obvious, and young native Christians have frequently advised missionaries to adopt an arrogant and superior manner, like the Moslems, as the best means of winning the heathen.

The Mohammedan tries in every way to make the native's life so intolerable that he must perforce profess Islam to enjoy any privileges or freedom of action. The heathen can not be properly buried unless he becomes a Mohammedan, for he believes that without any funeral rites the dead man may be driven to ceaseless wandering over the world. "Buried with Mohammedan rites,

however, there is a prospect of his being received into the Mohammedan world of the dead. Further, it is to the advantage of young people of a marriageable age to join Islam. Non-Mohammedan young men have difficulty in finding wives. Also, heathen girls show preference for Mohammedans, as higher class youths. The Mohammedan suitor is acceptable to Mohammedan and heathen girls alike, whereas, the heathen young men can at best hope to marry heathen maidens. Thus, the young people have every encouragement to join Islam."

A large part of Mr. Simon's book is devoted to describing and discussing the factors that have aided Islam in its triumphant progress across the world. Islam, says the author, lacks even the good will to exercise a moral influence on the heathen, and does not combat their vices. Heathen chiefs have become Mohammedans for material advantages, and to strengthen their influence. If nothing else avails, they use force to persuade their followers that Islam is best for their interests. There is no question of a change of convictions.

Islam does not maintain any missionaries, as we understand the word, in the Dutch East Indies. Traders go out to seek first their own advantage, and such conversions as they bring about are a side issue, but are helpful to their material interests. "There is a warmer welcome for them from fellow believers, and also protection. Converts are not so apt to complain of high prices. A debtor who has been behind hand can even be threatened, in the last resort, with punishment in the hereafter. A couple of lusty curses from the Ko-

ran will overawe the newly converted Mohammedan. The recent convert has boundless respect, too, for the man who has kissed the sacred black stone at Mecca."

Tho the Mohammedans secretly despise the heathen, it is considered a work of merit to convert them. Thus, the Arabs, always greedy for gold, often give the chiefs money to win over their people to Islam. No attempt, however, is made to stop heathen practises after "conversion," except that certain laws concerning food are insisted upon. "Converts" are asked to wear Mohammedan dress, but they are not at first bound by any very hard rules. Such superficial conversion of the heathen to Islam can not involve an inner change of heart, such as will grip the whole people.

Much has been written favorably concerning Islam's prohibition of alcohol among the negroes. In recent years, since the natives began to imitate the European customs, and pass around spirits on festive occasions, alcohol is gaining a strong hold in Java. "And we are bound to say that it is the Mohammedans, and especially traders on the coast, and government officials in the interior, who have led the way in the use of spirits."

Gambling, tho forbidden, is very general in Java and Sumatra. The Arabs carry on an active trade in opium, and smoking it, tho forbidden by orthodox law, is quite prevalent. Untruthfulness, the fundamental evil of heathenism, is actually fostered by Islam.

"What lies are spread among the heathen about Christianity by Mohammedan agitators! One teacher told the Mohammedan children who

wished to attend a Christian school, 'If you attend that school you will be hewn in half, from your head to your feet, when you die. The one-half which knows how to recite the Koran, will go to heaven. The other half, which has gone to school, will go to hell.'"

An oath was sacred to the Animist, for he feared God's curse on himself and his posterity. Islam holds that a lie to an unbeliever is excusable, but an oath on the Koran can be made invalid by placing something, say a pig's bristle, between the book and the head of the person taking the oath. (The Koran is always placed on the head while taking an oath.)

In social and family life Islam has a degrading and malign influence. As polygamy receives divine sanction, there can be no enduring family ties. Prostitution flourishes in the East Indies, and the Mohammedans are involved in it not only as frequenters, but as keepers of brothels. Married life in Javanese villages is little more than disguised prostitution, and during the pre-Islamic period, the women of Java enjoyed a much better reputation than they do to-day. Now they enjoy scarcely any rights, are merely the husband's chattels; hence manifold degradation, repudiation, and prevalence of divorce.

"Islam completely ignores its most important educative duty, namely, that of purifying family life among the uncivilized peoples. The relatively close bond of marriage is loosened, and polygamy is encouraged. The brutal egoism of the husband it does not combat. Islam has not hallowed family life, nor given woman her freedom."

Conversions to Christianity

To "The Conversion of the Mohammedan to Christianity," the author devotes some interesting chapters, in which he examines the personal difficulties in the way of the acceptance of the Gospel. The Moslem does not want to become a Christian, and the heathen's attitude at first is much the same. Mohammedans, in their discussions, endeavor to class Christians with unbelievers, and even those who have recently gone over to Islam are determined in their opposition to Christianity. In Borneo, Mohammedans frequently call Christian missionaries "angels of death" and "spirits of Satan." Many draw the conclusion from what they experience at the hands of certain Europeans, that Christians are actually as godless as their Moslem teachers would have them believe.

"Heathenism has much more the appearance of a religion than Christianity. The latter has no external ordinances for every-day life, such as laws about food and fasting. In heathenism there are prayers and sacrifices, and a multitude of rules for daily observance. Superstition, and its decrees indicate a much more religious life according to Mohammedan ideas." It is unfortunate, says Mr. Simon, that many Europeans make no attempt to conceal their irreligion from the Moslems. "Some, with a smattering of modern materialism, will tell the native that there is no God, that man was developed from the brute beast, etc. Still others think that they will win the natives' confidence by forswearing Christianity and praising Islam. Men without any religion are, however, repugnant to the Mohammedan. He

knows, however, the European's purpose in praising Islam, and so, when it suits him, he says flattering things about Christianity. In any case, the native is confirmed in the belief that Christians have no religion, just as the Moslem teachers tell them." The Moslem considers the Christian unclean, for he eats forbidden food and drinks alcohol. He knows nothing of ceremonial ablutions; the very contact with a Christian, therefore, is defilement.

"That the Christian religion is out of date is deduced by the Mohammedans from the encomiums passed on Islam by Europeans. This is often done with the best intentions, out of a feeling that the native must not be offended. But the native always pricks up his ears when he hears a word of commendation of Islam from the lips of a European. If the Christian himself says what the Mohammedan is always asserting, then, surely, it must be true."

Islam's unfavorable position politically has not affected its widespread belief in the ultimate triumph of the Mohammedans over Christians. Even when compelled to humble itself in the dust before some European power, Islam has always been able to make the heathen peoples believe that it is invincible. Because the Mohammedans, on the whole, have become indifferent to religion, their conscience killed by the doctrine of salvation by works, and fatalism and truthfulness obliterated from their natures through the constant deception of teachers, it must not be thought that this indifference makes them receptive of Christianity.

"The very earnestness of Christian preaching avails nothing with the fathomless frivolity of the Mohammedan nature. They mock at the missionary who attempts to awaken their

conscience, not only because of the slackness of the national character, but because the Moslem spirit, while delighting in idle speculations, shuns any appeal to conscience."

Great as the obstacles are in the path of Christian advance, Dr. Simon notes many encouraging signs that should enhearten those who are working against great odds for the triumph of God's kingdom.

"The result of our mission to the Mohammedans of Angkola, in Sumatra, for instance, is not adequately represented by the mere number of more than 7,000 baptized Christians and 1,000 catechumens. What is far more important is the degree to which wide circles of Mohammedan population are wavering in their faith to their own religion."

The mission schools being open to all, show the Mohammedan that his prejudices are unfounded; the children return home more obedient and intelligent, and often are the means of bringing their parents to accept Christ. Islam, therefore, does all it can to counteract the influence of the mission school.

Christian fellowship has also proved an attraction to a people which has always been communistic. "A spirit of peace rests upon our congregations. The Moslem sees this. He knows the distraught condition of the Mohammedan community better than we do, for we have the church of the Apostolic age as our ideal. The sharp contrast between that and Islam binds believers together in a way that amazes the Mohammedan. Contact with living Christianity, Christian love and evangelical faith, have softened the Moslems' hard judgment of "unbelievers" in Sumatra. Christianity is recognized there by them as a real religion. This ap-

parently trivial change of attitude is full of possibilities.

"To my mind, it accounts for most of the conversions we have witnessed in the past few years. In so far, namely, as Christianity has lost the odium of not being a religion, the aversion of the Mohammedan for the Gospel has, to a large extent, vanished. Arabs in Java have been known to say: 'The missionary is no kafir. He is our friend. His medicines and his prayers are potent for our sick.' A father whose son becomes a Christian in our schools, no longer curses him for his change of faith, because Christianity is now recognized as a religion. People are, therefore, no longer afraid to send their children to a Christian school."

Mr. Simon reports that in the East Indies, year by year, Christians are gaining more and more the confidence of Mohammedans, and overcoming their antipathy. This is shown in the friendly relations between individual missionaries and Mohammedans, and in the latter's contributions in money and labor to church buildings, schools, and even missionaries' houses. Mohammedans who are brought in intimate contact with believing Christians are willing to acknowledge that they are true servants of God.

The peaceful influences of Christian communities in the East Indies have been recognized by the Dutch authorities, who for years were afraid the Gospel might arouse Mohammedan fanaticism. "That short-sighted fear is being more and more replaced by the very opposite opinion that, for purely political reasons, no obstacle should be put in the pathway of the missions."

According to the best estimates obtainable, there are over 35,000 Christian converts from Mohammedanism

in the Dutch East Indies. This is, indeed, a remarkable showing.

"Christianity requires the complete demolition of the old house; it does not wish to give a new, more elaborately decorated façade. All must become new. There must be a new birth, there must be a new man. This is our gigantic task. This is the work of the Spirit of God."

The Mohammedan can not go over to Christianity by degrees. To become a follower of Christ, he must break completely with old beliefs and principles, and throw aside the Moslem conception of God. "In the native Christian community the Mohammedans see the proof of the fact that God's Spirit is creating a new creation. The native Christian community is not to be compared with the heathen Mohammedan community. No childlike faith is found there, only fatalism. The Christian knows he is safe in God's fatherly care. This completely transforms his attitude of mind, because assured protection means certain obligations. Fatalism makes a man lazy; God is an incentive to action. Trust makes for freedom, but at the same time it binds a man to that which has won him his freedom. And the Mohammedan Christian grasps this difference. Paul, one of our converts in Java from Islam, used in his Mohammedan days to go about a district infested with tigers quite unarmed, because he was a convinced fatalist. When he became a Christian he was very prudent, because he said it was not right for a son, even when living under his Father's protection, to be careless and foolish."

"The Progress and Arrest of Islam in Sumatra" is a work of such monu-

mental character that any short review of it must, of necessity, be inadequate.

The author is optimistic, but he appreciates the many obstacles in the way of the Christian progress, and does not attempt to minimize the strength and cunning of the Moslem opposition. There is much in his book, however, that will cheer and encourage those doubting hearts that are to be found even in the Christian camp, and arouse them to stronger efforts and inspire them with greater zeal. In these pages the pagan and Mohammedan character has been studied and analyzed by a patient and scholarly observer, and so thoroughly as to leave no possible detail in doubt. All who are laboring for the Master, whether among pagans and Moslems, or, indeed, in any mission field, are under obligation to Mr. Simon for this masterly study of nature, peoples and Moslems, and for his description of the helps and hindrances to Christian progress in the Dutch East Indies. The author is more than hopeful of the ultimate triumph of the Gospel over Islam, but "we must so preach Christ to the Moslem world that it shall recognize that we have in Him what they, as Mohammedans, are seeking apart from Him. They are seeking forgiveness of sins. We have it in virtue of His death. They are seeking mediators; in the risen and loving Christ we have the true Mediator. Our real and complete surrender of ourselves to the service of the Moslem world, in the strength of the self-surrender of Jesus, can alone conquer this proud religion. For only so will the all-conquering plenitude of the power of Jesus Christ unfold itself to us."

MARCUS, THE LEPER

BY MRS. LONDON R. MASON, RICHMOND, VA.



MARCUS had been removed from his leper mother and had been placed in an asylum for untainted children, to save him from contracting the disease. Of the many little ones in the institution, he alone, after a time, showed symptoms of the malady.

Miss Budden, the missionary in charge, began to suspect the development of leprosy, but its approaches are so insidious that Marcus himself did not realize the signs of its presence until one day, when, happening to touch a hot stove, he burned long blisters upon his fingers without feeling any pain whatever. This lack of sensation in his hands was a final proof of leprosy. He was gently and kindly examined and questioned, but with great hesitation and reluctance gave answers which might prove to others what he was struggling against acknowledging even to himself. No wonder, poor child! He well knew that leprosy meant his removal from his happy home, among healthy, untainted children, to a neighboring asylum, where he would be surrounded by distorted men in every stage of horrible decay, as a reminder of his coming dreadful fate.

Marcus was sent to the leper asylum, but for some time was not treated as one of the regular inmates. He was allowed to live apart from the others, and his food was sent to him from the untainted children's home. This could not continue indefinitely, however, and after a time he was told that he must take his place with the other regular inmates. He had striven to hope that the

slowly-developing symptoms were only a false alarm, and when told that all was settled, he slipped away to Mr. Bailey, who was visiting the asylums, and burst out into an agony of tears, crying: "Oh, sahib, I do not want to go into the leper asylum." Every consolation that the missionaries could devise was offered to Marcus—a little garden and a rabbit of his own, as he was especially fond of rabbits and flowers—but he went back to the lepers, weeping bitterly. Poor, little, despairing, broken-hearted boy! Only God knows all the grief that was in the aching little heart that first day of his becoming an acknowledged leper.

Some years have passed, and now Marcus is working as a teacher among his fellow-sufferers at Ambala. He is an honest, good fellow, the right-hand man of the missionary in charge of the asylum. The missionary writes: "Of all the lepers at Ambala, Marcus is the only one allowed to come to my own house, but for *him* I always have open doors. I am especially sorry for him, as he feels the isolation of the asylum and the foulness of the disease." Poor fellow! Yet, how patiently he bears his awful cross. He is a fine, tall young fellow, with a sad, thoughtful face, as yet untouched by his dread destroyer.

Work on, Marcus, in your asylum. Work on, also, poor leper, to awaken in others across the sea a desire to help your unfortunate brothers and sisters. Thus you will go about, through friends and sympathizers, doing good in the great world, from which your blighted body is forever shut out.

EDITORIALS

CONCLUSIVE REASONS FOR MISSIONS

THERE are five arguments or reasons why churches and individuals should consider it a duty and a privilege to give of time, strength, money, prayer, yea one's whole self, to promote the cause of Christian missions. These five reasons are as good as 500, and if the five do not convince a skeptic, 500 would not. There are only two real reasons why men and women neglect or oppose home and foreign missions—such men and women are either densely ignorant, or they are spiritually dead.

The five reasons that are sufficient for any Christian of sound mind and heart might well be developed into a sermon or an address. We give only the main points:

1. *The Need of the World.* Men, women, children, suffer from slavery, vice, war, cannibalism, helplessness, spiritual famine and death.

2. *The Christian's Debt.* Our ancestry. The fruits of Christianity at home. Personal debt to Christ for life, liberty, knowledge, opportunity. Compare the world now and before Christ's coming. Compare Christian and non-Christian peoples and lands. Compare your condition with and without Christ.

3. *The achievements of Christian Missions.* Not fruitless. Wonderful transformations. Uganda, Telugus, Karens, China, Korea, Fiji. Individuals like Ramabai, Neesima, Pastor Hsi, Khama, etc.

4. *The Reflex Influence of Missions at Home.* Experience of individuals and churches. Laymen and women and young people. Mission and anti-mission Baptists.

5. *The Command and Promise of Christ.* The Supreme and all sufficient argument. No blessing without obedience. All-power accompanies perfect obedience. The promise of Christ's presence fulfilled on condition that we "go . . . teach."

Try this line of argument on any

sincere, open-minded but indifferent objector. Of course, if a man has no loyalty to Christ, he will have no interest in the extension of His Kingdom, and little in the Salvation of men.

THE HEART OF THE PROBLEM

WHAT is the real heart of the missionary problem? Is it a problem of men? Or one of money? Or of method? Or of prayer? It includes each of these phases, but it is deeper than any or all of them. If we press past all secondary considerations right home to the real heart of the missionary problem, we shall find that it is a problem of love—personal love for the Lord Jesus Christ. Why? Because the very soul of missions is sacrifice, and nothing less and nothing else than Divine love can call forth the sacrifice that is needed.

The spirit of missions is the spirit of Jesus Christ, and the spirit of Jesus Christ was essentially a spirit of supreme self-sacrifice. Those words, "He saved others, Himself He can not save," flung derisively at Jesus as He hung upon the Cross, were, nevertheless, the expression of a profound truth. Had the Lamb of God, in retaliation to that mocking cry, come down from the Cross, our salvation would not have been an accomplished fact. He has saved us, but it cost Him His own life-blood to do it.

Listen to our Lord's own words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that saveth his life shall lose it; he that loseth his life the same shall find it." Such is the law of the kingdom of God. Such is the law of missionary life and labor. When we quote the expression, "The blood of the martyrs is the seed of the church," let us realize that it is no mere sentiment, but an actual fact. We praise God for the missionary graves as well as the mission-

ary stations, knowing that each of those precious lives laid down has contributed to the hastening of the Kingdom of Christ.

There is need to-day to reemphasize this principle of sacrifice in missions as one that is fundamental, essential, vital.

We live in an age in which self-sacrifice is by no means popular. The aim and effort are to eliminate sacrifice and to indulge ease and selfish comfort. This tendency is creeping into Christian churches and homes, and individuals, and producing a spirit of complacency instead of concern with regard to missions. There are few churches or Christians that would not be agreeable to having the heathen evangelized if a mere resolution would suffice. If we are not seriously disturbed or inconvenienced, and can only wear as good clothes, live in as comfortable homes, and spend as much for pleasure or fashion; if churches can still be as luxuriously furnished, and as well equipped with musical talent; if every small town and many a mere village can have its own peculiar churches for each sect, and if the pittance that is over, both of men and of money, will suffice to break the Bread of Life to a thousand millions for whom nothing is prepared, then the missionary project will receive a unanimous vote of approval. In a word, if we could save the heathen without any real sacrifice, we would. But the hard fact which we have to face is that we can not. This is clearly demonstrated by the actual facts of the missionary enterprise to-day, and it is equally plain for the reason that the plan of procedure is contrary to the Divine law of missions—the law of sacrifice. "He saved others, Himself He can not save." No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost Him His

only begotten Son, and He will finish it in no less worthy a spirit or costly means.—R. H. GLOVER.

WHAT MISSIONS DO FOR A CHURCH

REV. W. Y. FULLERTON, the able secretary of the Baptist Missionary Society, of England, has lately pointed out some important services which the missionary societies may render to the Church at home, in addition to what may be called their own definite work. It is theirs,

(1) To recall the Church to the conception of its proper mission in the world, which is not to make itself great or rich, but to squander itself in efforts for the lost.

(2) To preach in season and out of season the essential oneness of man and the supremacy of God.

(3) To sound a call to the strengthening of belief in the power of the Gospel of Jesus Christ.

(4) To keep the Church fronting the impossible; and,

(5) To call the Church into living union with Christ.

Mr. Fullerton's words are worthy of note:

The missionary soul can never doubt the grace of Christ. Always somewhere He is working miracles; and, while at home people reject His Gospel, in other lands, disciples are dying for it. We have a great apologetic. The thing is true, for it works, is working, and will always work when it is properly applied. Who shall proclaim that, if not we? The missionary propaganda should mean the revival of faith at home. When Fuller urged his people to send the Gospel to the Hindus, and told them what it could do, the thought took root in their hearts: "If it can do this for them, it can do it for us;" and Fuller found that without trying to do it, he had achieved the thing his soul passionately desired—the renewing of the life of his own people.

This blessing will come back to the Church in the measure in which she spends herself in missionary ef-

fort, either around her own doors or far hence among the heathen.

THE COST OF MISSIONARY ADMINISTRATION

A TRUE sense of stewardship is one of the first requisites for missionary administration. We doubt if there are anywhere in the world a set of men who study more conscientiously and carefully the principles and practise of stewardship than those who control the finances of our great missionary boards and societies. Many business corporations could take lessons from them in the administration of funds, and local churches are, as a rule, much more careless stewards—if they have large sums of money.

Notwithstanding the fact that the statement has been refuted times without number that "it takes a dollar to send a dollar to the mission field," we find this untruth again appearing in a charge against one of our large home mission boards. Under the heading "Missionary Leakage," daily papers have been printing the statement that "it takes 61 per cent. of the money contributed to the ——— Home Mission Society to administer its funds." This falsehood will probably never be overtaken, but the friends of missions should inform themselves of the facts and contradict the false statement whenever possible.

What are the facts? The Board of Home Missions referred to received last year from all sources, \$1,491,182.85, of which they expended for various purposes \$1,445,656.97. The expenses of administration (for evangelization), were \$51,649.32, or about three and one-half per cent. To this might be added the cost of communicating information, \$18,965.98, and the denominations executive commission budget, \$3,666.67. If we include all this and other similar charges for administering the school work and the woman's missionary board, we have a total of \$116,930.05 for administration, informa-

tion, etc., or about eight per cent. of the total income.

Some mission boards have a better record financially, but they may not make as good a showing in spiritual results. Few insurance companies can equal the missions in economy and efficiency. It is stated that the false report is the outcome of a personal grievance, so that it is not only due to ignorance, but is malicious.

As a rule, the larger denominational boards are more economically and efficiently managed than the small independent societies. This is natural, since all receipts over a certain necessary sum for administration can go direct to the mission fields. Some of our ablest and most conscientious business men make up these mission boards, and they freely devote many hours to the consideration of the administration of their trust funds.

The case of the China Inland Mission is inspiring, and we doubt if there are many societies that will be able to render such an accounting as that shown in the report of income and expenditures during the past 15 years.

Of the total sum received, more than one-third was for special objects, and only two-thirds for the general mission work. For 1897, the total income was \$187,000. For the following year \$225,000 followed in succession by sums varying between \$182,000 and \$255,000 annually.

With this sum—an average of about \$200,000 a year, the China Inland Mission supports 1,000 foreign missionaries in China with 1,200 native helpers, and they are doing an aggressive work not surpassed by any Christian agency in the world to-day. This is a remarkable showing when we consider that another missionary board spends \$455,046.93 to support 316 foreign missionaries in China and 653 native workers. The denominational board workers baptized 1,728 new members in 1910-1911, and the China Inland Mission 2,837 during the same year.

A JOINT CAMPAIGN FOR HOME AND FOREIGN MISSIONS

THE Spirit of Missionary Union is increasing. The line between denominations is growing less pronounced and now the distinction between "Home and Foreign" is disappearing. Soon Christians will be speaking in terms of the world and the Church rather than in the provincial dialect of nation and denomination.

A joint meeting of representatives of the Conference of Foreign Missions Boards of North America and of the Home Missions Council of the United States, was held on March 19th to consider the desirability of a united national campaign for introducing adequate world-wide methods of missionary education and finance into the churches of North America.

The conference came to the unanimous conclusion that the time has arrived for a United Missionary Campaign and a Central Committee was created with power to add to its number. Bishop Arthur S. Lloyd, of the Protestant Episcopal Church, was made Chairman of this Committee; Dr. Hubert C. Herring, of the Congregational Home Missionary Society, Vice-Chairman; Mr. Eben E. Olcott, Treasurer and Mr. William B. Millar, Recording Secretary.

The Executive Committee of the Laymen's Missionary Movement was requested to take general charge of the organization and direction of the interdenominational convention and conference features of the united campaign. The Missionary Education Movement was asked to plan the educational features of the campaign.

The necessary funds for the expenses of the campaign are to be secured by voluntary subscriptions and existing agencies are to be used as far as possible so as to avoid a large central budget for salaries of executive officers. A nation-wide simultaneous campaign is to be conducted in March of next year, preceded by a series of interdenominational conventions throughout the United States and Canada.

This means that the Christian leaders of North America are agreeing on a plan of cooperation between all Evangelical churches with a view of winning not only America but the world for Jesus Christ Our Lord. This cooperation should increase efficiency, economy, the power of Christian testimony, the volume of united prayer and the spirit of loving fellowship.

A SCRIPTURAL MISSIONARY PRAYER*

○ THOU LIGHT to lighten the Gentiles, and the Glory of Thy people Israel, (2) Thou hast made of one blood all nations for to dwell on all the face of the earth; (3) Many shall come from the East and from the West and sit down with Abraham in the Kingdom of Heaven. (4) Other sheep Thou hast, which are not of this fold, them also Thou must bring and they shall hear Thy voice, and they shall become one flock, one Shepherd. (5) We that are afar off are made nigh in the blood of Christ, Who made both one, and broke down the middle wall of partition, that they also should be fellow-heirs and of the same body, and partakers of this promise in Christ. (6) So that there cannot be Greek and Jew, Barbarian, Scythian, bondman and freeman, but Christ all and in all. (7) Worthy art Thou, for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests; (8) till we all come in the unity of the Faith and of the Knowledge of God,—one Lord, one Faith, one Baptism, one God and Father of all, Who is above all and through all and in all; (9) unto Him be the Glory in the Church by Christ Jesus our Lord throughout all ages, world without end. (10) *Amen and Amen.—Men and Missions.*

* (1) Luke 2:32. (2) Acts 17:26. (3) Matt. 8:11. (4) John 10:16. (5) Eph. 2:13 & 3:6. (6) Col. 3:11. (7) Rev. 5:9. (8) Eph. 4:13 & 4:5-6. (9) Eph. 3:21.

WORLD-WIDE MISSIONARY NEWS

INDIA AND MALAYSIA

John R. Mott in Singapore

A THREE days' conference was held at Singapore during the last week of January. Among others present at the conference were the Church of England Bishop of Singapore, the Bishop of Sarawak and Labuan, the Methodist Bishop, and 6 other delegates from the Church of England, Bishop J. E. Robinson and 19 delegates from the Methodist Episcopal Mission, 2 from the English Presbyterian Mission, 2 from the Plymouth Brethren Mission, 2 from the Rhenish Mission, 2 from C. E. Z. M. S., 1 from the Netherland Bible Society, 2 from the Y. M. C. A., 2 from the Salatica Mission, 2 from the British and Foreign Bible Society, and 1 from the Netherland Missionary Association, stationed in the Straits, F. M. S., Celebes, Java, Sarawak, Batavia, and other islands. Among these were four Chinese and one Tamil (Rev. S. Abraham).

As a result of this conference, in future uniformity will prevail among the different denominations of Malaysia in the scale of salaries for Asiatic preachers, in their transfer from one mission to another, and in the admission of members from one church to another.

Union Training of Hindu Girls

AN encouraging example of union in missionary work is the United Missionary Training College, Calcutta, where the London Missionary Society and the Baptist Zenana Mission are training Christian girls as teachers for our elementary girls' schools. This new venture promises great things. The college is a long, two-storied building, standing in a fairly large garden. On the ground-floor are the class-rooms, library, dining-room, common room and chapel; upstairs are the dormitories, teachers' rooms, and isolation ward.

Besides continuing their own education, the students are taught how to teach in a very modern and thorough way. A hundred little day-scholars form a practising school. Two teachers have charge of each group of children—a regular qualified teacher, and a young student who is undergoing her training. The whole spirit and tone of the college is excellent, and the girls quickly respond to the careful training.

Many promising girls are unable to enter, as they can not pay for their training. A few more scholarships would keep the college full, and make it possible to turn out more trained teachers each year to meet the needs of our schools.—*L. M. S. Chronicle.*

Celebrating an Anniversary

FEBRUARY 11th was celebrated in the American Mission Church, Byculla, the 100th anniversary of the landing of the first American missionaries in Western India. The meeting was preliminary to the main centenary celebration to be held next November. Rev. R. A. Hume, D.D., of Ahmednagar, presided. Rev. Henry Fairbank conducted the ceremony of the naming of the building, which will henceforth be known as the Hume Memorial Church, in memory of Rev. Edward S. Hume, through whose efforts the church was built. Rev. Tukaram Nathoji, formerly pastor, spoke of the growth of the mission in Bombay; Rev. Dr. Abbott told of the prominent workers of the church in Bombay; and Mr. A. H. S. Aston, speaking in English, traced most interestingly the visible course of Christianity in the city, what it did—or in the former years, failed to do—what it has done, and what it may do in the coming century. The collection, taken for the Centenary Fund, amounted to Rs. 148, with pledges for about Rs. 250 more.

Heathen Deaconesses in India

THE work of the missionaries in India has laid bare the numerous evils of the caste system and forced even the Hindus to think of remedies for the most glaring of them. In most of their efforts they directly imitated Christian work, thus proving its necessity and usefulness and also, perhaps, its influence in favor of Christianity which they dread.

Thus efforts in behalf of the uplift of Hindu women have been made by their coreligionists and Christian methods have been carefully copied. The Ramkrishna Mission in Calcutta has been in existence for some time, and it has aided the Hindu women generally to a good extent. It was founded by high-caste Hindu women who had traveled in Christian lands and had thus imbibed Christian ideas. Now the well-known Hindu Reformer, Behnanshi Malabari, is urging the founding of a Hindu Deaconess Home (Sera Sadana, House of Service), where Hindu girls and women shall be trained for work among the poor. It will be opened in Poona and branch institutions shall be started in other cities speedily. It is rather curious, however, that this strong Hindu insists that the home must be superintended, at least in the beginning, by a European Christian woman.

A rich and benevolent Hindu has at once offered a donation of \$100,000 for the founding of such a Hindu Deaconess Home, and we may thus soon see heathen deaconesses at work among the low caste Hindus.

Compulsory Segregation of Lepers in India

THE Government of Bombay has recently adopted measures for the compulsory segregation and confinement of lepers under the authority of the Lepers' Act III. of 1898. In the town of Bombay the Acworth Leper Asylum at Matunga has been designated as the place to which pauper lepers not in proper custody and care, are to be compulsorily removed and a Board has been constituted for its

management. The number of lepers in the asylum is 321, ten months after the act was applied.

The Act has also been applied to the city of Poona and its neighborhood. A leper asylum has been erected at Khondhwa Budruk by the government on behalf of the Mission to Lepers in India and the East, which already contains 50 lepers. Property at Belgaum known as "Rehoboth" has been bought by the Government for the establishment of a leper asylum under the care of the Independent Mission, and the question of extending the Act to the local limit of numerous municipalities is under consideration. The fate of a leper in India is pitiable. He is turned out of caste, and to the loss of all property are added great indignities in the case of the rich sufferer. In early days the lepers were buried alive in the superstitious belief that it insured against the spreading of the disease to other members of the family, and the three barbarous acts forbidden at once when, in 1846, the Punjab was taken over by the British, were the burning of widows, the killing of new born daughters, and the burying alive of lepers. While no lepers are now being buried alive, their lot is still one of unmitigated misery, especially since his creed teaches him that his affliction is a curse from his gods. Thus the enforcement of the Lepers' Act and the compulsory segregation of pauper lepers in Christian asylums is a blessing to the lepers themselves, who find there not only shelter, but Christian sympathy and love, and taste spiritual joy and eternal hope.

The census of 1881 reported 131,618 lepers in India, that of 1901, 97,340, and the gratifying decrease has continued steadily. There were segregated in mission asylums 1,998 lepers in 1887, and 6,835 in 1910. The Mission to Lepers in India and the East, founded in 1874, supported 11 asylums, containing 500 lepers, in India in 1894. In 1911, the asylums numbered 42 and the lepers 3,788, while the 21 homes for the untainted child-

ren of leprous parents contained about 500 boys and girls.

CHINA

Preaching Christ in the Temple of Heaven

A STONISHING transformation has taken place in the attitude of the authorities at Peking as to the use of temples and temple grounds, and particularly with reference to the Temple of Heaven. To this temple the emperor formerly came thrice yearly to pray for the people, for rain, for good harvests, etc. Recently the government has allowed the people to use the temple grounds for a series of fairs, and permission was also given the missionary societies to hold Christian services here in connection with the fairs. Preaching is done from a platform erected within the inner shrine, and streamers hang at the back, giving in Chinese characters the names of the various speakers and the days on which they are to speak. One banner gives the words of familiar hymns. The exercises are conducted under the direction of the five missionary societies at work in the city—four American and the London Missionary Society—but the speakers are all Chinese.

All the Chinese Christian ministers in Peking shared in these services, at one of which was read St. Paul's sermon on Mars' Hill to the men of Athens. None but those who have realized Chinese exclusiveness in the past can fully understand how much this permission means.

The Growth of a Quarter Century

A MISSIONARY in Manchuria writes that 26 years ago there were but 6 missionaries in the province and only 350 Christians, and most of them in and about Mukden. But now there are well-organized mission stations, with splendid hospitals, in nearly every Manchurian city; also some 500 outstations, 520 native pastors, evangelists, trained teachers and Bible women, and 20,000 church members, with a large

number of adherents. The Bible Society has a block of buildings at Mukden, branches in Newchwang and Changchun, and 12 sub-depots, together with a staff of 40 colporteurs, not to speak of voluntary and subsidized workers.

China's Fierce War on Opium

THE *Chinese Students' Monthly* gives a translation of the terrifically drastic law recently enacted in China, aiming to suppress the use of opium completely. This law actually makes it a capital offense to smoke, sell, grow, or transport the drug. The magazine holds that there is not the least likelihood that the law will be allowed to serve as a dead letter. Indeed, it has already been enforced by the execution of two opium criminals at Changsha. The statute in English translation is as follows:

"All opium criminals of the first degree will be shot until they are dead. A person or persons who shall be convicted of any of the following offenses will be punished as an opium criminal in the first degree:

"1. A person who shall actually smoke the opium drug.

"2. A person who shall actually smoke the opium drug, and secretly sell the same.

"3. A person, planting the poppy, who shall create any disturbance with force and arms, when government officers are on duty to enforce the opium extirpation law.

"4. When three persons, or more, shall form a combination to smuggle or transport the prohibited drug, and who shall create any disturbance with force and arms, when these persons are put under arrest or detained by authorized officers, or by gentries of the locality where the illegal trade is found."—*The Continent*.

The Chinese Government and Opium

IN a telegram from Peking, the correspondent of the *London Daily Mail* shows that he is absolutely convinced of the good faith of the Chinese Government in its agreement

for the suppression of the opium traffic, and of the rigorous nature of the campaign which it is prosecuting with this end in view. Some of his words should be specially noted by all who have any doubt on the subject:

"All opium smokers were disfranchised during the recent elections. Not a single member of the Chinese Parliament has been appointed who has not declared his hostility to this obnoxious traffic. Every section of the government is declared anti-opium in policy, as well as every political party and every responsible official of the central government and in the provinces. The degrading traffic is doomed. Nothing can prevent its extinction."

Dr. Arthur J. Brown was right in saying, "Never before, in all the history of the world, has any non-Christian nation conducted so resolute and successful a warfare against a vicious indulgence." The part which missionaries have played in rousing the public conscience regarding the evils of opium should not be forgotten. It was the memorial on the subject, signed by 1,200 Protestant missionaries, and presented to the throne in 1906, which led to the imperial edicts of 1906, 1907, and 1908.

"Hands-Across-the-Sea"

THE largest club of girls and women in the world has entered the field of social service. The Girls' Club of *The Ladies' Home Journal* has undertaken to raise among its members a fund of \$1,200, to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for women, located at Peking, China, with the understanding that the successive beneficiaries will devote their service to the neglected and suffering among their sex. June 1, 1913, is the date set for the completion of the fund, and the *Journal* has promised to subscribe to one-half of the fund, \$600, if the members of the club, by small individual contribu-

tions, will make up the remaining \$600. Only members of the Girls' Club are to be allowed to contribute to the fund, and the money must be earned through personal effort.

China's Greatest Need

A RECENT writer in the *Church Missionary Review* gives a long list of problems which confront China to-day. Clean collection of the taxes, popular education, a new judicial system, independence of foreign control in the customs system, currency reform, and development of the country's natural resources, especially her mineral wealth, are all ends to be achieved as soon as possible. The enumeration is not inspiring. A Chinese statesman, in an interview with an American traveler, reported in the *Observer*, saw deeper into his country's needs. When asked what he considered China's greatest need to-day, he replied, unhesitatingly, "Christianity, of course, because it is the only thing that goes deep enough. China needs all those things you mention, and many more, but it needs Christianity first, because that underlies all the rest. China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense, and it can never have that until it has become Christian."

JAPAN—KOREA

The Korean Conspiracy Case

AS a result of the retrial of the 105 Koreans charged with conspiracy against the Japanese Governor-General, Count Terauchi, and who were condemned to various terms of imprisonment last year, the Japanese Court of Appeals has reversed the decision of the lower court and has found 99 of the accused "not guilty." The remaining six are condemned to various terms of imprisonment.

Baron Yun Chi-ho, an ex-Cabinet Minister, is sentenced to six years' imprisonment. On the first trial he was sentenced to ten years. Yan

Ki-tak, formerly connected with the *Korean Daily News*, An Tai-kog, Im Chi-Chong, and Yi Sung-hun were also sentenced to six years' imprisonment, while Ok Kwan-pin was sentenced to five years.

Baron Yun Chi-ho is one of the best known English-speaking Koreans. He was at one time Minister of Education and Minister of Foreign Affairs in the Korean Cabinet. He is a member of one of the most ancient families of Korea, and held at various times the post of King's Privy Councillor, Governor, and Legislator. He was wealthy and devoted his time to farming his great estates, which have since been confiscated. He is a graduate of Vanderbilt University, Nashville, Tenn. He is a Methodist, and was at one time at the head of the Korean Young Men's Christian Association. He also attended the missionary conference at Edinburgh, Scotland, as a delegate from Korea.

Baron Yun Chi-ho is now said to be suffering from incipient tuberculosis, and, in the opinion of many of his friends, if he is incarcerated, he will not live to serve the full term of his sentence.

Converted During the Trial

IT was hoped that the second trial of the Koreans accused of conspiracy against the life of Governor-General Terauchi would result in their acquittal. A letter from one of the Christian workers in Korea tells the story of the conversion of one of the prisoners during his imprisonment.

"Among the prisoners now being tried for the second time for 'conspiracy' is a man of influence among his people, a man of means. Yesterday, as he was being questioned by the judge as to whether he was a Christian or not, he said, 'Yes, I am a Christian.' The judge said, 'At the former trial you said you were not a Christian.' The man answered, 'At that time I was not a Christian. One month ago I gave myself to Jesus.' Torture does not stop, persecution does not stop, the work of

grace. Japan is having a rare opportunity to see the power of the Christian religion."

It may be that God's purpose in this persecution is to give to the Japanese a convincing proof of the power of the Gospel.

A Korean Foreign Mission

UNDER the heading, "The Foreign Mission Enterprise of the Korean Presbyterian Church," in the *Christian Observer*, Rev. R. T. Coit says: "That sounds interesting and encouraging, especially in view of the fact that Christianity has been established here only 30 years. But six years ago the Presbytery of Korea undertook to evangelize the large island of Quelpart, lying several hundred miles south of Mokpo, inhabited by Koreans of a type altogether different from those on the mainland, and with a language almost unintelligible to Koreans. Rev. Yi Ki Poong was sent there as the first missionary, and for a while it seemed as tho he would lose his life. The natives are very fierce, especially the women, who are strong and robust, and do most of the work supporting the family. Rev. Mr. Yi was stoned and persecuted in every way, while the people stooped their ears at his message and declared him a perverter of their beliefs, a destroyer of idols, a traitor to Koreans, etc., and at several times riots were prevented only by police or some wise hand guided by a still wiser Unseen Hand."

MOSLEM LANDS

Bibles for Arab Pilgrims

STEERAGE passengers in the East travel on deck, so that the decks of Eastern steamers are often crowded with them. They are usually pilgrims or traders, but do not combine business with religion on the pilgrimage, for that would lose them the merit of the journeying.

The pilgrim, with his roll of bedding and his baskets of food and cooking utensils, is of romantic interest to the tourist, and of unbear-

able annoyance to the Anglo-Indian. But to missions in towns that are ports of call he is a constant buyer of the Bible in many languages, and his acquaintance is faithfully cultivated.

The Arabian Mission, with its stations on the Persian Gulf, last year sold hundreds of Scripture portions to traders and pilgrims to Kerbela and Mecca. These Scriptures are in Arabic, Persian, Gujarati and Hindi. Portions in English and Portuguese are sold to the officers and Goanese cabin boys of the ships. The mission does the work of a Seamen's Bible Society for the gulf.

Among the Bedouin Arabs

MR. ARCHIBALD FORDER, of Jerusalem, has recently returned from a six weeks' mission among the Bedouin Arabs, in the region of Sinai—a district hitherto untouched by Christian missionary work. He found the people to be extremely poor, very simple and primitive in life and thought, but open to the Gospel message. They seem to be Moslems only in name, as they are ignorant of the religion of Islam.

Mr. Forder found life among them far from comfortable, as the Bedouin Arabs have scarcely enough to eat, and less to give away. He hopes to visit these people again this year.

An Urgent Need in Persia

ROBERT M. LABAREE, a missionary of Urumia, who has given himself and all that he has for Persia, writes: "There are one or two pressing needs in Urumia which make me long to get hold of a little money for the every-day work that needs to be done. We need a large sum for a girls' college, but there are other needs also that seem small in their financial demands but are large in their claims on sympathy. These wants have to do with our boys' school, of which I was the principal the last two years of my missionary term in Urumia. It has been wonderful to see that school grow. Each year sees its numbers

have increased and its influence has widened. This year the attendance is well on toward 300, of whom about one-half are Moslems, and the others are Syrians, Armenians, and Jews. We believe that in time it is going to be a power for good also to the Kurds; it is, in fact, the only school of its kind that is likely to reach that wild but most interesting people.

This year the Syrian boys' "college," as it has been called, has been united with it. This institution was at our mission compound, nearly two miles out of the city; but it was too far away for the Moslem day students, who form the largest section of our scholars; so that we have had a day school for the city boys in the very narrow and ill-suited buildings in the city. Last year the Presbyterian Board gave us \$8,000 for a new site in the city itself, so that with what we had in hand in the way of property, etc., we had about \$12,000. With this we purchased a splendid property, covering three acres, inside, but close to the city walls. It had a fine, large building upon it, which was remodeled for a school building, and a teachers' house was erected upon it.

The present need grows out of this rearrangement of our boys' schools. The most pressing is one of about \$1,000, to complete the teachers' house, carry out the plans for remodeling the school building, and buy some very necessary equipment in the way of desks, etc. It seems a very small amount, but I know not which way to turn, since the Presbyterian Board feels that it has given all it can in appropriating the \$8,000 and about \$4,000 for the Moslem Girls' School.

Another great need of the school is for a dormitory on our new grounds for the boarders that we plan and hope to get. We have refused boarders so far, because we had no place for them; but this year one boy, from a distance, has been so pressing that room was made for him; he was tucked in somehow.

This will be one of the most hopeful ways of getting hold of the Moham-medan and Kurdish boys. A dormitory will be imperatively needed within a very short time, and will cost about \$10,000. The smaller need is the more crying at present, but both call for some Christian investment.

A Girls' School in Persia

THE girls are the coming mothers and the trainers of the children in any land. To-day Persia is passing through a transition stage, and what is done now is sure to mold the future people. The women of the East are awakening, and are demanding an education. Shall that education be Christian?

One of the greatest needs of the hour is a college for girls in Persia. The work already accomplished by the missionaries has changed the sentiment of hostility to that of friendship, and Moslem boys are coming to Protestant mission schools by the hundreds. The homes, also, are being opened, and girls are coming out into the light. It is hoped that soon a far-seeing friend of women and a devoted follower of Christ will respond to the need for a Christian school and college for girls by establishing one that will help to mold the women of the East for time and eternity.

The Imperiled Christians of Turkey

THE cables have been too busy with other news from Turkey to make room for the stories of the murder of Armenians in the villages of Asia Minor. Yet these crimes have greatly increased during the war. The primitive Moslem expresses his mind upon the Balkan situation by killing the nearest Christian, who is usually an Armenian. These murders are usually but mutterings before massacres. While, on the whole, the Moslem population of Turkey has displayed unexpected self-restraint thus far, it is to be feared that the general dissemination of the news of the humiliation of the

caliph by the Christians may provoke an outburst of fanaticism.

In these conditions, a duty confronts Christendom and demands the safeguarding of the people in the remoter parts of Turkey. It is not enough to exact punishment after the deed is done—that will not restore any lives or homes. Action of the powers has heretofore been necessary after massacres; why is it not equally proper in order to prevent massacres? Every governor and local magistrate should be warned that if there is killing, his life will pay the penalty. Then there will be no massacres to report.

The Attitude of the Turks

REV. CHARLES T. RIGGS, of Constantinople, writes in a private letter:

The attitude of the Turks here is an interesting study. Among the educated there is a growing feeling that the capacity for ruling a *mixed* population is lacking—a frank recognition of failure. But among the more blind there is often heard the remorseful confession that the present troubles have come because of their neglect of religious duties: have not said their prayers regularly, have had too much contact with Europeans, have allowed their women to go unveiled, and in such ways have been lax. Alas! One does not hear the confession of unrighteousness in their treatment of others, nor any thought of the superiority of Christianity as a religion. Most of them say that after all, they belong in Asia. Now is the time for Christians to show the spirit of the Master in dealing with the Turks.

Christians in the Balkan War Zone

IT is a great encouragement to learn that in the midst of the awful deeds perpetrated in Macedonia the Protestant Christians have shown their real character. Dr. Haskell, of the American Board Mission, writes that the Protestant communities have not only kept from pillage, but have sympathized with and have shown

sympathy with the Turks in their suffering. Another item of news is that the Pomaks, who are the Bulgarian Moslems in the Rodope Mountains, have already begun to receive baptism from the Orthodox Greek Church. While this is only a formal conversion, it may indicate that the doors are really open for the preaching of the Gospel among them.

EUROPE—GREAT BRITAIN

Millions for Pioneer Work

IN Robert Arthington's will he left \$4,500,000 to the Baptist Missionary Society and the London Missionary Society (Congregational) of England. The capital and income are to be used by the trustees "for the purpose of spreading the knowledge of God's Word among the heathen." The will directs that the Gospels of St. John and St. Luke, and the Acts, be given "to every tribe of mankind that has them not in their own language or dialect, and that they be taught how to read, if necessary." "It is my wish," the testator declares, "that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands, and in the Indian archipelago, all tribes and great populations destitute of the said Gospels in print, should by some means be reached promptly, the actual heathen first, and put in possession of the Gospel."

A Movement Toward Unity

TWO practical proposals in the direction of religious unity are put forward in an appeal just issued to every clergyman of the Church of England in Canada, and it is intended that the necessary steps shall be taken to carry them into effect. The letter, which is signed by 30 representative churchmen, from Halifax to Vancouver, urges that ministers of other churches shall be admitted to Anglican pulpits, and that Christians of all denominations be welcomed at communion services in Anglican churches. And if in Canada, why not also in the motherland? Another movement toward unity is

afoot in Scotland, in proposals that the "Established" and "United Free" Churches should join hands as a corporate body. There is much to be said for this, to prevent overlapping and to present a solid front to grapple with the forces of evil.

The Next World Missionary Conference

GERMANS seem to be determined to have the next World Missionary Conference meet in their country. On November 26th, a number of prominent friends of missions met in Hamburg at the invitation of Professor Meinhop, the president of the Laymen's Missionary Association of Hamburg. After some discussion of the date for the next World Missionary Conference, it was decided to give up the idea of having it meet in 1917, the memorial year of the Reformation, and to plan for 1920. An attempt is to be made to have it meet in Germany, where Hamburg, Berlin, and Barmen are ready to entertain it, Hamburg seemingly being preferred by those at the meeting. A committee, of which Professor Meinhop is chairman, was appointed to follow up the matter diligently.

The Training of Missionaries

IN view of the success which attended the vacation course for special missionary preparation held at Oxford in August last, the board of study for preparation of missionaries has decided to hold a similar course at Cambridge, during August, 1913. The lecturers will deal with the study of religions, anthropology, and education as applied to the needs of the mission field, and the principles and methods of missions. Particulars will be announced later.

THE CONTINENT

Figueras Evangelistic Mission

DR. J. D. BLUETT-DUNCAN, of Putney, England, says that if friends at home, who are in sympathy with Gospel work carried on on Protestant lines, could pay even a short visit to the headquarters of the mission in Figueras, not only would their

hearts be stirred to do all in their power to help forward this most encouraging work, but they would derive physical benefit and enjoyment from their visit to a place where, even in the winter, balmy air and sunny skies are the rule.

Evangelistic work in the province of Gerona, which has a population of about 400,000, is at present carried on by three evangelists from as many centers. These evangelists, who are themselves converts from Romanism, are well fitted for the work of conveying the Gospel message to their fellow countrymen. Each itinerates through the country surrounding his own center, visiting the people in their homes, holding meetings, or having conversation with individuals, as opportunity offers, as well as distributing Gospels and tracts, which are nearly always gladly accepted and read. This method of evangelism appeals to me as being most Scriptural and effective, and it is only the lack of funds that prevents a much larger number of centers being established throughout the province.

Methodism in France

A VERY remarkable religious movement is prevailing under our Methodist mission in Savoy, France. Not long ago a petition was sent to the municipal council, asking that the village church—a deserted Catholic institution—be placed at our disposal. The council was in favor of the proposition three to one, but the proposal was thwarted by the activity of the Roman Catholic bishop of the diocese. Our services are being held in a tent, and are regularly attended by 150 to 200 people. A small chapel is soon to be erected. A site was offered free by a man in the village, and an Italian Roman Catholic has undertaken the building contract.

The End of Russian Serfdom

THE Council of the Russian Empire has adopted a law abolishing the last vestiges of serfdom. The history of Russian serfdom, and the emancipation of the serfs, is briefly and well stated in *Zion's Herald*, as

follows: When the rescript of emancipation was issued March 4, 1861, by Alexander II, 23,000,000 serfs were liberated, but the Caucasus was excepted from its provisos on account of special conditions existing there. Temporary transitional measures were instituted pending the adoption of the most suitable method to bring about freedom. Altho there was still opposition even this year to the emancipation of these serfs, Premier Kovkovsoff personally appeared before the Council of the Empire and urged the passage of the new law providing for freedom which had already passed the Duma. It is difficult to realize that of the total population of Russia in 1861, which was 61,000,000, no fewer than 23,000,000 were the serfs of private nobles, and more than 26,000,000 were peasants on the state domain. These latter, while enjoying a better lot than the serfs, were none the less attached to the soil. Following the emancipation of the serfs in 1861, the peasants, five years later, were raised to the level of these freedmen. Civil rights were granted, and communal self-government instituted. And now, by the latest act, all serfdom in Russia has finally been abolished.

AMERICA

John R. Mott Refuses Ambassadorship

THERE are some positions in the gift of God that are immeasurably higher than any in the gift of human rulers. Special advices from Washington report that President Woodrow Wilson has offered the post of American Minister to China to John R. Mott, LL.D., general secretary of the World's Student Christian Federation. The selection does honor to President Wilson's, and especially to Secretary Bryan's, judgment, for Dr. Mott would be a power for good in such an office. But he has been called to higher ministry in the Kingdom of God, and is not willing to dwindle into an ambassador of human governments. Should he accept such a post his remarkable world-wide evangelistic work among

students, and his opportunities to use divine strategy in the development of world-wide missions, as on his present tour, would necessarily be curtailed, and there is no one to take his place. We are thankful to learn that Dr. Mott has declined President Wilson's proffer. Only God, who appointed him to his present office, could release him from it.

An Every Member Canvas

THE executive commission of the Presbyterian General Assembly (North), with several other bodies, has decided that from henceforth every year, in March, an every member canvas shall be made for all the benevolences, with a space for each one of the benevolences.

The Convention of Southern Laymen

THE Laymen's Missionary Movement of the Southern Presbyterian Church has held three large conventions within the last four years. The first two were devoted to the subject of foreign missions; the last, held in Memphis, Tenn., from February 18th-25th, had home missions for its theme. The wider horizon which their interest in foreign missions had given them enabled the laymen to see American problems in their larger relationships. "By the longest road," said one speaker, "they have come home equipped to deal with American crises." Nearly 1,500 delegates were present, practical and enthusiastic men. W. T. Ellis says:

"These Southern Presbyterian conventions are unlike anything the North knows. They are homogeneous. The church's leaders are present, but they do not run the meetings; they are merely a part of this refreshing democracy. The family feeling, which makes the men acquainted with the whole work and all the workers, links the gathering into extraordinary oneness. The delegates are all of a type—and a powerful Anglo-Saxon type at that."

The program made place for the many elements which enter into the newer conception of home missions,

such as the country, the city, the negro, the social evil and immigration. How large the rural problem bulks in Southern life was shown by the fact that four-fifths of the audience raised their hands when asked how many had been born in the country. A negro member of the South Carolina legislature presented the claims of his race on the Christian white men of the South. The speaker on immigration pointed out that the opening of the Panama Canal will make that problem a pressing one for the South, and will bring about changed conditions, with which these Presbyterian laymen are preparing themselves to cope. An address that seems to have made a very deep impression was delivered by a physician of Atlanta on the social evil. Another Atlanta layman told of the remarkably successful campaign which has recently been waged in that city against organized vice.

The duty of every Christian to be a soul winner was the theme of the daily devotional hour, and this thought of individual responsibility was emphasized at every point. The climax came when a carefully prepared "Purpose Card" was presented. Practically every man in the great convention pledged himself to some definite purpose—with God's help to undertake certain definite lines of service. One of the chiefest of these was the purpose of consecrating a definite proportion of income to the service of God, this proportion to be at least one-tenth.

Personal work and personal consecration of time, talent and money were key notes of the great convention. A ringing call came to the men in the words of Dr. Sun Yat Sen, quoted by Mr. J. Campbell White: "God is not asking for your patronage, but for your obedience."

Two Great-Hearted Armenians

TWO Armenians in New York, successful business men, have pledged \$50,000 for a special work in their native city in Turkey. This is to be under the care of mission-

aries and in full sympathy with the general work of the American Board. They have given generously before and affirm that they expect to continue so to do.

The World's Student Christian Federation

THE tenth conference of the World's Student Christian Federation will be held at Lake Mohonk, N. Y., from June 2d to 8th, 1913, as guests of the Student Movement of North America. The Federation is a union of twelve national or international movements in 21 different countries, and each movement represents an organization of local societies. The total number of these local societies is 2,288, and the total membership is 152,000 students and professors. The objects of the federation are: 1. To unite student Christian movements or organizations throughout the world and promote relations among them; 2. To collect information regarding the religious conditions of students of all lands; 3. To promote the following lines of activity: "to lead students to become disciples of Jesus Christ as only Savior and God, to deepen the spiritual life of students, and to enlist students in the work of extending the kingdom of Christ throughout the world."

Dr. John R. Mott is the general secretary of federation, Miss Ruth Rouse its traveling secretary among women students, and Mr. Sherwood Eddy perhaps its best known and most successful "personal worker." The federation is doing an excellent work in the organization of Bible study circles, in which 65,000 students were studying the Bible in groups or classes last year. Social problems are beginning to occupy a large place in all the movements, especially in North America, where this social work, to our joy and satisfaction, is definitely Christian. The federation, through its various movements, shows immense literary activity in North America, Great Britain and China, and it has published

a very large number of text-books for the study circles.

The Student Volunteer Movement is incorporated in the federation. In connection with it, 494 volunteers sailed for the fields during the past year alone.

The Mormon Prophet Exposed

BISHOP SPALDING, of the Protestant Episcopal Church in Utah, has just published a pamphlet, which has been characterized as the greatest blow which the faith of Mormons has ever received. From a roving showman, Joseph Smith obtained, in 1835, some strips of papyrus covered with Egyptian hieroglyphics. Smith soon announced that he had been enabled by direct divine revelation to read the inscriptions, and he had discovered them to be autograph writings of the patriarchs Abraham and Joseph. Later he published "The Book of Abraham," purporting to be a translation of the Abraham papyrus, and with it he reproduced rude copies of the hieroglyphics which he claimed to have rendered into English. All this material is preserved to the present generation in that volume of Mormonism's sacred library entitled "The Pearl of Great Price."

This book Bishop Spalding submitted to the most distinguished Egyptian scholars alive to-day, and asked if Smith had translated correctly. Without comment—for no comment is needed—the bishop's new pamphlet prints their answers. All of them say in unqualified terms that nowhere in the hieroglyphics which Smith reproduced is there the slightest resemblance to the meaning which he attributes to them. So far from being documents connected with Abraham, the papyri were simply the ceremonial funeral incantations which the Egyptians always buried with their dead. The bearing of this hoax upon the question of the miraculous origin of the Book of Mormon and the other claims made by their prophet must be obvious to every thoughtful Mormon.

The World's Christian Citizenship Conference

THE second conference is to be held at Portland, Oregon, June 29 to July 6, 1913, under the auspices of the National Reform Association for the consideration of many of the questions and problems that are pressing for solution in all countries. These are to be discussed by representative Christian thinkers and workers from many lands, upon a platform distinctively Christian.

The highest courts of many of the largest churches in America have set their seal of approval upon this conference and have appointed representatives. In all, over 10,000 delegates or representatives have been thus appointed by various Christian, missionary, ecclesiastical and moral reform associations in our own and other countries. The call for the conference announces that all churches, either local or general, all missionary societies and boards, young men's and young women's Christian associations, temperance societies and other organizations having both a Christian and patriotic purpose are entitled to representation.

Dr. James S. Martin, 603 Publication Building, Pittsburgh, Pa., is general director of the conference.

Some Summer Conferences

THE Pan-Presbyterian Conference, at Aberdeen, Scotland, June.

The International Missionary Union Conference at Clifton Springs, New York, June 4th to 10th. All missionaries invited. Write to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

The World's Sunday-school Convention at Zurich, Switzerland, July 8th to 15th. Write to Marion Lawrence, Chicago.

The Missionary Education Movement Conferences, Blue Ridge, N. C., June 27th to July 6th; at Silver Bay, N. Y., July 11th to 20th; at Lake Geneva, Wis., August 1st to 11th. Write to C. V. Vickrey, 156 Fifth Avenue, New York.

Winona Summer School of Missions, Winona Lake, Ind., June 19th

to 27th. Text-book, "The King's Business." Write to Mrs. C. W. Peterson, 2449 Prairie Avenue, Chicago.

Summer School for Women's F. M. S., Northfield, Mass., July 10th to 17th.

A Revival at Berea

THE setting part of a week in the midst of the college year for evangelistic services, with the college president as evangelist, is sufficiently exceptional to-day to merit special notice. Such has been the program at Berea, with rich spiritual results. President Frost felt that no one knew the inner life and needs of the 1,000 students under his care as well as he himself, and that he was the one to give the Gospel message and direct appeal. Two Sundays and the intervening week in January were given to mid-day meetings and evening preaching service. Nearly 300 students enrolled as inquirers. The large college chapel was crowded at all services. The college Y. M. C. A., Y. W. C. A., Christian Endeavor Society and Bible class leaders provided an earnest corps of personal workers. The thought and theme of each evening was summed up in a motto over the rostrum. That Berea secures the conversion and evident spiritual renewal of the great majority of its students is proof that it is among colleges which still believe the supreme end of education to be character.

Interest in Latin America

NORTH AMERICAN Christians have a special responsibility for the moral and religious welfare of the republics of Latin America. The United States has warned European governments to keep "hands off" politically, and thereby assumes definite obligations. This, with the growing commercial relationship, the prospective opening of the Panama Canal, and the omission of Latin America from the program of the Edinburgh Conference, gave peculiar weight to the call for a missionary conference

in the interests of these republics to be held in New York, March 12th and 13th.

A strong program was arranged by the committee, of which Dr. Robert E. Speer was chairman, and the conferences, including a dinner, were well attended by representatives of mission boards and societies of the United States and Canada. The papers and addresses—some of which we will print later—presented many sides of the subject. They included the following:

"A Missionary Survey of Latin America." By Robert E. Speer.

"Work among English, German and Italian speaking people in Latin America." By Rev. T. B. Ray.

"The Bible in Latin America." By Rev. John Fox, D.D.

"Religious Liberty." By A. K. Carroll, LL.D.

"The Roman Catholic Church in Latin America." By Rev. J. G. Meem and Rev. George Smith.

"Attitude of Missions to the Roman Catholic Church." By Bishop E. R. Hendrix.

"Education Work in Latin America." By Rev. W. E. Browning, Miss Florence E. Smith, Miss Carrie Carnahan and Mrs. Bauman.

"The Native Church and Ministry." By Rev. James B. Rodgers, D.D.

"Cooperation in Mission Work." By Rev. Ed. F. Cook, D.D.

"Moral and Social Problems." By Rev. L. C. Barnes, D.D.

"How to Interest the Church at Home." By Mr. J. W. Wood and Rev. W. F. Oldham, D.D.

There was a general agreement among the speakers on the deep spiritual darkness, the widespread ignorance, the gross immorality, the political unrest and instability of these Latin American republics. At the same time there was a recognition of the noble characteristics found in many of the people, their native ability, the richness of their country, and the possibility of a great future before them. It is a delicate but important task that confronts the church, and one that calls for consecration, tact, patience, and united action. One of the most pressing needs is that the missions at work in Latin America come into closer fellowship; that they divide the territory, avoid overlap-

ping, establish union schools and colleges, and union presses.

There was some apparent difference of opinion as to the right attitude of evangelical missions toward the Roman Church in South America, but prevailing opinion was that, while the truth must be spoken, it should be spoken in love, and that the purpose of sending missionaries is not to denounce Romanism or enter into controversy, but to preach the Gospel of Jesus Christ and to teach the people its full significance.

Prayer for Egypt

A N urgent appeal for prayer has been issued by workers in Egypt. After many months of prayer, the command, "Launch out into the deep and let down your nets for a draught," has been heard. In Cairo, where a beginning is being made, besides nearly 700,000 Arabic-speaking people, who are mostly Moslems, there are 20,000 Jews, 19,000 Greeks, 13,000 Italians, 7,000 English, 5,000 French, 4,000 Austrians and Germans, and 1,000 Russians. A tent for prayer and evangelistic work is to be erected on Sharia Kasr-el-Nil, beside the Savoy Hotel.

The Outlook in North Africa

THE organ of the North Africa Society gives these encouraging signs of the times:

Firstly—There is more freedom for gospel testimony in North Africa than there has ever been before. Those who remember the governmental obstacles that had to be surmounted years ago in Algeria, Tunis, Morocco and Tripoli will rejoice that those days are past and a new era has dawned—an era of freedom from Moslem authority, and also largely of freedom from suspicion of the European over-lords of these lands. This is a wonderful advance.

Secondly—The attitude of Moslems generally is much more friendly than in days gone by. They recognize the good intentions of the missionaries, even if they do not appreciate their message. Medical missions and kind-

ness shown in the homes of the people have done much to transform enemies into friends, and to prepare some hearts for the reception of the gospel message.

Thirdly—Great advance has been made in translating the Scriptures into the Kabyle and other Berber languages, and also in rendering the classical Arabic into the colloquial, so that the few who are readers are now able to understand what they read.

Fourthly—God has been continuing to give conversions in various stations both among Moslems and Europeans. Some, it is true, have gone back, and some have caused disappointment and anxiety; yet God's Spirit is manifestly working in not a few Moslem hearts.

Advertising for Interviews with Moslems

DR. SAMUEL M. ZWEMER, now of Cairo, has adopted a novel plan in his missionary work for Moslems. Just before he left America, a friend placed in his hands a sum of money to be used in his work as he saw fit. With a part of this money he inserted in one of the Cairo papers a paid announcement, saying that he would be glad to correspond with any who would like to inquire further into the claims of Christianity. Dr. Zwemer says in a private letter (February 17, 1913):

"When we remember that there are some 80 dailies in Cairo, and that some of the larger ones have a circulation of from 15,000 to 20,000, you can well see the opportunity presented by such advertisements. The response is most remarkable. I doubt whether a religious advertisement in a New York daily would bring in half as many replies as our first effort did here. The advertisement reads as follows:

"THE FOUNDATION OF THE CHRISTIAN RELIGION

"Every one who desires to investigate the truth or falsity of the foundations of the Christian faith is requested to send his address and

stamps for postage to the undersigned, when he will receive a reply by mail. If he encloses 25 cents in stamps, he will receive, in addition, the following books." (The books mentioned are published by the Nile Mission Press.)

"The advertisement appeared only in one paper so far, but we have already had 35 replies, and the most remarkable thing, which gladdened our hearts, was that the first reply came from the leading opponent of Christianity in Cairo, who was glad to receive the books, and who has since called on me, and with whom I have had prayer."

Personal interviews are increasing in number, and students from the Azhar University are seeking out Dr. Zwemer for conversation and prayer.

The Present Struggle with Islam

THE Nile Mission Press is one of the best examples of what philanthropic British and American effort can do for Egypt. Dr. Zwemer says that in spite of its spread and scope, orthodox Mohammedanism is doomed to fade away, and the conflict in Egypt is not now against the Mohammedan Church so much as it is a struggle to keep the way bright and clear for the minds that, falling away from Islam, need a religion to take its place. Therefore, all the great work of translation and publication is pushed in order to present a fair hope and a new life of faith and cheer to Apostate Moslems. There is, of course, some ecclesiastical argument, as priests make inquiry and answer tracts and books; but the large thing is the placing of the means of intelligent information throughout the Arabic world. Funds are needed, and any with a little to spare might remember that nowhere will a contribution do more good to the advancement of the Kingdom of Christ.

As a result of the activity and prayers of the American Committee of the Nile Mission Press, \$29,000 has been sent to Cairo for the pur-

chase of the needed property, so that it is expected that the Press will soon be established in its own quarters.

Emigration of Mohammedans from Algeria

GERMAN papers call attention to the numerous Mohammedan Arabs who are emigrating from Algeria and are settling in Syria. From the neighborhood of Tlemsen, in Northwestern Algeria, near the borders of Morocco alone, more than twelve hundred families emigrated in 1911. These Moslems are dissatisfied with the conditions in Algeria, and consider themselves limited in their civil rights. They hope that under Mohammedan rule in Syria, which they think as much civilized as Algeria, they will find better conditions and more justice. Their arrival in Syria will bring them in contact with organized missionary work for the first time, perhaps, for the station nearest to Tlemsen is Oran, where only two workers of "Christian Missions in Many Lands" are stationed.

WEST AFRICA

Bishop Crowther Memorial

ON October 5th, Bishop Tugwell opened the Bishop Crowther Memorial Theological Institute, at Bonny, in the Niger Delta. The purpose of the institute is to train Africans of the delta as catechists and pastors, for work under the Niger Delta Pastorate Church. Hitherto the ministry has consisted of men drawn from Sierra Leone, such men really being foreigners. Bishop Tugwell wrote from Calabar:

"The institute has been erected at a cost of £1,200, which amount has been largely raised in West Africa. It reflects great credit on the good judgment and skill of Archdeacon Crowther, who has been architect and builder. A young man has been engaged as the principal, and there are 12 students available for training."

OBITUARY

Walter C. Roe, of Oklahoma

THE American Indians have lost a faithful friend and a noble, efficient missionary by the death of Rev. Walter C. Roe, D.D., on March 12th, at the age of 53. Dr. Roe was graduated at Williams College in 1881, and after taking his theological course at Rutgers Seminary, New Brunswick, went to a pastorate in Fort Worth, Texas. In 1897, he was called by the Woman's Board of Domestic Missions of the Reformed Church in America to take up missionary work among the Cheyennes and Arapahoes of Oklahoma and Indian Territory. He became superintendent of this mission in 1903, and with his noble and capable wife, rendered great and lasting service to the American Indians. Some years ago failing health compelled him to give up the more active service, but he kept up his oversight of the mission to the end. Dr. Roe will long be remembered as a most consecrated worker and effective missionary.

William Whiting Borden

THERE are few young men whose Home-going will leave such a great gap in Christian circles as is caused by the decease of William W. Borden, of Chicago, who passed away in Cairo on April 9th. Mr. Borden inherited wealth from his father, who died seven years ago, and he consecrated that wealth, as well as his time, his strength and his winning personality, to the service of God and of his fellowmen. He was a trustee of the Moody Bible Institute, Chicago, director of the National Bible Institute, New York, a member of the American Committee of the Nile Mission Press, and a helper of many other benevolent and missionary causes. When a student at Yale he founded and supported the Hope Rescue Mission. After graduation from Princeton Theological Seminary he devoted three months to volunteer mission work among the colleges, and then, in December, sailed for Cairo to prepare for mis-

sion work among Moslems. Already his power was being felt in Cairo, and the future was bright before him. His noble Christian mother, who had not hesitated to give one daughter to India, did not shrink from the sacrifice of giving her beloved son for work among Mohammedans. God, in His love and wisdom decreed otherwise, and the son has been called to higher service. On about March 17th he was taken ill in Cairo with cerebral meningitis, and altho everything possible was done for him, William Borden entered into the Life Beyond after three weeks of illness. His mother arrived in Cairo on the day of his departure, she having left America before her son's illness was reported. Much beloved by many, and a friend to every needy one, or Christian work, William Borden's loss is deeply felt by hosts of friends and those whom he helped. The only consolation is in the knowledge of the love and wisdom of our Heavenly Father, Whose we are and Whom we serve.

Rev. Wilson Phraner, D.D.

ONE of the most honored men in the Presbyterian Church of U. S. A. and perhaps the one with the longest record of active service has recently passed to his reward (April 4th) at the home of his daughter Mrs. F. D. Arthur, in Brooklyn, New York.

Wilson Phraner was nearly ninety-one years of age and had been in the ministry for nearly seventy years. He was the superintendent of the Sunday school when Arthur T. Pierson first entered the infant class at six years of age and he spoke at Dr. Pierson's funeral service in 1911. Dr. Phraner was also for a time the honored teacher and the pastor of the late Editor-in-Chief, in his boyhood. Dr. Phraner was always deeply interested in missions and was a member of the Board of Home Missions of the Presbyterian Church. He was a man of rare Christian spirit and an able preacher. For many years he was pastor of the Munn Ave. Presbyterian Church, East Orange, N. J.

William Albert Mansell, of India

THE death on March 4th of the Rev. W. A. Mansell, D.D., Principal of the Bareilly Theological Seminary, removed from India one of the choicest spirits that ever labored for India's salvation. Dr. Mansell was in many respects an ideal missionary, and his death at forty-nine years of age is a grievous loss not only to the Methodist Episcopal Mission but to the Christian work of North India. Yet his death in the very prime of life does not leave an unfinished work, a circumscribed influence or an incomplete life. Dr. Mansell's father was called to be a missionary at seven years of age by reading "Little Henry and His Bearer." Thus it happened that W. A. Mansell was born in Moradabad, U. P., on the 30th of March, 1864. Eight years later he was taken to America and received his college education in the Ohio Wesleyan University. He entered the ministry of the Methodist Episcopal Church in 1885, being ordained Deacon by Bishop Foster, and then entered the Boston University School of Theology. The same year he started for India as a missionary, and arrived in November, 1889. On arrival in India, Dr. Mansell was appointed to a Professorship in the Lucknow Christian College. Later the exigencies of the work of the Mission, coupled with Dr. Mansell's own eminent qualifications as an evangelist, led to his appointment as Superintendent of the Oudh District. In 1901 he was appointed Superintendent of the Bijnor District, and at the Conference of 1904 was made Principal of the Theological Seminary at Bareilly. Dr. Mansell was a great missionary both on account of his work and his character. He will remain as an example of a man who knew how to live while he worked. He seemed to understand that a man can accomplish as much by his influence as by his labors. Probably what impressed itself most on those who knew him was his goodness. His Indian associates in the work, however much they valued his devotion to the cause, were most of all impressed with his character.

BOOKS ON MISSIONS AND MISSION LANDS

THINKING BLACK. By Dan Crawford. Illustrated. 8vo. 502 pages. 7s., 6d. Morgan and Scott, London; \$2.00 net. George H. Doran Co., New York, 1913.

Twenty-two years in Central Africa without a furlough did not cause Daniel Crawford, missionary of the Christian Mission in Many Lands (Open Brethren), and Fellow of the Royal Geographical Society, to lose his keen insight and clear outlook, his sense of humor or his natural forcefulness and originality of expression. These characteristics seem rather to have been developed by his long sojourn and intimate contact with the blacks. His volume of travel, observation and experience compels attention, for it is one of the most unique, fascinating and important of the recent volumes on Central Africa. It is published attractively with colored illustrations and halftones, and looks like a \$4.00 book.

Dan Crawford is a rare character, and his wit, wisdom and originality stand out in every page. He has sought to understand the African nature and to "think black," as he terms an inside view of the African mind. He traces many unfamiliar paths in the African jungle, both physical and mental, and is an excellent guide. Everywhere his Christian purpose and spirit stand out, side by side, with his exuberant humanity.

Mr. Crawford leads us through African forests and up African rivers from Benquela, on the west coast of Angola, to Loanza, on Lake Mweru, in the heart of the continent, on thousand mile trips in the interior, and after 22 years out on the east coast, at the mouth of the Zambesi River. His contact with Portuguese slave traders did not increase his respect for some white men, and his life in Mushidi's country gave him a close view of a black tyrant's ways with his many wives, his piles of human skulls, his slaves, and his subjects.

We plan for a fuller review in a subsequent number, but the book is one that an intelligent reader can not afford to miss. Its picturesque originality will make the perusal a delight, while the intimate view of the author, the African and the mission, inspire us with a longing to save these men and women, who may not be "proud of their descent, but may become proud of their ascent."

VEILED MYSTERIES OF EGYPT, And the Religion of Islam. By S. H. Leeder. 411 pp. London, Eveleigh Nash, 1912.

In the preface to this interesting and beautifully illustrated book, the author says that there has always been a veil of mystery over the religion of Islam from its first days, and if he had been able to lift this veil, by a knowledge of the original sources of Islam, or even by a perusal of Moslem literature in its unexpurgated form as given in the standard works of Captain Matthews, on Tradition, "Mishkat el Misabih," Muir's "Life of Mohammed," Koelle's "Mohammed and Mohammedanism," and especially Weil's German translation of Ibn Hisham, the earliest biography of Mohammed, he would not have fallen into the snare of his own ignorance and given his readers a superficial view of the Moslem faith and of things in Egypt.

This new Western apologist for Islam claims that no writings on Mohammedanism are "more misleading than those of missionaries," especially those published in recent years. Their writings are said to be cruel and relentless attacks on Islam. This book is a sympathetic study and appreciation of the high ideals and motives of Mohammed and his followers, and consists of four parts: a description of Moslem life in town and village, some reflections and observations in the mosques, a book on the great feasts and festivals, and, finally, the great questions of Islam as interpreted through the Moslems

themselves. The book is well written and makes interesting reading, even where those who know Islam can not agree with the author's conclusions. The section of the Moslem population in Egypt with which the author came in contact is not truly representative of 90 per cent. of the people in Egypt, nor in any part of the Moslem world. Whatever mysteries of Egypt can be unveiled for the tourist by the loquacious dragoon or the Moslem who has himself abandoned his religion and is anxious to make the worse appear the better reason, both as regards the ethics and the ritual of Islam, Mr. Leeder has seen, but the real mysteries of Egypt—mysteries of iniquity, or ignorance and of degradation—are still veiled to him, and will remain so, because, as he says, "A profound study of Islam, based upon the immense Arabic literature, it is not in my power to attempt." We can not forbear quoting in this connection what the *London Times* says in regard to the author's attempt to discredit the testimony of missionaries.

"If Mr. Leeder must needs cross daggers with the missionaries, he should look to the joints of his own armor. He is wholly uncritical in his references to Arabic theologians and to the Koran and Sunna, and he misrepresents, unintentionally, some of the writers he quotes. We make no doubt, from his own statements, that he speaks and understands the modern Arabic of Egypt; but his numerous errors in writing Arabic words can not all be misprints, and suggest an almost too confiding turn of the cheek to the smiter."

A book might well be written on the Unveiled Mysteries of Egypt, the unspeakable sorrow and degradation of Egyptian womanhood in the villages, the immoralities and fanaticisms connected with the worship of the dervish orders, the character of popular Islam as shown in its current literature (some of which is being suppressed by the present Egyptian Government), or the mysteries

of Mohammed's own life, some of which have been given in Latin footnotes by Dr. Koelle, and all of which may be read in the Lives of Mohammed that are sold by the thousands and ten thousands on the streets of Cairo.

EPOCH MAKERS OF MODERN MISSIONS. By Rev. Archibald McLean, D.D. 8vo, 301 pp. \$1.00, net. Fleming H. Revell Co., 1913.

If the proper study of mankind is man, one of the most important branches of mission study is the missionary. This we have presented in compact, readable form in the brief biographical sketches of 16 well-known pioneers—Henry Martyn, Robert Morrison, Robert Moffat, John Hunt, Alexander Duff, Guido F. Verbeck, and others. The least known is Zenas Loftis, of Tibet, who died in 1909. The life stories are well outlined and forcefully written. Of Henry Martyn, he says:

"To translate the Scriptures was a great work, but to translate the life and character of Christ into the language of the present is a still greater service."

"It is not the dying for faith that is so hard; it is the living up to that faith that is most difficult."

The thrilling incidents in the lives of each missionary are described, their characters and achievements are portrayed, and many of their notable sayings are recorded. The volume furnishes excellent material for brief sermons and talks to young people.

The North American Student

Here is a new monthly magazine, published by the Council of North American Student Movements, of which John R. Mott is chairman. The council has been formed for the purpose of promoting unity among student Christian organizations—men and women—and the magazine is intended to promote the practical purposes of the council. The first number contains articles on "Why Go to Church," by Dr. G. A. Johnston Ross; "A Council of War and Peace," by Miss Bertha Condé; "The

Physician and the Slave Trade," by Bishop Lambuth; "Uniting for Conquest," by Prof. Frank D. Adams. Published at 600 Lexington Avenue, New York, at \$1.00 a year. Edited by George Irving.

NINETY-SIXTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, 1912.

The past year of the Bible Society has been unusually prosperous and fruitful. 4,307,783 volumes were issued in 84 languages. The total cash disbursements amounted to \$945,134.21 for the year.

CHINA AND THE GOSPEL. Illustrated Report of the C. I. M., 1912.

These yearly records are well illustrated and contain many stirring facts about the progress of the Gospel in sixteen provinces of China. Owing to the withdrawal of missionaries from many stations during the revolution, only 1,893 baptisms are reported for the year, but others were only postponed. There is a great opportunity to-day in China.

NEW BOOKS

THINKING BLACK. 22 Years Without a Break in the Long Grass of Central Africa. By D. Crawford, F.R.G.S. Illustrated. 8vo. 485-18 pp. \$2.00, *net*. George H. Doran Co., New York, 1912.

CAMP AND TRAMP IN AFRICAN WILDS. A Record of Adventure, Impressions, and Experiences during many years spent among the Savage Tribes round Lake Tanganyika and in Central Africa, with a description of Native Life, Character and Customs. By E. Torday. Illustrated. 8vo. 315 pp. \$3.50, *net*. J. B. Lippincott Co., Philadelphia, 1913.

THE LAND OF THE NEW GUINEA PYGMIES. An Account of the Story of a Pioneer Journey of Exploration into the Heart of New Guinea. By Captain C. G. Rawling, C.I.E., F.R.G.S. Illustrated. Map. 8vo. 364 pp. \$3.50, *net*. J. B. Lippincott Co., Philadelphia, 1913.

A PLACE IN THE SUN. A Pen Picture of Travels in Algeria during Three Winters, with Experiences of Visits to Isolated Mission Stations. By Henry W. Case. Illustrated. 8vo. 119 pp. 2s. 6d., *net*. Pickering & Inglis, Glasgow, 1913.

LOTUS BUDS. By Amy Wilson-Carmichael. Illustrated. 8vo. 340 pp. \$2.00, *net*. George H. Doran Co., New York, 1913.

NOTABLE WOMEN OF MODERN CHINA. By Margaret E. Burton. Illustrated. 12mo. 271 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1913.

LIFE OF G. L. WHARTON. By Emma Richardson Wharton. Foreword by Archibald McLean. Illustrated. 12mo. 251 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1913.

NEW THRILLS IN OLD CHINA. By Charlotte E. Hawes. Illustrated. 12mo. 272 pp. \$1.25, *net*. George H. Doran Co., New York, 1913.

LATIN AMERICA: ITS RISE AND PROGRESS. By F. Garcia Calderon. 10s. 6d., *net*. T. Fisher Unwin, London, 1913.

DAILY LIFE IN PALESTINE. Sites, Scenes and Doings in the Holy Land. By Archibald Forder. Illustrated. 12mo. 136 pp. 3s. 6d. Marshall Bros., Ltd., London, Edinburgh and New York, 1912.

THE HOME MISSION TASK. Its Fundamental Character, Magnitude and Present Urgency. Edited by Victor I. Masters, and made up of Chapters by Well-known Southern Writers. 12mo. 331 pp. 50c., *net*. Postage, 10c. extra. Home Mission Board of the S. B. C., Atlanta, Ga., 1912.

FREEDOM AND AUTHORITY IN RELIGION. By Edgar Young Mullins, D.D., LL.D. 12mo. 410 pp. \$1.50, *net*. Griffith & Rowland Press, Philadelphia, 1913.

TRUE WEALTH, OR, WHAT IS HE WORTH? By J. Sherman Wallace, M.A., B.D. 12mo. 160 pp. 50c., *net*, postpaid. Griffith & Rowland Press, Philadelphia, 1913.

GOOSE CREEK FOLKS. A Story of the Kentucky Mountains. By Isabel Graham Bush and Florence Lilian Bush. Frontispiece. 12mo. 224 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.

A MUSLIM SIR GALAHAD. A Present Day Story of Islam in Turkey. By Henry Otis Dwight. Frontispiece. 12mo. 188 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.

CHILDREN OF BORNEO. By Edwin H. Gomes, M.A. Illustrated. 12mo. 93 pp. Fleming H. Revell Co., New York, 1913.

DOOR-STEP EVANGELISM. By W. F. Newton. 46 pp. 15c., *net*. American Baptist Publication Society, Philadelphia.

THE ANTI-SALOON LEAGUE YEAR BOOK, 1913. An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform. Compiled and Edited by Ernest Hurst Cherrington. 288 pp. Manila bound, 25c.; cloth bound, 50c. Anti-Saloon League of America, Westerville, Ohio.

REPORT OF THE THIRTIETH ANNUAL LAKE MOHONK CONFERENCE of Friends of the Indian and Other Dependent Peoples. October 23d, 24th, and 25th, 1912. Reported by Miss Lillian D. Powers. Edited by the Secretary. 278 pp. Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples, Lake Mohonk, N. Y., 1912.

IN JESUIT LAND. The Jesuit Missions of Paraguay. By W. H. Koebel. 381 pp. 12s. 6d., net. Stanley Paul, London, 1912.

THE CALL OF INDIA. A Study in Conditions, Methods and Opportunities of Missionary Work Among Hindus. By Rev. E. W. Thompson. Illustrated. 319 pp. 1s. 6d., net. Wesleyan Methodist Missionary Society, London, 1912.

THE ISLAND EMPIRE OF THE EAST. By Rev. J. Cooper Robinson. 255 pp. Prayer and Study Union of Missionary Society of Church of England in Canada, Toronto, 1912.

JAPAN ADVANCING—WHITHER? Illustrated. 226 pp. 40c. Domestic and Foreign Missionary Society, New York, 1912.

MISSIONARY STORIES FOR JUNIORS. By Ernest Price. 111 pp. 1s., net. Sunday-school Union, London, 1912.

THE STEEP ASCENT. By E. E. Entwistle. 112 pp. 2s. 6d., net. Jarrold, London, 1912.

THE PILGRIMAGE OF THE HAJ. By Helen B. Willcox. 54 pp. 25c. Missionary Education Movement, New York, 1912.

SLAVE-GIRL AND SCHOOL-GIRL. By Helen B. Willcox. 24 pp. 25c. Missionary Education Movement, New York, 1912.

KOSIKI, OR A KOREAN VILLAGE. By Amy Kellogg. 11 pp. 15c. Missionary Education Movement, New York, 1912.

IRELAND'S HOPE. A Call to Service. 232 pp. Irish Inter-Collegiate Christian Union, Student Christian Movement, 93 Chancery Lane, London, W. C.

HENRY MARTYN. First Modern Missionary to Mohammedans. By William Henry Harding. 16 pp. 1d. Morgan & Scott, London.

A SOCIAL SERVICE PROGRAM FOR THE PARISH. 5c. The Joint Commission on

Social Service of the Protestant Episcopal Church.

THE CONSTRUCTIVE QUARTERLY. A Journal of the Faith, Work and Thought of Christendom. Edited by Silas McBee. March, 1913. George H. Doran Co., New York.

PAMPHLETS

RELIGIOUS, ETHICAL AND SOCIAL WORK IN THE UNIVERSITY OF PENNSYLVANIA. 10c.

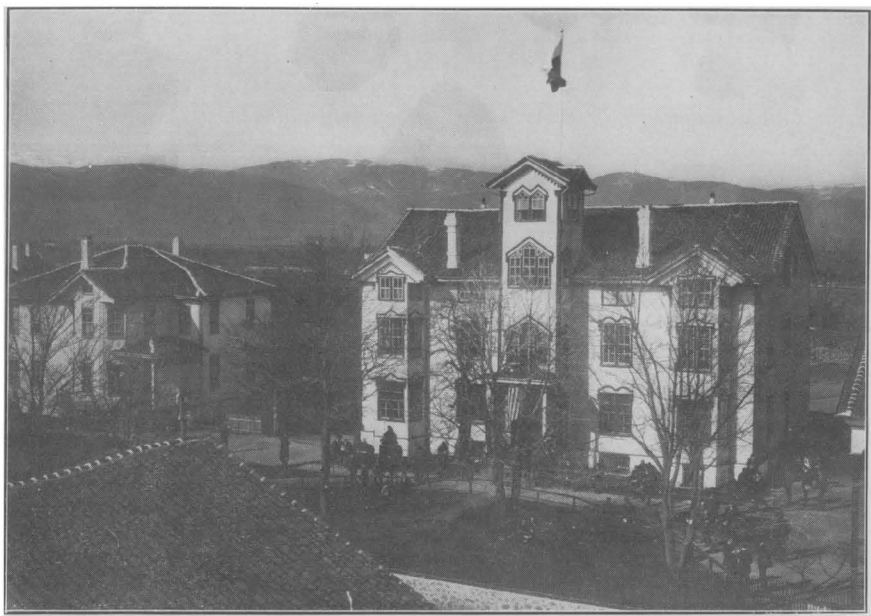
The story of Christian work in a great university is inspiring and stimulating. It shows what may be done by a few earnest men with divine help in a great body of comparatively thoughtless students. This brief pamphlet tells of the religious meetings, social settlement work, Bible study and mission study classes, Christian association work, South China Mission, employment bureau, conferences, etc., all under student management.

Our Church and Home Monthly. Fleming H. Revell Co., January, 1913. Here is a most attractive, readable and valuable inter-church monthly, prepared for publication simultaneously by various local churches. It contains excellent articles, stories and poems by such writers as Edward Steiner, Dr. J. H. Jowett, Amos R. Wells, and others that a small local magazine could never afford to secure as contributors.

University of Nanking. This pamphlet comprises the report of the president to the trustees, and shows how a union Christian university can be planned and successfully started in China by missionaries of Methodist, Presbyterian and Disciples denominations.

Cycle of Prayer. January to June, 1913. 5c. Issued by the Baptist Forward Movement, Boston. For each week there are a list of subjects for prayer, with information about them, and with occasional Scripture passages and other quotations on prayer.

Livingstone Centenary Literature. Published by the Missionary Education Movement, New York. These include programs, recitations, suggestions for sermons and prayer meetings.



THE PROTESTANT COLLEGIATE AND THEOLOGICAL INSTITUTE, SAMOKOV, BULGARIA



STUDENTS OF THE COLLEGIATE AND THEOLOGICAL INSTITUTE (PROTESTANT), SAMOKOV, BULGARIA
A FORCE IN THE DEVELOPMENT OF BULGARIA

The Missionary Review



of the World



Vol. XXXVI, No. 6
Old Series

JUNE, 1913

Vol. XXVI, No. 6
New Series

Signs of the Times

JAPAN AND CHINA RECOGNIZING THE POWER OF CHRISTIANITY

UNIQUE and remarkable actions recently taken by non-Christian Japan and China indicate their recognition of the power of Christianity and the Christian God to influence the world, in contrast to the importance of their own national religions.

There has been a serious outbreak of bitter feeling in Japan against the United States because of the proposed Alien Land Holding bill recently introduced into the California Legislature. In the midst of the expressions of hostility by many Japanese newspapers and people of the lower classes, Dr. John R. Mott, Hamilton Wright Mabie, and Dr. Peabody were given a reception in Tokyo by the former Premier, Count Shigenobu Okuma. In the course of his address, Count Okuma, who is not in any sense a Christian, remarked that diplomacy, the courts and commercial interests were alike helpless to maintain peace on earth, and good will among men. The only hope, he said, is in the power of Christianity and in the influence of Christians to maintain peace and

righteousness in the spirit of brotherly love. Fifty years ago Japan was wholly in darkness, with a price officially placed upon the head of Christians and "the Christian's God." The first Protestant missionaries entered the country when it was opened to foreigners in 1859—now there are 100,000 Protestant Christians and as many more Roman and Greek Catholics in Japan, many of them leading men and women in all walks of life.

At the same time, but quite independently, the non-Christian rulers of the great, conservative Chinese nation have made the astounding official request (April 17) that Sunday, April 27 be set aside by Christians all over the republic as a day of prayer. What a contrast to the spirit of the Boxer Rebellion of 1900.

The appeal was sent by telegraph to governors and high officials within whose jurisdiction Christian communities are found and also to leaders of the various missions. Prayer is requested for the government and the president of the republic (the latter yet to be elected), for the national assembly, for the constitution about to

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

be drafted, for recognition of the republic by the great powers, for the election of strong and virtuous men to office, and for the maintenance of peace. A service of prayer was held in Peking at the request of the government, and in other places representatives of the provincial authorities were instructed to attend the prayer services where publicly held.

This action of the government is a striking evidence of the extraordinary changes in the Chinese nation of over 400,000,000 non-Christians.

Dr. Arthur J. Brown, chairman of the Committee of Reference and Council of the Foreign Missions Conference of the United States and Canada, and the representatives of the Federal Council of Churches of Christ in America, sent out an urgent request to the clergymen and churches of all denominations in North America to unite with the Chinese churches in prayer.

May this be the sign of a new era of Christian sympathy and fellowship between these nations. God grant that the people of China and Japan may seek the root as well as the fruit of Christianity.

CHINA'S SELF-GOVERNMENT BEGUN

THE world's youngest republic inaugurated its congress on April 8, amid great joy and rejoicing. Five hundred representatives, out of a total of 596, and 117 senators, out of a total of 274, were present. They were all clothed in European fashion, with frock coats. The old queues and robes have disappeared. Bands played, and there was great joy and rejoicing among the people. So China has passed another mile-stone on her way toward liberty and light. The United States has also recognized the

new republic in as much as the organization of its congress is complete. So that, altho we have an exclusion act in regard to China, our treatment of her in regard to the Boxer indemnity added to this act of recognition, proves our sincere friendship. One of the most important duties of the congress is to elect a permanent president.

An indication of what may be hoped from New China is seen in the fact that 200 students in government schools in Paotingfu are studying the Bible in classes organized by a joint committee of American teachers in the schools and missionaries of the two boards represented. New China! Everywhere foreign hats on neatly brushed, queueless heads. Everywhere polite bows and tipping of these same hats for salutation. On New Year's morning (foreign New Year, January 1), one may see a whole school of boys waving their caps and shouting, 'Happy New Year!' in English. A year ago, they were making salaams like so many old gentlemen. New China! Two mission schools in Paotingfu this year are paying for all their food without the aid of any foreign money. That means increased fees and poorer food. The attendance in the girls' school has not fallen off perceptibly. The record of the boys' school is not quite as good, but the step is a long one in the direction of self-support."

JOHN R. MOTT IN SOUTH CHINA

THE "most remarkable meeting in my experience," is what Dr. John R. Mott calls his meetings in Canton on his recent journey round the world. Dr. Mott address the student body of Canton, on three successive evenings, in the Kwong Mo Toi Theater on the Bund, a building with

a seating capacity of about 4,000. On the first evening the building was packed and on the evenings following about 3,000 were present. At the services over 800 young men signed cards, pledging themselves to study the life of Christ, to pray to Him for help and by His aid to live pure and helpful lives. The Y. M. C. A. enlisted workers to follow up the efforts of Dr. Mott, and those workers received instruction from him as to following up the work, by gathering the young men into Bible classes, with the ultimate aim of leading them into the Christian church.

A ticket was issued to admit men to the meetings in Canton. This ticket was of vivid Chinese pink printed in dark blue, and in addition to Dr. Mott's picture, contained the following in Chinese: "Greatest speaker modern times; President World Student Federation; General Secretary International Y. M. C. A.; Master of Arts, America; Doctor of Laws, England; F.R.G.S., Dr. Mott. (Characters used very choice, signifying virtue and greatness.) Second day, second month, second year of the republic. Seven-thirty P. M., at theater on the eastern Bund. Dr. Mott has condescended to make an address at our request. We shall give him a hearty welcome. 'He will come in state.' Please show your tickets when you come. Disperse after the meeting. Women and children excluded. Under the auspices of the Canton Y. M. C. A."

CHANGED CONDITIONS IN JAPAN

IT is difficult to gain an idea of progress when our eyes are filled with the dust of the march. It is by viewing the situation from some advantageous viewpoint that we gain a true

idea of the direction and speed with which the army is advancing. The changes that have taken place in Japan within the last 50 years are marvelous indeed and reveal the progress made in many particulars. In commerce she has made rapid strides and has discovered her intellectual ability, as her splendid schools testify; she has become proud and ambitious on account of her military achievements; but the great discovery, namely, that Jesus Christ and His kingdom should be over all and first of all, has not yet enriched the millions in Japan. Nevertheless a most significant change has recently taken place in the attitude of the government toward Christianity. Not only Japanese statesmen but other thinking men are convinced that Japan must have a different basis for her spiritual and moral life.

During the last 18 months, as the annual report of the United Brethren reminds us, the missionary leaders of Japan have undertaken to find out the exact religious condition of the Empire. Most thorough-going investigations have been made, and the statistics are being tabulated down to the population of the little villages and country districts. The results announced are the greatest challenge that has ever been sent out from Japan, namely, *that of the 50,000,000 people in the Empire, 35,000,000 are without gospel privileges.* That means a greater population than is now found in all the States of the United States west of the Mississippi River.

The committee reports that there are living in the country districts and in over 4,000 towns, each ranging from 2,000 to 20,000 in population, fully five-sevenths of the entire population of

Japan. This town and country population has been practically untouched by Christian work as yet. They are sending out a challenge to the churches of America to send them evangelistic missionaries to place one in each district, say of 200,000 or more people.

When one considers the fact that in Japan there is practically no Sabbath, that the chief currents of social and political life are quite anti-Christian, that there has been a distinct revival of Buddhism and ancestral worship, and that five-sevenths of the entire population are at this time without gospel privileges, the magnitude of the task that is before the Christian forces appears stupendous. It is not a task too great for God to win this Empire by means of a Spirit-filled Church.

CHRISTIAN UNITY IN INDIA

THERE seems to be something in the spiritual atmosphere of India which encourages boldness of vision and breath of statement among English bishops in that country. That such boldness brings danger must be admitted; and yet it shows life of an earnest and deeply spiritual kind, which must be considered prayerfully as well as carefully. The Bishop of Madras said at the national conference in Calcutta:

"There is evident so deep and earnest a desire to see unity among the followers of Christ in India, and in giving expression to this such an unwonted warmth and courageous sympathy of tone in speaking to those outside the Anglican Communion, that we must thank God for both, even if the ultimate position of the bishop does not seem at present to give hope of practical change." He said that the first thing essential to make any

scheme of church union practicable was not "so much the recognition of membership, as the mutual recognition of one another's ministries"—in a concrete form, "what we want is for it to be made possible that any one of the ministers present here should be able to celebrate the Holy Communion in St. George's Cathedral, Madras." The fact of such an utterance having been made publicly, and in deep earnestness, by such a man is a thing for which to "thank God and take courage," hopeful of good to come, for such a brotherly attitude on the part of Anglicans is of the utmost importance for the future of the Indian church.

INDIAN STUDENTS ORGANIZE

THE first Indian National Student Conference was held at Serampore during Dr. Mott's visit to India, and brought together 194 student delegates, representing 46 Christian colleges and 26 government colleges, and about 30 leaders. It should be remembered that the organization of a national student movement in India contemplates the unification of the students of a continent rather than of a nation. At Serampore the races and native languages of the students were as varied as would have been the case in an all-Europe student conference. Towering above the highly unifying effect of British rule, a common educational system, and the common English language, was the single Christian aim and the one common Lord. The only hope of a united India and a real Indian nation lies with the Christian students. Two sessions were given to a discussion of the future of the Indian student movement. With practical unanimity the delegates voted that the movement should

be in affiliation with the Young Men's Christian Association and that its name should be the Student Christian Association of India and Ceylon. Plans were adopted for the appointment of a national student committee which should have a large undergraduate representation. The students themselves subscribed liberally to the fund for an Indian traveling secretary.

DIFFICULTIES OF BAPTISTS IN RUSSIA

THE constitution of the Russian Empire nominally guarantees religious liberty, the Baptists in Russia, like the Doukabors and Stundists of old, are being subjected to many minor forms of persecution. For instance, from Odessa Rev. V. Pavloff reports that he has been obliged to pay a fine of \$250 for performing a marriage ceremony for two members of his own church because the police discovered that the bride had not formally declared before the magistrate her separation from the Orthodox communion. He is also under indictment for having permitted in his church paper the publication of a statement in which a Baptist attributed his conversion partially to his disgust with the character of the Orthodox clergy. If convicted on this indictment, Mr. Pavloff will be subjected to a prison sentence.

A circular recently issued by the Russian Minister of the Interior shows both the character of the Christian work that is being done, and the attitude of the authorities toward it. This official circular declares that "since the religious manifestoes of April 17, 1905, and October 17, 1906, those sects, which had not been definitely proscribed by criminal legisla-

tion, have conducted a widespread and systematic propaganda among the orthodox population of Russia. (The sects referred to are the Baptists and Adventists.) Against all law, meetings are being organized even for children and under the pretext of administering baptism by immersion according to their rite, such meetings are conducted in the open air for demonstrative purposes to draw public attention to them. This kind of propaganda, according to the reports of 'the evangelists,' is gaining ground especially among the orthodox but ignorant peasants, who naturally are not established in questions of faith, and thus acquires constantly new adherents.

"Such activity of the sectarians demonstrates their purpose to circumvent the common laws of State, which regulate the expression of the religious life of those persons who do not belong to the Orthodox church in such manner as not to endanger the interests of the State. Their endeavors are especially directed at the violation of the rules issued by the Minister of the Interior October 4, 1910, anent the prayer meetings and public places of worship of the sectarians, thereby creating for themselves a privileged position, which even those confessions, which are recognized by the State, do not possess. This must not be tolerated. . . . Every violation is to be brought to the attention of the authorities."

In the province of Livonia all the Baptist chapels are reported to have been closed and padlocked by the secret service agents of the Czar.

The general government also threatens to promulgate a rule forbidding Protestant preachers to travel

from place to place on preaching tours. If the rule is put into effect it will confine each pastor's efforts to the one town where he is registered as a resident.

OPPORTUNITIES IN PORTUGAL

THE establishment of the Republic in Portugal has not produced all the happy results, either in secular or in religious affairs, that we hoped. Religious liberty was proclaimed, but the edict which decreed the separation of Church and State was soon discovered to be very faulty, and to be tending to the suppression of all organized religious worship in Portugal, if its provisions were rigidly enforced. Edifices used for religious purposes were made inalienable and subject to expropriation by the State. Every preacher or speaker engaged in religious work had to be licensed and registered by the State, and no religious services could be held after sunset. All bequests of a religious nature were declared illegal, and secular boards were to administer the financial affairs of every religious organization, and to hand over at least a third of the income to public charities.

The report of the Presbyterian Mission to the Portuguese in Lisbon, recently published, shows that the more drastic and objectionable provisions of this edict, which were declared justifiable by prevailing abuses in the Roman Catholic Church, have not been enforced against the Protestant congregations of Portuguese, foreign powers being exempted entirely. The Presbyterian Portuguese were forced to cease meeting in the Scotch Church, but this became a great blessing, because they secured a new hall in the principal street of Lisbon, and thus became able to do a more efficient

work among the people. On the other hand, the rule that a secular board must administer the revenues and distribute at least one-third of them to public charities, has not been enforced with these Protestants, who proceeded to set apart the prescribed portion of their income for their own poor.

In a general way, Protestantism has made great progress in Portugal during 1912. The officials, as well as the common people, have at last learned to distinguish between Protestants and Roman Catholics. Therefore, the officials have interfered very little with Protestant work, and the common people have received the messages more sympathetically than formerly. A mission hall has recently been secured in Braga, where previously none could be found who would let a hall for a heretical service, for fear of excommunication. The new hall was opened on July 24, 1912, and more than 100 hearers were present at the meetings of each day during the first week.

In the Provinces of Minho, Trás-os-Montes, and Beira Alta, large crowds attended the meetings of the Protestant evangelists, which were held in the largest theater in each town visited. The frank statements of Gospel truth were well received, sometimes even with much enthusiasm, and some of the local authorities asked that the lectures be repeated in all the districts around their towns. In two or three places the owner of the theater refused to accept the rent for the building, after the meeting had been held. Many Bibles, New Testaments, and Gospels, were sold at the doors of the theaters, while large numbers of tracts and leaflets were freely distributed and gladly received.



A MOSQUE AND MARKET PLACE IN MOROCCO

THE NEW REGIME IN MOROCCO

BY ROBERT KERR, M.D., REBAS, MOROCCO



AL-MOGHREB AL-AKSA:—The land of the setting sun, which for the past quarter of a century has been a

bone of contention among the leading European Powers, has now been definitely brought under control. Great Britain, by the Anglo-French Agreement of April 8, 1904, renounced all her rights in Morocco, in return for France waiving all claims in Egypt. There has, however, been some friction owing to the claims of Germany and Spain. These have all now been settled satisfactorily as follows:

A strip in the north and extreme south is assigned to Spain, while the large and fertile central portion of Morocco is given to France. This seems a most incongruous arrangement, which is almost certain to become a source of continual annoyance to both France and Spain because of

the continual migration of natives from one territory into the other.

Tangier in the north and the seat of the diplomatic body is to become an international city, which later may be assigned to Great Britain.

With the exception of conflicts with the turbulent Riff tribe, Spain has had little friction with the natives; but before she conquers those brave and fanatical mountaineers who for generations have practically owed allegiance to no Sultan, it will cost her millions of dollars and the lives of thousands of soldiers.

It seems that Spain has now no direct negotiations with the Sultan of Morocco; but in the central provinces where the authority is in the hands of the French, it is altogether different.

Change of French Policy

Altho the French may have no desire to retain a Sultan in Morocco,

yet they have found it absolutely necessary to adopt a change of policy both toward his sherifian majesty and toward the natives.

On the arrival of the late Sultan Maulai Hafid at Rabat, everything wounded the feelings of his majesty and of the natives alike. Large French flags were flying full mast, small miniature Moorish flags underneath. This was most humiliating, for the Moors knew that it was done to teach them that they were now

foot and unable to do anything of his own free will, for he must, without questioning, carry out the instructions of the French. He is not even permitted to receive any European visitor without first having obtained permission from the French resident, and then only in the presence of a French officer.

Many feel that it would have been much wiser if the French had confided the restoring of the order to the Moorish government, and had



FRENCH ARMY MANEUVERING IN MOROCCO

subordinate to the French republic.

When Maulai Yusef arrived here, the former policy was changed; the French flags were withdrawn altogether, except at the military camps, and the Moorish flags were hoisted. Then the French reverted to the time-honored customs of the Moors, advised the Sultan to make a pilgrimage to the shrines and to attend the mosque on Friday in state, so as to allay the excitement which had been aroused by the earlier policy. Nevertheless, the present Sultan is only a nominal ruler, being bound hand and

held them responsible, while they (the French) stood behind the scene as the British have done in Egypt. Under the present policy, and with the small number of troops at their disposal, it will take many years before they can subdue tribes in the interior.

What strikes an Englishman is the enormous number of officials, both French and natives which are employed in the administration of the districts. The number would be amply sufficient altho there was a hundred-fold more work to be done.

Now under the French rule every thing has been changed just as in Madagascar. Some of these changes are beneficial while others are not, and many are such as to cause the profoundest sorrow.

Retrograde Changes

Among retrograde changes, which have been introduced, are the drinking saloon; the gambling den, and houses of ill fame. These are now the order of the day, and appear to

dark. In addition to all these evils we have colonial immorality, where the officers and young colonists walk about unblushingly, arm in arm with their gaily-drest paramours.

Tax Gathering

In the past the Moorish Sultans have been looked upon as adept tax gatherers, but it must be admitted the French have put them in the shade. Besides the urban and gate tax, every article of produce is retaxed ten to



JEWES OF MOROCCO IN THE RUINS OF THEIR HOUSES

be the only places of business which flourish. The country swarms with hundreds of undesirables: such as ex-convicts, burglars, white slave traders, and a low class of foreigners, the limits of whose respective countries are too narrow for their questionable enterprises. They all thrive in Morocco. It is earnestly hoped that the French will introduce the lash to control the undesirables, otherwise it will be unsafe for any one to venture out into the streets after

twenty per cent. before it can be sold in the market. The boatmen who ply their small craft on the river between Rabat and Sallee must pay half a franc each day as a government tax before they are permitted to work. This amounts to some \$36 a year. In addition to this each boatman has to pay about two and one-half francs daily for the hire of the boats. This amounts to at least \$180, so that the total rental and tax is something like \$200 a year.

The price of land and the rent of houses have risen so as to rival London and Paris. The rent question is one of these problems which must be solved, otherwise many of the merchants will become bankrupt and the poor will be reduced to abject poverty. At present the prices of grain and food-stuffs are treble what they are in Europe. In the south of Mogador many of the natives, especially the Jews, at present are starving.

Emancipating the Slaves

Where the standard of morality is not very high, the wholesale freeing of the slaves, especially the female slaves, has been a most injudicious step. Institutions should first have been formed, as in Egypt, with a board of supervision for the welfare of the slaves themselves, and also for the safeguarding of the public morals.

From personal knowledge I regret to say that a large proportion of the freed female slaves have not turned out well. When once away from all restraint they have invariably gone to the bad. This should have been guarded against.

Effects of the New Regime on Mission Work

Eventually we hope that greater facilities will be given to missionary work, but my opinion is that for many years the difficulties will be infinitely greater even than they have been in the past. This is not due to active opposition on the part of the Moslems, but comes from callous indifference, and from disgust caused by the immoral lives of foreigners (called Christians) who have

come to take up their abode in the country. With all their bigotry and fanaticism the Moslems had come to love and admire the self-denying missionaries. The medical work all over Morocco has opened many doors and many hearts which would otherwise have been closed. The Moslems felt rebuked by the upright lives of those who had come to do them good. The early merchants were men of principle and integrity, and were an influence for good, but now with the large influx of questionable immigrants, the Moslems spit on the ground, and say: "God preserve us from being Christians."

Often the Moors ask, "Do those drinking saloons, gambling dens, and houses of ill fame represent the Christianity of Europe?"

"No," I reply. "It does not."

"Well, Doctor," they remark, "don't you think that it would be much better for you to turn your attention to the Christians, and when once you have raised them to the level of the respectable Moslem community, then come back to us."

False Christianity, as it has come to Morocco, causes one to reflect and thank God that we have been born in a land of gospel light and liberty. If the gospel has done so much for our beloved land it can do the same for Morocco.

There is much anxiety regarding the future of Protestant missions in Morocco. It is painful to learn that the British government safeguarded the French Catholic missions in Egypt by the Anglo-French agreement, but altogether ignored the British Protestant missions in Morocco. Spain has also safeguarded the Catholic missions by treaty rights.

The Ground for Hope

A dispatch which I have received from the foreign office, dated January 20, 1913, states that Sir Edward Grey has been in communication with the French government in regard to the future position of British missionaries in Morocco.

"The French government has given formal assurance that British missions in Morocco will continue to enjoy the same liberty as heretofore in respect of worship and charitable work. As regard educational work, the French government, while consenting to the maintenance of existing schools, are not able to give any undertaking in regard to the opening of new educational establishments."

Will the missionaries be free from restraint in their endeavors to lead the Moslems to embrace the Christian faith, and will the converts to Christianity be permitted quietly to teach and practise their new-found faith without molestation? Whether the missionaries will enjoy these privileges remains to be seen.

General Lyautey has shown much sympathy toward the Protestant missions, and it is to be hoped that the French government will place no obstacle in the way of the missionaries whose one object is the moral and spiritual welfare of the natives, and

on whose influence the French may count for good, toward the prosperity of Morocco, in their restoring and maintaining order.

The whole situation calls for



THE MOST REVERED PORTRAIT OF MOHAMMED

earnest prayer on the part of the Church in behalf of those, who for the past quarter of a century, have been loyally keeping the banner of the Cross unfurled.

"Nec tamen Consumebatur."

"A revival of prayer at home will sweep away the remaining barriers among the heathen, and in the hearts of your missionaries, and then days of great ingatherings shall come. Pray that your missionaries may be holy."

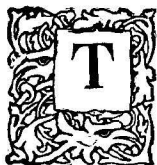
—REV. S. M. ZWEMER, D.D., of Cairo.



VIEW OF PHILIPPOLIS, A TYPICAL BULGARIAN CITY

BULGARIA—THE YOUNGEST KINGDOM

BY REV. M. N. POPOFF, SAMAKOV, BULGARIA



HE Balkan peninsula, which has always held an important place in the world's history, on the 18th of October, 1912, became the seat

of one of the most terrible wars ever fought in Europe. That peninsula was once the bridge over which ancient civilization passed to Europe and is now the bridge over which western civilization is slowly finding its way to the Orient. Mighty armies have swept over it and it has been the theater of great battles. Philip of Macedonia and Alexander the Great lived here. Darius, Xerxes, one of the Pharaohs, Cæsar, Constantine the Great, and others have visited it with their hosts. Such historic personalities as Trajan, Julian, Theodosius, Alaric, Attila, Justinian the Great and others have passed at least a part of

their lives in this region. The great apostle Paul likewise traveled and labored here; and over this bridge-way also Christianity crossed from Asia to Europe and to the western world.

Nestling down in the Balkans and along the Danube is Bulgaria, the youngest of the allies engaged in the recent Balkan war and the youngest kingdom in the world.

One after another, by long continued struggles, the Balkan states snatched themselves from the despotic Turkish empire and secured their freedom. Servia was granted autonomy in 1820, in 1878 gained its complete independence with an increase of its territory, and in 1882 was proclaimed a kingdom. In 1832 Greece became an independent kingdom and in 1881 acquired Thessaly. Bosnia and Herzegovina were taken in 1878 under the

patronage of Austria-Hungary and in 1908 were completely annexed by the dual empire. The little kingdom of Montenegro is the only Balkan territory which has never been subjugated by the Turks.

Of all the Balkan nations the Bulgarians have been the longest under Turkish rule (over 500 years). After the Russo-Turkish war in 1878, the

unfortunately left under the full sway of the Turk. The same treaty provided that Macedonia and the other possessions of Turkey in Europe should be benefited by certain reforms which the Turks never even attempted to introduce. Had she done that, Turkey would have saved herself and the European Powers from many troubles and would have insured the continu-



FERDINAND, THE CZAR OF BULGARIA

Beloved by his friends, feared by his enemies.



CZARITZA ELEONORA

The beloved queen of Bulgaria

Berlin treaty cut up Bulgaria into several parts, creating the northern states into a tributary principality under the suzerainty of the Sultan. This was to be called Bulgaria, tho it was but a fraction of Bulgaria proper. To the southern district, named Eastern Rumelia, was granted autonomy. In 1886 Eastern Rumelia was absorbed by the principality of Bulgaria after a bloodless revolution in Philippopolis. Eastern Thrace and Macedonia were

ance of her existence in Europe. Russia helped the other Balkan states in securing their independence and for Bulgaria she was planning the same. By the treaty of San Stephano at the close of the Russo-Turkish war, Russia wished to create a Big Bulgaria, but her plan was paralyzed for a time being, but it was never forgotten by the Bulgarians. That is the reason why King Ferdinand in his proclamation of war called upon the nation to

complete what Czar Alexander, the Liberator, had left unfinished. In 1908 the tributary principality, which had already been enlarged by eastern Rumelia, declared itself a kingdom, and Prince Ferdinand became the Czar of all the Bulgarians. Hence Bulgaria may rightly be called the youngest kingdom in the world, and that kingdom has played the most important part in the Balkan war.

The Cause of the Balkan War

Some years ago a professor of ancient Greek in Aberdeen, Scotland, argued that the only solution of the eastern question was to unite all the Balkan states in one and leave them under Greece. "All my reading of Greek history," said he, "convinces me that the Greeks can most successfully rule the Balkan peninsula."

I replied that the rapid progress of the Bulgarians proves them to be the nation which will play the most important part in the Balkan peninsula. The present war has, perhaps, convinced the Scotch professor of the correctness of the view which he refused to believe to be other than prejudice.

The Bulgarians belong to the south-eastern branch of the Slavs, who as early as 600 B. C. had settled in the region to the south of the Danube. The name is derived from a wild tribe which inhabited the Russian steppes through which the river Volga flows. Part of these people, called Bulgarians from Volga (Bolger), under the leadership of their powerful chief Asparuch, invaded and overran the Balkan peninsula, subdued the Slavs, ruled over them a long time and finally became absorbed by the Slavs. The invaders gave their name to the conquered so that in name the Slavs were Bulgarianized and in reality the Bul-

garians were Slavanized. The Bulgarians adopted much of the Slavic language and now both language and people belong to the great Slav family.

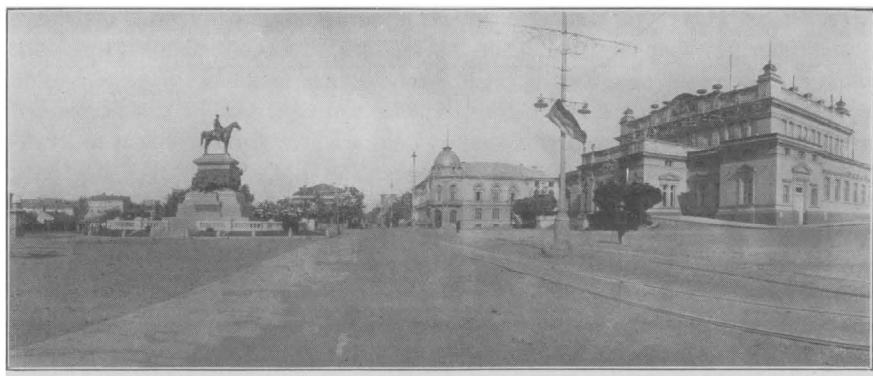
This took place in the early part of the seventh century when the Bulgarians were barbarian heathen. They founded a kingdom of their own on the peninsula, which grew in strength until Czar Krum defeated the Greek emperor, advanced to the walls of Constantinople in 813 A. D. and humiliated the Byzantines by exacting from them a tribute. Czar Ferdinand is now repeating that part of the national history with the present owners of Constantinople. Having thus come into close proximity with Byzantine Christianity, the Bulgarians, in 864, under the reign of Czar Baris, were converted to Christianity. Czar Baris himself was first baptized and then ordered all his subjects to accept his new religion. This is known in Bulgarian history as the period of baptism. Ever since that time the Bulgarians have remained faithful to the Greek "Orthodox" communion, now the state church of Bulgaria with a national organization of its own. Much is due to that church and to the form of Christianity it represents, for the preservation of the Bulgarians as a nation, tho a considerable number of them under the force of the Yatagan have accepted Mohammedanism and have remained fanatical Mohammedans even under Bulgarian rule.

The brothers Cyril and Methodius, who introduced Christianity, gave Bulgaria their alphabet and a beginning of national literature. They translated portions of the Scriptures into the Slavic language, which with some slight changes, still remains the sacred language for worship of the Bulga-

rians, the Servians and the Russians. With a liberality beyond their age they preached the gospel not only to their own people, but also to the Moravians, the Russians and other Slavic people. This was the golden age in our national history. At that time the Bulgarian kingdom reached its widest limits, extending from the Black Sea to the Adriatic and from the Danube to the Ægean. This was under Czar Simeon, the son of Czar Baris, who in the year 923 appeared

tion were in the Mohammedan way persuaded to accept Islam and their descendants remain to the present day Pomaks, or Moslem Bulgarians. Once in five years the best Christian youth were taken to serve in the corps of the Janissaries in Constantinople. Such of them as refused to accept Mohammedanism were put to death.

The Christians in Bulgaria were not allowed to build new churches and their best churches, already exist-



MONUMENT TO ALEXANDER II. AND PARLIAMENT BUILDINGS, SOFIA

for the second time before the walls of Constantinople and by a treaty assumed the title of emperor. He claimed to stand on an equality with his imperial majesty, the Byzantine emperor of Constantinople.

Within three or four miles from Samokov is supposed to be the grave of the last Bulgarian king, John Shishman, who styles himself (in a golden bull address to Rilo monastery), "Faithful Czar and Autocrat of all the Bulgarians and Greeks." King Shishman surrendered himself and his capital to the Turks in 1390. Then began the gloomiest period of Bulgarian annals. In the first place, a large number of the conquered na-

ing, were turned into mosques. The Bulgarians were treated as the rajahs upon whom were imposed exorbitant taxes, and they were forced to labor or to accept the alternative of torture and imprisonment. The rajah never enjoyed the safety of his life or property. Brigandage flourished. Courts there were, but there was no justice. It was on account of such conditions and in order to avoid maltreatment that some accepted Mohammedanism. The Bulgarians are law-abiding and a peace-loving people and, had there been a little more tolerable government, they would never have risen against Turkish rule. Had the Turks governed more justly

and been more progressive, they might still be the masters of one of the most beautiful parts of Europe, for the Balkan peninsula has all the natural elements for prosperity and a happy life for its inhabitants.

The long-continued misgovernment ended in wholesale massacres in 1876, when over 50,000 Bulgarian men, women and children were butchered, villages were burned and women outraged. It is because of doings like these that the Turks have deservedly been called "red" and "unspeakable" Turks. The pretext for the terrible massacres of 1876 was a local insurrection which might have easily been suppressed. Then William E. Gladstone raised his voice in defense of the oppressed and Alexander II, the Czar liberator, was allowed to declare the war of 1877 on Turkey.

Once liberated from the unbearable yoke, the Bulgarians gave themselves to an all-round development. A system of free education was organized, for which the state expends annually 25,000,000 francs. Many young men had been trained in Robert College at Constantinople, who took leading positions in all departments of the government and encouraged others to seek after higher education. A flourishing university was soon founded in Sofia, which has now nearly 2,000 students. Every town of any size has a gymnasium or a progymnasium and there is scarcely a village without a free primary school upon which attendance is compulsory. As a consequence illiteracy has almost disappeared. Nearly every man in the army can read and write and many a common soldier is a university man, speaking French, German and English.

In distributing Scriptures and tracts to the soldiers in Samokow, while they were starting for the front, out of 15,000 men, very few rejected copies on account of inability to read.

The other day a grand concert was given in our mission-school for the benefit of the families of those killed in the latest battle fought at Gallipoli. One hundred participated in the concert, mostly soldiers from the new recruits of the local regiment. The concert would have furnished a keen enjoyment to any musical audience. The Bulgarians are a musical people and in that line they have made a wonderful progress. I can remember when 20 years ago there was scarcely a piano in Sofia, while now not only in Sofia but in every provincial town the piano is to be found in the drawing-room of all the more cultured homes.

Commerce and industries have also greatly developed within the 35 years of freedom, in spite of the political uncertainty and the war cloud which has always overshadowed Bulgaria with a threatening outburst. While the 4,500,000 Bulgarians of free Bulgaria were enjoying liberty and prosperity across the Turkish border over 2,000,000 of their own kin continued under the oppressive misrule of the Turk in Macedonia and in Adrianople district. The Young Turks, with their sham constitution, made the condition of the Christians worse. A new system for annihilating the most intelligent Christians was inaugurated. New massacres were committed, such as those at Shtip and Kochanë. Refugees from Macedonia were pouring into Bulgaria and made the burden of the govern-

ment so much the heavier. European diplomacy, which had promised autonomy, not only did not insist on a fulfilment of the pledge, but was deaf to the cries of the oppressed. But the free Bulgarians were not deaf to these cries. The government knew that sooner or later a Balkan war must solve the eastern question.

However great the differences of the various political parties, they all agreed upon the one thing—that the preparation for war with Turkey should not be discontinued. Every year the heaviest part of the budget was for the war ministry. A finely trained and well-equipped army of 500,000 was ready at the first call to start for the frontier. Czar Ferdinand in his foresight and wisdom had been arranging things with the other Balkan rulers to do away with the long existing jealousies and enmity between them. Very skilfully the seemingly impossible program was secretly carried out, so that Europe and the whole world was surprised when every one of the Balkan states ordered a general mobilization of their armies in September, 1912.

Meanwhile an identical note was given to Turkey by the Balkan allies, demanding autonomy for Macedonia. Turkey did not even reply to that note, but instead, withdrew her ambassadors from the Balkan capitals and in two points her army crossed the borders of Servia and Bulgaria. This act was an unofficial declaration of war. Almost simultaneously all four of the allies reciprocated the compliment to Turkey by officially declaring the war on the 18th of October, 1912.

Never has Bulgaria seen such military enthusiasm as then. Decorated with flowers and with jubilant military

songs, the soldiers started for the frontier, not as to war, but as if going to a wedding. Within less than 25 days the victorious army of the allies swept over the Turkish possessions in Europe and drove the Turks into the narrow corner of the peninsula west of Constantinople. What European diplomacy could not or did not wish to



BULGARIAN MAN AND WOMAN

accomplish the allied armies accomplished.

The Christians of the Balkan peninsula are all free. Nearly two months were lost in peace negotiations in London and when the wise Turkish statesman, Kaimil Pasha, was about to accept the peace terms of the allies, the Young Turks took the reigns of government by killing the Turkish generalissimus, Nazim Pasha, overthrowing the ministry of Kaimil Pasha.

Now, as a result of the resumption of hostilities and the capture of Adrianople the Turks are almost driven out of Europe and the question may

properly be asked, what do they leave behind them? What improvements have they made in the country during these 500 years of domination? Absolutely none.

The Bulgarians within 35 years made wonderful progress in education, industry, commerce, etc., as one will see at once on entering Bulgaria. The manner of living indicates that the national wealth is rapidly increasing. The Turks, on the other hand, leave behind them scarcely a single sign of modern civilization. They have established no schools, have built no factories, have constructed no roads. The great majority of their former subjects are left in distressing poverty and the country is more desolate than they found it 500 years ago. This is unquestionably due to their utter inability to govern for the benefit of the people. If they had been better rulers they might still be the masters of the entire Balkan peninsula.

The Bulgarians are Christians of the Greek "Orthodox" confession. The national church has been the means of holding intact the nation, but with its formalism and superstitions it has not exercised a spiritually elevating influence over the people. The adherents take pride in the fact that they are Christians, but the Church has put no stress whatever on Christian living as a requirement of Christ membership. The services are conducted in the Slavic language and but little of it, if any, is understood by the ordinary worshiper. Various superstitions and ceremonials have been substituted for the preaching of the gospel.

The priests are, as a rule, common men taken from the plow and often do not themselves understand what

they perfunctorily chant. Immorality and drunkenness are not uncommon among them. I have met drunken priests. In consequence of the looseness of their morals a common saying is: "Do what the priest says, but not what he does."

It is a sad fact that while Bulgaria has, in the past 35 years, made unparalleled progress in all other lines, the Church has scarcely moved a step forward. It was dead and it remains dead. A fine building on one of the heights overlooking Sofia, the capital, is the theological seminary, but it graduates few priests. It has many students, but they turn to other callings rather than to the priesthood. The Holy Synod is modernized by moving into a palatial new residence, but the same inactivity is displayed as ever. Bishops and priests have been bitterly and publically criticized with a view of stirring some life in them, but so far there are no signs of improvement.

An encouraging movement for preaching the gospel was originated a few years ago in Sofia by a few laymen. At first the movement met with strong opposition from the synod, but could not be suppress and has now spread in a number of other cities. In spite of the opposition from high places a considerable number of priests are now affiliated with this movement. Its originator was a simple school teacher, who for ten years was a member of the Protestant Church, but returned to the Greek Church with the sole purpose of working in it from the inside.

A dead superstitious church can never satisfy a wide-awake, intelligent mind. Hence the growing generation keeps aloof from the Church or

they drift into unbelief. Religious scepticism is very prevalent. The war has awakened the consciences of many on the battlefield while those at home generally attribute the success of our army to God's help. It is a common saying: "God has done it; without His aid we could not gain those victories." Even our war minister attributed the glorious victories of our army to God's help. There has been more praying in Bulgaria during the war than ever before. It is to be hoped that this general spiritual awakening, which has resulted from the war, will go on and that Bulgaria will enter with as great enthusiasm into the war with the powers of evil as she has shown in the war with the Turks.

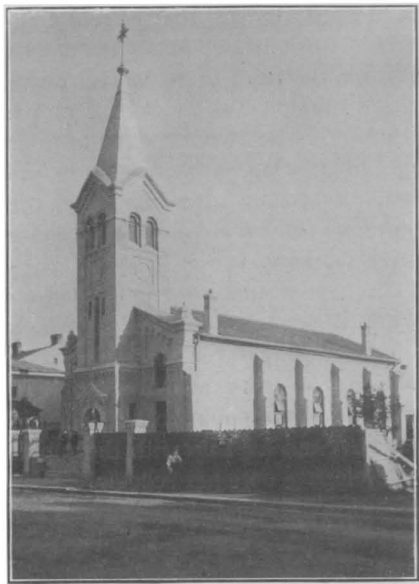
The Bulgarians are not naturally irreligious. While in the early part of Bulgarian Protestantism some persecutions were experienced, the people on the whole are tolerant and enjoy full religious liberty. We can build churches and schools, hold religious conferences, even at some places open-air services, and carry on our various departments of Christian activity unmolested. In no other of the Balkan states is there such full religious liberty.

It is now 55 years since mission work was begun in Bulgaria by the American Board and the Methodist Episcopal Church. There are also some Baptists. Three years ago there was held in Sofia a general conference of all three denominations. A partial union between the three churches was accomplished.

Mission work is carried on mainly in three lines: Evangelistic, educational and literary.

The *evangelistic work* consists in

preaching the gospel and organizing churches and out-stations. There are 5,654 Protestant members of



PROTESTANT CHURCH IN SOFIA

Mr. Popoff was pastor of this church for 19 years. The building was erected by money contributed in America

churches and adherents. While the number is very small, their influence is felt throughout the country and the 35 places where regular Protestant worship is conducted are visited regularly by as many more who are not allied with us. The above numbers do not include the Protestants and churches of the newly-liberated territory by which Bulgaria is now enlarged. There are three self-supporting churches, but others are aiming at that goal. The support of pastors is a difficult problem. The churches are small and the congregations are not of the richest class of people. The missionaries excuse themselves with "we have no money." On this account the number of native workers

has not been increasing, but rather decreasing. There has not been as aggressive work done in this department as might have been done. I am tempted to say that a real missionary work is not being done. In that line the need of some real evangelistic missionaries as well as native preachers, who would devote their time to touring work, is most urgent. Especially after this war, the additional territory will demand more native workers.

The *educational work* is carried on mainly in four schools, one of which is for boys and three for girls. The influence of these schools has been excellent, tho in point of scholarship they have not kept up with the rapidly developing national schools. They are much appreciated by parents for the moral and religious training they give, which is entirely lacking in the national schools.

The boys' school in Samokow should be endowed and thus enabled to secure a body of teachers who will answer the requirements of the law and will, so to say, force upon the government the recognition of the school. The fact of their not enjoying government recognition is a great drawback to the mission-schools. But in spite of this drawback they have given the country many useful men and women.

After the liberation from the Turks there began a true awakening in literature. We have Ivan Vazoff, K. Velichkoff, Stoyan Mihailovski, P. Slaveikoff and many other good poets and writers who have given us, along with original works, the gems of foreign literature. The chief works of Shakespeare, Milton, Dante and others are all translated. But in the

domain of religion very little has been done outside of Protestantism, so much so that any book that would appear on religious subjects or speaking of God is attributed thoughtlessly to Protestants. I must say that even our Protestantism has not shown itself very aggressive in this line. Nevertheless, much of the spiritual awakening throughout the country is due largely to Protestant literature, such as it is. The Mission, with the aid of the British and Foreign Bible Society, gave us the Bible in the vernacular. Thousands of Scriptures have been circulated. The only commentary on the Bible in Bulgarian covering in four volumes only some of the New Testament books is another important contribution to Bulgarian religious literature. A Bible Dictionary, Evidences of Christianity, and several other works are the more important religious books. Hundreds of various tracts have been printed by the Mission and by the Bulgarian Evangelical Society, of which hundreds of thousands have been scattered and have penetrated into the most out-of-the-way places.

A nation is not born in a day. It would take years yet for Bulgaria to become what it ought to be. But unquestionably the efforts exerted both by faithful native workers and by foreign missionaries have contributed much to put Bulgaria in the right track; and having now entirely shaken off the Turkish yoke and accomplished the union of all its people, it is hoped she will continue to advance in spiritual as well as in temporal things until she shall become a Kingdom of Christ and enjoy the liberty which the gospel gives as well as she enjoys her political liberty.

"PEACE, AS THE WORLD GIVETH"

BY REV. GEORGE F. HERRICK, D. D.



THE Balkan war is at last ended. Terms of peace are settled. Has justice held the scales? Success has been purchased at an appalling sacrifice of human life. That in the world's affairs might makes right is again writ large in the records of human history.

Americans have very generally sympathized with the little Balkan states in their war with Turkey. "The spirit of the Balkans" has been loudly applauded, even in the face of the wanton brutalities of which they have been guilty, and of the sense of justice prevailing in Europe, opposed to their insistence on their own conditions of peace.

The Balkan states are thought of as forces, young and enterprising, newly springing into life in south-eastern Europe in opposition to the old unprogressive Turks. But in fact, the Balkan peoples, including the Albanians, are much older than the Turks. Every one of them existed as a race and as a state, holding a well-defined place in human history, before the first line of Ottoman history could be written.

The Balkan states are applauded as champions of liberty and progress, over against the stagnation of Turkey. But four years before the four states engaged in war with Turkey, a band of Ottoman patriots, with the two mottoes of "Union and Progress," and "Liberty, Justice, Equality, Fraternity," began their heroic struggle for the rebirth of their fatherland. Their effort to establish constitutional government was applauded by all Christendom.

Christians in Turkey have enjoyed

the privilege of worship according to the rites of their churches. In Greece the circulation of the Bible in the language of the people is forbidden. In Servia intolerance of any form of missionary work is more rigid than in Greece.

The Balkan war has been regarded as a rising of oppressed peoples against their oppressor. Administration of government in the Ottoman empire has been autocratic and oppressive, never more so than during the long reign of Abdul Hamid II, but it has not been the Christian subjects of the empire alone who have suffered. Always excepting the two outbursts of ferocity and fanaticism during that reign, the Turks were as badly crushed under the heel of the oppressor as the Christians were; and note that it was the Moslem Turks themselves who could bear the tyranny no longer, and who deposed and banished their ruler and proclaimed the dawn of a new and brighter day.

The Balkan peoples were already independent of Ottoman rule before they let loose the dogs of war. Does there not seem to be scant logic in their drenching those historic lands with human blood in executing upon the present Ottoman generation vengeance for what their forefathers suffered from the ancestors of Turks now living?

It is a well-known fact that in the years just before the war the atrocities committed in Macedonia were perpetrated by Bulgarians upon Greeks and by Greeks upon Bulgarians more than by Turks upon either race. But the Turkish administration had to bear the blame. That admin-

istration was weak, often unwise and sometimes wicked. But a photograph of the situation in Macedonia in recent years, if it could have been taken, would not have shown all white on the Christian side and black on the Moslem side, and the red, the blood stains, were occasioned largely by the racial and religious quarrels, internecine strife, between the two chief Christian races there. Even alliance in the war has not made these people love each other any too well, as the following extract from the Constantinople Turkish paper—*The Tanine*—shows. (*The Neologos* is the leading Constantinople Greek daily newspaper):

"The *Neologos* gives a vivid picture of the harsh treatment of Greeks by Bulgarians in the province of Adrianople. Observe that certain mischief-making Greeks, expelled from Constantinople, who took refuge in Athens, have charged these atrocities against the Ottoman army, and it is a Greek newspaper that brands these charges as lies. Yet certain foreign newspapers that enjoy thrusting us into the mire have gleefully hastened to publish these lies as facts. It is the *Neologos* which has felt bound to declare that the cruelties the Greek villagers have suffered were committed not by Turkish, but by Bulgarian soldiers. If after proclaiming a crusade against the Turks, the Christian Bulgars so treat their Christian allies what will they not do to the large Mussulman population remaining on the lands they have overrun and control?"

Sympathy with the Balkan states in the recent war has been accentuated because of the serious failures of the "Young Turks" to act wisely

and justly in their efforts to unify the several races into one Ottoman nation. European sympathy with Turkey was very shallow. Patience was a gourd that sprang up at night and withered in the morning. The real Turkish patriots were few and were inexperienced; their opponents were many and implacable.

Unhappily, none of the "Young Turks" was educated in an American school. Most of them were for years exiles in Europe. They merited both sympathy and patience from the people of the West in their stupendous and baffling task. How Italy manifested her sympathy has passed into history!

The Balkan states claimed philanthropic and even religious motives for engaging in a life and death struggle with Turkey. *In fact*, their dominant reason for fighting was their determination to be their own masters in southeastern Europe, to break the leading strings of the Great Powers, to increase their national importance, to enlarge their territory, "to drive the Turk out of Europe." These were the motives that made possible a temporary coalition between peoples that for the strongest reasons of race and divergent national ambition can not permanently unite. The rifts are opening already.

On this cry, "drive the Turk out of Europe," the editor of the *Tanine* makes the following rather cogent remarks:

"They say: 'The Ottomans must go back into Asia, must be an Asiatic people. Rumelia is no place for Ottoman progress and permanency. Let them go back to Asia and prosper there, and when rid of them,

Rumelia will find the obstacle to her progress removed.' It is surprising and lamentable that this idea, which is gaining currency in Europe, is beginning to be entertained by some enlightened men of our own people. Where did European peoples originally come from? Why, from Asia. Shall they also be sent back? What reason is there to believe a people unfit to exist west of these straits will be all right east of them? Do soil and climate fix the habitation of races of men? Does philanthropy dictate the recommendation given us?"

We may, if we will, congratulate the allies on their success in the open field. But what a splendid record the Turks have made in the defense of their fortresses. And, perhaps, we might find words of praise for them in the way they accept their crushing defeat. Alas! that the blind ambition of a few young men who posed as patriots, made the bloody battles of the renewed war necessary. Alas! that this same ambition lost to Turkey in the hour of dire need, but when peace could have been made on better conditions, the services of two of the best men Turkey ever possessed, Kamil and Nazim. Whose sympathies do not warm to such men as they ever proved themselves to be?

Undoubtedly the sympathy of Christendom with the Balkan states has been, in fact, more than has been confessed, because we rejoice when Moslem meets defeat before Christian. But is this right, irrespective of the questions of equity involved in the conflict?

Read this extract from the *Ikdam* of Constantinople, the leading Turkish daily newspaper of that city:

"How unfair is the sentiment of European states and peoples toward

Islam and Moslems! The feelings of those who cherish, even in moderate measure, sentiments of justice, have been outraged by the atrocities perpetrated recently upon Moslems in Rumelia and Albania by the Balkan governments, yet these acts have made no impression upon the Great Powers of Europe. In fact, those Powers have never had kindly feelings toward devotees of Islam. Christians and Moslems have come into conflict for centuries. They have never been able to understand and respect each other."

We now face conditions which will pass into history more to the discredit of Christian than of Moslem peoples. Europe solemnly warned the parties to the conflict last October that the *status quo* of territorial possession should not be changed as the result of the war. In November, one month later, they tore up the treaties that established that status. They made, in 1897, a similar declaration, and when Greece was humbled in defeat by Turkish arms and the Turks could easily have entered Athens, the Powers punctually fulfilled their engagement. Now they champion the allies against Turkey. The allies show how well they have studied and mastered the policy of Bismark in their treatment of an enemy conquered.

Leading Turkish papers which have been coming to me show how bitterly the course pursued by Europe is resented at Constantinople, and they cause us to blush over the fact that Moslems are actually giving Christendom a lesson in fidelity to treaty obligations, and even that amid the humiliation and distress of the present hour they are trying unitedly to face their future without misgiving, rather with hope and with the determination to

profit from their bitter experiences, to make needed reforms, not on paper, but *in fact*, and to be worthy of the respect of the other nations of the world.

See a communication from Ahmed Jevdet Bey, proprietor of the Turkish *Ikdam*, who is now in Vienna, and published as leader in that paper:

A Question and Its Answer

"The people of Europe are continually asking an important question, demanding definite information relative to our country and people, viz.: Is there in Turkey and its peoples unity of thought and action? and if such unity exists, will it last? Friend and foe alike desire an answer to these questions. The friend says: 'Yes, there is unity and it will last.' Our enemies, by their whole conduct, show that they are happy when they hear the opposite. We are of those who seek to know the truth of the matter.

"We can not estimate our own condition and position while living in Stamboul, for judgments formed at Stamboul do not take into account life abroad, but are purely the product of our own intelligence and uninstructed weighing of evidence. We are continually seeing the harm of this. It was so before the declaration of war. Neither our statesmen nor our soldiers nor our people could at all understand conditions abroad. I may say that our foreign diplomacy was conducted with eyes totally blind, that is, our statesmanship was non-existent.

"It is because of the bitter experiences we have suffered that I see the necessity of calling the attention of my countrymen to the question and answer above mentioned as circulating

in foreign countries. We have all seen that in Europe there exists no generous and kindly feeling toward us, for between Europeans and ourselves there now exists no possible means of friendly approach. Were we a powerful people and state those who would turn to us in friendship would not be lacking. I do not mean if we were materially strong and had no moral force; yet those in Europe who would be our friends do demand of us both material strength and unity. If we show ourselves possess of this strength there are those who will befriend us. It is this they will demand, and it is only with this strength that we can defend our rights and secure the trust and respect of our friends. It is because our enemies understand this that they are looking for division among us in thought and action, and grow more hopeful when they see evidence of such division.

"When they see in the army and among the people unity of purpose and of action in defense of the fatherland they grieve and their courage melts away. It is because I have seen this with my own eyes that I have such exceeding desire for united purpose and action that I do not now excuse any—the least quarrel or row in our country. Let there be a quarrel between four or five persons in a main street in Stamboul and at once it is published in Europe as a riot, as an uprising of the people. The greatest patriotism individual Ottomans can now show, the best they can do for the salvation of their country, is to make unmistakably clear that they are actuated by a common purpose and are working *together*; courageous, patriotic, united. There is no real obstacle to such union. We to-day see our

fatherland, our honor, our persons and our property in danger. With bitter pain we see into what calamities those regions have been plunged where our enemies' feet have trodden, and we know only too well that they wish to cut us off from any development in the future. They don't hesitate to say so in the plainest terms. Against this general calamity no narrow personal or party device will avail. If we have opposed each other, spoken evil one of another, hurt each other's feelings, trampled one upon another's rights, patriotic feeling and public interest bid us draw the veil of oblivion over it all, otherwise we shall prove that our personal, petty interests are dearer to us than the integrity, the honor, the life of fatherland. Think of the lives of thousands of our people who have perished through the calamities we have been forced to endure, and how insignificant a thing is any grievance we have personally been subjected to, and how mean a thing is any thought of vengeance for a possible personal wrong endured. A people that is not content to degenerate both materially and morally must know how to love and defend the fatherland."

A More Momentous Problem

Many persons, including undoubted friends of Turkey, have sympathized with the aims if not with the methods of the Balkan states, because they believe civilization and the moral welfare of the human race will be advanced by the limitation of Islam as an armed force in the world.

It is evident that here we rise to a higher level, to a point of vision backward and forward, to a consideration of those supreme forces that enter into and shape human history, to interposi-

tions of God's providence in our world, where His own spiritual kingdom unfolds and expands.

Are there reasons why we, why even the Turks, may be content with the limitation of their material power, in the interest of a greatly needed spiritual awakening, and for the promotion of long-delayed and urgently needed moral and social reform?

There is no reason why enmity should exist between Christians and Mohammedans. Theological differences should be no barrier to friendliness, even to fellowship. And Christianity has one great theological boon to confer upon the devotees of Islam, viz.: the proclamation of the fatherhood of God, which involves the brotherhood of men.

It would take us too far afield, were we to attempt to weigh the reasons for the phenomenal successes won by Islam in the seventh century in Western Asia, again in Central Asia for five centuries from 1206, or in South-eastern Europe under such great Sultans as Baiazet the Thunderbolt, 1389-1413, and Suleyman the Magnificent, 1520-1566.

Our attention is challenged to the limitations of Moslem power during the last century, especially during the last half century. Before what onsets has Moslem power given way? Look at India, the East Indies, Egypt and North Africa, and now at Persia and Turkey, and behold your answer. Christian powers rule the Moslem world. More than half the 200,000,000 of the Moslems are under the dominion of the Protestant Christian powers.

The explanation of these facts is simple. Notwithstanding the grave evils that exist and are nourished

among Christian peoples, there is a vital force, a moral uplifting and enlightening power in Christianity which does not exist in Islam. To speak plainly, there is in the practical development of the religion of the prophet of Arabia an atrophy of the moral sense which alone accounts for the stagnation, the degeneracy of Moslem peoples. Christendom has again and again been horrified by the ruthless massacre of Christian subjects of Moslem states. These acts have been in accord with Mohammedan sacred law, *ordered* by the Moslem ruler, from Mohammed down to Abdul Hamid II. While any Moslem ruler remains absolutely independent, such acts may again be perpetrated.

Observe that it is not because Oriental and Moslem *peoples* are worse than western and Christian peoples, that things are done by Moslem rulers that shock Christendom. No, but it is because, under provocation, humane feeling and moral duty are wholly overridden by what is believed to be religious obligation. Religion and morality are completely divorced.

It is for the representatives of a pure Christianity to show to our brothers of the Moslem races the dominant power of Christ's teaching and example over the life of His followers.

The so-called "Eastern question" now presents a new phase. Rightly or wrongly the Turks are practically driven out of Europe. They will hereafter be an Asiatic people, yet hardly more Asiatic than Russia.

More than ever the Turks will need and will feel the need of material and moral help from western peoples. Their vital need is not help to restore their military prestige. They have ex-

perienced more than half their revenue the last four years on their army and navy. They do need material aid for roads and irrigation for modernizing agriculture and the development of mines. But vastly greater and more urgent is their need concerning which they have begun to recognize their helplessness unaided, for means to put promptly in force plans half formed on paper, for thorough and universal education, intellectual and moral. For giving this aid Americans, rather than any Europeans, are already prepared and on the ground. Indeed, they are known, appreciated, welcomed by the Turks themselves, as no other Christians are. Through schools, through the press, through hospitals and dispensaries, through relief of distress in times like the present, warm gratitude is awakened and expressed toward Americans by those now overwhelmed by sudden appalling calamity. The deep wounds inflicted by the lesser and the greater powers of Europe may be healed by the balm applied by American hands, reinforced by the sincere sympathy of American hearts.

Living as they do in those lands where pure Christianity had its earliest illustration, those Moslem races, on condition of their frankly giving to the Christian races of the country a just share in the government, may yet seek and obtain, not material aggrandisement and imperial dominion, but moral and social uplift, that spiritual elevation and salvation which is the goal of all worthy human endeavor.

Just here is a noble and urgently inviting opportunity for Americans to show to Moslems what is true Christianity.

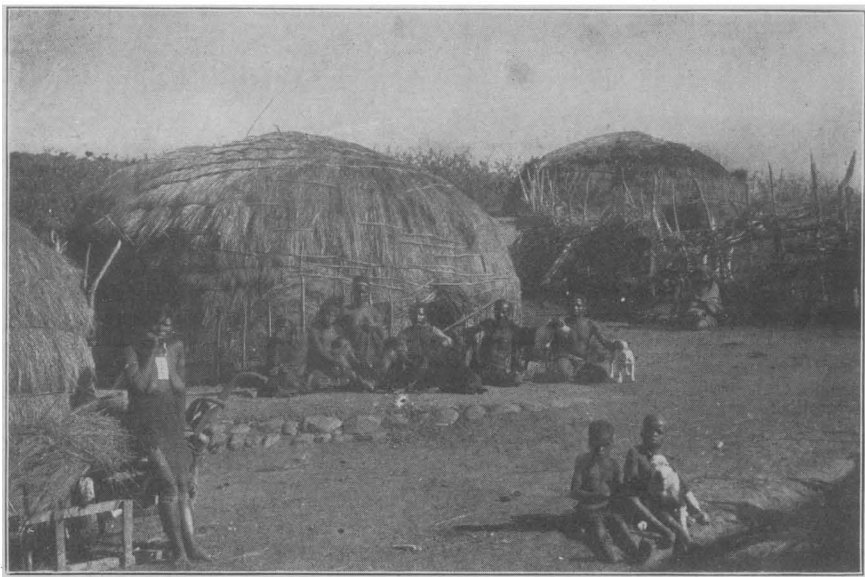
As one, in looking back over the years that are past, since American missionaries began their work in the Ottoman empire, takes note of the marked interpositions of God's providence in the interest of truth and righteousness and the mental and moral uplift of men, even in the darkest days, one's conviction grows stronger that not merely a single race in ancient times, but that all races of men in all periods of human existence live under a theocracy.

The terms of peace that the Turks have been forced to accept are harsh terms. We looked for considerateness to a people crushed under sudden and appalling calamity, confessing their defeat in war; in their extreme humiliation, crying for mercy, begging that conditions which render national life impossible might not be imposed. We looked in vain. The peace is "as the world giveth." Its conditions are not Christian: they are not humane. The peace of Europe with its millions of men under arms, with its intolerable burden of expenditure on munitions of war and on limitless naval equipment, is a peace which the world giveth. When and how is this condition of things to give way to humane, to Christian relations between the nations? When is international law to have a wider significance than a means for the regulation of warfare, the role of seconds in a duel?

We Americans congratulate ourselves on becoming a world power. On what grounds and for what purpose do we so congratulate ourselves? We may demonstrate to all the world that we are materially strong enough to defy and repel any encroachment upon our rights either on our Atlantic or our Pacific shores. Shall we con-

tent with that? Does no higher ambition beckon us? There is a worthier role for some great people to play, a nobler ambition for individual men and for nations to cherish, and this is the very period of revolving time, the very hour for Americans to cherish that ambition and to play that role. Let us listen to the clarion call to lead the van of an army unarmed with guns and dreadnaughts, the army of the Prince of Peace. It is for us, before all others, to hold out to men everywhere the priceless gift of the peace Christ left with His immediate followers. How low and base are the brutal passions that run riot in time of war. Even in our age no hero is so lauded and worshiped as the victorious warrior is. But when we look at the conditions that we face to-day in nearer and farther and middle Asia, in north and central Africa, and in every part of North and South America, do not our hearts thrill with the opportunity close at hand, and inexpressibly urgent to be, as individuals, and as a people, in social and political and commercial affairs, in our own country and in other lands, heralds and messengers and advocates of peace in truth and righteousness and fraternal love? The whole world, Orientals of all races certainly, are responsive, far more than we think, to philanthropic, unselfish, fraternal appeals. For making such appeals successfully, Americans are far better situated than any race of Europeans, the Swiss alone excepted.

If we aspire after the power of world-wide influence, aspire to be world conquerors, let us be heralds, not of the world's peace, which ends one war to begin another, but of Christ's peace, permanent, fraternal, unbroken.



INSIDE A ZULU KRAL, NATAL, SOUTH AFRICA

THE COLOR LINE IN SOUTH AFRICA

BY A. W. BAKER,

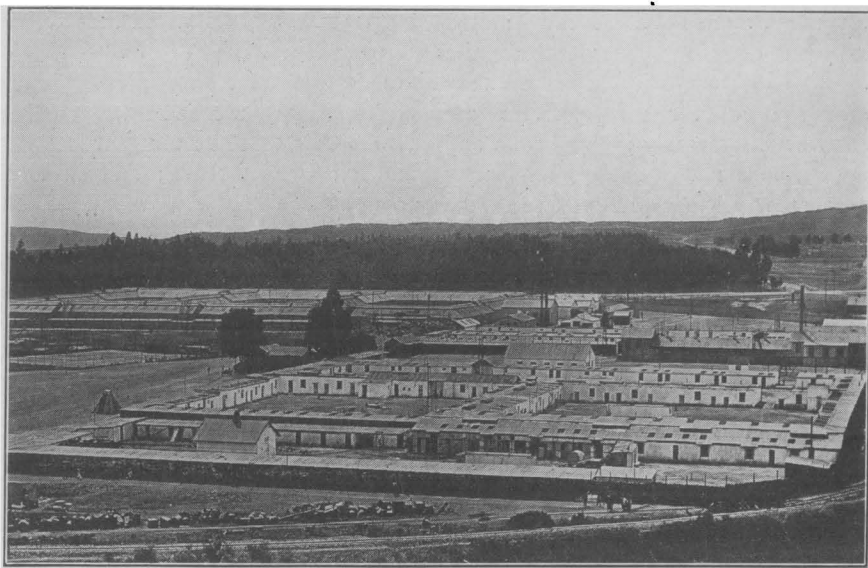
Director of the South African Compounds Mission.



AS in the United States with the Negro, so also with us in South Africa, only on a larger scale, the serious, vital question is —what is to become of the native population, they do not like to be called “black,” but style themselves “abansundu”—i.e., brown people. When South Africa was divided into four separate States, legislation differed in each very materially as to the status and rights of the colored man of African descent. In the old Constitution of the Transvaal an article was embodied debarring absolutely any colored person (Kleurling) from acquiring land or in any way obtaining electoral privileges or membership in the State Church. In the Orange Free State, altho the legislation was not so radical, the

sentiment and practise were the same.

Natal, at first a Crown Colony of Great Britain, and peopled largely by English settlers, was subsequently granted Responsible Government. Its Native policy, formulated by Sir Theophilus Shepstone and confirmed by successive Secretaries of State for the Colonies, instead of stimulating, or at least providing some means for the gradual disenthralment of the Zulus from heathen abominations and superstitions, and some elementary education for their development, tended only to congregate them in huge preserves of barbarism called locations, where, under the rule of hereditary chiefs, they might continue to propagate their species and stew in the juices of their ancestral vices without the slightest incentive to anything higher or better. This policy was expected to keep



A TYPICAL COMPOUND, SOUTH AFRICA

A peep at the Gold Fields with the Simmer and Jack Mine in the foreground

them in a state of menial servitude to the Colonists, and by the rivalry of a score or more of petty kinglets to secure the Colony from rebellion. Had it not been for the self-denying and persistent work of Christian missionaries in the face of slander and misrepresentation, the natives would still in this twentieth century be nothing but serfs. In the Colony of Natal a law was passed giving a native who possessed certain educational and property qualifications a right of exemption from Native Law, which released him from certain servile restrictions, gave him the right of suing and being sued according to Statute Laws, and of disposing by will of his property, and certain limited franchise rights in relation to municipalities, but not the electoral franchise.

Owing to the larger statesmanlike outlook of men like Sir George Grey, Sir Bartle Frere, Sir Gordon Sprigg

and others, much more sympathetic treatment was accorded to the natives in the Cape Colony. Larger grants (altho all too inadequate) were given for native education and a policy, however vacillating and spasmodic, of assisting in the training of the natives, supplemented the heroic efforts of the Missionary Societies; until at length the electoral franchise was granted to natives in the Cape Colony who had attained a certain educational status and were possess of the requisite property qualification. In the conferences which preceded the Act of Union of these four States the delegates of the three other Colonies, and especially those of the Transvaal and Orange Free State, did their utmost to obtain the rescission of those rights, but to the credit of the Cape Colony Delegates they manfully refused to yield. Thus, altho in the Constitution of United South Africa the electoral franchise

for the Union Parliament is limited to men of European descent, the right of the native in the Cape Province to vote for members for the Provincial Assembly is preserved, and Rev. Rabusana, a native, has lately been returned to represent one of the districts.

The other provinces, however, have determined not to allow any extension of privileges whatsoever so that we have the anomaly of millions of people paying hundreds of thousands of pounds in direct taxation alone, not to mention indirect contributions such as customs, railway freights, etc., who have not even the semblance of a shadow of representation or voice in the laws by which they are governed, nor is there any attempt at formulating some system whereby their feelings or opinions upon drastic legislation aimed at and vitally affecting their deepest interests can be consulted or obtained. A state of things which is a disgraceful scandal to a so-called Christian Government of a professedly liberty-loving nation. There is now a Draft Law to be introduced into the Union Parliament, called "the Squatters' Bill," which is only a veiled form of compulsory labor. It proposes to divide the native peoples into two classes—"servants" and "squatters." Large reserves, called locations, were set apart for the habitation of certain tribes under their own chiefs. These are admittedly overcrowded. Other large areas are termed Crown lands, held by the Government. On these, large numbers of native families reside, and pay an annual tax by way of rental. A very large area, originally occupied by natives in their own right, were divided into farms and sold to land companies and private

individuals. The natives then on the farms, and tens of thousands of others who have subsequently settled on them, pay the same tax to Government as those residing in locations and on Crown lands; and in addition have to pay a rental to the owners of the farms. As the Boer farmers can not obtain a supply of menial labor on their farms, for reasons which had better not be discussed in this article, the present Government proposes to help them in the following manner, in the hope that the poor, hapless, unrepresented natives will be *compelled* to settle on the Boer farms. This law proposes, without any just cause, to divide the natives into two classes, the one to be called servants and the other squatters. The first are to be exalted to an illusory position of privilege which will practically render them lifelong serfs of the farmers. The other class is to be branded with a false and derogatory name, penalized with heavy additional tax, and to be denied the liberty of choosing their place of residence; and this entirely without fault on their part.

From the date of the passing of the law (God forbid that it ever may be passed in its present form) every native residing on a farm occupied by the owner and engaging to work upon such farm for at least six months in each year, and every native residing upon his own land, shall be called a servant. Every other native, except such as are resident in duly constituted locations or reserves, shall be called a squatter. If squatting on Crown lands, he shall be compelled to quit. If resident on farms unoccupied by a resident-owner, the owner of such farm shall

have to get an annual permit for the residence of each adult male, for which he shall pay the sum of £3 10s. (\$16.87). This permit is to be obtained from a Settlement Board which is to be largely nominated by the Government and from whom the

resident-farmer and become his serf. Even should the unfortunate wretch agree to pay the additional £3 10s., his wishes are not to be considered in the matter and the Settlement Board can refuse to allow him to stay. If this is not perilously like compulsory



NATIVE SOUTH AFRICAN DANCE IN COMPOUND. SEE KAFFIR PIANOS ON LEFT

only appeal is not to a judicial bench but to the minister.

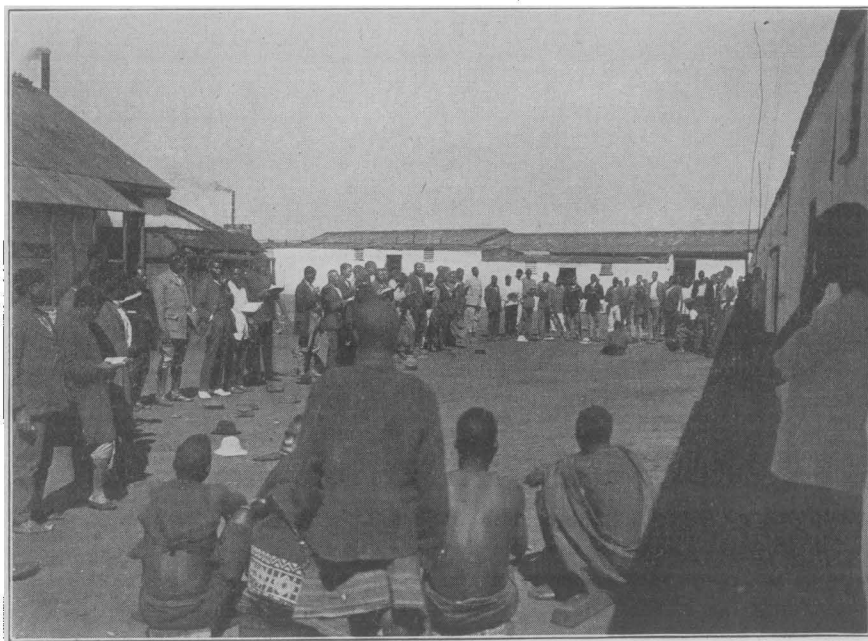
This Board is to decide whether to allow any, or how many squatters shall be permitted to remain or to settle on any given farm. These natives, in addition to the Government tax of £1 0s., pay a rental of £2 10s. to the owner of the farm, and altho the bill proposes to make the owner pay the additional £3 10s. per annum for each adult male on his farm, it is really a tax on the native, who must either pay it or go, and if he goes there is no asylum for him but to go and make terms with some

labor, and a mild form of slavery, I do not know what is. It is not as if these people were lazily lying about their homes doing nothing. It is from them that the industrial work of the towns and of the gold mines is supplied, and the vast majority of them work on an average one year out of every two for the white men, apart from what they do at their own homes.

One can hardly believe it possible that such legislation could be seriously proposed, but so strong is color prejudice, and so enslaved are party politicians to their political superiors, that

unless the sense of justice of the British public is aroused and pressure is brought to bear on a peace-at-any-price Liberal Ministry, there is great reason to fear that this shameful wrong will be perpetrated and some tens of thousands of innocent people

withdrawing it declared that it would be resubmitted. Two Commissioners were subsequently appointed by the Government, and, notwithstanding overwhelming evidence against the proposals, have recommended the opening of canteens under Govern-



SUNDAY MORNING SERVICE IN SOUTH AFRICA COMPOUND

compelled to break up their homes without any provision being made for their resettlement.

The same Government is seeking to secure the abrogation of the Prohibition Law and to get the power to open canteens for the sale of Kafir beer, wines and spirits to the natives. Prior to the Act of Union, the Transvaal Government introduced a bill in its own Legislature to authorize the sale of beer to natives; so great, however, was the opposition from the other States of South Africa, and from England, that the Bill was withdrawn, but the Attorney-General in

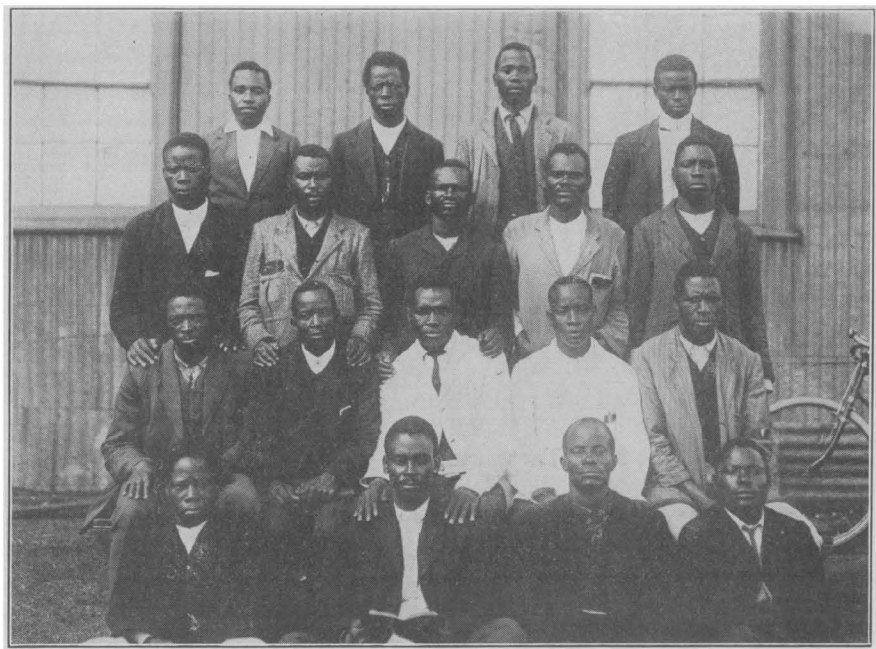
ment supervision in mining areas where Kafir beer shall be sold. This will only be a preliminary to the introduction of light wines and then of brandy, and thus create a market for the products of the Cape Colony brandy-farmers, and it is intended as such.

The general trend of Colonial opinion is directly against the education or development of the natives, and it is based entirely on the principle of self-interest. They want a cheap and servile form of labor, and would be glad if this could be insured to them forever. Everything then that tends

to enlighten the native and make him desire self-improvement should be deprecated. On the one hand the plea is—don't educate him, teach him the dignity of labor, but directly industrial training is given to him the artizan class and the Trades Union

nical or intellectual training, and their one stock argument is the numerical superiority of the black over the white, something like ten to one.

One marvels to see how completely prejudice can blind people to their own self-interest. The natives have



EVANGELISTS OF THE SOUTH AFRICAN COMPOUND MISSION

object that he will become an unfair competitor against the white man.

On the other hand the plea is often raised that it is waste effort to try and educate him as his brain capacity is insufficient. All these are mere subterfuges and attempts to cover the cowardly fears of those who profess to be providing for a White South Africa by denying to the native the elementary principles of humanity and justice. The vast majority are against granting him any right to acquire title to land, against his ever under any circumstances acquiring the franchise, and against any tech-

awakened to a sense of manhood, and are determined to have education at any cost. Many, at great personal sacrifice, have sent their sons to America and to England for education; a course which has resulted frequently in the greatest of mischief to the student. Hothouse forcing and mere intellectual attainments are not desirable at this stage of the development of the race or even of its leaders; but if these people are ever to be successfully governed and the best use of their talents is to be made for the general good, the sooner steps are taken to provide for

some medium of consultation with their leaders with the object of gaining their confidence and cooperation the better.

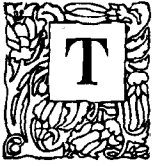
There is already scattered through the several provinces of South Africa a body of worthy, sensible, well-educated native men of excellent reputation and strong character who would form a splendid nucleus for a Consultative Body on all native questions: men like Revs. Charles Sihlali, Tingo Jabavu, Rubusana, Dube, and a score of others who would do credit to any community, white or colored. These men if given any sort of reasonable encouragement would gladly help the Union Government in formulating a consistent native policy for South Africa before the leaven of discontent born of injustice and repression permeates all classes of native society. There are other, half-educated men of questionable morality who are political firebrands, and under the cloak of religion are fomenting the spirit of opposition to the white man. The Government, by its cruelly unjust Pass Laws, by its lack of sympathy, and by such legislation as the Squatters' Bill, and its declared intention never to grant even a modified franchise, is alienating all the best of the native people, and strengthening the hands of the agitators, by their contemptuous treatment of the black man's efforts to improve himself, are surely and steadily creating a race-hatred which, before long, will burst out into open defiance. These people are human beings, it may be in the infant stage. Neither we nor they ask for any eventual *social* equality—we only ask that they shall not be denied the incentive of an ideal to

strive after, that of enjoying the rights of full-grown men, when by industry and integrity and perseverance they have fitted themselves intellectually, morally and industrially to have a say in framing the laws that are to govern their own people. I am convinced that a kindly hand held out to them at this juncture would be gladly grasped and would lead to the best and most lasting results.

There has been no end of capital made out of the Black Peril bogey—the assaults by black men on white women, but when one thinks of a population of 300,000 native men living apart from their wives for twelve months at a time, with ample opportunities for assaulting white women and with the added stimulus of strong drink, as is the case in Johannesburg district alone, the number of assaults is infinitesimal and becomes a marvelous testimony to the self-restraint of men only one degree removed from savagery. One trembles to think what the results would be were 300,000 white men living under similar circumstances among a community of black men and women. Thank God there are a few public men in each of the provinces who see these things in their true perspective and who have the courage of their convictions. If only they could be brought to form themselves into an association for cooperating with the best qualified leaders among the natives much might be done to educate the white colonists of South Africa into saner and wiser views, and in the removal of ignorant prejudice. Witness what Fred Douglas and Booker Washington have done in this direction in the United States of America.

EVANGELISM AS A MEANS TO REFORM

SOME RESULTS OF SUNDAY'S CAMPAIGNS IN COLUMBUS AND ERIE



THESE are the days when "reform" is in the air. The disclosures of police graft in New York, of white slave traffic in Chicago, of trust monopolies and money-trust, of child-labor, whisky rings and militant suffragettes, are bringing home to men's minds the need for radical reforms in theory and practise. Men's clubs and social settlements, boys' work and child-labor bureaus, investigating committees and commissions are seeking the remedies for existing evils and as yet adequate remedies have not been applied. Legislation will never reform; social service will never regenerate. These are necessary as the outgrowth, the fruit, of life, but they will never produce life or insure health.

"My belief is, not that a good body will by its own excellence, make the soul good; but on the contrary, that a good soul will by its excellence render the body as perfect as it can be." This is what even Socrates, the heathen philosopher, is made to say in Plato's Republic.

For some time past in various parts of the United States, civic and legislative committees have been examining witnesses and sifting evidence; especially in the case of girl and woman workers, to discover how their condition may be improved, and to determine if inadequate wages are responsible for much of the immorality and physical suffering among this class.

Such investigation is praiseworthy, but we must not think that moral laxity and distress are primarily due to circumstances. To increase the mini-

mum wages of girls and women will not make them all happy and virtuous; it is not a mere question of food and raiment. The regeneration and the education of character are the main things necessary. Religious education inculcates temperance, and chastity, trains the workers to be efficient, and self-respecting, makes them conscious of their responsibilities toward their parents, neighbors and employers and their duty toward God. Higher wages may remove some temptations and distress, but to go to the root of the matter we must build character through Christian education which makes men and women brave and fearless in facing the difficulties of life.

The Christian believes in the dignity of effort and the grace of self-renunciation. In Christian faith and new life in Christ we have the one power that can remedy every social and economic evil. Without this we have still the ancient sin and evil—else all the educated and the rich would be good.

Many who are willing to acknowledge that Christian education provides a remedy for economic distress and moral degeneration insist that the Church has failed to reach the great bulk of the toiling masses; that the gospel message does not appeal with telling force to the generality and that new methods of attack must be found if the thoughtless thousands in the working world are to find God and in Him salvation. Where the Church has failed to appeal to the people it was because it followed too closely polemical and liturgical lines instead of being actuated by broad evangelistic purposes. It is true that

a sermon that appeals only to the intellect or an impressive religious ceremony, leaves the material and worldly-minded man cold and unmoved. When, however, he sees men converted before his eyes, Christianity becomes a practical thing, his interest is awakened, and the good that lies buried in his nature "sleeping, but not dead," is energized, and for the first time, perhaps, he is stirred by vague yearnings for a higher spiritual life and feels a dissatisfaction and even disgust with his present condition. The preacher, or evangelist, whatever their methods, who can create in a sinner's heart this spirit of dissatisfaction with himself and his ways of life, has gone far toward preparing that troubled soul to accept the gospel message. As pictures are the first steps in the education and development of the infant mind, so to the worldling, a babe in spiritual things are the pictures of a gathering in of converts at a revival or a mission service.

The vitality of the old methods of soul-saving and the fact that the social results of implanting the gospel in the hearts of the people are as effective to-day as in any age of Christian endeavor, has been demonstrated during a recent revival campaign in Columbus, Ohio, conducted by the evangelist "Billy" Sunday. During the seven weeks the meetings were held, over 12,000 persons professed conversion. In one day 1,150 came forward, a record which has not been equalled in the history of evangelical work. Tho "all sorts and conditions of men" and women were represented in this army of converts, by far the largest number were drawn from the ranks of the working people, the

"difficult, unreachable-class" which we are often told the Church can not reach. This Pentecost in Ohio has demonstrated that the gospel of the fathers, an old-fashioned gospel such as the primitive Christians followed, is just as mighty to save in this year of grace as when the Church was in its dawn. And the same gospel is as effective in saving the soul of a captain of industry as a bootblack, for men from both ranks were led to accept Christ in the great awakening in Columbus. As a result of these revival meetings, nearly 8,000 people joined the churches and more are joining various religious bodies every day. There has been a large increase in Bible classes and in the number of Christian workers. So many employees of the large manufacturing plants in Columbus were converted that industrial life in the city has become completely transformed. The converts were drawn from practically every social class, and from every branch of human endeavor. College-men, saloon-keepers, politicians, bankers, professors of learning, policemen, newspaper editors and reporters, the same message appealed to them all. Among others the Chief of Police was converted—a good promise for civic betterment.

The great moral force brought to bear on the community by this new army of Christian soldiers can not fail to produce far-reaching and beneficent results. The saloons have lost trade, the keepers of vicious pleasure resorts grumble over the lack of customers, and even the so-called respectable amusement places which cater to the idle and frivolous-minded, are not patronized as they were before the revival.

It is when we come to consider "Billy" Sunday, the man and his message, that the wonder grows. Only power from God could give him such a conquering influence over the hearts and minds of men and women of every rank and condition. Mr. Sunday was formerly a professional baseball player, his education was limited, his exhortations are often replete with slang and colloquial expressions, short, striking illustrations. Fiery words flash from his lips like sparks from an anvil, and flung wide to the crowd in a burning rain, kindle here and there spiritual fire, until the most apathetic person present is conscious of a vague unrest, a feeling that all is not well with his soul. Mr. Sunday is a man of strong personal magnetism and of tireless energy. He drives home the old truths with many sharp and stinging words that turn the thoughts of even the most callous worldling into unaccustomed channels. To many a sensitive mind in these revival meetings such methods of attack create a shock, perhaps, even a feeling of repulsion but it is impossible to remain indifferent, not to feel strangely stirred by the earnestness and sincerity and passionate energy of the speaker. Whatever criticisms the Sunday methods inspire it is indisputable that he rouses people to think of their soul's salvation however rasped their more delicate sensibilities may be during the process. In cold print, "Billy" Sunday's sermons and addresses offer no clue to their power to influence men and women to forsake their sins and confess Christ. Only the power of the Holy Spirit and the evangelist's dynamic energy and passionate earnestness give his words a penetrating force which they can not otherwise possess.

A few specimens of his general style, however, may not be without interest.

"I know men; I know their trials, their temptations, and I know there are men in hell to-night who never meant to be there, any more than you do. Don't think a man is game when he goes to hell; no; he is game when he prays. It takes iron in the blood to pray. God is ready to pardon whatever your transgressions have been.

"You say 'I was born with the devil in me.' I'll admit it. But you can be born again without the devil in you in two minutes. Sin didn't start in a groggery, but in the Garden of Eden, in one of the most beautiful places the mind of man can conceive. It isn't environment; that's another twentieth-century apology for meanness and cussedness. Don't blame society—you are part of it. Give your heart to God and there'll be one less bad member in it."

From a sermon preached on the story of Zacchaeus, we quote: "About the last thing that some men and women make haste about is to take their stand for Jesus Christ. After you have spent the morning of your life and the best part of the afternoon serving the devil and just at sunset you give what is left to God. I think it is a mean, low-down contemptible trick. I suppose some of you have come here with no higher motives than Zacchaeus when he climbed the tree. Climb down from your curiosity. Come down from your pride. God has nothing for you if you are too proud to put yourself in the attitude of an humble suppliant. Come down from your fear of men. You are afraid; you are a coward; you are afraid of the horse-laugh some of the gang would give you. Ask the man

who might sneer at you if he can shield you from the wrath of God in the day of judgment.

"But when it is all boiled down, it is sin. You can't keep that and have Jesus Christ. There is a big difference between seeking and looking. The Son of Man is come to seek, not to look. It doesn't take 40 seconds for a man to find Jesus Christ."

One reason why the army of converts increased so amazingly every day was because those who were "saved"

became "saviors" of others. A large proportion of the young converts at once went to work to lead their friends and relatives and shop-mates to the foot of the Cross. To this ever-increasing body of workers much of the success of this great revival is due. If every one who is "saved" were straightway to become a "savior" it would go far toward removing every social and economic distress, and the great republic would become "God's country" as well as "Our country."

THE RESULTS—A YEAR AND A HALF AFTER

BY G. R. YAPLE, ERIE, PA.

City Editor of the *Erie Daily Times*.



ONE who was not enthusiastic at the prospect of an evangelistic campaign to be conducted by "Billy" Sunday in this city; who looked on with a smile while the plans were being perfected, yet withheld criticism until he could have an opportunity of judging for himself; who was among the number to meet the evangelist when he first arrived in the city; who reported the entire six weeks of meetings for a daily newspaper, attending every service, following the evangelist in his side trips to surrounding towns; who studied him the while and who stood in the vast throng that bade him farewell when the campaign was over; who for over a year and a half has been closely in touch with every development of a civic nature in that same municipality, may, perhaps, be able to give an impartial judgment of the results accomplished by such a campaign in the city of Erie.

One Saturday evening late in May, 1911, William A. Sunday stepped from

a Pullman car of an eastbound Lake Shore train at Erie, Pa., and with a heavy bag in each hand, walked briskly down the platform of the station while a committee of ten or twelve ministers and three newspapermen, hurried to meet him.

"What do you propose to do in Erie?" a reporter asked.

"I'm going to give the devil the chase of his career," he answered with a smile. "Jump in boys," he exclaimed, as he climbed into a waiting automobile. "I'm tired, and I can talk to you better when I get to my stopping place."

Perhaps a hundred people looked on while Sunday made his advent to the city. Six weeks from the following Monday morning the evangelist was escorted to the depot by no less than 500 enthusiastic supporters and crowded about the depot was a throng of several thousand people. The songs of the Sunday campaign were sung by men with uncovered heads. Tears flowed freely as the evangelist mounted the steps of his coach. From the rear platform he

waved a farewell. Handkerchiefs waved above the heads of the great throng of people made a veritable sea of white as the train sped from the city. Sunday had come and gone. His arrival contrasted with his departure is a fair comparison of the city's religious fervor before he came and after he had departed.

Methods and Results

Does such a campaign produce lasting results? Before Sunday came those opposed to him not only denounced his methods, but predicted that any converts would turn back to the old ways as soon as the excitement had cooled down.

Months of patient preparation had not really prepared Erie for the evangelist's coming. People would not take him seriously. The Tabernacle was filled with 8,000 people at his opening Sunday morning service. At the afternoon meeting a scant 500 turned out. It was then that Sunday evidenced his real strength. Those who were present can hardly forget him as he stepped nervously to the front of the platform, removed his coat, rolled up his sleeves, offered as solemn and earnest a prayer as an Erie audience ever heard and then sat down and buried his head in his hands, praying silently while the choir, or what there was of it in attendance, sang a hymn.

Leaping to his feet, as the song was ended, Sunday opened up on that small congregation with all the grape and cannister his dreadnought vocabulary could command. He shook his fist at the empty chairs reserved for the ministers of the city. He called the absent ones by name and demanded that he be told where they were. He announced that unless the Tabernacle was filled that night he would quit the

city and let the devil have free reign. He wanted nothing to do with a city that was so hopelessly lost that it would insult himself and his co-workers with an audience of that size. The while he talked strings of trolley cars passed in view of the speaker loaded to their utmost capacity with people going to baseball games and the summer parks.

There was joy in devilish Erie that afternoon. Sunday had been routed. But was he? Those who rushed excitedly about spreading the news of his defeat had reckoned without Sunday. The very news they related proved the means of packing the Tabernacle to the last available inch of room that night, while a crowd equally large stood outside, crowding and surging back and forth in an effort to get near enough to hear what he would say. From that time on "Billy" Sunday had no cause to complain of attendance. He fired his best guns that night and he got the crowd.

When the six weeks had ended about 5,500 converts had been registered in this city of 65,000 people and a large percentage of them united with Erie churches. The resourcefulness of the evangelist on that first afternoon when failure stared him in the face, is the keynote of his success. Nothing daunts him. If he appears to be discouraged his manner of so appearing awakens new interest. When he left there were thousands who had stopt finding fault with the man and his methods and had joined the army of men and women who love him.

One of the first noticeable results following the campaign was the remarkable increase in the attendance at Erie churches. After a year and a half there has been no apparent de-

cline in either interest or attendance. Religious fervor may have cooled somewhat, but the good work goes on.

A Civic Victory

Sunday completed his Erie campaign July 9, 1911. In September following the results of his campaign were plainly visible in the municipal nominations. Erie had been dominated by brewery politics and the wide-open-town policy of the administration at that time saw defeat coming in November. As a last desperate effort to hold the reins of government, the liquor interests prevailed upon a most excellent citizen, a business man of the highest type of manhood, to accept their nomination. It was hoped that enough votes could be secured from the advocates of good civic government through the medium of a spotless candidate to retain a hold on municipal affairs.

Through political trickery the candidate of the special interests was given the party nomination and the man who stood for clean city government and the eradication of vice from the city was cleverly sidetracked. But for the Sunday evangelistic campaign the result would have been obvious. As it was the better element in the city had been aroused to the highest pitch and while their candidate had been defeated for his own party nomination, the Democratic (and Erie has always been strongly Democratic)—his followers discovered the ruse just in time and voted for him on the Republican ticket, giving him that party nomination.

Running on a ticket he had never voted in his life, but with the best people of the city back of him, William J. Stern was elected mayor by an over-

whelming majority. This was in the face of an unfortunate split among the church people, many of whom had been misled by the opposition to believe that they could not honestly vote for either candidate.

The result has been that Erie has grown wonderfully in the things that go to make a city worth living in. One of the Mayor's first official acts was to close every gambling hell in the city, and the principal street was dotted with them, running wide-open, ensnaring the young and the old. The vice dens of the underworld were forced to discontinue the sale of intoxicants, a trade that had been carried on with amazing openness. They were forced to stop the unseemly music and orgies of the early morning hours. Gradually they were closed entirely, until to-day there are few cities of the size of Erie that can boast of being free of vice.

True, not all has yet been accomplished in Erie that should be, but the fearless preaching of the Gospel has proved a force that can produce higher respect of the laws of God and can create better living conditions.

A fair comparison of the effects of the evangelistic campaign on the old and the new churches can be seen from the following facts:

The First Methodist Episcopal Church is the oldest and largest congregation of that denomination in Erie. It can be safely called the "fashionable" Methodist church of the city. Rev. Dr. Thomas R. Thoburn, the pastor for the past seven years, says that while there was a substantial increase in membership, the only Bible class to show any increase was the men's Bible class, which was enlarged 25 per cent. after the Sunday cam-

paign and is still growing. The Tenth Street Methodist Episcopal Church, the principal one of the denomination on the East Side—the poorer district—shows a remarkable growth. The Tenth Street Church was a struggling congregation when Sunday came. Rev. John C. A. Borland, the pastor, stated recently to the writer:

“‘Billy’ Sunday did great things for our church. Our membership doubled immediately following the close of his campaign here; our Bible classes have doubled; our Sunday-school has doubled and our finances have more than doubled.”

The historic old First Presbyterian Church has gained 150 members since Sunday’s campaign, but the pastor does not give Sunday all the credit. He believes that the rapid growth of the city has had some part in the up-building. The total membership of the First Church is slightly over 500 with an approximate increase in Bible study class membership of 25 per cent.

Rev. Marvin J. Thompson, D.D., pastor of the First United Presbyterian Church, states that there has been a steady growth in membership in that church and that the Bible study work has doubled since Sunday came.

The small suburban churches in Erie gained much from the campaign, as is seen from the following statement: Wayne Street Methodist Church has a men’s Bible class of 38 members and a women’s class considerably larger. Before the Sunday campaign the church had no Bible classes. The membership of the church, as the result of the Sunday campaign, was increased full 100 members.

A number of the smaller churches had no Bible study classes before Sunday came and immediately following

his departure they organized classes. All report a steady growth in membership and in interest. Churches in the smaller towns within a radius of twenty miles of Erie all report substantial increases in membership.

What Sunday did for Erie from the layman’s point of view can be summed up in the words of Frederick S. Phelps, managing editor and principal owner of the *Erie Daily Times*. Mr. Phelps recently said:

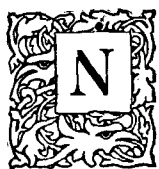
“The very best thing that can happen to any city, in my opinion, is to have such a campaign conducted in its midst.”

Do all the converts of Sunday’s campaign stick? Certainly not! So long as the world stands, men and women will profess to turn to God on the impulse of the moment, sick with sin and eager to grasp at the forgiving hand, only to find that they do not care to continue living as they ought to live. Blear-eyed men staggered to the platform and grasped Sunday by the hand, pledging themselves never to touch the evil cup again. Erie is thankful for the many who have remained steadfast. Some few have fallen and there are even those who seem to have fallen into lower depths of sin and misery. To offset these, however, there are scores of homes that have been restored to peace and happiness, where men have been reunited with wives and children and are now earning honest livings.

Viewed from every standpoint, the evangelistic campaign accomplished remarkable things. The true evangelist begins by reaching down to the level of the men and women for whom he is working, and concludes by placing their hands in the hand of the Master.

WHY SEND MISSIONARIES TO SOUTH AMERICA?

BY BISHOP E. R. HENDRIX*



O Church should undertake a mission in any country without being justified on account of the decadent morals and harmful influence of the prevalent religion of that country. The fact that there is a religion there already is secondary to the question of its life and power, and whether it possesses the saving knowledge of God through His Son. There is no other name under Heaven given among men whereby we must be saved.

A religion may have once possessed the saving truth as it is in Jesus and yet, like the early churches in Asia Minor, may have so lost its message as to be shorn of its influence and power. Its light may have so far ceased to shine that its candlestick is without a light, and should be removed out of its place. The salt may have lost its savor and be useless for the purpose of purifying and saving from corruption, and so must be cast out and trodden under the foot of men. Such a religion may have had in it the possibility of maturity and completeness, and yet be arrested in its development. It may become narrow in its sympathies and exclusive rather than comprehensive in its work. It may have been intended as a channel of blessing to all the world and yet may have lost sight of its real mission, and so has failed.

Christ and Judaism

Such doubtless was Judaism when our Lord "came unto His own and they received Him not." They saw

no beauty in Him that they should desire Him. He came not to destroy but to complete, to broaden them anew into the right view of the promise made unto Abraham and to his seed, to emphasize the great messages of the Hebrew prophets as messengers to the race, and to proclaim the truth that made John the Baptist immortal. This truth was that only sacrifice endures, that there must be a Lamb of God to take away the sin of the world. . . . Our Lord justified His own mission because of the failure of Judaism to complete itself, to do for the human race what God had intended it should do, and because of the sad and terrible fact that its mission had become a propaganda of error and unrighteousness. It had a zeal, but it was not according to knowledge, and the zeal of error is not a blessing but a curse. Our Lord's mission was a passion for truth, for the love of the Father to be made known to the world, to save the lost and to restore to all men their birth-right as the sons of God, that men might come to their completeness of being through Him who had come, that men might have life and that they might have it more abundantly. Our Lord even called all others than the faithful preacher of truth and righteousness, thieves who come not but to steal and to kill and to destroy, and not like the good shepherd who lays down his life for the sheep.

There was nothing narrow and vindictive in all this. He measured all religions by what they did for man, making that the supreme test of

*An address delivered at the recent Conference (in New York) on Protestant Missions to Latin America.

civilization whether it was favorable to the truth and to the rearing of children who might be taught by precept and example. While it is the test of any religion that it makes saints, it is the test and glory of the true religion that all its teaching and practises are favorable to the making of saints. Mankind is entitled to the best for its completion in character, its full development in the knowledge of God. This is eternal life to know Thee, the only true God, and Jesus Christ whom Thou hast sent. The endless reproach of Judaism is that of every false or arrested religion, it misses the beauty of Christ and crucifies the Prince of Life. It may have Abraham and the prophets and yet slay the Lord of glory. If its development is not toward larger truth and light it substitutes some false god, often a very idol, and cries: "These be thy Gods, O Israel, which brought thee up out of the land of Egypt."

Idolatry and Sacerdotalism

It is a sure test of the degeneracy of a religion that it withholds from God His due and would divide His glory with another. All that thus comes between us and God but separates us the more from Him and does not unite us the more closely to Him. Sacerdotal worship deludes into the belief that God is satisfied by form and ceremony, and disregards a life of immorality and avarice. . . .

One who for many years was a missionary in Latin America declares that the tendency of sacerdotal worship is no less harmful to the priest than to the people whom he serves, even when stoutly opposed by the true worship of the Son of God. Christ alone abideth forever as our sole High Priest. Wherefore also

He is able to save unto the uttermost them that draw nigh unto God through Him, seeing He ever liveth to make intercession for us. But the human priest who deems himself clothed with divine power in transmuting the wafer into the flesh of Christ and in pronouncing absolution from sin, is in danger of regarding sin as a small matter when it is so readily atoned for and forgiven. The immoral lives of many priests, even in our own land where there is an atmosphere of healthy moral sentiment, register this tendency to deterioration of character.

The late Bishop Hogan of Kansas City, replying to attacks made upon him for his refusal to appoint a given priest to a somewhat wealthy parish, declared in an open letter: "You can not have that priest. He is not fit for any parish to have. I know more about priests than you do and I have been deceived not less than twenty-three times by deposed priests that were adulterers, thieves, drunkards, and notorious liars." He even went so far as to give the name and offense of each, declaring: "I am rid of these priests now and I do not want any more of that kind." He explained that a deposed priest could not be reinstated in the see where he had fallen and so would seek to impose upon some other bishop.

How deplorable the state of affairs when in one see the people could be cursed by not less than twenty-three corrupt priests who had to be deposed a second time. What of the state of morals in Latin America where notorious vice marks many priests and there is no moral force to depose them, where husbands for-

bid their wives to go to the confessional while they themselves never enter a Roman Catholic Church. "Like people, like priest." How dare we withhold the true gospel with its saving power from both priests and people there? It was given as one of the marks of the triumph of the kingdom of Christ when following Pentecost "a great company of the priests were obedient to the faith." Our Christ has in more than one instance shown His delight in making champions and leaders of those who once sought to destroy the faith or held it in unrighteousness by refusing to be obedient to it.

Failure of Self-Government

A religion, too, that does not fit men for self-government is radically defective in its teaching, or practise, or both. Some parts of Latin America are notorious for their turbulence. Some of these countries are known to have had three Presidents in one day, outstripping the earth in the number of its diurnal revolutions. The Jesuits who have generally planted or soon controlled the Roman Catholic missions in Latin America were strictly paternal in their methods. They did the thinking for their converts, fearing that otherwise they would slip from under their control. Failing to trust them with the Bible, requiring them to believe only what they chose to teach them, playing the role of conscience-keepers to them, they succeeded in keeping them in entire subjection, with arrested power of judgment and without any initiative. Such is their child-like condition to-day, after three centuries of unbroken papal rule, and such it will be three centuries hence if under the

same repressing influence. Absolutism in religion leads to absolutism in government. A stable republic in France has come just in proportion as the power of Rome has weakened. Atheism and defiance of the papal church come as a revolt against priestly authority which seeks to suppress all efforts at independent thinking. Even Voltaire "built a church to God" rather than name it for a Roman saint. It was an assertion of independence of papal authority which too often makes unbelievers in place of followers of Christ.

The absence of men of the first class, whether in church or state, as a notable thing in Latin America, is due to the fixt purpose of Rome to hold undisputed sway. . . .

Intellectual Stagnation

The true aim of Christianity being to develop man, to emancipate him from superstition and ignorance, and to enfranchise him with power of sustained thinking and true initiative, we can not but look with distrust on any form of religion that contravenes and hinders these birth-rights. What dwarfs man's intellect and represses his power of initiative can not truly represent the mind and mission of Christ, who has come to give life and to strengthen every human faculty for the exalted service of the Lord of life. What notoriously fails to bring to its utmost best, the best that is in man is a failure as a religion, however much we may admire it as a piece of ecclesiastical machinery. The lamentably weak and unstable governments of Latin America find their explanation in the dominant religion there. Without the true religion the papal faith alone

will fail to secure better government. A government by the people and for the people has never emerged under the sway and with the consent and help of Rome. For this reason the great nations have expelled the Jesuits from their borders and even papal countries, as Austria, have forbidden the election of reactionary popes who have forgotten that this is the twentieth and not the fifteenth century. . . .

The Protestant religion always tends to the creation and development of strong characters and of men capable of self-government. It is the religion that must ultimately prevail to create and perpetuate a strong government by the people and for the people. The example of some nations in attempting self-government long before they are capable of it should not deter others from seeking the Protestant faith that can prepare them for it. Such help is needed, too, in securing the best education for all classes and to remove the reproach of illiteracy that has attended papal domination, leaving in Mexico only fifteen per cent. of the people who can read and write. It was that condition of illiteracy that led Madero to confess to the writer the immense difficulty of his task of giving Mexico real self-government and of accomplishing needed reforms, which would be possible only when the people were better educated. He declared that all that he contemplated was in the Bible and was possible through the Bible in the hands of his countrymen. When will his dream be realized?

Rome and the Bible

Latin America can show neither priests nor people who read the Bible, a priest rarely owning a book which

censures his own life and teaching. The people, when a copy comes into their possession, search in vain for any reference to the teachings which make up the substance of the doctrines of the Roman Church about the Mass, the Confessional, Purgatory and the worship of the Virgin. On the other hand they read our Lord's denunciation of the priest who went by on the other side without helping or binding up the wounds of the poor man who fell among thieves not very far from Jerusalem, as well as his denunciation of Jerusalem, the headquarters of the priests who had stoned many a prophet and who were the bitterest enemies of Jesus Christ, their High Priest being responsible for his judicial murder. They see nothing in its pages about the worship of the Virgin Mother, but a warning upon all who refuse to worship the Divine Son. They read there that no one can forgive sin but God and that we must confess our sins only to Him. They find that they are in God's word commanded to search the Scriptures that the priest forbids them to read. They read there that it is forbidden to make unto themselves any likeness or graven image and to bow down to it and worship it, while they surround themselves with crucifixes and images of saints and the Virgin Mary and make their prayers direct to them. They eat the supposed flesh of Christ while our Lord declared the flesh profiteth nothing. "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." . . .

Let Mr. James Bryce, our great English publicist, be our guide in Latin America as he describes it as

extending from the Rio Grande to the Straits of Magellan, thus embracing all Mexico and Central America as well:

"Another fact strikes the traveler with surprise. Both the intellectual and the ethical standards of conduct of these countries seem to be entirely divorced from religion. The women are almost universally the 'practising' Catholics, and so are the peasantry, tho the Christianity of the Indians bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology and to Christian worship. It has no interest for them. They are seldom actively hostile to Christianity, much less are they offensive when they speak of it, but they think it does not concern them, and may be left to women and peasants. . . . In Spanish America there was not much persecution, partly, no doubt, because there was not much heterodoxy, and the victims of the Inquisition were comparatively few. But the ministers of religion had ceased not only to rouse the soul, but to supply a pattern for conduct. There were always some admirable men to be found among them, some prelates, models of piety and virtue, some friars, devoted missionaries and humanely zealous in their effort to protect the Indians. Still the Church as a whole had lost its hold on the conscience and thought of the best spirits, and that hold it has never regained. In saying this I am comparing Catholic South America not with the Protestant countries of Europe, but with such Roman Catholic countries as France, Rhenish Prussia, and Bavaria, in all of which the Roman Church is a power in the world of thought and morals. In Eastern Europe the Orthodox Church has similarly shrivelled up and ceased to be an intellectual force, but there it has retained the affection of the upper classes, and is honored for its fidelity during centuries of Mussulman oppression.

In the more advanced parts of South America it seems to be regarded merely as a harmless Old World affair which belongs to the past order of things just as much as does the rule of Spain, but which may, so long as it does not interfere with politics, be treated with the respect which its antiquity commands. In both cases the undue stress laid upon the dogmatic side of theology and the formal or external side of worship has resulted in the loss of spiritual influence. In all the Spanish countries the church had trodden down the laity and had taken freedom and responsibility from them more than befall anywhere else in Christendom, making devotion consist in absolute submission. Thus when at last her sway vanished, her moral influence vanished with it. This absence of a religious foundation for thought and conduct is a grave misfortune for Latin America.

"The view that I am here presenting is based chiefly on what I saw in Mexico, Argentina, and Brazil, the three countries in which there is a larger educated class than in the less populous republics. It applies in a less degree to Chile; and there are, of course, exceptions in the three first-named republics also, tho not numerous enough to affect the general truth of what I am trying to state. The phenomenon is all the more remarkable because in the days when America began to be settled there was no part of Europe where religion had so strong a hold on the people as it had in Spain and Portugal. The Conquistadores, whatever may be thought of the influence of their faith upon their conduct, were ardently pious in their way. Even in the desire they profest for the propagation of the faith among the Indians, they were not consciously hypocritical, tho they never allowed their piety to stand in the way of their avarice."

Our Duty to Latin America

Now is there no duty which Protestantism owes to the Roman

Catholic countries of Latin America? Must they be left without the pure gospel and remain forever the slaves of a medieval Roman superstition? Is there no one to help the lame into the pool of Bethesda when its waters are troubled? Is it nothing more we owe than pity for a backward people who are living in the fifteenth century while the Great Powers are responsive to the light of thought and discovery and the true progress of the day? Because they had Moses and the prophets did Christ deem that He had no mission as a teacher and Savior to the Jewish people of His time and of all time? He did not come to save the whole, but the sick, and all the religion there is in the world to-day is what Christ brought. That true religion as it is in Jesus, the worship of the divine Son and not of the Virgin Mother, that direct approach to God through our one High Priest and Savior, through faith in whose merits we are justified and not by works of righteousness that we have done, that conscious presence of the Holy Spirit, the Lord of the harvest, all this belongs alone to the conquering faith. There is nothing in Latin America which excludes it save our own listlessness and lack of holy zeal. That which checked the Reformation under Luther and limited its conquests was the arrest of its missionary spirit. Says Macaulay: "Fifty years after the Lutheran Separation, Catholicism could scarcely maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic." He rightly attributes this change of weapons, when

Rome seized the sword of enthusiasm which Protestantism had wielded at first and a vigorous propagandism helped to recover papal territory, as well as to extend papal rule in distant parts of the world, while Protestantism ceased to be aggressive after securing a change of rulers in Northern Europe. . . . The future health of protestantism no less than the future weal of the backward nations, as in Latin America, depends upon our activity and fidelity in the obedience of Christ. . . .

Not to Destroy But to Fulfil

1. Our attitude toward the Roman Catholic Church in Latin America should be exactly that of our Lord toward Judaism in His day. We should come not to destroy but to fulfil. The Roman Church is not without an important measure of truth, altho greatly encrusted with error. The unfed people need the Holy Scriptures and the privilege of reading the revealed will of God. Missions should give the word of God to the people in their own vernacular that in the language in which they were born they can read the wonderful words and works of God. The right arm of our missionary work is the help given by the great Bible societies of the world. Nor can we hope for a safe and sure foundation of the work of evangelism and of education without the Word of God.

Preach the Word

2. Much attention should be given to expository preaching such as the apostles used in expounding the Old Testament to those whose minds, as well as the Scriptures, need opening to understand the Word. We should create a hunger for the Word of God

so that the colporteur may be welcome in every place. The missionary must become the forerunner of the school through the passion of the people to read that they may know for themselves the divine message. Preaching by exposition should be accompanied by preaching by example and exhortation, even beseeching men to be reconciled to God.

3. The fundamental doctrines of evangelical religion, too, should be much strest in Latin America in contrast with the doctrines of the priests who, if they preach at all, do not know the truth as it is in Jesus. As in the days of Luther, a people who learn to read the Bible in their own language will ask why the distinctive doctrines of Rome do not appear in its pages and will become the more eager for what is taught there. Catechisms for the children will often be eagerly read by their parents. Our own schools are essential in educating our converts while the parish school will undo our work. The printing press and all other auxiliaries found helpful in the Church at home are all the more needed in Latin America.

Courtesy vs. Controversy

4. The Latin American is naturally courteous and readily responds to kind and appreciative words about his country and his children and his home. We can not withhold these from a people whom we learned to love and whose salvation is ever on our hearts. Common courtesies can never be forgotten nor neglected among a people to whom they are a test of good breeding. Our Lord won a Samaritan village by asking for a drink of water.

5. Contributory to all this missionaryaries should avoid controversies with each other as well as with the natives. "If it be possible, as much as lieth in you, live peaceably with all men," was Paul's message to the Christians in Rome. Controversy, like anger, usually opens the mouth and shuts the eyes. If forced on us we may not always escape, but we should not invite it.

Unity and Harmony

6. The weakness of the Reformation was when Protestants, against the wicked teachings and practises of the papal church began to attack one another. In place of a united front against the most centralized organization the world has ever seen, they soon broke up into fighting sects, dis-fellowshipping each other and even burning one another. Happily we have had no religious wars in America and should see that our imported differences should not be repeated in Latin America in a way to hinder the kingdom of Christ. While we may have no surplus of fraternity at home let us export some of our best that it may be multiplied in the fertile soil of our foreign fields. It is not Methodism or Presbyterianism or Congregationalism that we are seeking to plant in pagan or papal lands, but Christianity. Let the Church in America salute the Church in Latin America with a united front and a united message of love and grace. It used to be charged that Rome sacrificed all things for unity, even truth itself, while Protestantism would sacrifice unity for truth. Happily this is no longer a duty or a necessity, but we should be willing to sacrifice denominational pride of numbers that

Christ may increase while we decrease. He who will lose his life shall find it. He is greatest who is servant of all.

7. Some Protestant churches whose theory of apostolic succession and priestly order and sacerdotal worship have much in common with the Church of Rome, have been embarrassed at the thought of attempting missions in lands where the Roman Catholic is dominant, since its formal creeds and much of its ritual have so much in common with what is to be found in their own Book of Common Prayer. Nor should we ever forget the fact that for so many centuries that was the only church and the custodian of the truth, as Judaism was in its day. Wherever there is a church or a religion that knows enough of the spirit of Christ to bleed and to bless, we dare not forbid them because they follow not us. But where after nearly four centuries,

as in Latin America, we find a kind of baptized paganism, where there has been little more than an exchange of one species of idolatry for another; where illegitimacy and illiteracy abound and the dominant church there is unable to correct either; where many priests are so notoriously immoral that wives are forbidden to attend the confessional and men ignore and despise the Church of Rome that has after centuries failed to command their respect and their confidence; where the state is so corrupt as to promote hired assassins to places of trust as a reward for their cowardly brutality; with such a state of confest and notorious debasement and immorality that smells to heaven, the duty of Christian missions is that of the good Samaritan, where priest and Levite passed by on either side. It is at once the parable and the example of our Lord.

"LET DOWN YOUR NETS"

Launch out into the deep,

The awful depths of a world's despair;
Hearts that are breaking and eyes that
weep,

Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on his bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.

But the Master's voice comes over the
sea,

"Let down your nets for a draught" for
Me;

He stands in our midst on our wreck-
strewn strand,

And sweet and royal is His command.

His pleading call
Is teach—to all!

And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will:
Let down your nets each day, each hour,
For the word of a king is a word of
power;

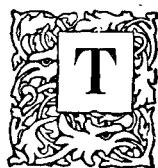
And the King's own voice comes over
the sea,

"Let down your nets for a draught" for
Me!

—Selected.

A KOREAN VIEW OF JAPAN'S POLICY IN KOREA

BY A KOREAN IN AMERICA*



THE American and European newspapers have lately chronicled the arrests and alleged torture of Korean Christians charged by the Japanese gendarmerie with conspiracy against the life of the Japanese Governor, General Terauchi. Even in the trials in the Japanese courts, the Japanese were unable to produce proof that this crime was attempted or plotted. The only foundation they could find for their charges consisted of confessions made by the prisoners, who afterward repudiated them in open court and stated that the confessions were wrung from them by continued torture.

The difficult problem for the American public to understand is, what are the underlying causes of all this trouble? No one can understand or believe the possibility of this "incredible" story of forced confession under torture by the gendarmerie, unless he gets down to the bed rock of it.

No Korean, regardless of how anti-Japanese he may be, can deny the fact that Japan has made some wonderful material improvements in Korea since she took possession of it. Altho it is true that the improvements are, as a rule, more for the advancement of their own military plans than for the benefit of the Korean people in general, no American, however jingoistic he may be, can deny the marvelous progress Japan has made during the past half century, nor would we overlook the religious freedom which the Christian

missionaries in that "Island Empire" have enjoyed. For this reason it is hard for those who do not understand the inner motive of the Japanese policy in Korea, to believe the "incredible" tale of the Japanese torture of the Korean Christians. Indeed, it would be absurd to accuse Japan of such crime, if the true motive of the Japanese policy in Korea is to educate and enlighten the Korean people as she has educated her own. In order to understand the nature of Japan's action in the "conspiracy" case, it is necessary to know the underlying Japanese policy in Korea. . . .

Ever since their occupation of Korea the Japanese have aimed to stamp out the spirit of nationalism among the Koreans. With this in view they have stopt the publication of all newspapers and magazines that tended to preserve the spirit of Korean nationalism and have put the few remaining dailies under censorship. Thousands of books on Korean history, those giving the traditions of the Korean people and western books translated into the Korean language—every piece of literature that would stimulate national pride and patriotism among the Koreans was collected from all over the country and *burned*. School regulations forbade the teaching in the common schools of general history and geography—in fact, everything that would give the student a broader knowledge of the outside world. The higher education among the Koreans is deliberately opposed by the Japanese authorities, and Korean students are no longer per-

* The writer does not reveal his name—not because of himself, but for the sake of his parents and relatives in Korea.

mitted to go to Europe or America to obtain their education.

Indeed, the Japanese have succeeded in separating Korea from the outside world as much as possible. When foreign visitors of influence come to Korea, they are turned over to pro-Japanese foreigners in Korea, who are always willing and ready to advocate the Japanese cause. The Japanese authorities have made ludicrous attempts to keep the foreign visitors from learning the facts, and to keep distinguished public men, like Vice-President Fairbanks, from having private conversation with missionaries in Korea.

When the New York *Herald* first published the stories of the Japanese treatment of the Korean Christians, the Japanese press denied the statements. If it were not for the protests of the missionaries and the disinterested reports of such correspondents as J. K. Ohl, I believe that the Japanese would have continued their ill-treatment of the accused Christians. It was the public sentiment of the enlightened world that induced Japan to give the accused Christians a public trial.

The method of Japanese espionage in Korea is incredible to the western people. Every letter that goes out or goes into Korea is liable to be opened and examined before it is forwarded to its destination. No Korean in America dares to mention anything about politics in his letters to his friends or relatives in Korea. He knows that his letter will probably be opened and that if anything unfavorable to the Japanese administration is found therein the letter will not be delivered. The receiver would also be charged with treason and may be severely punished. Indeed, one of the

prominent missionaries in Korea wrote the following letter to Mr. William T. Ellis, the editor-in-chief of *The Continent*:

"There will be no address or superscription in this letter for reasons known to the police, but you will know from whom it is when I tell you that (here follows a code phrase which indicates the identity of the writer and which had been agreed upon to convey the warning that the writer was in imminent personal danger). We do not dare to write the things we know, for we have good reasons to believe that our letters are very carefully watched, and any indiscretion on our part in reporting the things which we know the Japanese are doing might get our poor helpless Koreans into trouble. For it would seem that what the Japanese are aiming to do is to hamper our work so that we will have to leave. They have always been jealous of our influence and incredibly suspicious of our designs, and would, no doubt, be very glad to get rid of us. Then, too, they are smart enough to know that by making the people Christian we are making enlightened people of them, who will be harder to exterminate or to reduce to serfdom than the raw heathens.

"I would not mind having them arrest me—I would like to see them try it—but that is not the way they are working. They would bother the Koreans instead. Our only weapon is public sentiment on the subject in the United States and widespread knowledge of the facts. It was effective before in stopping the torture of witnesses. These Japanese, of course, deny having used torture, but it is absolutely beyond question that they do. Some have gone insane from the pain. One and all tell the same story, even those who have not at any time seen one another during confinement. They tie their thumbs behind their backs and string them up, or crush their knuckles in a machine like a nut-cracker, and plunge their arms into unbearable hot

water, and threaten them with red-hot irons."—(*Continent*, June 27, 1912.)

In spite of all the improvements in Korea attributed to the Japanese, the Korean people, outside of church influence, have fallen backward in their moral progress. Their time-honored traditions of the past virtue were wiped out, together with the repression of their national life, by their conquerors. They received no substitute. Instead, all forms of vice were encouraged, and in many cases were forced upon them by the Japanese.

Pastor Kil of Pyeng Yang, the minister of the largest Presbyterian Church in Korea, was arrested for preaching against the evil of cigaret smoking among boys. The analysis of the charge was: the manufacture of cigars is a government monopoly; to speak against their use is to injure a government institution; to injure a government institution is to work against the government; to work against the government is treason; and therefore Pastor Kil was charged with treason.

F. A. McKenzie, the eminent British journalist who traveled all over the interior of Korea for independent investigation of the Korean conditions under the Japanese régime, gives the following account in his book, "The Tragedy of Korea":

"One act on the part of the Japanese surprised most of those who knew them best. In Japan itself opium-smoking is prohibited under the heaviest penalties, and elaborate precautions are taken to shut opium in any of its forms out of the country. Strict anti-opium laws were also enforced in Korea under the old administration. The Japanese, however, now permitted numbers of their people to travel through the interior of Korea selling morphia to the natives. In the

northwest in particular, this caused quite a wave of morphia-mania."

Thomas F. Millard, the distinguished American traveler and writer, sums up the account of his personal observations in Korea, in his book, "America and the Far Eastern Questions," as follows:

"Seizure of land and properties of Koreans by Japanese without proper compensation or legal warrant; exclusion of Koreans from participation in commercial and industrial development of the country; subjection of Koreans to abuse and indignities at the hands of Japanese immigrants, military and civil officials; the practical impossibility of Koreans to obtain justice in issues against Japanese; superior advantages of Japanese over Korean tradesmen and merchants, through the preferential treatment accorded by Japanese administration, debauchery of Korean morals by Japanese immigrants, by introduction of thousands of Japanese prostitutes and by the introduction of pernicious vices, such as opium and lotteries.

"The detriments so summarized are not based upon few and isolated facts, but are so numerous and widespread as to unmistakably indicate that they are partly the result of premeditated general policy and partly due to the laxity and indifference of Japanese administrators.

"The truth is that the Japanese in Korea demean themselves, not as ordinary immigrants, but as over-lords; and this is as true of the Japanese coolie in his sphere, as it is of the highest officials. The average Japanese in Korea assumes to regard Koreans a subject race. Moreover they are supported in this attitude by the policy of the Japanese government, and by the actions of Japanese officials in Korea. Indeed, the plight of a Korean in his own country is now a sorry one; yet curiously enough, he may not emigrate without permission of the Japanese authorities."

Taking all these things into consider-

ation, the Japanese treatment of Korean Christians, what might be expected in view of their policy to wipe out completely all that is distinctly Korean? In order to do so, it is necessary to keep the Koreans as subservient as possible. The Japanese know that Christianity will stiffen Korea's moral fiber, awaken the dormant intellectual life and revitalize the manhood of the dead nation. The most progressive, self-reliant and efficient of all Koreans are the Christians. While obedient to the Japanese laws—and admittedly the ones who prevented a rebellion at the time of the annexation, for they saw the hopelessness of trying to cope with their formidable foe—nevertheless they refuse to worship the Japanese emperor's tablet, or to keep heathen festivals. They submit to injustice, and they show how Christians can die for the sake of righteousness, but they will not deny their faith. Japan does not look with favor upon an agency which makes men of this independent sort. When one understands all these things, can he wonder why Japan is so jealous of the Christian influence in Korea?

The 106 accused "conspirators" are among those who prevented the rebellion against Japan at the time of annexation; condemned the assassination of Prince Ito and Mr. Stevens; and have opposed all the radical measures of the "hot-heads" among their countrymen. The accused Christians, including editors, professors, pastors,

deacons and elders of the church, are the leading men in Korea, who firmly believe that the only salvation of their country lies in the complete education of all the people in the peninsula.

Baron Yun Chi Ho, who was charged as the ringleader of the conspiracy, is a graduate of Vanderbilt University, Nashville, was the vice-minister of foreign affairs under the Korean administration, a Korean Methodist delegate to the Edinburgh conference, and the president of the Methodist College at Song Do. So conservative and non-resistant was he in regard to politics, that many of the Korean radicals falsely charged him as being pro-Japanese. Indeed, it is just as absurd to believe that men like Baron Yun or Pastor Kil forming a conspiracy to murder the Governor-General Terauchi, as it is to assume Dr. Eliot of Harvard, or Cardinal Gibbons plotting the assassination of the President of the United States. Japan has no prejudice against Christianity as a religion, but she does oppose the effects of it upon the Korean people—the awakening of national consciousness, the rapid growth of intellectual and moral life and building up of genuine manhood.

An American writer, who is well informed concerning Korean affairs, well expressed the truth when he said, in regard to the trials of the Korean Christians, "It is not religious persecution of Christianity, but it is political persecution of the Church."

"BLEACHER CHRISTIANS"

Mrs. Helen Barrett Montgomery says that "too many church-members are sitting on the bleachers watching the game and are not down in the dust and struggle of it." What a lot of "Bleacher Christians" there are! Some did not even pay the gate money, but climbed over the fence. They watch the game, and many are not even good "rooters." Suppose we get down off the bleachers and go onto the field, or if we can not do that we can cheer with our "Rah-rah-rahs" and amens.

ALONE WITH GOD*

AN ADDRESS BY JOHN R. MOTT, LL.D.



THE practise of withdrawal from the turmoil and activities of the world and from the presence of men, for purposes of spiritual realization and renewal, and to be alone with God, is more needed at this time than at any other time in the history of the Church. There is going on an unprecedented development of material resources throughout the world, in which India is taking increasing part. The growing difficulty of getting alone for any purpose, by reason of ever-expanding facilities of communication, means that we are constantly in the presence of men and that we are ever hearing the voices of men and their claims and their needs. It is becoming increasingly difficult to get away from the presence of people. Therefore, we do well to protect those habits which will isolate us for the purpose of spiritual realization and renewal.

Moreover, the world is unprecedentedly active at this time. I would not call a halt on the rising tide of good works, for, without doubt, "By their fruits ye shall know them," but I would enter a plea, even among the Christians of a land famous for its habits of spiritual withdrawal from the world, for preserving the proper balance between the life of activity with men on the one hand, and the life of reflection and communion alone with God on the other hand. You must see to it that amid all the changes that are now taking place in India, this great heritage of her past ages be not lost. You must see to it, not only for the sake of India but also for the sake of the whole world, particularly the Western world. The West has a message to the East. If I do not misunderstand it, that message is the note of reality, of insisting on testing a religion by its power to transform the individual and society. But the East has as great a message to the West, the message to look more

beyond the things that are seen, the cultivation of that calm and retiracy and practise of meditation so characteristic of the East.

Let us notice some reasons which have always been true why it is not only desirable but absolutely necessary to withdraw at times from the activities of the world and from the presence of men for purposes of spiritual realization and renewal.

The Voice of Conscience

In the first place, to make the voice of conscience reliable and efficient. If conscience is to be reliable and efficient, it must be educated. This takes time. It will require the giving of time all through life. Can one say at any point in his life that his conscience is already completely educated? Conscience to become reliable and efficient and to remain so must not only be educated, it must be sensitive. Have you ever known a person intimately who has told you that he could keep his conscience sensitive so that it would detect temptation quickly and respond promptly and vigorously without the practise of applying at stated times the truth of God to his life? Conscience, to be reliable and efficient, must be not only educated and sensitive, it must be unburdened; it must not have the handicap of weights. A burdened conscience tells us we have sinned, tells us that we have fallen short, and yet has not taken the time to lay aside that weight. It requires time to confess; back of that it requires time to realize that confession is necessary. I can not have confidence that a man will make his conscience the instrument which God intended it should be in the furtherance of his life without this practise of quiet times alone with God and the searching Word of His truth applied to his conscience.

But, in the second place, in order to make our wills sufficiently strong to take the step between knowing duty and doing duty, this practise of spend-

*An address delivered on Dr. Mott's recent tour. Reprinted from *The Young Men of India*.

ing time alone with God is indispensable. Our religion is a superhuman religion. God is the source of its light and energy. It is not in man to energize his own will, to take these steps toward Christlikeness and the accomplishment of the will of God. It is they that wait upon the Lord that renew their strength, or better rendered, "they that wait upon the Lord shall change their strength;" that is, they shall change their weakness for the omnipotent might of God. But notice it is they that *wait*. It takes time to effect this transfer. It requires solitude for men to get to the point that they admit their weakness and exercise that grasp of faith that enables them to claim the great energies which God wishes to realize in their lives.

Observe a third reason why this practise is not simply desirable but essential. It is *that we may preserve the power of growth* in faith and character.

It is not the number of books which we read which is going to buttress faith and expand character. It is not the number of sermons and addresses to which we listen which will accomplish these desirable results. It is the extent and the earnestness with which one appropriates the truth which he reads or hears. A man may hear but not appropriate, because he does not so order his life that the truth is permitted to find him and have right of way within him. It is not only possible to be failing to grow, but, more serious still, to be starving, because one is not having regular and sufficient food, and because he is not using ordinary common-sense methods by which he can assimilate his food. I think there is nothing more pathetic than to find in some of our Christian Associations people busy in good works, who are handing out with emaciated fingers the bread of life to others.

A fourth reason why this practise is so essential is *that we may be men of vision*. Solitude is as necessary for the imagination as society is wholesome for character.

"If chosen men had never been alone,
In deep mid silence open-doored to God,
No greatness ever had been dreamed or
done."

The visions, which have meant most to men and through them to their fellows, have come to them in the quiet places. As our boat steamed over the eastern Mediterranean one day, a fellow-passenger pointed out the little island of Patmos. As one noticed the isolation of that stony isle and realized the conditions that it enforced as well as made possible, one came to understand how it was that St. John struck such deep notes and how he had those visions that have beckoned on and inspired the Church through all the centuries. Horace Bushnell had the practise of withdrawal from people for meditation, usually in the night, for he found he could best get this solitude in the night watches. Even after he had been preaching for years, one morning he announced, "I discovered the gospel last night." On another morning he said, "I spent two hours in reflection last night, and now I understand what it is to be a disciple of Jesus Christ."

To Ensure Helpfulness

Let us bear in mind, also, the altruistic reason for acquiring and preserving the habit of spending time alone with God. That is, in order to ensure our largest helpfulness to others. There is danger lest some of us be so busy keeping other people's vineyards that our own vineyard will not be kept. It is possible for some men to work so much for others that they lose the ability of being most largely helpful to them. They lose vitality, freshness, and contagious enthusiasm. They become mechanical. They cease to be channels for inspiration and power. One needs to be able to say, "What mine eyes have *seen* and mine ears have *heard* declare I unto you." It was that way with St. Paul. After his long solitude in Arabia he was able to come forth and say with conviction, "My gospel." It was not second-hand

with him. It had found him. It had transformed him. He had a sense of proprietorship. He was able to commend such a gospel with conviction.

A few years ago one of the secular papers of Paris took a vote, as they had been in the habit of doing at different periods for years, as to the Frenchman who had done most for France. Up to this last vote Napoleon always led in the poll. But in this one Napoleon was fourth in the list. Pasteur, the great scientist, was first. You remember that for nearly 30 years he isolated himself, and in those prolonged years of investigation and reflection made those discoveries which brought so much of beneficence and helpfulness to his countrymen and to the world. We should remember that we are not fountains, but vessels, and that therefore we need to be filled and refilled. Murray McCheyne, one of the godliest students, whenever he had a piece of work to do, first of all prepared his own soul. How different it is with us when we are under pressure. We say we have only so much time to get ready for teaching that Bible class, to prepare to give that practical talk, to arrange to do that piece of church or mission work, and we neglect the most important part of our preparation. We forget that we would save time if we prepared the spirit first.

What Does It Cost?

What does it cost to acquire and maintain this practise of withdrawal from the activeness and turmoil of the world and from the presence of men for the purpose of spiritual realization and renewal? Do I need to say that it will cost time? Some would have preferred to hear any other word. They would rather pay in any other kind of coin; but for some reason God has required that we shall pay time to know Him and to become conscious of His presence and to live in His power. Many hundreds of Christians have taken up this challenge: to spend the first 30 minutes of every day for a month alone with God and His truth, for this purpose, and then to say at

the end of that month whether it has interfered with their working efficiency. These men have said, "That is a fair proposition." They argued: "It is not fair for us to say that this thing can not be done without trying it, as long as so many who have tried it say that it can be done." And so many hundreds of busy men, men who are earnest and honest, have tried this plan. I have yet to hear of one who has given it a fair, thorough test who reports that this practise has lowered his standing, interfered with his working efficiency, or diminished the output in his regular work. On the contrary, man after man has said that the practise has meant more to him than any one habit he has ever formed.

It would hardly seem necessary to defend such a habit. One's common sense tells him that without time alone with God he is not going to be able to do any of the things that he most values. One must devote sufficient time to such a purpose. It takes time to detach ourselves from others and from our work. Two to four minutes spent in reading a chapter of the Bible is not sufficient. It takes longer than that for a man to detach himself from what he has been doing and what he wants to do next. It takes time for the fires to kindle and burn. Psychologically, it takes time to let the truth find a man so that it lays powerful hold on him. It takes time to receive deep impressions.

I am entering a plea for *deliberation in our spiritual exercises* as contrasted with haste. It is not a form I am pleading for. It is the reality. It is to spend enough time, it matters not how much, to be quiet and to have our faith command us as a reality. Some men have schooled themselves to make this contact and preserve it in less time than others. It is the reality of actual communication with God and of actual appropriation of His truth at stated times each day on which we should insist. It means time enough to forget the watch, the clock and the bell—*time enough to forget time.*

Another thing that it will cost be-

sides time is decisive acts of the will. I am persuaded that our trouble is not so much the want of time as the want of a plan and of acting upon the plan. If a man is going to form a resolution that issues in action, I have observed he must have a desire for that thing. If you strongly desire anything and are absolutely convinced that you must have it, then the resolution becomes operative with you. I despair of having this matter take strong hold of a man unless he goes away and reflects upon it until the petty excuses are brushed aside and the mole-hills that he may have magnified into mountains take their proper proportions as a result of his own honest thinking. Then there will follow deep conviction and strong desire which will issue in resolution capable of forming a habit.

Another price we have to pay, besides resolution and time, is discriminating self-denial. It is not easy to form this habit; it will not be easy to maintain it. Here and there among us are men who once formed this habit and then let it lose its hold upon them. These men know what I mean when I say it is not easy to maintain this habit. But it is well to pay price to do it. The busier a man is, the more necessary it is. The very reason that we are prone to assign for not forming this habit is one of the reasons why Christ maintained it. The busier a man is, the more important it is that he have this practise. The more some of us have to give up to from this habit, the more it will mean to us in after life.

Jesus Christ is the fountain of spiritual life and energy. How does one keep near that fountain? Each one of us as he would go out under the silent stars at night would find it easier to remind himself of Christ than in the midst of crowds of men, or if he would go out under the trees in the day he

would find that association with the works of God facilitates the drawing near to God.

That is one help. Another is to associate with people who know Jesus Christ at first-hand. I know some people in whose presence it is very easy for me to realize the presence of Jesus Christ. There are other people in whose presence it is more difficult. There are certain books of biography, the turning of the pages of which and scanning the experiences there portrayed cause the fires to burn within one and bring Christ near.

Another way to get near this fountain is to get alongside of men who are in deep need. I do not overlook any of these methods, but I want to emphasize preeminently that the best method of keeping near the fountain is to keep near the pages which tell us of Jesus Christ and His teachings. The cause of all our evils in the last analysis is neglect of this. Hence come our superficial and fruitless lives and toil; hence come our defeats; hence come our wanderings in the mazes of unbelief; but earnestly and prayerfully meditating upon these pages and letting Christ communicate through them His own light and spiritual impulses preserves and enlarges our faith as a great reality, develops the abounding life, and stimulates to unselfish and fruitful achievement.

Let us remember to withdraw from men and go alone, but go alone with God. It is solitude we seek, but it is solitude that is not solitary. It is filled with God. It is to be a place of stillness—so still that we shall hear the voice that His sheep always know, for a stranger they will not follow. Whatever other resolutions we fail to form, let us not fail to form the undiscourageable resolution to preserve henceforth a zone of silence around our lives.

"Is not God, who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Why, then, does He do it so seldom, and in such feeble measure? There is but one answer: you do not permit it. You are so occupied and filled up with other things—religious things, perhaps—that you do not give God time to make Himself known, and to enter and take possession."

—ANDREW MURRAY.

THE PUTUMAYO: THE DEVIL'S PARADISE*

A REVIEW BY ERNEST D. PIERSON



WE have here the first adequate and authoritative account of conditions in the Peruvian rubber region, and of the atrocities perpetrated upon the Indians by the agents of The Amazon Company. There is much too horrible to be told, and the tropical jungles guard their secrets well, but there is abundant material to startle the civilized world anew, and the feeling of indignation which the first reports created will be intensified by this story of the reign of crime and terror in the Amazon valley.

A valuable feature of the present volume is the journal of the American engineer, W. E. Hardenburg, to whom, more than to any other individual belongs the credit of having been the first to reveal to the world in England, in 1909, the terrible conditions prevailing in the Putumayo, and the wholesale murders of Indians by the agents of an English rubber company. Mr. Hardenburg was maltreated, robbed, imprisoned, and barely escaped with his life from the clutches of the outlaws employed by this corporation. The story of his stirring adventures in the rubber region among men who were far more to be feared than the beasts of the forest, is of deep and sustained interest, and is written in a simple, unaffected style that bears every sign of sincerity and truth.

C. Reginald Enock, who edits this volume, is a well-known authority on South America, and supplies some illuminating chapters on ethnological and geographical conditions in the Putumayo district; in addition, there are copious extracts from Sir Roger Casements' celebrated report. It seems proper to emphasize the fact that this important work was written with an evident desire to be fair to the parties involved. The somber record of man's inhumanity to man is too appalling to

need any additional coloring, and apart from Hardenburg's narrative, where the long-suffering author occasionally expresses himself with some bitterness, the story is distinguished for its dispassionate and judicial tone.

The condition of these Indians makes a strong appeal to the Christian heart. The difficulties in the way of establishing Christian missions among them only emphasizes the necessity if the Indians are to be saved from total extinction. Mr. Enock, the editor of the present volume, says that the existing Romish Church in the Andean highlands is "a valuable restraining force, but its methods often partake of spoliation of the Indians under the cloak of religion, and of what as regards certain of its attributes is practically idolatry; while the moral character of the village priest leaves much to be desired." A bitter opposition to Protestant propaganda is a matter of Catholic principle in this region, and is often displayed in openly aggressive acts. The Christian missionary who ventures into the Putumayo under present conditions must be of the sternest stuff, and prepared to live in the midst of daily dangers, from the climate, which is peculiarly fatal to white men, and from the hostility of the rubber agents, who are a law unto themselves. A Christian missionary in the Putumayo, says Mr. Enock, should be prepared to exercise a more or less "muscular" kind of Christianity, for there is at times need of physical prowess to secure respect from the slave drivers and brutal men who may be said to control the Peruvian rubber region. A distinguished judge once stated that a white man's life is no safer in the Amazonian forests than a native's. Yet the Christian Church would be false to its God and its duty toward humanity if it failed to respond to the mute cry for help arising from a persecuted and perishing people. In ten years a population

* The Putumayo: The Devil's Paradise. By W. E. Hardenburg. Edited by C. Reginald Enock, F.R.G.S. 340 pp. 16 illustrations and map. T. Fisher Unwin, London. 10s. 6d., net.

of 50,000 Indians has been reduced by maltreatment and murder to less than 10,000. Human sacrifice has attained such vast proportions that many parts of the forest resemble battlefields from the heaps of bones scattered about. These defenseless, unarmed people were murdered for no crime or offense, by men who drew the largest profits from the rubber company.

The Peruvian Government welcomed the establishment of The Amazonian Company backed by English capital and influence in the debatable territory of the Putumayo, in which her rights were far from being secure. To have a powerful organization in control of that wild and lawless region was a safeguard against the encroachments of Colombia, and the government was not inclined to ask embarrassing questions concerning the company's treatment of the natives. A central government at Lima may have the very best intentions, but when we consider the vast distances and lack of communication, its position becomes very difficult. Sir Roger Casement was convinced, when in this region, that punishment of the wrongdoers was not to be expected, and possibly beyond the ability of the local executives to ensure. "Custom, sanctioned by long tradition, and an evil usage whose maxim is that 'the Indian has no rights,' are far stronger than a distant law that rarely emerges into practise."

The business of selling Indians as slaves, and a constant traffic in Indian women, has been known to the authorities ever since rubber gathering began. They are entirely without protection of the law from the whites, who hunt the mlíke wild animals. In an article published in the principal newspaper of Lima in 1906, it was said:

"Bands of armed men are constantly organized for sudden descent upon groups, or communities of savages, no matter whether they are friendly or hostile, making them prisoners in the midst of extermination and blood. Urged on by the profit arising from the sale of boys, robust youths, and young women, they tear children from

their mothers' arms, wives from their husbands, without pity, and pass them on from hand to hand as slaves. It were well to use their labor and cultivate their intelligence, but not for business purposes to make them the victims of the knife and the lash."

When it is understood that these crimes are winked at by the Peruvian authorities, any hope of saving them by appealing to the central government would be a mere waste of time under present conditions. "Peru herself," says Sir Roger Casement, "can only greatly benefit from the establishment of a civilized and humane administration, but it is vain to hope that she can end lawlessness in the rubber region so long as South American officialdom is what it is."

These Indians so ruthlessly sacrificed through blood-lust and greed, are well worth saving. They are naturally docile and obedient, like grown-up children, confiding, and are trusting, faithful even unto death in their family relations. Brought under Christian influences and properly treated, they might become valuable citizens.

"The governing Peruvians and Bolivians are drawn from this race. . . . The Indians have formed the mothers of the Peruvians, and their neighbors, from presidents and cabinet ministers downward. These poor women, who have been outraged, starved, murdered or burnt alive, are of their own flesh. What reparation will Peru make to expiate these terrible outrages against man and nature?"

The Peruvian Government can not, or will not, save the Indians from extinction. Sir Edward Grey waited 18 months before making public Consul Casement's report, that Peru might have time to introduce reforms and punish the outlaws who had sullied the fair name of the Republic. But nothing was done of any moment. The chief criminals disappeared for a time and "could not be found," a petty official was removed here and there, and that was the end of the reforming process. It is evident that if the Indians are to be saved from extermination, some great power must interfere.

EDITORIALS

A QUESTION OF POWER

THERE are many varied opinions as to the efficacy of the campaigns conducted by "professional" evangelists and there are even more diverse views in regard to "Billy" Sunday and his methods. Neither of these questions is of vital importance, and the articles on the subject published in this number of the REVIEW are not intended to exalt any particular man or his methods. No doubt there is much to criticize in both (especially as to the extreme emphasis on numbers and on the "free will" offering), but all who have had intimate experience with the man are agreed as to his Christian character, his sincerity, the power of his message and the abiding results that follow his preaching. Thank God for these. "By their fruits ye shall know them."

Our purpose in publishing the articles on Mr. Sunday's campaigns in Columbus and in Erie, is to show that the Gospel of Christ, when proclaimed fully, fearlessly and lovingly, has lost none of its power to capture men and to transform their lives and reform communities. We are also confirmed in the belief that any reform movement that does not seek first the spiritual regeneration of the individual is doomed to utter failure. The external appearances may be changed for a brief period, but the "dog will return to his own vomit again and the sow that was washed to her wallowing in the mire."

This is not only theoretically true, but it is the experience of those who have spent their lives working for the social uplift of men. Let a drunkard or a harlot, a thief or any other sinner be converted and he or she will immediately seek to create a new environment. If the Christian education of such be continued they will increasingly surround themselves with the pure, the beautiful and the good. They will seek to make their fellow men better, not merely by social service, law-making and just government,

but by leading them first of all to the Fountain where they themselves have been cleansed and where they have found new life and new happiness.

Let us have more social service that springs from love to our Lord Jesus Christ and to our fellow men; let us have laws more nearly conformed to the laws of God; let us demand more earnestly that our rulers observe these laws themselves and enforce them impartially—let us have all this, but above all, let us not forget that it is the Gospel of Christ that is "the power of God unto salvation to every one that believeth." Regeneration of the individual must precede the regeneration of society, and any form of work for the betterment of mankind that forgets this is doomed to failure. Men must seek God if they would live.

A STRONG BIBLE MISSION

THE National Bible Institute of New York is, to our mind, one of the most spiritual, efficient and economical agencies for Christian service that may be found in America. Its principles and doctrinal basis are similar to those of the China Inland Mission. It emphasizes sound Biblical teaching, faith in the deity of Christ and in salvation only through His atoning work; it is conducted on practical Christian lines and is interdenominational and unsectarian.

This Bible Institute on an income (entirely voluntary gifts) of about \$30,000 a year, conducts four rescue missions in New York, one in Germantown, Pa., and one in New Haven, Conn., in each of which gospel services are held every night in the year.

It also holds daily noon-day evangelistic open-air services in New York, from May to October, inclusive, in three centers of the great metropolis.

For seven months of the year, holds an evening-school for the training of lay Christian workers. The studies comprise Bible teachings and practical methods of evangelism.

WORLD-WIDE MISSIONARY NEWS

AFRICA

EGYPT AND THE BARBARY STATES

Dr Zwemer's Visit to Belbeis

DR. S. M. ZWEMER recently paid a visit to Belbeis, the results of which called from the hearts of the local workers songs of praise to God.

Within an hour after his arrival he was holding the attention of about fifty of our schoolboys, mostly Moslems, on the five pillars of Islam—witness, prayer, fasting, almsgiving, and pilgrimage. He drew a wonderful picture from these, showing how they were all commanded in the Gospel—right from the time of Christ. The boys were spellbound, especially at the last point, thinking that the Christians had no “Mecca.” Dr. Zwemer powerfully proved all his points from the Lord’s Commission, and clinched his forceful argument by declaring that we are pilgrims in this district to lead them to a life of purity and power in the Lord of glory.

After more private conferences and seasons of prayer, a large meeting was held in the school-room of the Egypt General Mission. The place was packed, in response to invitations by card. Dispensing with formalities, after a brief introduction and prayer, Dr. Zwemer took as his subject: “Nearness to God.” He mentioned six steps which led up to nearness to God—the final step being through our Lord Jesus Christ, by whom, to whom, and through whom are all things.

Then he threw the meeting open for questions. Immediately a sheikh rose and asked him to settle this which is to them the most serious question of all: How could God have a Son? Dr. Zwemer reminded them that in the Koran, orphans are called the sons of God. Then he turned and with tremendous force said, “God forbid that we should conceive that the Almighty could beget a son after our carnal imaginings.” I never ex-

perienced anything so remarkable in this country as the way the atmosphere cleared after this pronouncement. We closed with brief prayer, during which all stood. Then many shook hands with the speaker, and requested him to stay and give them some further addresses.

When Dr. Zwemer left us for Cairo, he traveled in a third-class Pullman car, and shouted out five times to the crowded compartment: “There is no god but one God.” The people all gathered around him, and then he preached to them for over half-an-hour.

W. BRADLEY.

The Coptic Church of To-day

THE Coptic Church, dating from the first century, was once powerful and progressive. Its clergy consists of monks, deacons, priests, archpriests, bishops and metropolitans, the whole hierarchy being under the direction of the Coptic Patriarch of Alexandria. The ignorance of the clergy has increased during the centuries to such an extent that they not only neglect the Bible themselves, but persecute those of their people who study it. The Swedish missionary, Cedarquist, reported only lately that in September, 1911, a Coptic bishop and four other officials imprisoned a whole Sunday-school class which was held in the premises of the British and Foreign Bible Society, and placed every member of it in irons—even the children of seven and nine years.

It is not so very strange under these circumstances that many conversions of Abyssinian Christians to Mohammedanism are being reported (see MISSIONARY REVIEW, June, 1912, p. 466). While the Coptic Church of Egypt is in a somewhat better spiritual state than that of Abyssinia, both need a great revival through the preaching of the Gospel and the power of the Holy Spirit.

Bibles in Egyptian Schools

THE government of Egypt, through the minister of education, recently ordered 460 Bibles, 400 New Testaments, 20 reference Bibles and 20 copies of the concordance for their schools. This is the first time the Bible has been introduced into the government schools of Egypt.

More Missionaries From Germany

THE German Sudan Pioneer Mission sent out new laborers to Egypt recently, viz., one ordained missionary to Daran, two unmarried women, the one to Edfu, the other to Assuan, and two unpaid volunteer workers. One of the volunteers is the Princess Mary Agnes of Hohenlohe-Ingelfingen, a member of Germany's highest nobility.

North Africa Then and Now

HOW strange to recall that once strong churches were burning for God all over North Africa—and now? Cold, icy Islam has gripped the land; the sort of glacial period of Africa's ecclesiastical history. "Believe and live!" said the old preacher of Carthage, "Believe or die!" challenged the invading Arabs. What a contrast!

The last thing Jesus Christ is seen doing on earth is His planning a loving crusade of mercy in the words: "Go ye out into all the world and preach the good news."

The last thing Mohammed ever did was his planning a bloody war of extermination on all who refuse his—at sword's point—dogma.

Rome's Work in Africa

ACCORDING to the monthly magazine, *Die Katholischen Missionen*, the Roman Catholic Church has 2,305 priests, 1,182 monks, 3,280 nuns, and 652 catechists at work in Africa. It has 4,199 mission stations, 3,883 schools with 230,000 scholars and 300 orphanages in addition. The number of converts from heathenism is given as 1,100,000, besides 312,000 Roman Catholics of European descent, and nearly 600,000 catechumens.—*Bible in the World*.

THE KONGO AND WEST AFRICA

Belgium and the Kongo

THE Kongo Reform Association encouragingly notes the immense change for the better in the state of affairs on the Kongo. The Secretary says: "Noting, as the Association does, much that is deeply regrettable, it feels bound, nevertheless, to place on record its belief—on the evidence before it—that, compared with the dreadful historic and recent past, the condition of the Kongo (save in one region) bears to-day no relation to the conditions which prevailed under King Leopold II.'s personal administration. Systematized, officially directed and inspired enslavement of the people, accompanied by brutalities, violence, and torture as a fixt, definite policy for purposes alike of public revenue and private profit, has disappeared from five-sixths of the Kongo. The country is being no longer run at a profit, but at a direct loss to the Belgian exchequer."

A Phenomenal Achievement

THE little negro Baptist Church at Wathen on the Kongo established last year 52 new outposts. Of its 196 evangelists, 92 are supported by the church itself and 104 are voluntary workers. The total church membership is 1,995, so that every tenth member is an evangelist. Can any church in America match this showing?

UGANDA AND EAST AFRICA

A Wonderful People

AFTER a recent visit to Uganda, Harlan P. Beach writes in the *Sunday-school Times* of the people of Mengo, the capital city:

"But our concern is with the teeming humanity which surrounds us. The men and women, and especially the bewitching children all about, seem to be of a different order than those seen in British East Africa. Here nearly every one is well clothed, the men usually in a long, well-made white garment, the women in a draped gown extending from just below the arms to the ankles, and the

children in miniature replicas of the dress of their elders. Where have you ever seen such grace in the feminine figure as here? From babyhood, when the two-year-old girlie demurely places on her shaven head a tiny wad of cloth for a cushion, upon which she deposits a foot or two of sugar-cane, and then walks away in absolute uprightness, nicely balancing her sweet possession, to the matron whose equally smooth pate sustains a pint bottle of medicine or a hundred pounds of bananas, this gracefulness of movement and perfection of figure have been evolving. But the unexpected politeness of old and young is even more fascinating. You are thanked—on being asked whether you had a restful night—for having slept so well; you are even more profusely congratulated when you spank some obstreperous youngster who has violated his racial reputation for good form; the lad walking in the same direction with you, of course, insists on carrying your camera; the spotlessly drest student comes silently behind you as you drudge up the slope of Namirembe and gently pushes you to the top, whether you are aged 60 or 30."

A Wonderful Church

DR. H. P. BEACH says this about the Mengo Church:

"Monthly it gathers some 600 children from a region 10 miles in diameter. The poor boys and girls have done what they could in their own neighborhood, but they are filled with a passion for the regions beyond, where savagery is still rampant; and they have been planting spare bits of garden, whose produce they monthly contribute to the furtherance of the Gospel in remote regions, the aggregate netting some \$60 a year. In a single month they have brought in 1,800 pounds of seeds to be sold for the cause. Missions have made the people of Uganda a nation of readers. Churches are planted everywhere, tho they are often 'churches in the house.' Then comes the church-school, where all learn to read as well as

worship. Education is more formal in the principal centers, having as its two foci the king's school for youths in Budo and the higher girls' school at Gayaza. The latter especially is interesting, as it shows how the new womanhood of the kingdom is coming to its own. Two of the most notable pupils, when I was there, were the king's sister, a most bewitching damsel, with all the beauty and grace of an Occidental princess, and another girl, who is the daughter of the man who murdered Bishop Hannington."

\$25,000 for Livingstonia

AFTER all the Livingstone Centenary celebrations—what? Some practical result should come out of all the revived interest in Africa, and the Christian community should see that it is worthy of the occasion. It is pleasant to record that the Rev. Donald Fraser has already, at the time of writing, secured the sum of \$25,000 for extension work in the hinterland of Livingstonia. This is for a period of five years, or at the rate of \$5,000 per annum. The donor, with the humility that accompanies all true gifts, chooses to be known simply as "a friend of missions."

SOUTH AFRICA AND MADAGASCAR

The Testimony of a Negro Boy

MESHEK KASHE (Vryburg) recently sent a message from his son David, who was educated at Lovedale Institute, South Africa. The boy died last August, having sent the following message to all, preachers, teachers and scholars:

"When I was well and learning at Lovedale, all the world was mine, and it was wide and beautiful, and happy, and I had great ambitions, I was going to be a missionary and turn many to repentance. Then when sickness came, the world narrowed and grew small and undesirable, and as pain and weakness ruled me, it all faded and all my learning went into oblivion, only one book helped me, the Bible. When I could not read it, it was by me, I could feel it, and then *that* faded

too and only two words remained to me in my pain, they hang in my old schoolroom at Auckland, and are ever before me *U-Tixo ulutando*, and this is my message to Lovedale to-day. You will get it when I am away; but I call it out with all my little breath to-day, 'God is Love,' and you will hear it if you listen from the other land, I will call it to you always, 'God is Love.'"

South African Students at Work

TOWARD the solution of South African problems the Students' Christian Association feels its responsibility and is doing its share. The movement has spread rapidly throughout nearly the entire land and has a firm footing in most of the important schools and colleges of the Union, with branches also in the native schools, and all sections are adequately represented on the Central Committee. In the European centers of education, it counts its members among the English and Dutch-speaking students alike. These work and pray together in the ordinary meetings and Bible circles of the branches, and meet at the large conferences where, more than anywhere else, they learn to know one another, as they unite to serve a common Master. To the solution of the native problem the Students' Christian Association contributes its share by arousing missionary interest among the European students and doing evangelistic work among the natives themselves.

There is, however, a far greater task than even these. It is the problem of winning the rising generation of a new country, in a materialistic age, for the Kingdom of Heaven. Here if anywhere the Students' Christian Association has proved its right to exist.—*The Student World*.

MADAGASCAR

French Opposition to the Gospel

FRENCH authorities in Madagascar are seriously hampering the work of English Christians in the island. The English work was begun many years before Madagascar passed under

French control in 1895. Previous to that time, in spite of long-continued persecution by the native court, the faith spread. When the attitude of the court changed from persecutor to protector the expansion was rapid, and by 1895 fully 400,000 Christians out of a population of two and a half millions were enrolled in the various missions. The evident hostility of the French authorities to the English work led many to renounce their Christian profession. Bishop King of Madagascar, speaking recently in London at a meeting under the auspices of the Society for the Propagation of the Gospel, said that the unfavorable attitude of the French officials made it almost impossible to establish new missions in occupied districts. Under the law no native may lend his house for any meeting of a religious character. Such meetings can only be held in buildings authorized by the government. In most cases when permission to use such buildings has been asked it has been refused, in spite of the fact that in many villages where the bishop desired to begin work there was no church of any kind in the neighborhood, and the people had expressed their preference for a Church of England Mission. Here is the bishop's predicament in his own words: "I can not hold an open-air meeting because that is forbidden; I can not call the people into a private house; I can not tell the few people that I may be able to reach by conversation that they had better meet together every Sunday and read their Bibles and pray together, because that also is forbidden and will draw penal consequences upon those who do it."

NORTH AMERICA

Advertising and Missions

LEARNING that a number of college and seminary trained young people were eager to go as foreign missionaries, but were detained at home because the board had no funds with which to send them, a Presbyterian layman, the head of a large

flour business in Pennsylvania, took up the matter and entered upon an advertising campaign at his own expense. He used pages and double pages, diagrams, fixtures, cartoons and crisp, pointed prose. Soon other laymen became interested and joined the flour merchant. The expenses of the seven would-be missionaries was soon assured. Then the campaigners decided to rouse the denomination itself, and they claim traceable results of the campaign amounting to 600 per cent. Other denominations are going into the matter as well as some interdenominational bodies. The allied home mission boards have already been in conference over a plan to expend \$50,000 in a publicity campaign, while the Publicity Commission of the Men and Religion Movement made a thorough study of the whole subject of newspaper advertising.

New Hotel for the Salvation Army

THE Salvation Army has purchased the building on the Bowery, New York City, midway between Chatham and Cooper Squares. This will be used as a cheap but wholesome hotel for working men—one of a network of such agencies in all the large cities of America. This building has been secured as a part of the scheme to honor the memory of Gen. William Booth, founder of the organization, and will be called The Salvation Army Memorial Hotel. Its height is ten stories and the total floor space is 18,720 square feet. The number of rooms, which are separate from one another, is 634. One-half of these have outside windows. There will be elevator service, electric lighting, two separate stairways and two fire escapes. The institution was formally opened on April 7.

Negro Church Statistics

FROM Bishop C. S. Smith, of the African Methodist Episcopal Church, come these statistics of the colored churches in the United States. They include all but a few small independent denominations whose mem-

bers are negligible, and a few others, like the Episcopal, Presbyterian or Congregational churches, which do not separate their churches by color, and for these figures are not available.

Denominations	Preachers	Congregations	Members
Regular Baptists.....	12,622	16,725	1,912,219
Primitive Baptists.....	1,980	797	35,076
African M. E.....	6,674	5,630	630,273
African M. E. Zion.....	3,448	3,298	547,216
Colored M. E.....	2,901	2,857	234,721
Union Amer. M. E.....	138	255	18,500
African Union M. E.....	200	125	4,000
M. E. (colored branch).....	2,293	3,474	282,724
Cumberland Pres.....	375	198	18,066
Grand total	30,961	33,417	3,682,736

Self-Help Creed for Black Men

GOOD advice is contained in a little leaflet put out by a denominational organization of colored Baptists, and entitled "Ten Things the Negro Must Do for Himself." The enumeration is most wholesome in its happy mingling of high idealism and every-day good sense. The list runs as follows:

1. Get right with God and make religion practical. Less noise and feeling and more quiet, wholesome, every-day living.
2. Be honest, truthful, and reliable.
3. Keep our bodies clean.
4. Keep our homes clean.
5. Keep our yards clean—back and front.
6. Stop hanging over the gate and out of the window.
7. Behave better on the streets and in public conveyances, and stop talking so much and so loud.
8. Make the word "negro" a synonym for honesty, cleanliness, intelligence, industry, and righteousness by doing with our might what our hands find to do.
9. Be loyal and helpful to our race by encouraging all worthy efforts put forth for its uplift.
10. Respect our women, educate our children, and stay out of the saloons and dives. Where we have the franchise we must vote for men who are opposed to the saloon.

Counsel like this well appropriated will build up any race in manhood and womanhood which the most fanatic prejudice could not refuse to respect. That this should be counsel emanating from the colored race itself makes it a token of lively promise.

The Good Work of Tuskegee

A CAREFUL estimate indicates that since the foundation of Tuskegee Institute, two years of training have been given to approx-

imately 9,000 persons. The average length of time that these 9,000 persons have been out is fourteen years, during which time their estimated earnings have been \$88,200,000. If they had not received an industrial training, they would have earned during the fourteen years only \$12,600,000; that is, by receiving an industrial training, they have been able to earn \$75,600,000 more than they would have earned had they not received this training. The average earnings of graduates and former students from the institute is about \$700 per year. That of the average negro is about \$300 a year or less. That is to say, an individual from Tuskegee, in addition to the habits of thrift and industry which he has acquired, through his increased earning capacity has also much more to invest in property than the ordinary man.

Negro Population of United States

ALTHO there are 908,282 negroes in Alabama's total of 2,138,093, yet no city in this State has as many negroes as New York. That city has 91,709 negroes, while Birmingham has 52,305.

In each of 12 cities there are more than 40,000 negroes. This dozen is headed by Washington, which has 94,446, making it the leading city in the world in negro population. The other cities in order are New York, New Orleans, Baltimore, Philadelphia, Memphis, Birmingham, Atlanta, Richmond, Chicago, St. Louis and Louisville. Memphis has the largest percentage, 60 per cent. But Montgomery has 19,322 negroes, or over 50 per cent. of its total. Mobile has 22,763 negroes, or about 43 per cent. The only cities in which the negroes outnumber the whites are Charleston, Savannah, Jacksonville and Montgomery.

Just about 1,000,000 negroes live in the Northern States. Pennsylvania has 193,000, Oklahoma 137,000, New York 134,000, and Ohio 111,000. All States have them. The 1,000,000 up North will become 2,000,000 in the course of about 20 years, and in the

long run the race will be widely dispersed over the entire country. Today the percentage of negroes in the 29 cities that have more than 25,000 inhabitants is 5.7 per cent.

The Blonde Eskimos

MR. STEFANSSON, the Arctic explorer, reports that he has found a body of people who must be almost as remarkable as the mythical lost tribes of Israel. They are blonde Eskimos, living somewhere in the Coronation Gulf region of Canada.

Mr. Stefansson declares that he will use every effort to prevent missionaries from reaching these people; that he would "save them, if possible, from the influence of our religion." It does not appear that Mr. Stefansson has a very high opinion of the value of "our religion," notwithstanding the fact that he is said to have spent two years at the Harvard Divinity School.

The introduction of so-called civilization has often been a misfortune, but the introduction of Christianity is quite another matter. Bishop Stringer, who has done such valiant service as pioneer bishop of the Anglican Church in the Northwest, announces that missionaries from his denomination have already started for the "lost" people. Rev. W. H. Fry is bearing the message of the gospel to these Eskimos, and expects to reach his destination in the fall, probably in October.

Missions in Mexico

THE REV. JAMES D. EATON, D.D., a missionary of the American Board, who has been in Mexico since 1882, recently said: "The missionary looks especially for the people, and he finds some sixteen millions of them, of whom perhaps one-third are of practically unmixed Indian blood, one-tenth white or nearly so, and the rest of all intermediate degrees of admixture and shades of color. The immense majority speak the Spanish, altho there are twenty or thirty tribes that preserve their ancient tongues. There are untaught millions of peons laboring on

the vast estates of the wealthy class, who have generally controlled the government, altho the latter is professedly that of a republic. The middle class has been limited in numbers and influence, altho it is growing rapidly through the multiplication of schools and varied industries. The prevailing religion is Roman Catholic, but it is so largely debased by admixtures of heathenism that it was pronounced by a French chaplain, in the time of Maximilian, to be a 'baptized paganism.'"

EUROPE—BRITISH ISLES

How to Further Foreign Missions

THE need for promoting interest and enthusiasm in the work of the foreign missions of the Presbyterian Church among the congregations at home was the subject of a recent conference held in London, under the auspices of the Presbytery's foreign mission committee. Among the suggestions already made are the following: That the week-night meeting might be more generally employed for the systematic dissemination of missionary knowledge, and the enlivening of interest and enthusiasm, and that the stronger congregations might link themselves more closely with the work by seeking to raise the salary of a missionary, which would deepen the interest and increase the contributions; while it is felt that something might be done in the direction of securing brightly-written and up-to-date accounts of recent happenings on the mission field, contributed by men on the spot, such stories to be issued in leaflet form to congregations. Congregations which do not read the monthly *Messenger*, it was urged, must fail to a large extent to keep in touch with the foreign work of the Church, and these leaflets might make a more forceful appeal than does the *Messenger*.

International Missionary Inquiry

THE editor of the *International Review of Missions* is inviting missionaries to send to him concise statements of the most pressing practical

problems which have confronted them in their work. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. A pamphlet dealing with the project will be sent to any missionary on application to the *International Review of Missions* (1 Charlotte Square, Edinburgh).

THE CONTINENT

"An Epoch in Mission History"

PROF. R. T. HOUSE writes: "The plan for making the twenty-fifth anniversary of the accession of William the Second to the imperial throne of Germany the occasion of a great nation-wide collection for German colonial missions, an enterprise formally sponsored by Duke Johann Albrecht of Mecklenburg, and heartily approved by the Emperor himself and by both houses of parliament, will appeal to many readers as the most beautiful and fitting of anniversary celebrations. But it is only to those who have studied Germany's past policy with regard to her Christian missions that the event will show its full significance as the apparent opening of a new and hopeful era. If Germany, the sanest and most enterprising of modern nations, proposes to give her missionary undertakings national support, there is no limit to what they may be able to accomplish."

Revival in Bulgaria

BISHOP NUETSON writes home: "During my recent visit in Bulgaria I became convinced that the supreme opportunity for the Metho-

dists of Bulgaria to render the greatest possible service to their country had come. Before leaving I wrote a personal letter to each one of our pastors, urging them to do their utmost to relieve suffering, and also to begin a vigorous evangelistic campaign. The very deprivations and losses of the war tend to turn the attention of the people to the things that abide, and I was imprest that many hearts would be susceptible to the gospel call. A letter received this morning brings the first news of the beginning of a gracious revival."

Mission Work in Greece

WRITING from Athens, Mr. Demetrius Kalopothakes, secretary, writes: "The present war, apart from territorial and political upheaval, has had several results, which are of special interest to us. The increase of territory, which is expected to fall to the share of Greece, will bring under Greek rule hundreds of thousands of Mussulmans, whose faith in Islam must be rudely shaken by the collapse of the Ottoman power. A large section of these Mussulmans will, possibly, turn to Christianity, and Evangelical Christianity stands much nearer to their ideas than do the externals, rites, pictures, etc., with which the Greek Orthodox Church has overlaid the Christian religion, and which are in reality abhorrent to the Mohammedan mind. Here we feel that the Greek Evangelical Church should come strongly into action, especially our Janina and Volo churches, in places where the Mussulman element is so strong."

TURKEY AND ARABIA

Relief Work from Constantinople

W. W. PEET, treasurer of the Turkish missions, writes from Constantinople concerning the extensive relief work undertaken in that city, the ministering of which has been largely in his hands: "We have received, in response to telegrams from here, a number of which were signed by Mr. Rockhill, up to the present

time about \$30,000. We need fully \$100,000 more. Our first work lay in the line of emergency hospitals. In this work we had the very efficient help of Major Ford, of the United States Army, who happened to be here on furlough. The doctors at Konia, Sivas, and Aintab telegraphed me their willingness to come and assist. We have already organized committees in Brousa and in Konia. We are also rendering assistance to a committee already formed in Salonica, where fully 20,000 refugees are now under the care of a local committee."

Robert College

A MAGAZINE correspondent pays a great tribute to Robert College, dear to all Congregationalists. He says: "The development of Bulgaria has not been a 'one-man job.' Ferdinand has found a remarkable group of native Bulgarians to help him in government. And here we, of the United States, have a right to be not a little proud. A surprisingly large number of the men who are directing the affairs of Bulgaria are graduates of Robert College, near Constantinople. Three members of the Cabinet, the Ministers of the Interior, of Commerce and Industry, of Public Instruction, the Ministers to London and Berlin, the Chief of the Intendancy of the Army, the Mayor of Sofia, the Counselor-General of the Department of Foreign Affairs, the Chief of the Consular Service, the Secretary of the Council of Ministers, the Manager of the Agricultural Bank—not to mention a host of others—received their education from American teachers.

Through Defeat to Better Things

AN American Board leaflet says: "But a new day is dawning for Turkey. Her crushing defeat at the hands of those she has persecuted and despised is likely to affect the Turks in the same way that the victory of Japan over China affected the Chinese. It will force them to realize their need of Western civil-

zation and learning. Already the valis, the pashas, members of parliament, and the more enlightened generally are beginning to send their children to our American Board schools, and these genuine "Young Turks" are very eager for our Western education. Some of our schools are overcrowded through the influx of Mohammedan pupils. The long expected break is evidently at hand, and we may expect to see the Moslem work take on large proportions at no distant day. Who can question that God intends our country, through the American Board, to be the regenerating influence for Turkey and the Turks?"

American Savages and the Turk

DR. DODD, in writing from Konia, of the Turkish appreciation of American relief work, says that an old Turkish Hodja named Saduk Effendi, called on him and said he came for the special purpose of asking Dr. Dodd to give his thanks to the people in America who have sent help to the poor in Konia. He said: "May the Lord of the universe, the God of all men, who are all of one family on this earth, look graciously upon those who have shown such love and kindness. The servants of God here will always remember and rejoice in these good deeds. How wonderful that a people who were only savages 400 years ago should have awakened to such noble deeds. When shall we have such an awakening?"

While Americans do not always remember the pit of savagery from which they were dug, it is good to learn that our progress is so appreciated by those older nations, whose advance has been more retarded.—*The Orient*.

Dr. Zwemer at Jiddah

MISS VON MEYER, of St. Petersburg, has recently made a visit to Jiddah, the port of Mecca on the Red Sea, and reports that she finds it possible to do missionary work there,

both as a nurse and in the distribution of literature. She met many of the 85,000 pilgrims that came to the port by sea last year. Dr. Samuel M. Zwemer visited Jiddah at Easter time.

INDIA—BURMA—CEYLON

Dr. Horton's Impressions of India

A RECENT visit to India has led Rev. Robert F. Horton, D.D., of London, to give the impressions made on him by his wide travel and close observation.

1. The great work of the British Government: (1) in education; (2) in political freedom, good laws, and training in enlightened government; (3) physical development of the country, railroads, water supply, etc.

2. The awakening of the country to a sense of nationality. The growing spirit of unity in spite of 170 separate languages and dialects.

3. The difficulties presented by caste and Islam.

4. The heroic lives and magnificent work of the missionaries. There are 5,200 of these men and women at work in educational, industrial, medical, literary and evangelistic branches of service. They are quietly Christianizing India at great cost to themselves but without thought of sacrifice. There is no better way of using money than in furthering the work these men and women are doing.

5. The number and character of the Indian converts—many of whom have come from the lowest castes. Thousands more are asking for baptism but have no pastors or teachers to train them. Many Indian Christians are of the highest type of intelligent and influential Christian character.

6. The present methods of conducting mission work are right. Education is emphasized and a native church is being developed that will take over the Christianization of India.

7. The church at home must awake to a realization of the need of adequately supporting her workers. Intelligent cooperation must take the place of ignorant indifference and

generous gifts of men and money must more adequately supply the forces needed for the evangelization of 314,000,000 in India.

Mass Movement in Hyderabad

THE movement on Hyderabad District has brought 6,000 souls to baptism. The new brethren are hard-working farmers or farm hands who have broken with caste. The persecution has been natural and severe—the breaking of social and family ties, exclusion from work and village privileges, cruel beatings and house burnings. In addition, the people have been preyed by plague and cholera. The mass movement was beyond all human calculation, and was brought to pass by the spirit. The devotion of the scanty band of native pastors has been an important factor. They began by dedicating one-tenth of their annual income of \$50 with themselves as a “living sacrifice.” They have worked six to eight villages apiece by forced tramps, ever ready to march with bare feet wherever the Spirit led.

REV. GEORGE O. HOLBROOKE.

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 Great Host of Widows

“TWENTY-SIX MILLION women of India, or one in every six, are widows, and upon such the

heaviest curse of Hinduism falls.” But it must be said that, for this condition of things the women themselves, and not the men, are most to blame. It is the women who bind the heavy burdens and put them upon the shoulders of their own sisters. The women are harder to reach with the enlightened views carried to them by the missionaries than are the men. They adhere most closely to the traditions of their ancestors. They are not aware that they are oppress unreasonably.

Incidents of Mission Life

AN English Methodist missionary in India, Mr. Dodd, tells of a native church-member whose entire family was swept away by cholera. He went off, broken-hearted, to another place, but after a few months returned with a list of 52 names marked “ready for baptism,” and added that nearly all the other pariahs of the place were under instruction. He said: “I must stay there now and guard these children whom God has given me in place of mine own.”

Missionary Zeal Not Enough

A MISSIONARY of long experience writes home:

“It is no uncommon thing to hear of men who came out to India full of zeal to serve God in this land who, through lack of power to learn the language, inability to work with particular missions, or physical inability to stand some particularly trying climate or work, have to return to the home lands broken-spirited and misunderstood. Could a niche but be found for such where they could be usefully and happily employed for the first year or two, many eventually would drop into the right place in this land where they would do years of most-needed service.”

Indian Women Studying Medicine

THE School of Medicine at Ludhiana, in North India, has women students from nearly all parts of the Peninsula, from Srinagar to Calicut, and trains them as surgeons, compounders or nurses, usually for service

under the mission that sent them. It is a condition of their holding a scholarship that they serve under some Protestant mission for a time.

Successful Telugu Missions

THE Bishop of Madras has recently written: "Every time I go to our Telugu missions I seem to see fresh proof of the wonderful power of Christ working in the hearts of men. About sixty years ago there were only a mere handful of Christians in the whole of the Telugu country; now there are more than 300,000. And what a change in the hearts and lives of thousands! The Telugu clergy and teachers, the children in the boarding schools, the Christian coolies singing their hymns as they go to their morning work, the thousands who have given up drink and theft, the thousands of rupees given every year for the work of the church out of the deep poverty of the people—what a striking witness it all is to the presence and power of Christ and of the Holy Spirit! When we think of it all, what confidence it gives us in facing the work of the future."

Refused to March on Sunday

AN English official near Toungoo, while on tour, decided to break camp and begin a march on Sunday. He made a requisition for laborers upon a near-by Karen village. The headman of the village told him that he could not call out his men on Sunday, as he and his people spent that day in worship, but on the next day he would help him. The official beat the headman in his rage, and a missionary came to the defense of the maltreated Karen. The offending official would make no redress, so the plucky missionary carried the case to higher officials. The Lieutenant-Governor in his rebuke said: "I am authorized to say that his Honor would discountenance any attempt to compel Christian natives of the country to work on Sunday."

THE CHINESE REPUBLIC

Another Christian Chinese Senator

MR. CHENGTING T. WANG, a member of the Senate of the Republic of China, is the Vice-Chairman of the World Student Christian Federation, as which he is giving a part of his time to the work of national student secretary for China. He is thoroughly familiar with all phases of Christian work for students, both on the administrative and the personal side, and since he speaks Mandarin and the two local dialects most extensively used in China, he is at home in all parts of the country.

A Christian in the Cabinet

DR. W. W. YEN, a son of the Rev. Y. K. Yen, one of the first clergy of the Chinese Church, and a former professor at St. John's, has been appointed minister to Berlin. Since the establishment of the Republican government at Peking Dr. Yen has been one of the assistant cabinet ministers.

The Union Church in Peking

IN these days, when the constitutions of the home churches seem to be in the crucible, the experiments in church making in the East are of peculiar interest. There has just been formed, after a day's conference in the London Missionary Society's Mi-Shih Church, the Christian Church of Peking. Its constitution has been sent to London for discussion, with a letter accompanying, saying: "We are, it must be said, yet in our babyhood in the Gospel, and we seek with humility and diligence for your advice and guidance. We have great hopes and expectations, and feel quite sure that these hopes of ours will not be disappointed. The plan of this movement, as you will observe in the constitution, is twofold: to promote, on the one hand, the idea and practise of self-support and self-government, and on the other hand to unite Christians in one body, irrespective of denomination or nationality. To us, this is the foundation upon which the coming Chinese Church is to be built."

Union Medical College, Peking: Its Firstfruits

AT a recent meeting of the Joint Board in this country which seeks to further the interests of the Union Medical School at Peking, inquiry was made concerning the men who have already graduated from the school and who possess the government diploma. The following list shows what has become of them. It should be premised that they are all Christians:

(1) Ten are engaged in mission hospitals assisting the medical missionaries.

(2) Three are assisting in the tutorial work of the college.

(3) Eight are in branch mission hospitals, having complete charge of them.

(4) Six are in government military service.

(5) One is in charge of a railway hospital.

(6) One is in charge of a community hospital.

(2) Two are in private practise.

Christian Literature for China

AT the recent conference of missionaries in China, called together by John R. Mott, great stress was laid upon the need for new literature. The official and scholarly classes and the people generally are eager for new knowledge and their attitude toward Christianity is widely different from what it was formerly. If the Christian Church does not take advantage of this exceptional opportunity and meet this demand for knowledge by a large production of books, periodicals, and newspapers, making clear the Christian message, pernicious literature will obtain a hold, producing evil results, which later Christian efforts will have difficulty in eradicating.

To compass the ends outlined in these resolutions, the present staff of men employed in literary work and the means now at the disposal of the literary societies is pitifully inadequate. This conference, therefore, strongly appeals to the missionary so-

cieties and boards in the home lands to furnish men and money enough to carry out the pressing needs of Christian literary work.

Revival in North China

IN a letter just received, Rev. Jonathan Goforth tells of days of revival in connection with the church at one of the mission-stations in the north of the Province of Honan. Some years ago, there was a time of spiritual awakening in the district; but false teaching had crept in, and had wrought great havoc among the simple-hearted believers. During Mr. Goforth's visit, failure and shortcoming were confest with brokenness of heart, deep sorrow being express by backsliders chiefly on account of things which they had left undone—"keeping the Savior from seeing of the travail of His soul, and defrauding Him of glory." In days when there is much concern in the hearts of God's people at home on account of spiritual indifference, it is very cheering to hear from time to time that the fire continues to burn in other lands.

Merchants and Missionaries

ONE of the Nanking missionaries tells of a feast recently given by a number of the wholesale cloth-merchants in a large Chinese club-house to 50 of the local missionaries, representing various religious bodies. Invitations to both men and women marked the occasion as unusual, and further evidence of this was given by the fact that the wives of the merchants were present to receive the guests. The merchants gave this feast, because they believed that the missionaries, who had remained in Nanking throughout the siege last winter, had really saved the city from destruction. Three of the missionaries went outside the walls under fire to ask the Revolutionary forces not to shell the city and to spare the lives and the property of the innocent. This request was granted, and the merchants consequently wished to show their appreciation. Quite as

striking is the exprest desire of the merchants to join with the missionaries in relief work for the Manchus, for whom they have given clothing, bedding and rice.

Manchu Women

AMONG the 400,000,000 inhabitants of China it is reckoned that there are 18,000,000 of Manchus, until recently the ruling race. They came down from the North from Manchuria nearly three centuries ago, conquered China, and have ruled it ever since, till the present year. They lived on the country, every Manchu child, from birth, receiving a pension from the State. Now they have been driven from power and China is a republic. Efforts have repeatedly been made by missionaries to reach the Manchus with the Gospel, but with very little success. Present conditions, it is hoped, may be more favorable. A lady-missionary working in the native city of Fuchau, writes: "Since our return to the city numbers of Manchu women are attending our church services. Under the old régime they were not allowed to attend church, or become Christians, under penalty of losing their allowance from the government, but now these restrictions are removed, they can come as much as they like.

Organizing a Y. M. C. A. in Yunnanfu

YUNNANFU, the capital of one of the very conservative provinces of China has recently been stirred to give heed to Christian teaching, by way of Tokyo. The moving spirits were some of the returned students from Japan where they had been converted and became members of the Union Church. Upon their return to Yunnan they realized that a political revolution was not sufficient to save China. They had, therefore, suggested to some of their colleagues that something should be done which would create a moral and religious reformation. They suggested that the Young Men's Christian Association was the best

agency to accomplish this and when the missionaries returned after the revolution they appealed to them to help. The largest meetings ever held in Yunnanfu were the result. The Governor, the Commissioner of Education, and the Commissioner of Foreign Affairs all were interested. A temple was remodelled, the idols being broken up and made into bricks for making the necessary changes. Meetings were held for two weeks in one of the large guild halls, address by missionaries. After the meetings the Association was organized. Later the representatives of the different missions organized a joint committee to take care of the preaching service. The movement is being watched from all parts of the province, and while back of it there lies the patient labor of many faithful workers, the immediate instrument was a young man and a few friends who saw a vision while students in the Japanese capital. —*The Student World*.

The Y. M. C. A. in Hongkong

Y. M. C. A. work in Hongkong was commenced in 1901, but it was only in 1909, when the language of the association was changed from English to Chinese, that the Chinese began to flock to it. Since then the membership has increased to 1,100 (from 200 in February, 1909). More than, perhaps any other association, has that in Hongkong done for the development of the country and the spread of the Gospel in it. Hongkong is one of the greatest commercial centers of the world, and it attracts large numbers of prominent Chinamen. Coming in touch with the Y. M. C. A., they become the medium for the spread of western ideas all over China, after they have been under the strong Christian influence. Thus, men are found in important positions in Peking, Shanghai, Tientsin, Hankow, Canton, and other important places, who were formerly members of the Hongkong association, and are now exerting strong Christian influence.

Christian Teaching in Chinese Prisons

IF straws show which way the wind blows, then here is a straw indicative of what the Revolution in China means in reformatory measures. By the order of the governor of the province a new prison is being built in Fu Chau, and he has ordered a chapel to be erected with the prison. The governor has sent word to all the district magistrates to allow Christian pastors to visit the prisoners, and has asked missionaries to appoint a pastor for them.

A Taoist Council

AN invitation has been addressed to Christian leaders, and to all classes, apparently, by the chief council of an ancient Taoist monastery at Ningpo, asking their interest and possible presence at a general council assembled by command of the White Cloud monastery in Peking, and with the high sanction of the present incarnate Avatâr of the Faith in Kiangsi. The reason for this special council is the fact that the establishment of the "people's realm" calls loudly for renovation in everything, and therefore this ancient Taoist faith shall be reformed and reaffirmed. Now, if this principle of making all things new be the guide, and the adapting of every institution and organization to the principles of the "Republic" and the instinct of New China be the aim, what if the government, professing religious toleration and the desire to remove disabilities from Christians, and perhaps with a Christian bias on some questions, recommends and commands Christianity to reform and readjust itself? Tyranny may easily come in with the guise of liberty, and a blight far more deadly than persecution could ever bring may fall on Christian missions and on the growing, living native church.—*Church Missionary Review*.

JAPAN—KOREA

Japanese Enlightenment

REV. J. H. FRANKLIN, foreign secretary of the Baptist Missionary Society, has recently written:

"When one remembers that less than 60 years ago Japan was prohibiting all intercourse with other countries, one is fairly dazed at noticing the nation's recent tremendous strides. One might easily write volumes concerning the material development of Japan which was largely the result of the study of Western civilization, and there is much to admire in the wonderful progress along these lines; but to one who attempts to study Japanese life to-day the thirst of the people for knowledge and their success in acquiring it are far more wonderful than their progress in building railroads and battleships.

"Among the things in Japan that may be styled ubiquitous are the newspaper, the postman, the book-store, and the school. Within a comparatively short time the Japanese have established papers in all parts of the empire. Every town of any considerable size has its daily journal, and there is hardly a village of importance that does not have its weekly publication. In the cities it is the exception to find a family without at least one daily paper. These journals give the news which comes by cable from all parts of the world. Moreover, they are reporting the thought movements of the day, including Christianity. Diligent inquiry leaves no doubt that the average editor in Japan is attempting to give absolutely fair treatment to news concerning the Christian movement."

Christianity in Japan

WHEN the revolution in Japan which restored political power to the emperor took place in 1868 only 4 Japanese had been baptized by Protestant missionaries. The profession of Christianity was strictly prohibited. To-day there are 83,638 Christians connected with the Protestant bodies, 66,689 Roman Catholics, and 32,246 belonging to the Orthodox Church (Russian ecclesiastical mission). Christianity has become in a real sense indigenous, and its influence on the social and intellectual life of

the nation has been proportionately far in advance of its numerical strength.

Agnosticism in Japan

THE outlook among the educated classes in Japan is one which should cause deep searchings of heart among those who are in trust with the Gospel. It seems, from the figures of a religious census recently taken in the Imperial University of Japan, at Tokyo, that of the students in attendance three-fourths declare themselves Agnostics, while 1,500 are content to be registered as Atheists. That leaves only 500 of the whole to be accounted for; and of these, 60 are Christian, 50 Buddhist, and 8 Shinto. The old beliefs are largely gone in Japan; and while so many are disposed to answer the religious question by saying, figures reveal a condition of vast significance, showing that the educated classes of Japan have practically broken with Shintoism and Buddhism, and are looking around for some better basis for ethics and faith. The issue in Japan is no longer between Christianity and Buddhism, but between Christianity and nothing.

A Korean Reference Bible

THE development of Bible study among the Korean Christians is one of the remarkable features of that truly apostolic church. Reliable estimates claim that one in every five members of the church, including men, women and children, attends the special Bible-training institutes, and takes the courses prepared for volunteer workers. In this connection Methodism is making a distinct contribution to the upbuilding of the kingdom of our Lord in Korea. The Bible societies, including the American, the British and Foreign, and the Scottish National, have undertaken the preparation of a reference Bible in Korea. A man finely qualified for this work was found in Mr. Ik Chai Lee, a member of First Methodist Episcopal Church, Seoul, who from early child-

hood has been identified with the Christian church. Mr. Lee belongs to the Imperial clan, and is closely related to the princely house of Korea. He secured his education in Paichai high school, Seoul, and for a time was language teacher to Mrs. George Heber Jones, and later secretarial assistant to Doctor Jones in the preparation of the latter's English-Korean Dictionary. For a time Mr. Lee was acting as secretary of the Korean Legation in St. Petersburg, and later in his homeland as magistrate of the county. Feeling the call to definite service in the church, he resigned his official positions, and gave himself to the work of God. He has finished the reference work on the New Testament, which is now published and circulated throughout Korea. The Old Testament is now completed as far as First Chronicles. When finished, this will be a work of monumental character.

Disastrous Fire in Tokyo

A CABLEGRAM received by the American Baptist Foreign Mission Society states that in a fire in Tokyo, Japan, February 20, the Central Tabernacle—the finest Baptist church in Japan—was completely destroyed. The Tabernacle was a noble structure located in the heart of the business and student center of the city. It was arranged with social-rooms, classrooms and reading-rooms so as to meet the many opportunities for a widely varied service. It was so arranged that all the rooms could be thrown into one large auditorium seating 1,200 people. This building was dedicated in 1908 and has been the center of an increasing work. It will be rebuilt at once.

Examination of Converts

SEVENTY candidates for baptism and 40 for the catechumenate recently appeared at Mokpo, the station of the Presbyterian Church (South). Of these, 41 were baptized and 39 admitted to the catechumenate. Some of these have those who wanted to

be examined but were a little timid as to their preparation. Do you wonder when you examine the sample examination for baptism? What would Christians at home think of passing such an examination before being admitted to church membership?

Since you became a catechumen have you experienced much Christian joy?

Tell of this joy in your own language.

How have you observed the Sabbath? Tell what you do on the Sabbath.

Under special stress have you not worked?

What is sin? How can sin be pardoned?

Have you received pardon? How?

Have you any sin now?

How many sacraments are there?

Who administers baptism, with what and in whose name?

Who should receive baptism?

What is meaning of baptism?

What is meaning of the Lord's Supper?

Who should partake of the Lord's Supper?

Repeat the Ten Commandments.

Repeat the Lord's Prayer.

Do you have family prayer daily?

Do you pray in private? How often? For what do you pray?

Do you read the Bible daily?

These questions elaborated and followed up by questions suggested by answers given, form the basis of a further examination.

OBITUARY NOTES

Prof. Bezjian of Armenia

THE Central Turkey College has suffered a great loss in the death of Prof. H. Alexan Bezjian, who has been a member of the faculty for nearly 40 years. Under missionary influence from his childhood, educated in Aintab, in Constantinople and at Yale, he was equipped for his work as a science professor in a mission college. He was also the author of several books and many articles, he made extended lecturing tours in the in-

terior of Turkey, and wrote a number of the hymns now used in the evangelical churches, so that his influence reached far beyond the college which was the chief interest of his life. He is mourned by the whole Christian community and by many Mohammedans as well.

Mrs. A. T. Graybill of Mexico

Annie Ottaway was born at Vernon, N. Y., on June 9, 1859. When she was 20 years of age she was sent out by the Presbyterian Board of New York as a missionary teacher in their girls' school at Uremia, Persia. A few years later she was transferred by the board (in 1884) to take charge of missionary educational work in Guatemala. After 4 year's service her health compelled her to return home, but in 1895 she was married to Dr. Graybill, and became a most effective helper of this splendid pioneer and founder of the Mexican Mission.

On the death of Dr. A. T. Graybill, in 1905, his wife, a missionary of the Presbyterian Church, South, remained at her post in Mexico and was for several years the efficient treasurer of the mission.

In 1908, her health became again impaired, and she went to Nashville to take charge of the woman's work in the Foreign Mission office. But her heart was in Mexico, and she returned in 1909 to continue that work until her death, a few months ago.

The mission in Mexico has suffered an irreparable loss. She has, however, "been faithful over a few things, and has now gone to be made ruler over many things."

Dr. Lane of Brazil

DR. H. N. LANE, president of Mackenzie College, died suddenly on October 28th in Sao Paulo. The loss of his inspiring personality at the head of the college seems irreparable.

BOOKS ON MISSIONS AND MISSION LANDS

THE LAND OF THE NEW GUINEA PIGMIES.
By Captain C. C. Rawling, C.I.E.,
F.R.G.S. 300 pp. 48 illustrations and
map. J. B. Lippincott Co., Philadelphia,
1913. \$3.50, *net*.

New Guinea, the largest island in the world, is one of the few territories that still offers opportunities to the pioneer explorer. The expedition which made the unexpected discovery of the New Guinea pigmies was organized by the Ornithologists Union of Great Britain. Captain Rawling, the author of the present volume, representing the Royal Geographical Society of London, accompanied the party as surveyor and cartographer.

The story of this pioneer journey into Dutch New Guinea, a savage land where even knives were unknown, is of fascinating interest. Tho the expedition was equipped at great expense and between 120 and 200 coolies, Javanese and Gurkas, were employed for transport and rough work, the terrible climate which ruined the stores, frequent floods that hindered progress, disease, deaths, famine and desertions would have wrecked the enterprise if its leaders had not been men of iron will and determination. As it was, the expedition remained on the island 15 months, making almost daily discoveries of scientific value, and adding considerably to the scant knowledge we have of racial, geographical and climatic conditions in New Guinea.

Physically the savages of the coast are fine people. In color almost coal-black, slightly above the average European in height and displaying extraordinary muscular development. They are violent and hasty in temper, rushing to arms on the slightest provocation. "There is no portion of the earth's surface," says Captain Rawling, "where the teaching of the great message, 'love one another,' is more urgently required."

The native women are mere chattels,

leading lives of endless toil, while their lords, when not engaged in fighting, idle around, frequently getting drunk on spirits made from the sugar-palm.

Here is an ample field for missionary work, for the savages have no religion, or any definite belief in a Deity. The explorers saw three rudely carved figures of men, but the natives showed no respect for them. "Laughed at our interest, familiarly patting their rather shapeless limbs." When asked what became of a man after death the natives would reply, "Far away," with a sweeping gesture toward the horizon.

TWENTY-FIVE YEARS IN QUA IBOE. By Robert L. McKeown. Illustrated. 12mo, 170 pp. 2s. 6d. Morgan & Scott, London. Wm. Strain & Sons, Belfast, 1912.

Where is Qua Iboe? This is the first question that is likely to arise in a reader's mind. It is a river of Southern Nigeria that empties into the Gulf of Guinea. The mission, which is now celebrating its first quarter century, has had an interesting and successful history. The headquarters are in Belfast, and in Southern Nigeria there are 14 missionaries in six stations, with work in over 70 out-stations.

After a brief but interesting description of land and people, Mr. McKeown (secretary of the mission), describes the work among them. The picture is well drawn and impressive. "Southern Nigeria seems to be the home of every insect that creeps on the earth, flies through the air, or lives in the water." The country is thickly populated, and the people are good farmers. In religion they are spirit worshippers, with a vague idea of a Supreme Being.

The missionary work has been unusually successful, and many of the facts narrated give inspiration and suggestion to other workers.

A PLACE IN THE SUN. By Henry W. Case, F.R.M.S. 8vo, 120 pp. Illustrated. Pickering & Inglis, Glasgow. 2s. 6d. Gospel Publishing House, New York.

An account of the author's travels during three winters, in Algeria, and of visits to isolated mission stations. The volume has the faults and virtues of a journal written more for appreciative friends than for the public eye. Tho a high style of literary excellence is not always maintained, there is an intimate relish to the author's chatty digressions that afford a not unpleasant relief to the occasional purple patches of prose poetry. Especially interesting are the author's descriptions of visits to lonely mission stations. In towns and cities there are few who openly confess Christ, but in the country souls are being won for the Master. Up in the mountains, near the snow-line, he visited a school where Mr. H. G. Lamb had 50 shepherd boys under instruction. There was also a dispensary which supplied the only medical aid to a vast territory. The workers have no salaries, depending entirely on voluntary contributions. At Tabaranth and Taroost the mission classes have an attendance of about 260 weekly. Mr. Case found in Churchill, once the lair of the corsairs, a thriving carpet industry conducted by Christian ladies for the welfare of young native girls. In Oran, with its strangely mixed population, there are French, German, English and Scotch missionaries, working among the French soldiers, native Algerians, Spanish and Jews. Mr. Case gives a list of 22 Christian workers throughout Algeria. A great many are entirely alone in their labors for the Master, surrounded by an unsympathetic and often hostile people, isolated, far from friends; humble heroes of the faith.

CAMP AND TRAMP IN AFRICAN WILDS. By E. Torday. Illustrated, with map. 312 pp. \$3.50, net. J. B. Lippincott Co., Philadelphia, 1913.

The author of this well-written volume, a member of the Council of the Royal Anthropological Society, and of the Folk-Lore Society, lived for some

years among the savage tribes around Lake Tanganyika and in Central Africa. His description of native life, character and customs should be of value to those missionary workers who are considering the extension of Christian work in the regions covered by these experiences. Mr. Torday had intimate relations with 17 tribes; with many he lived alone for a considerable period, studying them patiently, and never in danger so long as he respected their customs. He gained the friendship of all during his nearly seven years' sojourn among them, and he pays a high tribute to their many good qualities. Most of the tribes he visited practised cannibalism. They have apparently no belief in a hereafter, or in a supreme deity, but fetish worship of a primitive sort is practised by some tribes.

Mr. Torday was especially interested in the young boys of the various tribes, whom he considers quite as intelligent as Europeans of the same age, tho in different lines. He found he could always rely on the good-will and kindness of the women so long as they were treated with respect. The men, too, are not the savage brutes they have been so often pictured. They live up to the Golden Rule, he says, far better than most nominal Christians. This is a very instructive and entertaining record of adventure, written with spirit, fine local coloring and abounding in curious facts and experiences, described in a vein of good humor, even when circumstances were far from cheering.

A MUSLIM SIR GALAHAD. By Henry Otis Dwight, LL.D. Introduction by James S. Dennis, D.D. Illustrated. 188 pp. The Fleming H. Revell Co., New York, 1913. \$1.00, net.

The story of a young Mohammedan Kurd who, finding no spiritual peace in the barren creed of Islam, bravely seeks for the religion of a higher life. The struggles and persecutions of the young hero are described by the author with sympathy and power. His heart-quest for the free and ennobling faith which Christians enjoy, reveals

the almost unsurmountable difficulties in the way of the Mohammedan who wishes to escape from the empty faith of his fathers.

Dr. Dwight lived so long in Turkey that he understands, as few men do, the workings of the Mohammedan mind, and the present volume, apart from its interest as a spirited story of adventure, has a special value as a psychological study. The general attitude of the Mohammedan toward Christianity; his ignorance and preposterous beliefs concerning that faith are convincingly set forth in a series of realistic illustrations. The author makes it evident that many Mohammedans are restless and spiritually disturbed, with vague yearnings for a more satisfying religion, but that family and racial ties, custom and tradition, the fear of social ostracism, the wreckage of worldly ambition and the enmity of all Islam holds them in bondage to an iron creed.

DAILY LIFE IN PALESTINE. By Archibald Forder. Illustrated. 136 pp. 3s. 6d. Marshall Bros., London and New York, 1912.

Mr. Forder's 20 years' experience as a missionary in Bible lands, his close relations with the people, a graphic power of description and keen mind to seize on the essentials in the life around him, especially qualify him to write a book of this character. The present volume is a marvel of condensation without giving the impression of being sketchy, incomplete, or superficial. The pictures the author presents are lacking in no important detail. They afford an intimate, inside view of the people of Palestine at work and at play, in their family and religious relations and in every situation in life, and also show how present-day conditions and habits accord with the Scriptures. There are many books on life in Palestine, but we can not recall one which presents so compactly and with completeness such a mass of valuable information conveyed in a vivid and always interesting manner. The illustrations, over 80 in number are also attractive,

being reproductions of photographs taken by the author.

LIFE OF G. L. WHARTON. By Emma Richardson Wharton. Illustrated. 251 pp. \$1.25, net. Fleming H. Revell Co., New York, 1913.

Greene Lawrence Wharton was the first member of the Disciples of Christ to volunteer as a missionary to India and was a leader in establishing the work of the Foreign Missionary Society in that country. Tho reared on a farm, his health was so delicate that his friends warned him against going to a land where even the strongest suffer from climatic conditions. But he believed the Lord had need of him in that hour and would strengthen his back for the burden. He was 34 years old when he set out for India with his wife, who shared in his Christian service, and for 25 years he labored for the Master faithfully, until death relieved him of duty. Mr. Wharton was an admirable organizer, a stirring preacher and a man of varied attainments. He inspired many Christian men and women to enter the missionary service. A tireless worker himself he filled all his co-workers with holy zeal in the cause of humanity.

Mrs. Wharton has presented the story of this noble and heroic life with unaffected sympathy, dignity and simplicity. She shared most of his experiences, and the life-story is developed without undue eulogy of the subject. A life so varied in its activities, so rich in inspiration and spiritual results is brought very vividly before the reader, who must feel stirred and strengthened by these memories of a great soldier of the Cross.

BY THE BANKS OF THE GANGES. By Constance Morison. Illustrated. 12mo, 115 pp. 1s., net. Religious Tract Society, London, 1912.

A book for children of nine or ten, in simple language, describing some of the characteristic customs of India and some of the individual children in the mission school. These children are intensely human, and, therefore, will interest other children.

NEW BOOKS

MISSIONARY METHODS: ST. PAUL'S OR OURS? A Study of the Church in the Four Provinces. By the Rev. Roland Allen, M.A. Introduction by the Right Rev. Henry Whitehead, D.D. 8vo. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.

THE STEEP ASCENT. Missionary Talks with Young People. By Emily E. Entwistle. 12mo. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.

THE LORDS OF THE DEVIL'S PARADISE. By Paternoster. Illustrated. 51s., *net*. Stanley Paul, London, 1913.

FIVE YEARS IN UNKNOWN JUNGLES. By Reginald A. Lorrain. 5s., *net*. Lakher Pioneer Mission, 23 Burgoyne rd., South Norwood, S. E., London, 1913.

A MODERN PILGRIM IN MECCA, AND A SIEGE IN SANAA. By A. J. B. Wavell, F.R.G.S. 10s. 6d., *net*. Constable & Co., London, 1913.

THE CHINA MISSION YEAR BOOK, 1912. Edited by the Rev. G. H. Blomfield. 5s., *net*. Christian Literature Society, Shanghai. R. T. S., London, 1913.

BEHIND TURKISH LATTICES. The Story of a Turkish Woman's Life. By Hester Donaldson Jenkins. Illustrated. 180 pp. Chatto & Windus, London, 1911.

THE EMPIRE OF INDIA. By Sir Bampfylde Fuller, K. C. S. I. 7s. 6d., *net*. Sir Isaac Pitman & Sons, Ltd., London, 1913.

THE LATTER-DAY SAINTS. By Ruth and Reginald Kauffmann. 362 pp. 10s. 6d., *net*. Williams & Norgate, London.

HOW ENGLAND SAVED CHINA. By the Rev. J. Macgowan. Illustrated. 319 pp. 10s. 6d., *net*. T. Fisher Unwin, London, 1913.

A HUNDRED YEARS OF MISSIONS. By D. L. Leonard, D.D. Third Revised Edition. 12mo, 455 pp. \$1.20, *net*. Funk & Wagnalls Co., New York, 1913.

THE IMMIGRANT: AN ASSET AND A LIABILITY. By Frederic J. Haskin. 12mo. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.

THE ALASKAN PATHFINDER. The Story of Sheldon Jackson for Boys. 12mo. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.

THE NEW AMERICA. By Mary Clark and Dr. Lemuel C. Barnes. Illustrated. 12mo. \$1.00, *net*; paper, 50c. Fleming H. Revell Co., New York, 1913.

AMERICA, GOD'S MELTING POT. By Laura Gerould Craig. Illustrated. 12mo. Paper, 25c., *net*. Fleming H. Revell Co., New York, 1913.

COMRADES FROM OTHER LANDS. Home Mission Junior Textbook. Illustrated. 12mo. Paper, 25c., *net*. Fleming H. Revell Co., New York, 1913.

THE MODERN CALL OF MISSIONS. By James S. Dennis, D.D. 8vo. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.

AROUND THE WORLD. Studies and Stories of Presbyterian Foreign Missions. By a Carefully selected Company of Students who Personally visited and critically investigated most of the Foreign Mission Stations of the Presbyterian Church, U. S. A.: Charles Edwin Bradt, Ph.D., D.D.; Williams Robert King, Ph.D., D.D.; Herbert Ware Reherd, M.A., D.D. Assisted by Mrs. C. E. Bradt, Mrs. W. R. King, Miss Margaret Bradt. Illustrated. 8vo, 488 pp. \$1.75. Missionary Press Co., Wichita, Kans., 1913.

IN THE HEART OF SAVAGEDOM. Reminiscences of Life and Adventure During a Quarter of a Century of Pioneering Missionary Labors in the Wilds of East Equatorial Africa. By Mrs. Stuart Watt. Edited by her husband. Illustrated. 8vo, 472 pp. 7s. 6d., *net*. Marshall Bros., Ltd., London, 1913.

THE SORROW AND HOPE OF THE EGYPTIAN SUDAN. A Survey of Missionary Conditions and Methods of Work in the Egyptian Sudan. By Charles R. Watson. Illustrated. 12mo, 233 pp. Board of Foreign Missions, Philadelphia, Pa., 1913.

THE RESPLENDENT ISLE. A Hundred Years' Witness in Ceylon. By the Rev. J. A. Ewing. 2s. 6d., *net*. Baptist Missions Society, London, 1913.

GARENGANZE, WEST AND EAST. By F. S. Arnot. 1s. Pickering & Inglis, Glasgow. Alfred Holness, London, 1913.

OUR NEIGHBORS: THE JAPANESE. By Joseph King Goodrich. Illustrated. 12mo, 253 pp. \$1.25, *net*; *postpaid*, \$1.30. F. G. Browne & Co., Chicago, 1913.

ON THE BACKWATERS OF THE NILE. By Rev. A. L. Kitching. Illustrated, Map. 206 pp. 12s. 6d., *net*. T. Fisher Unwin, London, 1913.

OLD CHINA AND YOUNG AMERICA. By Sarah Pike Conger. Illustrated. 12mo, 160 pp. 75 cents, *net*; *postpaid*, 82 cents. F. G. Browne & Co., Chicago, 1913.

PAMPHLETS

OUR MISSIONARY HERITAGE. By the Rev. A. Duff Watson, B.D. 110 pp. 6d., *net*. United Free Church of Scotland Publications, Edinburgh, 1913.

CANTON CHRISTIAN COLLEGE BULLETIN, No. 6. President's Report, 1911-12. 81 pp. Trustees Canton Christian College, 156 Fifth Ave., New York, 1913.

REPORT OF PROCEEDINGS OF THE SECOND QUADRENNIAL COUNCIL OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, Chicago, December 4-9, 1912. 140 pp. National Office, 215 Fourth Ave., New York, 1913.

THE 1912 HANDBOOK ON FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF N. A. 112 pp. 156 Fifth Ave., New York, 1913.



JOHN R. MOTT AND THE NATIONAL MISSIONARY CONFERENCE AT SHANGHAI, CHINA, 1913

Courtesy of the *Congregationalist*

This conference was held from March 11 to 14, and was the largest and most important of a series of six held in different places under the direction of John R. Mott, chairman of the Continuation Committee of the World Missionary Conference of Edinburgh. The picture shows Dr. Mott, Dr. Smith, Bishops Root and Bashford and other well-known workers. An account of the conferences and revival meetings conducted by Dr. Mott and by Mr. Sherwood Eddy is printed in this number of the *REVIEW*.

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Signs of the Times

THE CONFERENCES IN CHINA

JOHN R. MOTT, representing the Edinburgh Continuation Committee, held five sectional conferences with the missionaries in various parts of China, and, finally, March 11 to 14, conducted a national conference in Shanghai. Delegates came from the churches of the whole nation, and canvassed the results so far obtained in the evangelization of the Chinese people and the principles upon which the further development of the missionary enterprise in that land must be prosecuted. There were 120 mission representatives, two-thirds foreigners and one-third Chinese.

It was agreed that under present circumstances no one can say precisely how much of China remains yet to be evangelized, but the provinces of Yunnan, Kwangsi and Kweichow in the extreme southwestern portion of the country and Kansuh in the northwest are as yet almost untouched. Mongolia, an especially difficult field, has scarcely ten missionaries in all its vast extent. Eastern Turkestan, an immense area, is occupied in only three centers in the extreme west, around Kashgar. Tibet

has not been entered at all, altho five or six missions are working along its borders and ready to take the first opportunity of pressing into the country. A survey of the entire Chinese field is to be made and a mapping of districts yet untouched is requested immediately. It was voted that no mission should hereafter enter any occupied district without the full consent of the forces already on the ground.

The conference spoke with positiveness in favor of a single missionary church in China, eliminating all Western denominational lines. Even pending actual organic union, it was urgently recommended that all churches should discard every distinctive name and assume only the single title, The Christian Church in China. Churches which already enjoy intercommunion were urged to combine at once, while federation, local and provincial, was recommended where churches felt unable to surrender denominational peculiarities. A hymnal for all union churches and a book of prayer for voluntary use in public worship were ordered prepared by committees appointed. It was also recommended

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITOR.

that the Chinese be received to a share in the administration of foreign funds used for the support of their churches; that church buildings as far as possible should be built on ground not owned by the missions; and that Chinese congregations should be encouraged to send representatives to local and district organizations in which missionaries have no part.

The boards at home were urged to send only the most thoroughly trained and educated missionaries, men and women, already tested as to their ability to acquire a foreign language. No candidate should be considered qualified for any form of mission work in China unless he is regarded as capable of assured success in similar work at home. All workers entering China for the first time should be sent out for a period of service as itinerants in the field, in order that they may become thoroughly acquainted with Chinese conditions. Schools for instruction of missionaries in language were recommended in Peking, Canton, Nanking, and Hankow.

CHINESE CHRISTIAN LEADERSHIP

THE Shanghai National Conference, to which reference is made above, is the fourth gathering held in Shanghai, representing the entire Protestant missionary body, but the first to be truly national, in that Chinese Christians took an active part. There were present between 30 and 40 Chinese men and women, several of whom spoke English fluently—two of them with remarkable skill and accuracy translating everything said or done from English into Chinese, or from Chinese into English. Several Chinese were chair-

men of committees, in each case treating their subjects with breadth, comprehensiveness, sympathy and insight.

Among them were pastors, evangelists, translators, educationalists, and editors. Many had been abroad, some of whom had passed through educational institutions in the West with distinction, while others had graduated from Christian colleges in China. Their presence was not only a significant indication of progress and development in the Chinese Church, but a prophecy of the day not far distant when they will take a prominent part in the administration of the Church and its varied activities.

THE CHINA OF TO-DAY

IN the newest republic of the world—the only republic of Asia—we have a strange mixture of progressive enlightenment and of superstition. The roar of tin pans to frighten off “the dragon which is devouring the moon” is mingled with the whistle of the locomotive and the sound of Christian church bells. The old farmer in skull-cap and long dress, lights his brass pipe with flint and steel while he looks with wonder at a young Chinese dandy in western clothes smoking an American cigaret.

The old is passing and the new is being adopted—a mixture of evil and good. But the outlook is hopeful. “Never were the missionaries so glad and hopeful as they are to-day,” writes Rev. Edward H. Smith, of Inghok. “The year one (according to Chinese reckoning from the founding of the republic) has been the greatest year for mission work we have ever known. There is promise everywhere of a great revival of learning, of patriotism, of ambition and hopefulness, and, deeper than all,

of religion. The passing months have emphasized over and over again this new spirit. Within the churches there breathes a new optimism, and independence and determination to do their part of the evangelism of China. We begin to *see* now what we have believed for a long time, namely, that self-support will come, and come to stay, when the Chinese church comes to a consciousness of itself as a powerful, independent entity. The self-respect, the pride of race and country, will accomplish what no amount of urging and pleading and scolding could do. That is the impulse which is from within."

WORLD CONFERENCE OF CHRISTIAN STUDENTS

A REMARKABLE gathering of student leaders from all over the world was recently in session at Lake Mohawk, New York (June 2 to 8). Over 300 delegates and speakers came together, representing the 156,000 students of the world identified with the World's Student Christian Association. This was the tenth and the largest conference of the Federation and was remarkable alike for its personnel, the range of subjects discussed and value of the papers presented.

The student leaders, with Dr. John R. Mott as General Secretary of the movement, are an able and consecrated body of men. The Federation was formed for the purpose of uniting the Christian students of the world in work for their fellow students and to prepare them to take their place as Christian leaders of the next generation in every country of the world. Forty lands were represented at the recent conference and they listened to such men as President Iburka of Japan, Robert P. Wilder of Great

Britain, Sherwood Eddy, S. K. Tsao of China, J. R. Isaacs of India, Baron Nicolay of Russia, Robert E. Speer of New York, Fletcher S. Brockman of China, Bishop Charles H. Brent of the Philippines, President Howard S. Bliss of Syria and Dr. John R. Mott.

Dr. Mott reported that \$1,000,000 has been given for buildings for student work during the past four years since the last Conference. The number of students for the ministry has increased by 1,500 and the work has grown in strength and influence, especially in South America and China. Two great needs were presented to the student world in order that they may develop in power. The first is more earnest study of the Bible as the foundation of spiritual strength and the second is an advance movement in India, China and Russia during the next four years. India especially needs our attention since here the anti-Christian forces are the strongest and most active.

The World's Student Christian Federation has accomplished great things through the blessing of God, but still greater opportunities are before it. "Not by might nor by an army, but by My Spirit, saith the Lord of Hosts."

UNION FOR CENTRAL INDIA

WORD comes of another movement for a union of the Christian churches of Central India. The Jubbulpore Conference on Federation, representing seven of the leading missionary societies working in Central and Western India, has declared in favor of a federation of "all churches and societies that believe in God through Jesus Christ, His only Son; our Lord and Savior, and that accept the Word of God as contained

in the Scriptures of the Old and New Testament as the supreme rule of faith and practise, and whose teaching in regard to God, sin and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith." It was agreed that the federation shall not interfere with the existing creed of any church or society, or with its internal order or external relations, and that the object of the federation shall be to attain a more perfect manifestation of the unity of His disciples for which the Redeemer prayed, by making the welfare of all the churches in the federation an object of vital interest and concern to all.

ADVANCE IN THE PHILIPPINES

PROTESTANT Christianity among the Filipinos is showing unmistakable evidence of its vitality. A union Christian college is planned for Manila, to be under the direction of seven Protestant missionary societies. A union church is also advocated for the members of the Annual Filipino Conference of the United Brethren in Christ, who have recently memorialized the executive committee of the Evangelical Union to learn the opinion of the various Protestant churches and missions in regard to forming one United Protestant Church in the Philippine Islands.

The various Protestant conferences, presbyteries, or associations are asked to elect two representatives each and the missions two representatives each. The executive committee of the Evangelical Union is asked to convene these representatives to discuss difficulties, advantages and methods involved in forming one United Protestant Church.

Experience with the Filipino people in the provincial centers indicates that they would gladly welcome such a movement. They are tired of the divisions that now exist among them. Surely the tie of Christian fellowship is sufficiently strong among those now within the various churches, and their recognition of one another's true Christian character should be sufficiently real and sincere to justify their endeavoring to become one in outward church organization. Another sign of vitality is the response of Simon Igloria, a Filipino clergyman, to the call to go out and minister to his 10,000 fellow countrymen in the Hawaiian Islands.

LIQUOR TRAFFIC IN KONGOLAND

IT is good news as reported by the Native Races and the Liquor Traffic United Committee, that from February 1st absolute prohibition of the sale of alcohol to the natives of the Kongo region has been enforced. Penalties for breaches of the law have been fixed up to £400. The ordinance was passed on November 23, 1912, rendered necessary, says the British consul at Boma, "by the ravages caused by the consumption of trade-rum and gin among the natives." These liquors came principally from Germany and Belgium. The *London Friend* says: "We wish that similar stringent action could be taken in West Africa, where, according to the Board of Trade returns—in our colonies of Southern Nigeria, the Gold Coast, and Sierra Leone—the importation of spirits has risen in six years (1906-1911) by over 2,000,000 gallons, from upward of 4,700,000 gallons to more than 6,800,000."

The saddest part of Mr. J. H. Harris' recent book, "Dawn in Darkest

Africa," deals with the evils which have been increased if not introduced by contact with professedly Christian nations. Firstly the liquor traffic. Over 6,500,000 gallons of spirituous liquor of European manufacture were imported into the British colonies of Sierra Leone, Nigeria, and the Gold Coast in 1911. "Drunkenness," Mr. Harris says, "is admittedly on the increase in the Gold Coast, and this is so obvious that three years ago the Governor sounded a warning by saying that he recognized drunkenness was becoming one of the most dangerous enemies to Christianity." Yet, apparently it is not that it pays the merchant, for "If you could stop the demand for intoxicating liquors," said one of them, "it would pay me to give you £20,000." It is not one nation only that is to blame. "Over 1,000,000 cases of Hamburg spirits," said one official, "are retailed to the natives here by a single firm every year." And again we read, "France to-day recognizes the terrible evils which follow in the train of absinthe-drinking in the homeland, yet she can calmly look on while natives stream into the little drink stores of French Kongo with their 25 cent pieces to purchase nips of what I was assured by the vendor was the worst form of drink in the whole of the African continent."

COOPERATIVE WORK FOR ORIENTALS

AS a result of the Neglected Fields Survey of the Home Mission Council, the committee of American Workers for Orientals on the Pacific Coast has prepared a careful statement of principles relating to co-operative effort in missions for Ori-

entals in America, to division of territory and adjustments between established missions. They also make specific recommendations for interdenominational employment of three traveling evangelists among the Japanese, Chinese, and Hindus, these evangelists to be under the supervision of the Standing Committee and to be supported by the various denominational boards engaged in work for Orientals.

These plans were cordially approved by the Home Mission Council at the annual meeting, and recommended to the various boards having missions for Orientals in America. The plan for a missionary among Hindus was especially approved. Since 1907 over 6,000 natives of India, including Hindus, Sikhs, and Mohammedans, have come to America and there are more than 4,000 now in the country. Only spasmodic local efforts have been made to show them the meaning of Christianity, and there is need for immediate interdenominational work for which there must be made adequate financial provision.

A VOLUNTEER MOVEMENT FOR HOME MISSIONS

THE appeal to the heroic, which has marked the work of the Student Volunteer Movement for Foreign Missions, has drawn many young men and young women to the foreign field.

There has been a lack of a similar appeal and a like organization to draw educated young Christians to undertake the hard missionary tasks of the homeland. The Presbytery of Ogden, in the Synod of Utah, has proposed a plan which amounts to a Student Volunteer Movement for

Home Missions, asking the General Assembly to instruct the Home Mission Board to offer to students in colleges and seminaries, by special visitation if necessary, the opportunity of signing the following declaration:

"Unless God in His providence should otherwise direct, it is my hope and purpose, when my preparation is completed, to spend at least three years in some form of Christian mission service under the American flag."

Such a challenge would certainly turn the attention of the very choicest young men and women to the opportunities for heroic self-sacrifice within the bounds of their own nation. And their response would in turn, just as happened in foreign missions, challenge the church at large to far more generous giving toward the support of a work for which such lives were ready for consecration.

At Bonebrake Theological Seminary, Dayton, Ohio, an institution of the United Brethren Church, a band has already been formed along the lines of a Home Mission Student Volunteer Movement. If this movement should become general among the students of the country it might do a great work. The following quotation from Dr. Francis E. Clark has been taken as a motto: "The more I see of America and the world, the more convinced I am that the home missionary holds the key to the situation."

LIBERAL LAWS IN SPAIN

IN Spain, Count Alvaro de Romanes, the new Premier, has announced his program, which is strongly marked by liberal tendencies. He promises complete religious freedom, obligatory civil marriage, and seculari-

zation of the cemeteries. Education is to be free, and teachers' salaries are to be increased, while the condition of the working classes is to be improved.

The Premier's earnestness in regard to religious freedom is shown by the cancellation of the punishment of six months' imprisonment inflicted upon a Protestant soldier because he refused to kneel during a mass in Ferroll. A regulation which will make impossible the repetition of the incident is to be drawn up and published.

THE SYNOD OF FORMOSA

THE Presbyterian Church of England commenced its work upon the island of Formosa in 1865; the Presbyterian Church of Canada sent its first missionary, the great Dr. George L. Mackay, to the heathen of northern Formosa in 1871. The work of both churches has marvelously prospered until the English Presbyterians now have 94 stations, 5 self-supporting pastorates, and 3,767 communicants, while the Canadians have 54 stations, 7 self-supporting pastorates, and 2,097 communicants. There has been a Presbytery of South Formosa of the Presbyterian Church of England since 1896, which was followed a few years later by a Canadian Presbyterian Presbytery of North Formosa. These two Presbyteries met in Chiang-hoa (Shoka) on October 24, 1912, and formed the Presbyterian Church of Formosa, setting up also the Synod of Formosa. An important forward step has thus been taken in Formosa, and it is expected that the Synod will at once enter upon a joint work among the 120,000 aboriginal (Malay) mountain savages, whose districts have been recently opened up by their subjugation by the Japanese.



DANCING GIRLS OF GISHSOC, OUTSIDE SEIMA

This village was leveled to ground because of wickedness among the people

THE GOSPEL AND ITS OPPONENTS IN PERSIA

BY REV. FREDERICK G. COAN, D.D., URUMIA, PERSIA

Missionary of the Presbyterian Board of Foreign Missions



It sometimes seems that God moves slowly in matters pertaining to the upbuilding of His kingdom, and men are tempted to say, "How long, O God, how long," as they see the triumph of the wicked and as tyranny and oppression go apparently unpunished. But when God does move, there is nothing more startling and wonderful than the rapidity with which He is able to overturn systems and monarchies that are centuries old. He often works where we least expected it and accomplishes that of which man had not dreamed.

While the thoughts of many were directed to the great changes taking place in the Far East, movements

were going on in the Near East, in Turkey and Persia that were destined to overthrow on the one hand the despotic rule of one of the world's most infamous, as well as most able rulers, and on the other hand to remove from the throne in Persia, in the person of Mohammed Ali Shah, one of the worst characters who has ever disgraced that throne. He was apparently a man without any sense of honor, cruel, sensual, and proud.

Since we believe that God rules in the affairs of this earth, we see that the great changes that have taken place in Persia have a most important bearing on Gospel work in that land.

Compare the present situation with that of eighty years ago, when Gos-

pel work was first undertaken in Persia.

At that time Persia was exceedingly difficult of access, with a long sea voyage to Trebizonde, on the Black Sea, and then over 700 miles overland to the plains in Azerbaijan, over caravan tracks, with no inns, and stables the only place where the traveler could, in common with the beasts of burden, find shelter. The people were most lawless, and traveling was unsafe.

In Urumia itself, in the very north-western part of Persia, lived some 30,000 Nestorians, a small remnant of that old church that clung to the doctrines of Nestorius, who was excommunicated by the Council of Ephesus (431 A.D.), for his teachings concerning the dual nature of Christ. The larger portion of the Nestorian Church existed in the rugged mountains of Kurdistan, west of Urumia Plain, with its patriarchate at Kochanes, about 100 miles from Urumia, where they still cling to their wild mountain homes, and in spite of massacres by the Kurds, and constant feuds among themselves, they have to this day held their own. Aside from something like 80,000 Armenians, Jews, and Parsees, the rest of the population of Persia was Moslem.

While the object of the early missionaries was ultimately to reach out to the Mohammedans, it was natural that with an open door among the Nestorians, who welcomed them from the first, and the great difficulties in the way of work among the Moslems, they should devote most of their efforts for many of the early years toward the evangelization of the Nestorians, who, while nominally

Christian, had by contact for many centuries with Islam, lost all but the name Christian. Their priests were ignorant, the services in the ancient Syriac unintelligible to the common people, and religion consisted mostly of the observance of the long fasts and pilgrimages to the different churches made sacred by the various saints in whose honor they had been built and named.

The hope was that out of a revived and spiritualized ancient church might be raised up a force that would ultimately be ready, when the door opened, to carry the Gospel to its Mohammedan neighbors.

Schools were opened, and in time young men trained up for the ministry, the sick were treated, villages visited, and by means of personal contact, prejudice was being gradually broken down, hatred removed, and our neighbors, the Mohammedans, were gradually being brought into contact with Christianity through the lives of the missionaries and converted Nestorians.

It was a period of seed sowing, of preparation for the great changes that were to take place in God's own time, whenever His Church was ready to do its part.

Nothing has done more to show the follower of the false prophet the spirit of the Gospel, and break down his prejudices, than the work of the missionary physician, and the atmosphere and blessings of the mission hospital. Here all classes and nationalities were received, and here through the ministry of suffering and its relief by the skill of the West, lessons were taught not possible any other way. It is rare, with all honor to others, to find in any missionary

field men of such ability and skill and Christian character as those who were the pioneers of this great work in Persia, and the names of Wright, Grant, Cochran and Holmes will ever live in the hearts of the thousands who learned to love and bless their memories.

The work gradually broadened, and strategic centers, like Teheran, the capital, Hamadan, and Tabriz, were seized. Those who had been trained in Urumia College and Seminary were the pioneers to start the work in these centers, and in a number of smaller places like Salmas, Khoi, Maragha, Soujbulakh and Kermanshah, where many of them gave themselves to the cause, will ever be remembered for their saintly lives.

But many years of patient toil and praying and waiting went by before the great desire of our hearts was fulfilled, in being able to welcome to our schools the Moslem as well as the Christian youth.

Especially in Urumia, the first place occupied, was the waiting long, and aside from a few irregular pupils, it is only about fifteen years, first in Tabriz and later in Urumia, since the boys, and then the girls, came to us. We rejoice now in an attendance of about 200 Moslem pupils.

The Situation To-day

Aside from the attendance of the Moslem pupils in our schools, opportunity is afforded to-day, all over Persia to go and preach the Gospel to Mohammedans, and if wisely, tactfully, and lovingly done, it need not arouse opposition. In all the tours made among Moslems, I have never yet met with a rebuff, or had anything but good attention and most

courteous treatment. Our native evangelists have gone up and down the land and preached in many villages, and in addition to the small towns on the main lines of travel, they have gone up into many of the out-of-the-way valleys and villages. Missionaries, men as well as women, have spent years in this line of work, until thousands have heard the message. Colporteurs have scattered the Word of God in many a town and village, and one of them, a modern Paul, has often been beaten and persecuted, but has continued his work with new zeal and consecration, until he is respected and loved everywhere. A small band of true believers has been gathered together, and we believe that there are many others who believe, altho not daring to make a public confession of their faith. Some have suffered martyrdom for Christ's sake.

Political Changes

We must glance for a moment at some of the great changes that have taken place politically in Persia, in their bearing on God's work. In 1890, when Nasiru'd-Din Shah granted the famous Tobacco Concession to a British corporation, the movement for political liberty was started. The Persians then began to wake up to the fact that their King, for his own selfish pleasure, had bartered away their rights, and that for a small sum, and to a foreign power. The world was surprised when a nation could in a day swear off smoking, put away all their pipes, and close all their tobacco shops, and by putting a stop to the use of tobacco, force the King to rescind the concession at a great loss to himself and the Persian Government, for the

British corporation took an indemnity of \$500,000, borrowed by the Persians at six per cent. They were thus forced to pay annually a sum of \$30,000, for something for which they had received no return.

Stirred up by Japan's victory over the great power of the north, and the great achievement of the Turks in gaining a constitutional government, and wearied with the tyrannies of their rulers, which had been growing worse as the years went along, an agitation was started for a constitutional government, and wrung from the dying King Muzaffaru'd-Din Shah shortly before his death, January 4, 1907.

But the end was not to be won without much bloodshed and great sacrifice, and in the struggle one of our Americans has the honor to have laid down his life to help the poor Persians achieve their liberty.

It is not my purpose here to trace all the struggle that lasted from 1905 to 1909, the invitation on the part of the Persians to have the American Government help in the readjustment of its finances, and the dispatch of W. Morgan Shuster, or his eight months struggle against the opposition of the Russian Government, and the indifference of Great Britain, until he was compelled, in the interests of peace, to withdraw. The occupation of northern Persia by Russian troops has followed. Suffice it to say that whether successful, as judged by the outer world, or not, a great change has taken place, and the very fact that the Persians wanted a change, and were able, at the great sacrifices made, to obtain it, has been a most encouraging revelation of their character, and an

earnest of what they are able to do, if only unhampered by foreign intrigue, and sympathetically helped.

Among the great changes that have taken place, a striking fact, and one of great significance, has been the valuable services rendered by the very class usually opposed to change and reform, the ecclesiastics. Great has been the service rendered the cause by the great mujtaheids, who, by means of telegrams and letters, and their speeches, ever encouraged the Persian people in the great struggle for freedom; this, too, in spite of the fact that a constitutional government would curtail their power and lessen their influence. To-day, newspapers have sprung up everywhere, and public affairs are discussed and criticized, as was impossible before. Some of these papers are accomplishing a great deal by means of cartoons, where those who can not read are able, by means of the pictures, to understand. In these cartoons, jests are levied against time-honored customs, and many religious ideas, as well as religious leaders, are held up to ridicule.

Most marvelous of all has been the part played by woman in all the great changes that have taken place. Mr. Shuster, in his interesting book, *"The Strangling of Persia,"* says, "The Persian women, since 1907, had become, almost at a bound, the most progressive, not to say radical, in the world. That this statement upsets the ideas of centuries makes no difference; it is the fact."

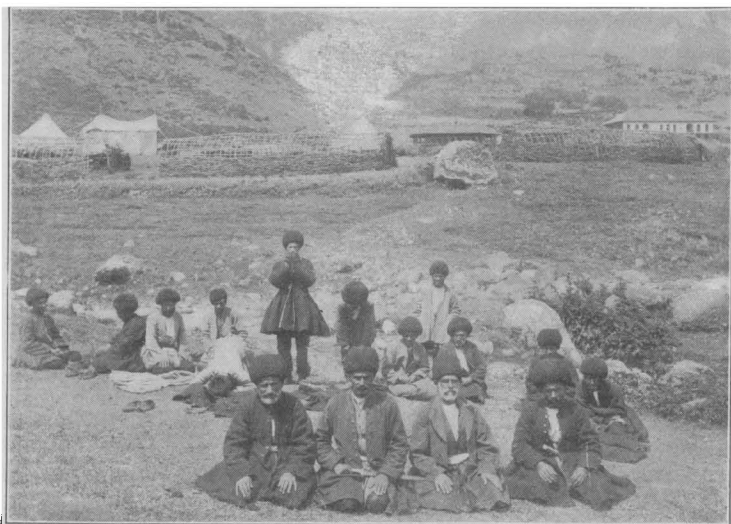
We must remember that the women in Persia, as well as in all heathen countries, have suffered most, and hence, hailed with eagerness and pathetic interest anything that would

bring them greater liberty. It was this that enabled them to break through the most sacred and rigid customs, customs that had bound them for centuries, and to assert themselves and encourage the men in the great struggle that was going on. It was 300 women, clad in the conventional dark robe and white veil, who went to the Medjlis, Parliament, demanding admittance. When

Now, what are some of the difficulties in the way of reaching the Persian Mohammedans with the Gospel of Christ?

Of course, the first and greatest difficulty is that presented in the religion itself.

It is impossible for one who has not lived for many years in a Mohammedan country to realize what a terrible effect and influence a re-



OPPONENTS—TURKISH MOSLEMS AT PRAYER ON THE PERSIAN BORDER

face to face with the President, they laid aside their veils and showed their concealed weapons, saying that they would kill their own husbands and sons, and leave behind their own dead bodies, if the Medjlis wavered in its duty to uphold the liberty and dignity of the Persian people and nation.

It is the women who have opened schools, and Moslem girls are crowding into our schools as never before, in their eagerness to learn and take part in the affairs of the home and nation.

ligion such as Islam, held and practised for centuries, has had on its millions of followers. Proclaiming and commanding the worship of one God, and attributing to Him justice and mercy, it has given a false conception of God Himself. Denying with horror and intense feeling the sonship of Christ, it has robbed the world of its Redeemer, and made him simply one of the prophets. It has given a wrong conception of sin, and God's relation to it. Sin is recognized and admitted, but with no idea as to what it is. It calls for retribution, but

not reform. Repentance is simply regret, not for the sin itself, but the punishment for it, so that a Mohammedan who has suffered in hell for his sins can be admitted to God's presence, not that his character has changed, but because he has suffered. Prayer is simply the performance of duty; it is not communion with God. The month of Ramazan commands a rigid fast, but as day is turned into night, the time of eating alone is changed. One may imagine what hardships this brings to the poor, who are dependent on their daily labor for bread, as well as the derangement to the whole system and digestive organs, where all the laws of nature are defied, and excess of every kind is indulged in more than at any other time.

The giving of alms is commanded, but only to Moslems; thus is hatred toward all who are not Moslems kept alive.

Everything done in the line of worship or good work has as its object the accumulation of merit, and is thus robbed of all disinterestedness and unselfishness and love.

What is the moral effect of all this? It is to divorce religion from moral conduct. Everything contrary to God's commands is condoned by the expression, "God is merciful." A good example is that of a Moslem who was expostulated with when drinking wine, as violating the commands of the Koran. His reply was as follows: "If I say that it is right to drink this wine, I deny God's command, and He would punish me in hell for blasphemy. But when I admit that God has commanded me not to drink, and that I sin in doing so, I cast myself on the

mercy of God, knowing that He is too merciful to punish me for a thing I wish to do, when I admit that I have broken His commandment."

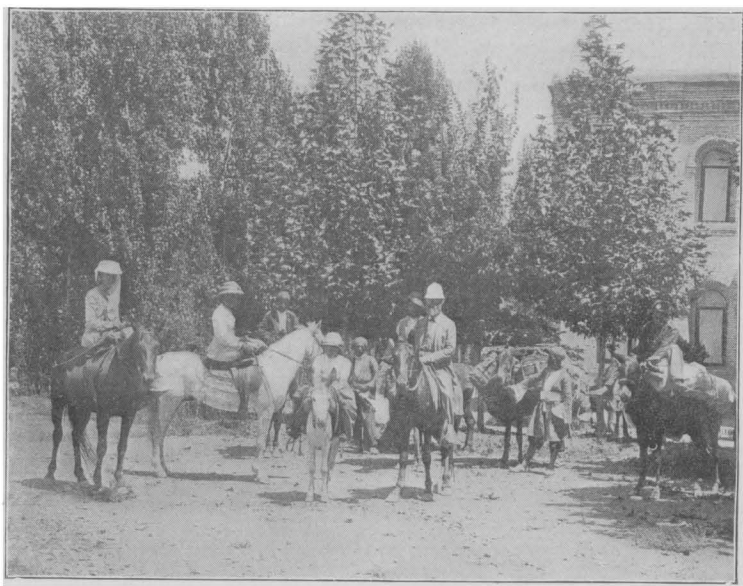
God is not bound by the moral laws that bind man, and a thing becomes wrong only by His fiat. A Mohammedan writer, after praising the provision that allows a man to have four wives, gives this liberty as a proof of the divine origin of Islam, for, "as God knows the natural tendencies of man, such permission exalts His mercy and compassion." Now, this is the system that the Gospel of Christ has to meet. The Sermon on the Mount is diametrically opposed to everything in Islam. Christ called for self-denial and the taking up of the Cross, the crucifixion of self, and all its evil desires. Christ offered, in this life, hardship, shame, hunger and thirst, and persecution and death, and held out in the future world nothing of a physical nature, but such holiness and sinlessness as are alone compatible with the nature of God.

Another difficulty in the way of work for Mohammedans is the wrong ideas that have been imbibed from centuries of contact with a false Christianity. It is a sad fact, and one that should make us hang our heads with shame, that in God's providence, Mohammedanism has from the first been the neighbor of Christianity. Had the church been true to the teachings and life of Christ, Mohammed would never have risen or succeeded, and to-day we must accept its existence as retribution for the failure on the part of His people to show the true spirit of Christianity. Any one traveling in the east, and coming in contact with the Greek Orthodox,

Roman Catholic, and many other Oriental churches, with all of their abuses and forms of idolatry, must realize what a terribly wrong conception they have given of the Gospel of Christ.

When Mohammedans see Christians lying, dishonest, immoral, drunken, and revengeful, as ready to take life as are their wild Kurds, what must be

way of the work in Persia is the sad existence of denominationalism and rivalry among some of the Christian churches, who should unite in the preaching of Christ. In one small town, and in the surrounding plain, where for over 50 years the only missions that existed were those of the Presbyterian Church and the Roman Catholic, there have come in to-



RETURN FROM A MISSIONARY TOUR, TEHERAN, PERSIA

the effect? Intensely opposed to all forms of idolatry, one of them was invited into a Christian church, and when he saw the people falling in adoration before a picture of Mary, he fled with horror.

One of the hardest tasks we have had all these years in Persia has been to undo this terrible influence, remove this false conception, and show what a true Christian is. That can only be done by the life, and it takes years to teach the difference.

Still another great difficulty in the

day several bodies of Baptists, against all the rules of Christian comity. One of their workers has openly promised not to teach the Gospel or religion in his schools, and yet calls himself a missionary. Other denominations also occasionally enter where they are not needed.

It is not the evils of Islam, great as they may seem, the opposition of the government, or dangers from evil men, that the missionary fears and dreads, but the demoralizing and disheartening effect of these rival mis-

sions among the Nestorians. They demoralize their representatives by affording a salary for the minimum of work, and are not accountable to any responsible body. Moreover they are demoralizing to the people themselves, who are impressed with the ease with which one of these so-called missionaries, whether Nestorian or American, can enlist the sympathy and support of some church in America. Lastly, these independent missions put a stumbling-block in the way of the Mohammedans who see the Church of Christ divided.

It is a waste of precious money, energy, and effort, for there are plenty who have not heard the Gospel, and Persia is a wide country, but, alas, those who are there for the love of ease and personal comfort are not willing to go into new fields and do pioneer work.

God alone knows what an answer some of His foolish children have to render that last day for the

hindrances they have put in the way of His servants, the missionaries, and the offense they have given to the very ones they have pretended to evangelize.

Had the field not been divided by rival sects and progress retarded by wrong methods, to-day there would have been a self-supporting church, self-respecting people, and far greater progress would have been made toward the evangelization of the great mass of Mohammedans all about us. May we not hope that the church at home may yet awake and realize the great mistake of such work.

We must believe that a better day is going to dawn on poor Persia and that God has been moving in the great changes that have taken place. And let us hope that this portion of the great Islamic world, more accessible than most others, may yet be won to Christ, and send out from its ranks those who shall reach Moslems in other surrounding fields.

EXCUSED FROM GIVING TO MISSIONS

You may be excused from giving to if you believe

That the world needs no Savior and, therefore, does not need Jesus Christ and His gift of Eternal Life.

That Jesus was mistaken in the Great Commission in which He directed His disciples to "Go—preach . . . to every creature."

That the Gospel is not the power of God unto Salvation to every one that believeth.

That you owe nothing to Christianity and that heathenism is as good as Christianity, or better.

That a good rule is "every one for himself, and the devil take the hindmost."

That we who have larger privileges are not "our brother's keeper."

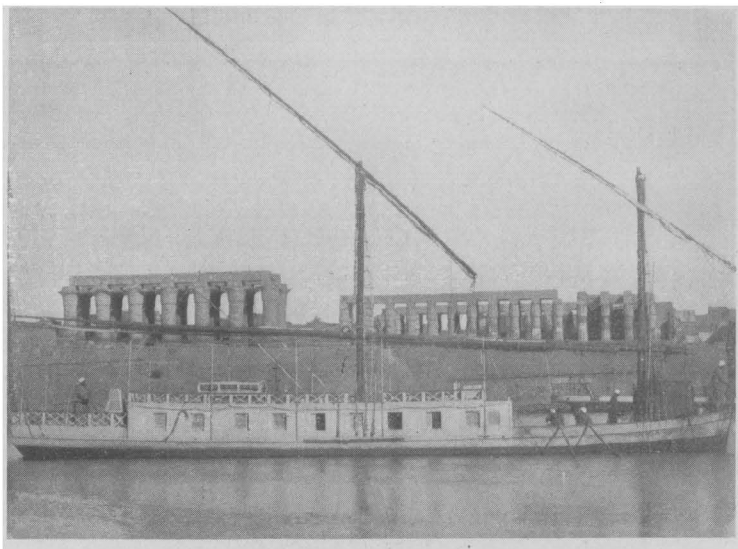
That there is no truth in the Universal Fatherhood and love of God, or in the brotherhood of man.

That the cruelties of war and slavery, of witchcraft, child-marriage, and the abominations of heathenism are none of our business.

That there is no need for us to work and pray that the Kingdom of God may be established in the hearts of all men.

That there is no such thing as Christian stewardship or personal responsibility to God.

Are you willing to take your stand on this platform by asking to be excused from helping toward missionary work?



THE NILE MISSION BOAT "IBIS" AT LUXOR

Built originally for Sa'id Pasha, Viceroy of Egypt. Later bought by the American Mission. Rebought and remodeled by H. H. the Maharajah Dhulip Singh and presented by him to the Mission in 1874. Used for reaching the Nile villages with the Gospel.

AMERICA'S CONTRIBUTION TO EGYPT THE YOUNGEST NATION TO THE OLDEST

BY REV. FRANCIS E. CLARK, D.D.

President of the United Society of Christian Endeavor



THAT visions of hoary antiquity the word "Egypt" conjures up! The pyramids, the Sphinx, old Seti I, the Pharaoh of the oppression, lying in his musty cerements in the museum at Boulak, with none so poor to do him reverence. We think of Thebes and Luxor, with their mighty monuments that stretch back to the dawn of recorded time. But to-day there is something even better worth studying in the land of the Pharaohs, and that is the ennobling, uplifting work which our American missionaries of the United Presbyterian Church are doing for the youth of Egypt.

If a living dog is better than a dead lion, surely a live Egyptian

youth, eager to learn, aspiring to be a noble Christian man, is better than a dead Pharaoh. Such youth are gathered by the hundred in the many schools—elementary, secondary, and of collegiate rank which this great mission has established all up and down the Nile. Yet I am told that not one American visitor to Egypt in ten, perhaps, not one in a hundred, ever visits this mission and its schools. Every American who has been to Egypt would be ashamed to return home and acknowledge that he had not seen the Pyramid of Gizeh or looked into the disfigured face of the Sphinx. He would not go up to the Second Cataract, and confess that he had never seen the marbles of Luxor; but he will return to America and never be ashamed to say



THE NEW AMERICAN MISSION BUILDINGS AT ASSIUT

that he saw nothing of the fine American college at Assiut, or the important schools at Assuan.

Shepherd's Hotel, one of the most noted caravansaries in all the world, is almost directly across the street from the great American Mission building, with its two large audience rooms, its services in Arabic, English, Turkish, Armenian, and Italian, its large boys' school, its two Christian Endeavor meetings, and its abundant evangelistic work. Yet hundreds of Americans stop at this hotel every season, many of them Christian men and women, and comparatively few of them go across the street to the Mission building, tho its services are advertised in Shepherd's and all the other hotels.

One excuse which such tourists often make, which has a certain amount of validity, is that they are with a party, and are hurried by their guides from place to place,

while neither Cook nor Clark nor any of the tourist agencies make a specialty of missions. However, if they will believe me, they would see a phase of Egyptian life quite as well worth seeing as a few more mummies or mosques, if they would break away from their chattering guides for a few hours, and see the new American College for Girls or some of the many primary mission schools for boys and girls with which Cairo is dotted.

The mission of the United Presbyterian Church of Egypt is unique in having a whole nation for its field, with few other missions in its territory, and these (it may be said not unkindly) of by no means equal importance, tho the Church Missionary Society of England is doing a good work in some parts of Egypt. The United Presbyterian Church has done wisely in so largely concentrating its men and money in this hopeful and



A THIRD CLASS WARD IN THE MISSION HOSPITAL, ASSIUT, EGYPT

fruitful field, and occupying it so thoroughly from the Delta to the upper waters of the White Nile.

Almost sixty years ago the Mission began its work in Cairo, the metropolis of Islam, a great city of nearly a million inhabitants. Here are now six preaching stations, where crowded services are held every Lord's Day, day-schools and boarding-schools for boys and girls, an orphanage and a theological seminary, besides the Girls' College before alluded to. No wonder that the score of American missionaries in Cairo are kept busy from morning till night with their abundant educational and evangelistic duties. How so few can accomplish so much is the only wonder.

The Mission is particularly fortunate in its great central building in the very heart of Cairo. The property is said to be worth now nearly a million dollars, but was obtained almost three score years ago for a very modest sum. If I remember aright,

it was given to the Mission by the then reigning Khedive, in exchange for the building then owned by the Mission, which the Khedive coveted for one of his own relatives. His Majesty (is that the proper title?) gave the missionaries several thousand pounds to boot, and the site on which they have built their great central premises proved to be an excellent bargain and has constantly increased in value during all these years.

The mother of the Mission is Mrs. Harvey, whose honored husband, a pioneer in Egypt, died a few years ago; and to hear her reminiscences of her life here is an education in itself. As she recalls the long journeys up the Nile, which used to take days and weeks (the same journey which can be done on the swift English trains in a few hours); as she tells us of the poor Egyptian Christian woman, who wanted to dedicate her week-old baby to the Lord's service,

and so placed him on the contribution plate as it was passed on Sunday; as she remembers, with a merry twinkle in her eye, the rich American lady who spent a winter at Shepherd's Hotel, where she had to pay six or eight dollars a day, and who visited her several times, expressing a great interest in missions, who said as she was leaving for the last time, "I do want to do something for the great cause," and prest a *silver quarter* into Mrs. Harvey's hand; as the missionary of many years' experience recalls these and many another incident, we realize something of the humor as well as the pathos of missionary life.

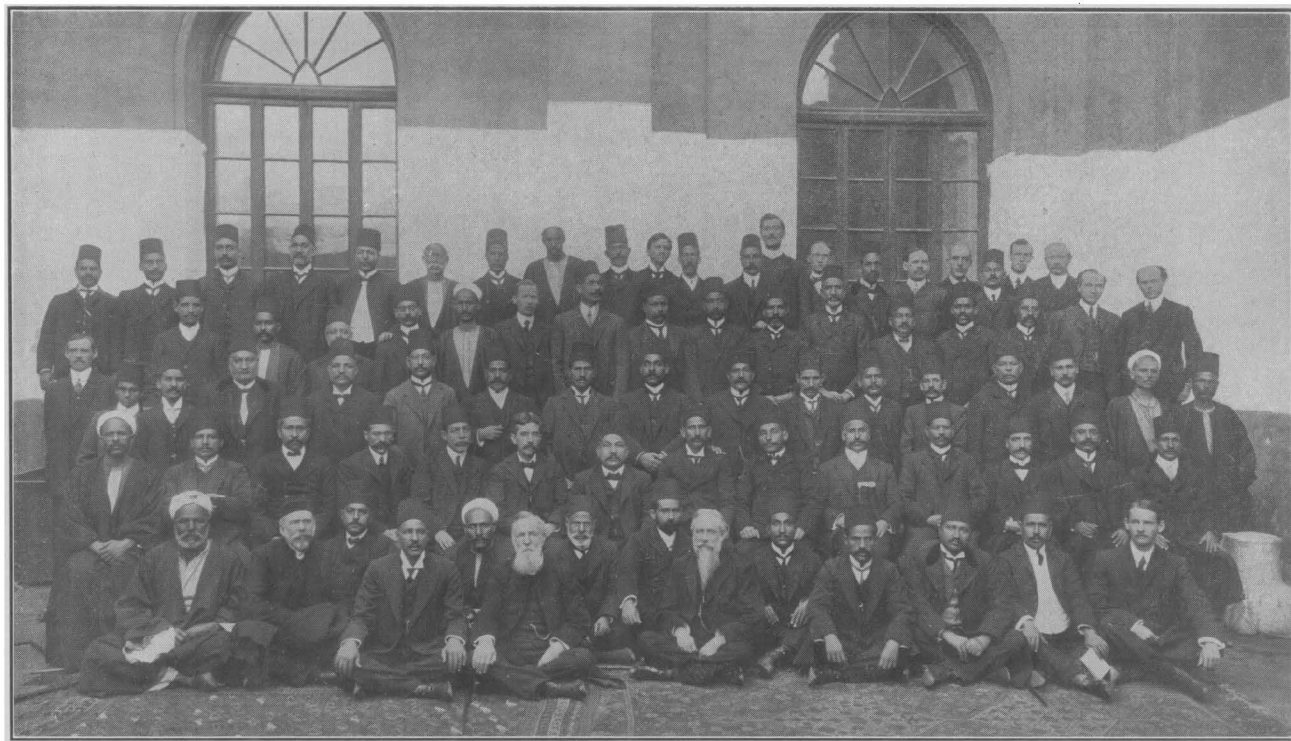
Other veterans who are still doing valiant service in Cairo are Dr. and Mrs. Watson, and Dr. and Mrs. Giffen, while Miss Anna Y. Thompson, tho she has been on the field as long as almost any of the missionaries, has lost none of her enthusiasm, and is as untiring in her evangelistic zeal as ever. Who can measure the aggregate work of forty years of such a life, the hearts comforted, the ideals exalted, the souls saved! Many younger missionaries in Cairo and elsewhere in Egypt are worthy successors of the pioneers who have made the Mission a synonym for effective Christian work throughout the world.

The Girls' College of Cairo, tho only three years old, is already overcrowded, and gives promise of taking its place among the best of higher educational schools, while at the same time it gives no signs of yielding to the temptation to which some girls' schools both at home and abroad have yielded, of subordinating the spiritual to the intellectual.

Another important center of this Mission is at Assiut, two hundred and fifty miles up the Nile. Here is a great college for men, with hundreds of students, and as fine a body of young men, judged by their intelligence and earnestness of purpose, as I ever had the privilege of addressing. What a contrast does such a college offer to the sights which the tourist usually sees as he journeys up the Nile either by rail or river? He sees beautiful palms, to be sure, shadowed in the river or the placid canals. He sees the verdant fields which have been cultivated for five thousand years and yet are as rich and fertile as ever, thanks to the benignant Nile. He gets an occasional glimpse of a pyramid, large or small, or of a ruin that was a ruin two millenniums ago. He sees some signs of the recent prosperity which good British government and American tourists have brought to Egypt.

But when the traveler looks at the common people, he sees little improvement over their condition in the time of the Pharaohs. The majority of the people are still dirty and half naked. They still live in mud huts, with no windows and no chimneys, and with doors so low that a donkey can enter more easily than a man. Scores of villages of such houses he sees, mere square boxes built of dried mud, which would dissolve in an hour if a heavy shower ever visited that part of Egypt.

Thus the traveler journeys up the great river until Assiut is reached. Then what a new sight breaks upon his eyes, wearied with the drab monotony of the mud villages. Look! There is a fine American College, visible for a long distance as the



PRESBYTERIAN SYNOD OF THE NILE—MARCH, 1909



GRADUATING CLASS, 1909, GIRLS' BOARDING SCHOOL, NOW CAIRO GIRLS' COLLEGE
The Late Miss Ella O. Kyle, the Principal, Seated in the Center

train approaches the city, its six or eight white stone buildings glistening in the tropical sun.

We soon enter the admirably appointed college grounds. It seems like a little earthly paradise after the long ride with the fine dust of the Desert of Sahara sifting in at every crack. Here are flower beds

of the rich contrast strangely with the mud hovels of the poor, but we feel that the only influence that can really transform the hovel is found in the college, the church, the great girls' school, and the mission hospital of Assiut, for in these the Spirit of Christ reigns.

America has sent many bad things



THE ASSIUT PRESBYTERIAN CHURCH CARED FOR BY AN EGYPTIAN PASTOR

full of glorious bloom, lawn-tennis courts and a football field crowded with athletic young Egyptians, for it is the recreation hour when we arrive. Here are commodious recitation halls, laboratories, and teachers' residences (the students' dormitories are some distance away in the city), and above all there is the spirit of Christian enterprise, of true gentlemanliness, of clean sport and earnest studiousness.

As we go into the city the palaces

to the Orient, the saloon, the godless traveler, the merchant intent only on the almighty dollar, but we feel that she has done much to redeem her credit and to turn the balance to the other side by establishing such institutions as those I have described at Cairo and Assiut, and for these institutions credit is alone due, under God, to the American missionary.

The college is a direct feeder of the mission. Most of its graduates have gone into the ministry or into

distinctive religious work, special revivals are frequently enjoyed, when many of the students confess Christ, and scarcely does a young man graduate without becoming an avowed and active Christian. This, it seems to me, is the great function of a missionary college. Should I go far wrong if I say that such training should be the great object of every Christian college? Alas! that so many colleges, founded in faith and prayer and with the sacrificial gifts of devout Christians, have so far wandered from their early purpose and highest aim!

The true design of a Christian college has rarely been better stated than in the opening paragraph of the Assiut College Year-Book for 1912: "Assiut Training College was established and is conducted as an evangelical Christian institution. The open Scriptures and the frank and free investigation of the credentials of the Christian faith, and its results in the individual or nation, are the prime factors in the life of a college. The aim is to cultivate that upright, refined, influential Christian manhood, and the formation of that personal character, which will most uplift mankind, spiritually, morally, intellectually, physically, socially, politically, economically."

We have not space to tell more of the important Nile Mission Press or of

the good work which the nearly one hundred and fifty Americans connected with this mission are doing in the Master's name all up and down the Nile. A strategic position in Alexandria, Egypt's great seaport, is occupied by Dr. Finney and his co-laborers, and again as in Cairo in the very heart of the city we find a splendid missionary plant, every inch of which is utilized. In Cairo, Alexandria, Assiut and many other places are Christian Endeavor societies, scores of them in all, for the society has been used as one of the chief evangelical features of the Mission.

I might enlarge upon the two hundred preaching places, the twelve thousand native converts, the seventeen thousand boarding and day-scholars, the more than fifty thousand patients in hospitals and clinics, whose bodies every year are helped if not healed. But figures mean little unless interpreted by sympathetic hearts, and all can be summed up in the thought that as the Nile overflows its banks every year, and brings food and life to all the millions of Egypt, so this overflow from the Christian resources of America is bringing the Bread of Life to thousands who will distribute it to other thousands, until, please God, the spiritually-hungry millions of this ancient, historic land are also fed.

SUPERNATURAL—FROM BENEATH

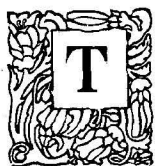
"You can not explain the wickedness of the world as merely human. It is human, plus something; and that is why non-Christian religions are successful. They are supernatural—from beneath." This, indeed, is a true saying. Eliminate Satan from the non-Christian religions and they would be so powerless that we should have nothing to fear from them. It is the satanic presence and power in them which makes them grip and hold the hearts of men, and which makes them almost invincible. "We wrestle not against flesh and blood—but against principalities, against powers." Hence, there is but one religion can conquer; it is that one which is supernatural—from above. And this religion is the Gospel which has been committed unto us, and which God has commanded to be preached to the ends of the earth.—REV. SAMUEL M. ZWEMER, D.D.



ONE OF THE CHINESE AMERICANS OF THE PACIFIC COAST

CHRISTIAN WORK FOR ORIENTALS IN AMERICA

BY REV. GEO. W. HINMAN



HE report that Sun Yat Sen, first provisional president of the newly-formed Republic of China, dated his first impulses to a life of Christian altruism from the days when he studied in a mission night school

in Honolulu, gives to mission work for Orientals in America a new dignity and significance.

No class of immigrants to our shores exert so profound an influence back upon their native lands as do the Orientals. The sharp contrast between their native customs and Ameri-

can life makes them seem incapable of assimilation, a hopelessly alien element in the midst of our communities. But the extent to which their standards of living and their social and religious ideals are modified by contact with a Christian environment can only be understood by those who have seen the home life of these people in the back country villages of China and Japan from which they have come. When the Oriental communities in America seem least responsive to the influences of our civilization, the fault is usually ours more than theirs, for we segregate them in the worst districts of our cities, we exploit their peculiarities and especially their vices for the amusement of tourists, we deny them generous opportunities of development, and then find fault with them because they are backward.

In spite of the bitterness of feeling shown toward Orientals, on the Pacific Coast especially, it yet remains true that a profound and uplifting impression has been made, not simply on the few who have come here, but on the millions of their countrymen. Without in the slightest degree belittling the work of American missionaries in China and Japan, we may safely assert that some of the best missionary work done in the Orient has been done through the changed ideals of returned Oriental emigrants.

Altogether about 450,000 Orientals have come to America since 1850, of whom less than 150,000 remain in this country. The present Chinese population is only one-fifth of the total arrivals from China. Japanese came to America in very large numbers between 1900 and 1908, but since then have been decreasing. About 75 per cent. of the Chinese and 95 per cent.

of the Japanese are in the Pacific and mountain States. San Francisco has 10,000 Chinese and nearly as many Japanese. Los Angeles and Seattle have very large Japanese populations, and Portland, Oregon, a large Chinese population. But New York has nearly as many, about 4,600, and Boston, Philadelphia, Chicago and St. Louis have Orientals in sufficient numbers to make the problem of their evangelization a vital one to the churches.

Besides Chinese and Japanese, there are in America some 500 Koreans, mostly Christians, 500 Filipinos, and 3,500 Hindus.

The Chinese in America are not truly representative of the whole country, but come from a small section of Southeast China, between Canton City and Hongkong. They all speak the Cantonese language, and only those American missionaries who have been stationed in the Canton province are able to assist materially in the work for Chinese in America. It is difficult to realize how restricted is the territory from which they come, and yet in spite of this, the returned Chinese immigrants have very strongly affected the religious thinking and the political and economic development of their native province, and in turn Canton province has been a leader in the movements which have made possible the new Republic of China.

Japanese immigrants have also to a considerable extent come from a single region in the Southwest coast provinces where economic conditions were particularly hard.

Since Asiatic emigrants come to this country almost exclusively for economic reasons, hoping in a few years to secure financial independence and return to their native land, they are

not especially responsive to religious appeals. Unlike the early pilgrims to New England, they do not come seeking liberty to worship God, but liberty to make money. But they find themselves seriously handicapped by their ignorance of the English language, and mission work is usually begun with the night school, which offers to adult Ori-

in these night schools thought only of the financial advantage, but few were able to avoid the definite religious impression produced by the personality and the teaching of the missionary. Thousands have gone back to their own countries to testify for Christianity with a power that few American missionaries can exercise. From these



MISSION DAY SCHOOL FOR CHINESE CHILDREN, SAN FRANCISCO

entals an opportunity to increase their earning capacity by learning to communicate with Americans. In hundreds of Eastern churches Sunday-schools for teaching English to Chinese have been carried on for many years, but where larger numbers of the Orientals are gathered together, as in the Coast cities, night schools have been held, in which one or two paid missionary teachers with volunteer helpers give instruction every night. Very many of those who have studied

night schools have come many who gave themselves to the work of the ministry, many who undertook advanced studies to prepare themselves for positions of great usefulness in China and Japan.

Among many instances might be mentioned Rev. H. Kehara, converted in a Methodist mission in California, did splendid pioneer foreign missionary service in organizing Japanese missions in Hawaii and Korea. Another product of California Japanese mis-

sions, Mr. Sho Nemoto, has been the leader of temperance reform in the Japanese Parliament, and has secured the passage of a bill against the use of tobacco by minors. Among the Chinese there are still large numbers who have become leaders of their people in America and in China through the inspiration and uplift which have come to them through Christian missions. Rev. Ng Poon Chew was educated in the Presbyterian Mission of San Francisco, finally graduated from the theological seminary, and was ordained as a minister. He is now serving as editor of the leading Chinese daily paper of San Francisco, and is in great demand as a lecturer on the New China. Dr. Fong Fou Sec, a graduate of Columbia University, is now preparing the text books of reform movements in China which are being issued by the hundred thousand from the Commercial Press in Shanghai. Twenty-five years ago he entered a mission school in California to begin the study of English.

In the days when the Oriental population was almost exclusively adult males, the night school was almost the only means of approach and religious influence. In recent years, however, the number of Chinese and Japanese women in America has very largely increased. It is still small in comparison with the number of men, the proportions for the whole country being one Chinese woman to every fourteen Chinese men, and one Japanese woman to every seven Japanese men. In the Eastern States the proportion of women is much smaller, but in the large Oriental centers on the Pacific Coast family life is coming to be more common. In the early years of Oriental immigration a very considerable

number of women were imported for immoral purposes. The traffic in slave girls among the Chinese has been almost completely stopt, and few Japanese women are admitted except those who are the wives or promised wives of Japanese residents. Missionary work for the women of the Oriental races has proved a very effective and useful method. For many years heroic work was done in the rescue of Chinese slave girls by the Presbyterian missionary, Miss Donaldina Cameron, and there are now rescue homes for Chinese girls in San Francisco, maintained by the women's missionary boards of the Presbyterian and the Methodist churches. There are also homes for Japanese girls in Seattle and elsewhere. Many are received into these homes who have not fallen into immoral lives, but who are especially exposed to such a danger. Often the young girls who have been trained in these homes become the wives of Christian Chinese and Japanese, and carry on in their own homes and in the training of their children the Christian culture which they have received.

Many missionary visitors attempt to bring comfort and help as well as Christian instruction to the Chinese and Japanese wives and mothers who have so much less contact than their husbands with the civilizing influences of American life. The citadel of superstition and idolatry is often found in the home. The family shrine is kept up and daily worship performed before it by the women of the family. Few of the women have the opportunity to learn English, and it is particularly difficult to reach them except by the universal language of kindness. When, however, they have learned the spirit

of the missionary, they are more ready to accept her teaching about a God of love.

The Orientals are regarded as the most un-American of all the immigrants who have poured into our country. It is taken for granted that the Chinese are all aliens, and it will be a

the most rewarding of all our work. In a few cases day schools are maintained by the different missions for the education of Chinese and Japanese children, but more commonly the children attend the public schools, either special Oriental schools or along with American children, and come to the



AN INTERDENOMINATIONAL JAPANESE MISSIONARY SOCIETY, SAN FRANCISCO

surprise to many to learn that one out of every five Chinese in this country is a native-born American. The Japanese are later arrivals, and the proportion of American-born among them is very much smaller. But much more commonly than among the Chinese, the Japanese immigrants bring or send for their wives and raise families of children.

The missionary agencies of the churches are now giving a great deal of attention to the work for Chinese and Japanese children—in some ways

mission for supplementary instruction after the close of the public school. Such supplementary instruction is often given in the native language of the children, teaching them to read and write the Oriental languages and to memorize Scripture verses and hymns. While a very considerable proportion of the adult Chinese and Japanese population are indifferent to religious appeals or inaccessible to missionaries, there is no good reason why every Chinese and Japanese child should not be enrolled in a mission school and

receive the most careful instruction. Few Oriental parents make any objection to the attendance of their children, and the impression produced upon the children and indirectly upon their parents by such schools is very great.

The results of mission work for Orientals are not to be completely realized by a casual inspection of the mission schools. The tide of Oriental emigration is rapidly flowing back to the countries of Asia. The stream of pupils coming into the missions for a month or a year of study is very great. It is impossible to keep track of them. But it is unmistakable that they carry back very definite impressions to the home villages in China and Japan. Few may attain to the highest standards of Christian civilization, but they rise so far above the narrow superstition of their home villages that they seem to their own people completely Americanized. Missionaries from the Canton province tell of many whole villages transformed by the new spirit of an emigrant returned from America. The children of the emigrants, however, those who are growing up with little knowledge of the land of their ancestors, will be in a very large measure true Americans if we provide them adequate religious instruction and after that receive them with some real sincerity into the brotherhood of American life.

A very significant phase of religious work for Orientals in America is that done by representatives of their old faiths. Some of the Chinese students in America have sought to strengthen the authority of Confucianism among the masses of the Chinese in America. Religious services have been held in the Chinese theaters and addresses given, preaching the moral system of

Confucius. But most of the Chinese religious worship in America is simply a survival of old superstition. The prevailing forms of worship are Buddhist and Taoist. Much of the religious feeling and ceremony center about the reverence for ancestors and the fear of those spirits which inhabit the family shrine and note the actions of the household. Good luck characters on bright red paper are posted conspicuously on the door-posts of Chinese houses. In 1906, 62 Chinese temples or joss-houses were reported in America—32 in California and 15 in New York. These temples represent no distinct ecclesiastical organization, have no priests, no missionaries, no relief agencies and no register of members. No sermon is preached, no sacred day is kept, and no religious instruction given. They are simply shrines to particular gods, where images of Buddha or other deities are set up behind gaily decorated screens and worshipers come to consult the gods as to their fortune in proposed undertakings.

The Japanese, however, are much more active in their religious life and propaganda. Japanese Buddhists have missionary agencies in many countries. There are said to be 10 missionary districts in the United States with headquarters at Kyoto, Japan. In 1906 nearly \$4,000 were sent from Japan for missionary work in America. Thirteen Buddhist temples were reported in California, with 19 ministers. These temples often closely resemble Christian churches, and their activities embrace the usual round of institutional work in the Y. M. C. A. The Buddhist temples maintain regular preachers, with services on the Sabbath, and teach the children in Sunday-schools and mission day schools.

Three Buddhist magazines are published in America. A very few Americans have joined the Japanese Buddhist temples, but most of the missionary work of the Japanese Buddhists is for their own people, and is undoubtedly sincere. Buddhism in Japan has been very largely influenced by Christianity, and the religion taught in these temples is a dilution of Christian ethics with Buddhist philosophy. Organizations similar to the Y. M. C. A. and the Y. W. C. A. have been formed by Japanese Buddhists. There are in America 12 organizations of the Young Men's Buddhist Association, and 10 organizations of the Young Women's Buddhist Association.

Hindus in America have been almost absolutely neglected by their co-religionists in India as well as by the Christian churches of the coast. The masses of the Hindus are Sikhs, tho a few are Mohammedans. They maintain the traditions of caste, and sometimes burn the bodies of dead comrades, scattering the ashes on the rivers, as they did beside the Ganges. In San Francisco there is a large, fine Hindu temple, but it was not erected for religious instruction to the people of India who come to these shores. Instead, it is the home of sleek and specious Hindu philosophers who seek to persuade Americans that India has a better religion.

Since 1907 large numbers of Hindus have come to the Pacific Coast, but not one in a hundred of them has heard an intimation that this is a Christian country. Almost absolutely untouched by the religious forces of the country, they have wandered from British Columbia to Mexico, exploited merely for their labor value, and very many of them return to India as ignorant as

ever of the significance of Christianity. The American Bible Society has for a few months employed an agent to distribute Bibles among them and hold such services as he could. Rev. C. R. Hager has maintained a Sunday-school for them at Claremont, Cal., but scarcely anything else has been done for them. The Standing Committee of American Workers for Orientals, representing the various missionary boards in federated work for Orientals, has just commissioned an educated and consecrated Christian Hindu to take up work among his own people on the coast. His support is to be provided for by several missionary boards cooperating, and it is hoped that the reports of his work to the various mission boards will stir up the Christian church to an adequate provision for this neglected people.

Following is a summary of organized work for Orientals, as nearly complete as it has been possible to make it:

Boston has 12 Christian schools for Chinese, three of them carrying on regular work in Chinatown with resident American or Chinese workers. One is maintained by the American Sunday-school Union and one is a Chinese Y. M. C. A. home. Throughout New England there are 42 Sunday-schools and one independent mission for Chinese. Most of them are connected with a Chinese Sunday school union.

Philadelphia has a Chinese Baptist church with a Chinese pastor. It has 30 members with 45 pupils in the Sunday-schools and one independent mission. 5 other active Chinese Sunday-schools in Philadelphia.

Chicago has 12 schools for Chinese, maintained by Baptists, Congregation-

alists, Presbyterians and Methodists, 8 of them regular missions. There is 1 ordained pastor working in the Congregational mission. About 200 Chinese attend regularly the different schools. There is a Chinese Mission Teachers' Association. The Y.M.C.A. has undertaken work for the Japanese in Chicago.

New York has 5 missions for Chinese, 3 in Chinatown, Episcopal, Baptist and Methodist, a Presbyterian mission in another part of the city, another Baptist mission in Brooklyn. The Presbyterian mission has an ordained pastor, an organized church of 43 members, a Sunday-school enrollment of 112, and contributions for various purposes, amounting to \$1,500. A few other churches have Chinese classes in connection with the Sunday-school. No Christian denomination owns property occupied as a Chinese mission. There are 3 Japanese missions in and about New York, 1 is carried on by the Methodists, 1 undenominational, and 1 under the Y. M. C. A. in Brooklyn.

Some mission work is done for the Chinese in St. Louis, New Orleans, El Paso, Kansas City, Denver, Salt Lake City, and at points in New Mexico and Arizona.

On the Pacific Coast there are 54 missions for the Chinese in 25 towns and cities, carried on by 7 denominations, Methodist, Baptist, Presbyterian, Congregational, Episcopalian, Christian (Disciples), Cumberland Presbyterian, and 3 independent missions. For Japanese there are 72 missions in 40 cities and towns, carried on by 9 denominations, all of the above, except Cumberland Presbyterian, and in addition, Friends, German Reformed, and M. E. South. Forty-

three of these are in California. There are 14 maintained by the Methodist Episcopal Church and 10 each by the Presbyterian and Congregational denominations. Two others are independent missions. Among Koreans there are 8 missions conducted by the Methodists, M. E. South, and Presbyterians in 8 places in California. The Catholics have done almost nothing in mission work for Orientals on the Coast.

With the largest Chinese population, San Francisco is naturally the center of Chinese missionary work, with 11 missions under 7 denominations. Fine buildings have been erected for the work of the Baptist, Congregational, Episcopalian, Methodist and Presbyterian missions. The cities across the bay from San Francisco, Oakland, Alameda and Berkeley, have 11 missions, carried on by 7 denominations, twice as many in proportion to the population as in San Francisco, but with much less equipment for the work. Los Angeles has 8 missions for the Chinese, carried on by 6 denominations, Sacramento 4, and Seattle 2.

The great centers of Japanese population on the Pacific Coast are Los Angeles, San Francisco and Seattle. There are 7 churches and missions in Los Angeles, and 3 more in suburban towns, conducted by 7 denominations. There are 5 missions in Seattle, under as many denominations. Several of the Japanese missions in Seattle are well equipped with buildings. In San Francisco and the Bay district, 16 churches and missions for Japanese are maintained by 8 denominations. There is also a Japanese Y. M. C. A. and an independent mission. The Methodists have a fine building for

their Japanese church and school in San Francisco, but in general much less has been done in the way of proper housing for the Japanese mission work than of the Chinese.

A most interesting development of the work for Chinese in Chicago is the recent organization of a union Chinese church, various denominations which had previously maintained separate work uniting in what ought to be a very strong central organization. Mission work for Chinese in New York is pitifully inadequate. Tho that city is the third in Chinese population in the United States, comparatively little impression has been made upon the community by the religious work done. One special reason for the barrenness of the soil religiously is, however, the fact that the community is far from being a normal one. A community largely of adult males, without the restraints and interests of family life, purely commercial in its instincts, and in addition exploited for the sake of curiosity and vice, is not a promising field for missionary endeavor. The segregation of the Chinese among the lowest outcasts of American life puts a terrible handicap upon any agencies which seek to give them American Christianity.

Comparatively few Japanese are to be found in the Eastern cities, and where they are gathered in any number, work is being begun for them under the auspices of the Y. M. C. A. Many are working on the railroads in the intermountain district of the West, and a special Y. M. C. A. secretary, a Japanese, has been appointed to look after the religious interests of the Japanese on the Union Pacific lines.

No listing of the many missions maintained for Chinese and Japanese

throughout the United States, no reporting of the total number of conversions or presentation of the influence upon China and Japan of those who have been converted in this country, seems to the missionary worker so impressive and so satisfactory as the establishment here in America of strong, well-organized Chinese and Japanese churches. These churches



REV. NG POON CHEW
Editor of the *Chinese and Western Daily Reporter*

have their own Chinese or Japanese pastors, who conduct services in their native language, and in some cases are self-supporting; they show initiative, and take responsibility for advanced missionary work both in their own land and in neglected communities of Orientals in the United States. They organize Sunday-schools, hold prayer meetings and conduct special evangelistic campaigns. The Chinese of San Francisco have recently held union meetings at which 500 were present. The Japanese have an interdenomina-

tional missionary society which sends missionaries to the unreached agricultural communities throughout the State. The union magazine of the Chinese is called the *Radiator* or *Light Bearer*, and the Japanese union magazine is entitled the *New Heaven and the New Earth*. Japanese Christians manifest in their religious work the same enterprise, ambition and desire for independence which they show in their business and political relations. Chinese, until the recent revolution, were more inclined to depend upon American aid and direction, but the emancipation of the Chinese people from Manchu tyranny has made a remarkable change in their disposition to hear the gospel and to take upon themselves the responsibility for church work and missionary extension.

Japanese in America give more attention to the extension of Christian work among their own people here, altho many go back and give personal service in the evangelization of Japan.

In view of the considerable amount of work for Chinese and Japanese reported above, it might appear that the Christian churches of America were doing their full duty in this foreign missionary work at home. Very careful investigations have been made, however, in connection with the Home Mission Council's Consultation upon Western Neglected Fields, which reveal the fact that in California alone there are about 14,000 Chinese and as many Japanese scattered through the country, remote from missionary centers, who are practically untouched by Christian influences. The best thought of expert Christian workers for Orientals recognizes that these country communities of Orientals can only be reached by traveling evangel-

ists, preaching in the native languages. Plans are now being made by which the various missions acting together may send out trained Chinese and Japanese preachers to reach these neglected fields. The greatest need of Oriental mission work at present is for special funds to commission consecrated evangelists for this work.

Not less important, however, than the reaching of all Orientals in America with the message of Christianity, is the development of a more cordial brotherly spirit toward them on the part of Americans. The progress of mission work is greatly handicapped by the racial prejudices so often revealed in intercourse with the Orientals. Those who assert that the Oriental can never be assimilated, tacitly assume that he can never be Christianized. The social implications of Christianity—justice, kindness and mutual respect—are just as quickly perceived by an Oriental as by an American, and an offer of Christianity which does not promise also the recognition of brotherhood, too often fails to appeal to the Oriental in America.

The program of Oriental mission work is plain and simple. God has sent to us a comparatively small number of representatives from Eastern lands, to whom we may give an object lesson as to what Christianity is and what are its effects. Most of these Orientals will return to their own land as missionaries of the gospel we give them. Their whole life here is a training school, and we are to determine the character of the instruction, whether it shall be a knowledge of God and His love revealed through men, or a training in greed and a revelation of the vices and the prejudices of so-called Christian people.

AMONG THE WOMEN IN SOUTH AMERICA*

BY MISS FLORENCE SMITH, VALPARAISO, CHILE

Missionary of the Presbyterian Board of Foreign Missions (North)



WOMAN! it is a word to conjure with in Latin America. From Monterey to Punta Arenas, from Peru to Uruguay, a Woman is exalted and enthroned. In the cathedral of every metropolis, in every church in town and village, in every chapel of the country-side, a Woman reigns supreme. From the top of San Cristobal, the mountain which dominates the entire Santiago plain, a colossal statue of the Virgin Mary looks down upon hundreds of thousands of faithful devotees. To be sure, it is a stony ear which she turns cityward, but the cries which ascend to her might rend a heart of stone.

In a paper, bearing the official benediction of the Papal Nuncio published in Valparaiso last December, we read the following: "One name we have engraved upon our hearts with indelible characters, name to our lips sweeter than honey from the honeycomb, and which sounds more gratefully in our ears than all the harmonies of the world. This dear name that makes angels wonder and enamors men, that enfolds all the beauties of heaven and excels those of nature, is the name of Mary Immaculate, the Mother of Beautiful Love. When the two supreme emotions of pain and joy embargo our being, that name rises spontaneously from our heart to our lips, because the divine music of that sweetest sound calms the pain of our soul; and at the same time, the name of Mary is the only song of praise her devout son knows how to raise when joy floods his soul.

"Immaculate Mary, be thou our refuge when the brilliant and deceptive fantasies of temptation smilingly offer

us the cup of pleasure, that mysterious cup that traitorously hides in its depths the bitter dregs of remorse and pain.

"All that there is of beauty, tenderness, sweetness and sublimity in creation brings to memory the name of our Celestial Mother, that name which the evening zephyr whispers, that name before which the most powerful intelligences of the highest seraphim humble themselves—Mary, the queen of grace, the sovereign of love, the comfort of all who suffer, the charmer of the world. Enthusiastic hymns of praise ascend to her throne, and she is the everlasting fountain of grace and benediction to all her sons."

Surely in a land which has exalted the ideal of a sinless, unstained womanhood above every other ideal, we may hope to find actual womanhood raised to a level of purity, of intelligence, of culture unknown elsewhere. Is it not a legitimate expectation, when we consider that for 400 years there has been no power, political, economic, social or religious, to gainsay the propagation of that ideal, nor any lack of material or human instruments to embody and proclaim it?

How has it worked out? Ask the women of Colombia as they work with pickax and shovel on the highway, or stagger under burdens too heavy to be borne. Ask the women street-car conductors of Chile. Ask the multitudes of women in the whole continent, who have lost honor, self-respect and hope. Ask the mothers of the 40,767 babies who died in Chile alone in 1909, less than 1 year old, because of alcoholism and anti-hygienic conditions. Ask the Bolivian Indian mother as

*An address at the Conference on Missions to Latin America, 156 Fifth Avenue, New York, March 12 and 13, 1913.

she sings this lullaby to her newborn babe:

"In a night of torment was I conceived; therefore I am like a cloud which, dark with bitterness and grief, dissolves in tears at the slightest breath of the wind of adversity. Thou, little one, hast come to a sad refuge. The rain and the torment have been thy cradle. Abandoned and alone, I erred, seeking a loving heart. No one pities my misery. Cursèd be my birth—cursèd my conception—cursèd the world—cursèd all things—cursèd myself."

Not only has Mariolatry not worked out to the uplifting of Latin American womanhood, but it has had a definite influence in degrading the marriage relation and the sanctity of motherhood. Mary, the Virgin Mother, is spotless; Mary, the mother of James and Joseph and Judas and Simon, is defiled. On the one hand it has upheld celibacy, teaching that all love is lust; on the other, it has dragged its own priesthood through the mire of profligacy.

Sr. Arguedas in his book entitled "A Sick People—a Contribution to the Psychology of Spanish American Peoples" (published in 1909) says that the women of Bolivia (referring only to white women of the aristocratic class) "yet remain in the condition in which women of the Middle Ages lived," and quotes from a leading newspaper of Bolivia this arraignment of upper class young women:

"The girls of to-day are foolish and unsubstantial because ever since they were 10 years old, they know nothing but how to do their hair in this manner or that, and to dress themselves in the latest fashion; while all the time they know not how to read or write, to sew nor to cook—in short, nothing."

This was written of Bolivia—it ap-

plies equally well to many other parts of the continent.

A story is told of a young American who, having business in South America, carried letters of introduction to a prominent family in one of its large cities. At the first opportunity he sought to present his letters. The house was charming, with its wide corridors and inner court, where the fountain and the palms presented a most refreshing contrast to the glare of the street. The mother, fashionably drest, rotund and smiling, received him most cordially and presented him to her 5 fashionably drest, rotund and smiling daughters, who were seated in a row in 5 bentwood rocking-chairs in the salon. The young man, eager to make a good impression, sought anxiously suitable topics of conversation. A grand piano gave him the cue:

"I suppose you are all very musical," he began. "No doubt you sing as well as play the piano?"

"Oh, no; we play very little—it is such trouble to practise."

"Ah! perhaps you incline to art. You draw and paint, do you not?"

"Oh, no; not at all. It is such a stupid pastime."

"Well, of course, it might be a little arduous for such hot weather. I have always heard, now I come to think about it, that South American girls are very domestic. No doubt you can all cook delectably, and do any quantity of that exquisite embroidery."

"Indeed not. That is the cook's business. And as for the embroidery, it is much easier to buy it from the Nuns."

"Well, and what do you do, if I may ask?" inquired the embarrassed young man.

"Oh, we just rock," was the reply.

Are then the women of Latin America in general more foolish and empty-headed, more ignorant and immoral than our own women? There is but one answer—a sad affirmative. Is it to their shame that it must be said? No! a thousand times, No! But to the shame of their environment, and to the everlasting shame of the Roman Hierarchy which through four centuries has exploited them, and instead of the Bread of Life has presented to them a dead Christ and an ideal of womanhood which is at once a blasphemy and a mockery. Ignorant, they certainly are. In Chile, one of the most enlightened of the South American republics, 60 per cent. of the entire population are said to be illiterate. As Mr. Speer aptly says in his "South American Problems": "With the opportunity and resources of the Catholic Church, the Protestant missionaries now at work in South America would give the continent more and better education in 20 years than it has received in the last 300."

Immoral? Perhaps, as we count immorality. . But who of us dares to say that, given their heritage, their ignorance, their temptations, we should not have sunk so low? Listen—

"I was only 14—I knew nothing; my mother sold me."

"The times were hard; I had no work, and a sick sister to feed."

"I was an orphan; my aunt tired of me and connived with an evil woman who caused me to be drugged."

"My own father seduced me."

"I did not know how to work—to beg I was ashamed."

"He promised to marry me if I

proved good and obedient after 6 months."

Or, as the Indian woman's lullaby says:

"Abandoned and alone, I erred, seeking a loving heart."

These are not suppositious excuses. They are actual statements, written in letters of blood in God's book of remembrance. Who will deny that there is a work to be done for the women of Latin America?

What Are We Doing?

According to the *World Atlas of Christian Missions* for 1911, there are actually working in South America, Central America and Mexico, 354 married women missionaries, and 234 single women, including all American, British and international societies of every denomination. Of these, 241 married women and 151 single women represent the American Church. There is a great work for married women to do. A real home is an object lesson in a universal language, but it must be an *open* home. It must be open to all classes and conditions of women, from the aristocratic, high-born señora to the dirty and unworthy woman of the street. It must be open at all hours, at the expense of much-desired privacy and legitimate leisure. It must be free from every suggestion of patronage or condescension. Many missionary wives are doing a great work in the cities in which they live, in connection with established churches and schools, but many are so tied by household cares and responsibilities that it is the exceptional missionary wife who is able to do aggressive work outside of her own home and church.

Of the 151 unmarried women representing American boards in Latin

America, all but 9 are in school work, and that number might be doubled, or even trebled, and still not touch more than the circumference of the existing need. I believe there is scarcely a town of 10,000 people throughout the length and breadth of the South American continent where a Christian school might not be established, paying from the beginning one-half, at least, of its running expenses, and where the young women who should be willing to sink their lives in it would not reap a harvest of one hundred fold. Especially productive of results are the boarding-schools. It is wonderful to see the changes wrought in the lives of boys and girls, even after a few weeks spent in an atmosphere of real Christian kindness and effort.

But it is not of this class of work, effective and productive tho it be, that I wish to speak. It is of the work of the other 9.

I have examined quite carefully the reports of 7 boards working in Mexico, Central and South America, and have found exceedingly meager references to the evangelistic work being done by women. The Presbyterian Board has but 3 women for that work in this entire field. The Domestic and Foreign Missionary Society of the Episcopal Church mention 2 deaconesses, the Baptist Board 1 nurse, and the Southern Baptist Board 2 women evangelists and a third, who is also a teacher, who gives a part of her time to evangelistic tours. This makes a grand total of 9 single women to do the work of evangelization among the 15,000,000 of adult women, which is a conservative estimate. It may be, of course, that there are others whose work is not reported. For instance,

the South American Missionary Society mentions 28 single women, but it is not stated how many of these, if any, do evangelistic work. For the sake of argument we might add 6 more, which would give each one a parish of 1,000,000 in round numbers. It is a little difficult to account for the neglect of this kind of work in Latin America. The Presbyterian Board alone has in China 20 unmarried women in evangelistic work, in India 10, in Japan 10, and in Korea 14.

1. There is a great field of work open to such women in following up educational work. Every school opened in Latin America means an entrance *at once* into scores of homes. The teachers themselves can not do this work. It is not fair to expect that they should. All mission schools are undermanned, in both educational and domestic departments. Most teachers have extra classes or social work for evenings and Saturdays. It is physically impossible for them to follow up the avenues of influence opened to them through the school. Take, for example, the Escuela Popular in Valparaiso, with 300 children in the central school and 200 more in the 5 neighborhood schools scattered over a radius of 10 miles. The principal of that school teaches half of the day, and visits and teaches English in each of the neighborhood schools every week; she is without help in the oversight and management of the boarding department; she holds a weekly normal class for her teachers, a mid-week evangelistic service, and a Sunday-school for 100 children on Sabbath morning. Can she work among the families of the school children in addition? And yet at least one-half of

the effectiveness of the Escuela Popular, as a missionary agency, is entirely lost, simply because there has never been a young woman who could give her entire time to following it up. The Escuela Popular draws children from the upper middle class who can be reached by the gospel in no other way. Many of them are socially superior to our humble chapel services. Many of them, having become disillusioned in regard to the professions of the dominant church, have drifted to the extreme of open indifference and godlessness. In the school, each child has his Testament and his hymn-book. He takes them home. Who shall open them up and explain their message to the mothers? The child has advantages which his mother has not, superstition loses its hold upon his opening mind; too often this reacts upon his home and parental authority—he involuntarily comes to depreciate that which can not keep pace with himself, and to rebel against parental restraint and discipline. The fault is not with the child—it is the misfortune of the mother. How often one hears it said, "Oh, let us work for the children, the old folks are hopeless." My heart goes out to those hundreds of thousands of women, ignorant and superstitious, if you will, but many of them toiling on day after day, faithful to the light they have, uncomplaining, never dreaming to overturn existing social conditions by revolt, sacrificing themselves that their boys and girls may have advantages they never dreamed of. Shall nothing be done for them?

2. But if Latin American women are to be evangelized, it must be done by Latin American women themselves, otherwise the problem is truly hopeless. At the Bible Institute we were

told that one worker could not properly care for the spiritual needs of more than 30 families. A successful senior worker in an uptown church in New York told me that 100 families constituted her parish. Think of it! In Valparaiso alone, there are 15 hills, each with a population of 10,000, and 15 young women might sink their lives on those 15 hills, working night and day. I know a New York suburb of 10,000 people where there are 6 Protestant churches, with 6 ordained pastors, a city missionary, a city club, a civic league, a woman's club, a hospital, a home for crippled children, a day nursery, a babies' dispensary, to say nothing of public and private schools which make for righteousness, and where, when some existing slum conditions were brought to their notice—conditions which are the normal, every-day occurrence in South America—over 100 Christian women rose up, eager to put a shoulder to the wheel of social reform. It is not that we would have fewer instruments of righteousness in New York suburbs, but oh! we do appeal for more for Latin America.

It is readily understood, therefore, that the present force of single women in South America would be totally inadequate to the needs of even one city like Valparaiso. How, then, shall we compass this great work? By training Latin American women to do it. This is the second great work for missionary women evangelists to do. There are noble women in the Evangelical churches in Latin America, who have been educated in mission schools, wives of pastors and evangelists, of elders and deacons, eager to help their countrywomen, but they do not know how. Many of them do yeoman ser-

vice in opening their houses for neighborhood meetings, even tho it often means a persecution before which many an American woman would quail. Any number can be found who are eager to accompany the missionary on a round of visits in their neighborhood. It is true that many who are most capable are most tied down by domestic conditions; perhaps the majority of middle class women in Latin America help their husbands in some way to earn the family income. But much volunteer work can be done, and that is the best sort of work. Where women show unusual aptitude, a small sum to recompense them for the 3 or 4 hours taken away from other work will often open the way for really efficient service. I believe that groups of such women could be formed in many of our Latin American churches, and banded together for systematic Bible study and aggressive evangelistic work in town or city. They know their people. They themselves have suffered in spiritual darkness. They know the Latin ways of thinking. The best-intentioned foreigner in the world makes more blunders during the first 10 years of his missionary service than all the good he accomplishes can atone for. Great care must be exercised in choosing these women. They must be married women. They must be of good report. They must be taught to hold their tongues. But I believe that we err in requiring too high a standard of birth or education of them. One of the most effective personal workers I know is a woman of the ignorant, lower class, but she knows the Savior and the Gospel. Each one has abundant opportunities on her own class level.

This work should not be limited to one church or to one city. Here is the danger. The suction of organized work is tremendous. Here is something definite already begun, says one. Is it not better to put all my weight here, in building up this good work, rather than to spread myself out over fields where nothing has been begun? And before one realizes it, he is swallowed up in the vortex of church or institutional activity, very good in itself, and he is doing the work himself, with 1 pair of hands which he should be training 10 other people to do with 10 pairs of hands. In every field there are small churches, or country groups, where most effective work may be done in organizing Sunday schools, helping the pastor's wife and training a selected group of women. One woman evangelist might easily have a chain of 15 or 20 such groups, to be visited and supervised successfully.

3. There is still another field open to the woman evangelist, and that is the work which Miss Williamson in Brazil and Miss Scott in Colombia are doing. Miss Scott had heard the call of the women ringing in her ears for years, but she was bound hard and fast in the daily routine of an undermanned school. And it was not without many pangs of misgiving, and growing pains on the part of the mission, that she finally wrenched herself free. First, she went alone to live in a little village 20 miles away, where there was 1 Christian family, following up such opportunities as came her way, or which she could make for herself. Now she is in Cartagena, the seat of the old Spanish Inquisition, a walled city, and with a second wall of fanaticism and superstition reach-

ing unto the heavens. No work had been done in Cartagena; it was deemed by many absolutely impossible to do any work there. But Miss Scott went in quietly and unobtrusively with an earnest evangelist, a Spaniard, and his wife, and there, outside the city wall, I visited her in November. A tiny four-roomed cottage accommodated her and the evangelist's family, and housed a day school in charge of a Colombian teacher besides. And Sr. Redondo was holding neighborhood meetings every night in the week, with an attendance of over 100 at each. Doors, windows, patios, adjacent walls, all crowded to hear the wonderful words of life. And what Miss Scott has done and is doing in Cartagena can be done in thousands of towns and villages all over Latin America. It requires courage. It requires grit. Above all it requires large views and the deep-grounded belief that what the word of God did in the days of Paul it will do to-day, provided its messengers are found faithful as Paul was.

One great advantage of this kind of work is that it requires practically no equipment. There is a great danger of our becoming, in our missionary enterprises, dependent upon bricks and mortar. A rented native house, a camp cot and some army blankets, to be rolled up in smallest compass, a baby organ and a picture roll are equipment enough. A young woman doing this work in Latin America

should be careful to have the background of a home, however humble. She may have to establish a school as an opening wedge in some places, but it would be only an elementary school, and she would seldom have to teach it herself; she might often have to teach the teacher.

To sum up, then, many more women should be sent to Latin America for evangelistic work—

1st. To follow up school work already existing.

2nd. To train Latin American Bible women.

3rd. To travel among the smaller churches, stimulating and supplementing the work of the pastor's wife.

4th. To open new fields in company with a national evangelist.

In closing his masterly plea for the people of Bolivia, Sr. Arguedas, quoting Don Joaquin Costa of Spain, says:

"It should be the first care of the Republic to create men, to make men. There will never be any other Spain than that which emanates from the brains of Spaniards. Therefore, the Republic must be a husbandman, a cultivator of souls, and should with persistent effort go on plowing, and sowing in every spirit the seed of the nation." And he adds: "For Spain read Bolivia. To create men—that! that is what Bolivia needs!"

To create men! Where shall we begin? Shall it not be with the mothers?

"There are more men preaching the Gospel than there are laymen practising stewardship to the full. The need is for a larger number of men who will take the Christian principles of giving and bind their lives practically under their dominating control."—ROBERT E. SPEER.



MISSIONARY VISITING SOLOMON ISLAND MISSION SCHOOLS

THE GOSPEL IN THE SOLOMON ISLES

BY DR. NORTHCOTE DECK, AOLA, SOLOMON ISLANDS*

Missionary of the South Sea Evangelical Mission



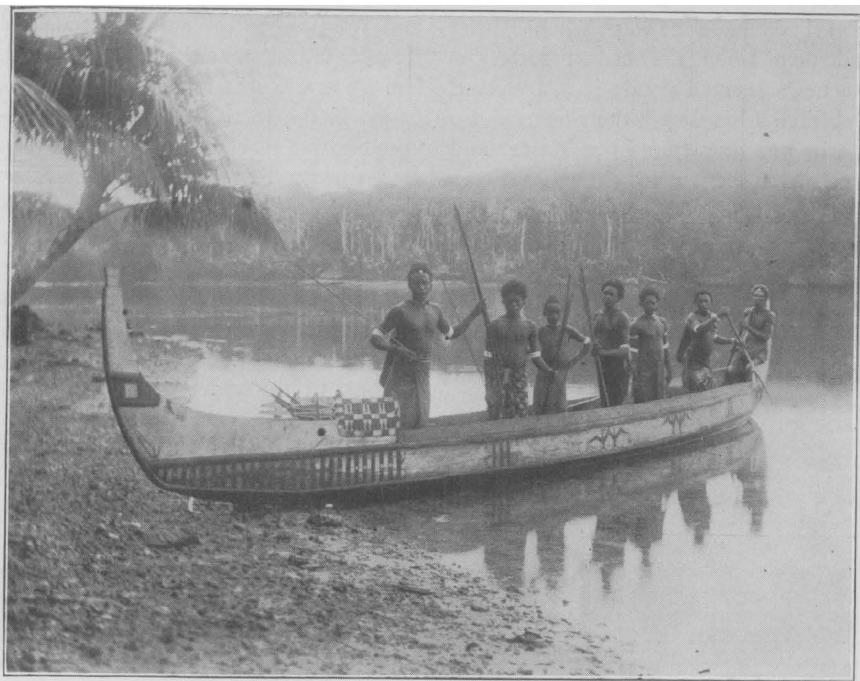
ROUND the river's bend there came a distant sound of cheering. A moment and a ship moved round the mangrove point and headed up the home reach to the town. She seemed en fête, her masts and rigging gay with colors, waving in the breeze, which presently resolved itself into the forms of dark-skinned men, shouting and cheering, swarming up the rigging. They were Kanakas, come from islands wild and far away. They came to see the world and work the sugar cane of Queensland in Australia. In many cases they were refugees, escaping for their lives from fierce vendettas raging in their native forests.

Month after month, ship after ship sailed in, a never wearying stream, and knowing as I do the island life I do not wonder that they found our land a haven of rest, a place of food and quietness.

Even to-day in many districts in the Solomons, for weeks the people may not dare to sleep in huts, for fear of being murdered on their mats, but shelter anywhere out in the scrub and in the rain. Under the swaying, dripping branches they sit in darkness and the shadow of death, to creep back with the dawn and cook their scanty food by stealth.

And so they fled across the sea in scores, until all up and down the land ten thousand of these "boys" dotted

*British Representative, Mrs. Gates, Crescent Rd. Brentwood, Essex; U. S. A. Representative, C. H. Denison, Jamaica, New York City.



A WAR CANOE OF THE SOLOMON ISLANDS

the cane fields, gathering in the harvest.

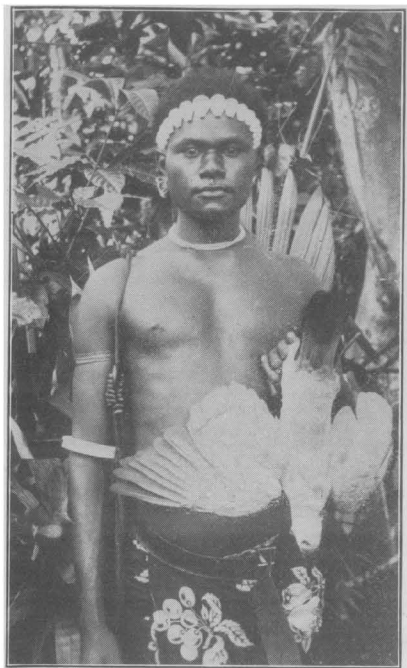
So still they came and spread and worked, and, finishing their time, returned across the sea with precious boxes filled with wonders of the west: gay calicoes and beads, mirrors, watches and knives. But not a man took back the message that the Lord had died; for no one gave them news and warning of the wrath to come. All this was 30 years ago. Then there came into one heart the feeling, Christ had died for even these, and so Miss Florence Young, of Bundaberg, began a simple class among the "boys" near by. At first progress was slow. As, then, without experience, Miss Young with constant prayer, sought for the road by which they might be led through Christ to God.

The only language that they learned

in common, these men of Babel, come from scores of islands, was pigeon English: a language never meant to tell about the cross or to explain the need of human hearts. Its words were meager, simple, limited and only suited for their daily work.

Yet, counting on God's Holy Spirit and disregarding education, for the time was short, Miss Young was led of God to use His word, His word alone. That word which in believing hands can never return void. And that first stand upon God's word has never shaken yet, but has proved the stepping stone to untold blessing as the years went by. For God's own word has still its ancient power, and it is still the only bread of life. So as the "boys" in simple words were taught, night after night—how all had sinned; how great man's need; how

God had made a way when Christ had died upon the cross; somehow the news seemed good; it met a need and filled a longing in their hearts. So one by one they found the Master and their lives began to change. From



A SOLOMON ISLANDS BUSHMAN

such a small beginning grew this work, and presently the planters round, who ridiculed the thought that savages like these had souls to save, began to ask for Christian boys because they found them better workmen. And then the work grew steadily, year after year, and spread all over Queensland like a giant creeper, till the far-away northern plantations were reached and won, and in every plantation and sugar district in Queensland several bands of one-time cannibals met morning and night to worship the one true God and to wait for His Son from heaven.

For 24 years the work increased

and multiplied until the Queensland Kanaka Mission, as then it was called, had 19 white missionaries wholly engaged in the work, with scores of devoted native teachers, while 2,484 men and women had been baptized after evidence of change in their lives. Then came the Exodus, seven years ago, when Australia deported the boys "*en masse*" to their island homes. The returning Christians fell over the Solomons like a deluge.

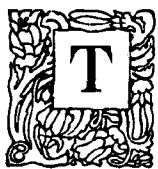
Some of the converts have gone inland, but all around the coast, little bands of Christians collected here and there in villages, built churches, and began to teach. Now out of the darkness of wild Malaita there shine, as it were, more than 40 lighthouses for the King of Glory, sending their beams far inland among the heathen and lighting numbers into the Kingdom of God.

When the "boys" were returned to their island homes, the missionaries followed their flock, and six years ago the South Sea Evangelical Mission was formed by Miss Young in the islands.

On the coast of Malaita a training school is established, where at Baunani over a hundred pupils are preparing to go out as teachers all over the islands. On the shores of a beautiful harbor at Onepusu nestles the training college for women. There are now five white stations with 16 missionaries engaged in the work, as well as the vessel *Evangel*, on which I live and visit from harbor to harbor the 60 native out stations on the several islands of Malaita, Makira and Guadalcanar. Last year God's bountiful harvest included 200 men and women, baptized after careful probation and teaching.

THINKING BLACK*

A REVIEW BY REV. WILLIAM J. HUTCHINS, OBERLIN, OHIO



THE history lying behind the volume is this: In 1889 Dan Crawford started from Benguela, Angola, thence made a journey of 32 months eastward, coming at last to the country of the famous, infamous Chief Mushidi in his "Babylon" of Bunkeya. We get the idea of the general situation from this statement: "Out in the Far West, in 1890, our nearest ecclesiastical neighbors are those splendid American Board men, distant 800 miles at Bihé. Then, turning south, our nearest Christian neighbor is the sainted Coillard, far down in the Barotse Valley, 600 miles away. Looking north toward the Equator, and a good 1,000 miles off, are the graves of the Combers on the Kongo. Nearer still, our good friends on Tanganyika Plateau, the L. M. S. . . . But the best wine comes last, and the crowning boon of all is Livingstonia, on the far eastern sky-line. Four hundred miles distant, there you have 'the Bishop of Central Africa,' Dr. Robert Laws." At Bunkeya the writer stayed for long with his comrades, trying to influence the luxurious and licentious brute Mushidi, until the kingdom went down in ruins. After experiencing near-starvation, and finding the station impossible, Crawford prest on to a point east of the Lufira River, but here his entire settlement was desolated by an unexpected flood. By one of those strange turns of events so characteristic of African life, he was left in charge of a Belgian fort, while the commandant went out upon

an expedition against the Arabs, and the ambassador of peace must maintain within the fort the discipline of the army. Shut off to the north and west and south by reactionists among the natives and the Arabs, Crawford now made his journey "sub silentio," as he puts it, eastward until he reached the shores of Lake Mweru, discovered years before by Livingstone. "Even to this remote day all around Lake Mweru they sing a Livingstone song, to commemorate the great pathborer, the good doctor being such a federal head of his race that he is known far and wide as Ingeresa, or The Englishman." Here on the northern edge of the great lake, our author planted his mission and fought his fight for two decades against Africa for the African.

But the book is not an autobiography, nor primarily a study of mission methods. It is rather an effort to let us into the African mind, so that we may "think black." We are led into the black man's country by one of those 10,000 trails which twist their way around dead trunks of trees, around stones and shags; and the writer meditates, "Take the necessary monotonous Indian file this same narrow trail of ours involves. There is a whole negro philosophy of 'follow your leader' meaning in this. . . . The slaves of precedent, they dog the steps of 1,000 ancestors. Precedent, not principle, is their black law." We share with the writer the lonely desert journey, where the only water to be had is got by digging, where the wonderful mirage sends blacks with the white man in search of the lake that

*By D. Crawford, F.R.G.S. Morgan and Scott, London. George H. Doran Company, New York, \$2.00 net.

is not there. Then we are introduced to the land of the long grass, of the lions, the crocodiles and the hippopotami, the land of endless varieties of birds and, alas, insects. "In Lubaland, as I now write, whole towns are being swept off the map" by the sleeping sickness.

We pass from vivid descriptions of the country which dominates the black mind to equally vivid descriptions of the people with whom the black man must compete. There are the Portuguese, with their rum or "nigger-killer," with their fort, administering unjust justice. "Why," said a native, "should I go to the fort for help against the fort? Why go to the Chefe? Is it worth while to ask the river to champion your cause against the lake, when you can only get water from either?" A man will not soon forget the picture of the caravan of 800 souls, many of them little, emaciated children, going off to a real if disguised slavery. Then there is Leopold, whose long arm reaches out for all the ivory, the resultant revenue to be devoted to charity, the charity that begins at home. Or lest one become pharisaical, one reads the question of the missionary's boy, who had lived with the whites: "Who ever heard of God among the English?" But the Arabs were and are the black man's worst enemies. "The name by which the Arabs were called became ultimately the proper verb meaning 'to murder and loot,' all around Lake Mweru."

But what of the black man himself? He has no watch, no clock. The sun is his sole chronometer. A watch is given him, but "the poor palpitating" thing is soon successfully "killed," the tin case being used as a smart snuff

box. He gestures "infinitely," and until one learns the meaning of the African gesture, he does well not to emphasize an argument with the pointed finger, "for do you not point three fingers at yourself at the same time?" Again it is worth while to know whether a chief, full of beer, as he spits in your face is paying you an insult or rather a compliment. And this leads one to the stories of the endless law-suits which distract the life of every hamlet. A law-suit is begun because a man has been called Mr. Tree instead of Mr. Baggage. A law-suit is begun because a man has rushed into a hut to avoid the rain and has permitted some drops of rain to fall on the floor of the hut. Then there is the horrible system of Nkole, or suretyship, which involves in the results of crime hosts of innocent men, women and children, "a terrible tangle of tangles." "You roam about Africa, sighing for one straight line, and lo, you find it not, a parable all this of black morals as well as black men." While confessing that the Africans are "the world's greatest liars," the writer suggests at least a partial explanation in the fact that they have no writing. "They have nothing down in black and white. Promises are merely verbal, not written; therefore, the hardest-mouthed negro wins." Suppose that for the past 2,000 years, men who think white had had nothing "down in black and white"!

Look for a moment through the author's eyes at the family and social life of the African. In his wretched little bee-hive hut he is huddled with his children, his dogs and his vermin, closely surrounded by dozens of other huts with the same kind of occupants. A cough will sweep through a village.

"The small-pox licks up a whole population, the disease sweeping through the land like the annual grass fires." In the center of the hut is the common pot, into which are thrust a dozen dirty fists. "Mr. Eat-Alone" is tabooed. Here is polygamy with its endless bickerings and its ghastly tragedies. "Here in Lubaland," said a chief, "a goat costs four yards of calico, and a woman slave is also sold for four yards, ergo, a goat equals a woman." It is a comfort to know that these women, drudges, slaves, in the absolute power of their husbands, have yet constituted themselves into a vast secret order of "Black Suffragettes," whose meetings must not be disturbed, and whose protests help to alleviate in a measure their condition. It is good, too, to know that in the dark cannibalistic feasts, of whose horrors the book furnishes ample evidence, the women take no part. They do not allow the family pots to be used in these orgies, and they speak with mingled fear and contempt of the practise which their husbands justify by the casuistry of the priest and the beast. Crawford compels us to listen to the bitter cry of the children, the pathetic victims of African ways of thinking. He compels us to see as with our own eyes the little one buried alive, because, forsooth, his tooth did not appear in precisely the traditional fashion. He compels us to look at the young slip of a girl cruelly beaten because of the wrongdoing of her twin-sister. "Twins they were born, and twins they will live and die." "The little ones grow up into men all too early. 'Soon ripe, soon rotten.'"

Then there are tales of wholesale slaughter, "red sunsets," when great chiefs are buried. There is one authen-

tic case of an entire town wiped out.

And yet, as you read of black deeds, the writer leads you to a profound compassion for the black man. He is very much like us. His humor is akin to ours. His proverbs remind us of our own. He works out toward the infinite as we do. "Bantu has the fullest expression of the abstract one has yet met with." Yes, and in some ways he is much better than we. Here for example is the African on the march. "His thirst is a very real thing, not the ill-tempered craving of an Englishman. So, too, with hunger. His is the hard-gnawing sort, the deep hunger of faintness. . . Cold numbs, hunger gnaws, and they, down at the very bottom of life's hill, give never a twitch or twinge by way of grumble. In comparison, we, a grumbling, greedy race of Europeans, are all self, self, self, from the soles of our feet to the top of our crown."

But the black deeds are prompted by black thoughts, fostered and perpetuated by religion. The fisherman as he fishes must curse the dead men at the bottom of the lake who would draw him down. The son looks to the spirit of his dead mother to have a "big say" with God. Down on the Lualaba, in the dark umbrageous ravine is a "Cathedral of the Congregated Dead," a forbidding place to which men venture in times of great dispute, that the spirits may settle their quarrel for them. Surrounding all this hideous amalgam of ancestor worship and demon worship and fetish worship there is a gloomy fatalism, all the worse because the native believes in God.

This black man meets the missionary. Does he admire him? No. He admires the missionary's black art of

writing which he thinks can perform miracles. He admires the missionary's gun and "medicine" with which he kills a deer; but "the black-but-comely African warns you off both his soil and his soul." "It was hinted quite broadly to-day that we must be run-aways from justice. We are nobodies. Where are our belongings?" Again, "No wonder Malemba once interrupted a sermon of mine with the stinging retort, 'Ay, you white men were a bad lot to go away and kill the Best One like that. We blacks only kill criminals. And then,' said he, 'far from being ashamed of what you have done, you come across the seas to tell us you did it.'"

And this last paragraph makes it needless to ask what the black man thinks at first of the gospel, "the white man's parable." But the missionary must grow very lonely, when with Crawford he knows that every one of his audience is saying in his heart, "God was a fool to leave his Son to die. . . . Chololo's son was as solemn as a sermon, when he said that no black man would believe in such a god." The black man will wait for 20 years, and see whether the white man will live the gospel which he preaches. So day by day this African is "looking through you like a glass. Day by day that relentless negro stare."

But as he learns to think black, the missionary learns to win his way. Deceived from time immemorial, the black yet comes to recognize a good man even under a white skin. Now a friendly mediation between warring tribes makes a lasting peace and a way for God through the wilderness. Now a shot which brings four tons of hippopotamus meat to a village gives the missionary his chance. The 20 years

pass, the African believes in the white man, and then comes the Year of Love when he believes in the white man's Savior. The missionary's first convert was a former executioner. Another was a famous elephant hunter, who would sometimes leave his quarry to preach to a new village to which his wanderings led him. And so we find the little group of missionaries surrounded at last by natives who sit at the Lord's table, "the table of tears," or "the table of memory," and who are already living the life of Eternity, "the life of God Almighty." "Rags," the Arabs call our black parishioners, forgetful of the fact that rags make the whitest paper, so what men can do in the paper line, surely God can surpass in souls."

In the course of his book, Mr. Crawford makes certain comments on missionaries and mission work, the result of his years of *Thinking Black*, comments which may stir criticism, but are certainly worthy of consideration. "Christ's cause is too often wounded in the house of its friends, but never so grievously and gratuitously as when a missionary of the cross beats easily all his fellow Europeans in this matter of first-class get-up. 'The best houses, best furniture, best eating all at the mission.' " He notes with concern the tendency to build comparatively imposing mission stations among a nomadic people who determine to move on just as the missionaries are ready to settle down.

Again he inclines to think that there is a real advantage in bringing the mission station within reach of the government agency. "Only with the civil power keeping a mission in its proper place can the latter be stripped of its false prestige. Many a little

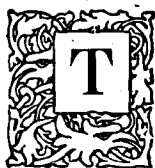
Protestant pope in the lonely bush is forced by his self-imposed isolation to be prophet, priest and king rolled into one, really a very big duck in his own private pond."

Speaking of furloughs, he says: "It is just here the Roman Catholics farther east make the cosy Protestants blush, for while we are famous furlough folks, they burn their bridges and stick to their posts. Both nuns and priests dedicate their lives to the land, never hoping to sight Europe again, while we parade England with lantern lectures." Very much might be said on the other side of this furlough question. There will be more hearty agreement with the author in his suggestion that there is a tendency to permit the young convert to lean too long on the missionary. "Certainly too much coddling of converts has fostered sickness of soul, the flippant defense of many a backsliding black at the mines or Bulawayo being that because there

is no mission, there can be no godliness. This poor parrot brand of black is alas too common."

There have been great changes in Central Africa since Livingstone walked in sorrow and loneliness through its marshes. Our author tells us that not far down the Kongo the very cannibals who hurled clouds of arrows against Stanley's canoes are to-day themselves firemen and engineers of the river steamboats, perspiring over their engines with lumps of cotton waste in their strong, dirty hands; but a black man perspiring over his engine may not be far from cannibalism. The real makers of the new Africa are men like Crawford. One lays down his book to marvel at the audacity of faith which enables a man to spend more than two decades of uninterrupted sacrificial service in this land; to marvel at the power of God which can bring, out of the centuries of cruelty, the Year of Love.

MOTT AND EDDY AMONG THE STUDENTS OF CHINA



THE recent tour of Dr. John R. Mott and Mr. Sherwood Eddy through the student centers of China, has revealed the remarkable and unprecedented ripeness of the field for the Christian harvest. At the recent International Y.M.C.A. Convention in Cincinnati, the delegates were so impressed with the opportunity that a number of the younger secretaries offered themselves for foreign service and some of the business men present, unsolicited, pledged salaries from \$1,000 to \$3,000 a year.

Dr. Mott's visit to China is likely to prove of an epoch-making character. The extraordinary movement among the students is declared by Rev. George Douglas, of Liaoyang, to be "one of the biggest miracles I have yet encountered. It is common to the whole land and is being closely followed up. There is no saying into what it will grow."

The great evangelistic meetings were held in 14 of the great student centers of China. The attendance at these meetings was unprecedented, and thousands signed cards as inquirers. There was also abundant

proof given of the friendly attitude of the government and the ripeness of the student field to direct evangelism. Special efforts were made to have the same men attend consecutively the series of addresses in each city. Of the more than 35,000 different men who, it is estimated, attended these meetings, over 7,000 signed cards, promising to study the four gospels, to pray to God daily for light and guidance, and to accept Christ if they found Him true.

The friendly attitude of government officials was strikingly manifested throughout this great campaign. In Tsinanfu the Governor gave the use of the Provincial Assembly Building for the meetings, and in Mukden the Governor personally undertook the cost of erecting the special building necessary. In Mukden the authorities also put on a special train for Dr. Mott's personal use, to enable him to fulfil his engagements and to avoid traveling on Sunday to Korea. In Fuchau the dates of the school examinations were changed so as not to interfere with the meetings, and Mr. Eddy was invited to address the Provincial Assembly, thus establishing a precedent for all China.

From the very outset it was made clear that the real work was expected to begin when the campaign was finished. The work of careful conservation of results which God had given led to the appointment of strong committees of from 100 to 150 leading Christian workers in every city where the meetings were held. Special literature has been printed, Bible classes have been formed, personal workers' groups have been organized, a six months' program was outlined for religious and social work,

in order to hold the men and lead them on by persistent effort until the inquirers are baptized into Christ and unite with the various Christian churches.

In Hongkong and Canton

Rev. W. E. Taylor, a worker among Chinese students at Shanghai, who made the recent tour with Dr. Mott and Mr. Eddy, gives the following additional facts in his letter to the *Canadian Churchman*:

The first night in Hongkong the theater was packed half an hour before eight o'clock; the immense audience of from 1,500 to 1,600 filled it to the doors with no standing room. Several hundred had to be turned away. The second and third nights the theater was again crowded. Mr. Eddy spoke with great power on the awakening of Asia and its message to the students of China. On the fourth and last night he gave a direct searching Christian appeal on Christ as Creator, Friend, Savior. The effect of these meetings on the young men at Hongkong has been profound. Two hundred and forty-nine signed cards as inquirers.

In Canton, where Dr. Mott gave a series of three evening addresses to government students and young men, night after night the largest Chinese theater in the city, and probably the largest theater in South China, entirely modern in its plan and equipment, was crowded with a picked audience of between 2,700 and 3,000 men. Dr. Mott's subjects were: "Spiritual Atrophy," "Temptation," and "Religion, a Matter of the Will." On the second evening over 1,000 men stayed behind to hear a second address on "How to Secure Victory over Temptation." Tho it was late

at night between 600 and 700 of these men remained for a third meeting, when 535 of them signed cards as inquirers, promising three things: (1) to make a careful study of the four gospels, both in private and by attendance at weekly Bible classes; (2) to pray each day to God for courage and wisdom to find the Truth and to obey it; (3) to accept Jesus Christ as personal Savior and Lord as soon as reason and conscience permit. On the following night two more meetings were held. More than half the great audience remained for the second meeting, when 294 more men signed cards as inquirers, giving name and address to facilitate the following-up work.

The chairmen of the three night mass meetings in Canton were the Minister of Education, the Chief Justice of the Supreme Court, and the Dean of the Medical Faculty in Canton. Each night returned students from America, Europe and Japan occupied a prominent place on the platform.

In Peking and Mukden

Mr. J. S. Burgess of Peking also writes of the visit to the capital city:

Mr. Eddy was in Peking only one and a half days. On the first afternoon he address the Customs College, the Government University, and in the Ch'iu Shih Middle School made the first speech ever delivered in the school under Christian auspices. On the second day he address the students of the Higher Normal College, the large Law College of 600 students, and the Higher Technical College, giving in these two latter also the first speeches ever delivered in them under Christian auspices. Next

he went to the Ch'ing Hua College (The American Indemnity College), where he address the body of 300 students. In this way he address about 1,680 students in government schools in a day and a half. All these meetings were arranged by the Board of Education. An evangelistic meeting was held at the Ch'ing Hua (Indemnity College), after the public address, and some 20 new men were enrolled for Bible study.

Mr. Douglas writes: "The missions in Peking erected a great tent which was crowded with 3,000 non-Christian students to hear addresses from Dr. Mott. C. T. Wang, who is of ex-Cabinet rank, interpreted, and did it superbly. The audience was enthusiastic and gave them the closest attention. Before the day was done over 650 students signed cards as inquirers.

"While I write another meeting is going on, or rather a series of meetings, for Mott's plan is to give every one an opportunity to leave at the end of the first hour; then he starts on again with those who remain, and after the second meeting he repeats the process. He must have an iron physique.

"At Mukden the results were in some ways most striking of all. To begin with, the highest officials in Manchuria—the Governor and the Education Commissioner—entered with heart and soul into the scheme. It was necessary to erect a great matshed, there being no building large enough to contain all we wished to invite. This the officials insisted on erecting entirely at their own expense, and they gave us every assistance in their power in advertising

the meetings among those whom we desired to reach.

"The result was that an audience of 5,000 faced the speakers on Saturday afternoon; most of them the very men we wanted. Among them were 100 leading students who had been specially invited from a score of other towns in Manchuria, men of influence who had already been more or less in touch with Christianity. The result of this one meeting was that 175 men handed in their names as inquirers.

"The following day the crowd of 5,000 was reduced to 1,500, but the attention was remarkable. Dr. Mott declares that he has not received such close attention anywhere. At the end, 535 cards were handed in, and he called upon all those who wished to remain to a second meeting to do so. This time the cords were drawn closer, and an appeal was made for definite decision for Christ. The men were carefully warned not to be hasty, and then red cards were distributed, on which they were asked to enter their names and institutions of learning, if they were resolved to yield to Christ as Lord.

"The result amazed me. No fewer than 412 names were at once handed in. These men have promised to meet together at a central hall next Sunday to be organized into bands for study of the Scriptures. Mr. McNaughtan has arranged for nearly 50 leaders of such groups; and by the favor of the Education Commissioner they are to have every facility for meetings in the principal educational institutions in the city.

"When calling next day the Commissioner, who was himself much impressed, made a special request of Dr.

Mott that the following-up work be pressed with vigor, and that those who have already handed in their names be on no account suffered to drop off for want of attention."

A remarkable fact is mentioned in a letter from Dr. A. R. Young, of Tieh-ling, who says:

"A non-Christian man remarked to Dr. Liu, the son of the Mukden pastor, that it is a strange coincidence that *the exact spot where the large tent was pitched, and where these men signed papers to accept Christ, is the very place where the Christians were tortured and beheaded in the Boxer rising.* Truly the blood of the martyrs is the seed of the Church.

"The sight of the eager upturned faces of 5,000 students in the large tent will not soon be forgotten. The conviction of the Holy Spirit was very manifest. When over 400 students stood up in token of their willingness to accept Jesus as Savior and Lord one could scarcely believe it was true. A second time the step was explained to them, yet none sat down again.

"There is at present an unprecedented opening all over Manchuria among its young men. It is a pity that for lack of funds and trained student evangelists we can not seize the opportunity. We have been very much impressed of late by the willingness of the people to listen to the Christian doctrine. It would seem that with the radical changes in the country a feeling of dissatisfaction with the old ways of worship has sprung up. Temples are neglected, or turned over to other uses, such as schools or offices, or even shut up. There is scanty respect paid to the gods. I saw a room with eight ter-

rible-looking figures set up around the walls, and several had had the eyes picked out, or were otherwise mutilated."

It is high time that the whole Church of Christ awakened to the marvelous manner in which God is opening the way for the gospel in China. This is a time for profound thanksgiving and for deep heart-searching to learn what God would have us do as individuals and as churches to follow His lead in China.

It is possible to overestimate the significance of the request of President Yuan Shih Kai for a day of prayer for China, and we must not be too sanguine as to the signs of a wholesale turning Christianward among students in the Mott and Eddy meetings. But all of these events are tokens of the God-given opportunity that is presented to the Church of Christ. It is a tide in the affairs of China which should be taken advantage of in the name of our Lord Jesus Christ.

A WORK OF GRACE IN NORTH HONAN

BY MRS. JONATHAN GOFORTH, CHANG TI HO, HONAN, CHINA

Missionary of the Canadian Presbyterian Church



TWENTY-FIVE years ago, in harmony with spirit of comity among missionaries in China, the section of Honan north of the Yellow River was allotted to the Canadian Presbyterian Church. It was at that time untouched by Christianity and was exceedingly anti-foreign.

The early pioneer missionaries laid true foundations. From the first they maintained a fixed policy of self-support and determined that the early years must be given to aggressive evangelistic effort. The medical work was always used as a distinctly evangelistic agency. The missionaries were urged to open and conduct schools with foreign money, but they steadfastly kept to the policy of building the schools on the church rather than build the church on the schools. The opening of these schools was delayed for years until a Christian constituency had been formed, from which to gather Christian pupils and until the parents were willing to pay

for the education of their children. When the schools were finally opened their rapid development in size, efficiency, and self-support more than proved the wisdom of the early policy.

The most encouraging recent development has been the number of country congregations that are opening and supporting their own local schools. During all these years the missionaries have also kept before them the ideal of a self-supporting, self-governing Chinese—not foreign—church. One of the most important steps taken to this end was the establishment of a summer-school for Evangelists, held during the three hot months of the year, when evangelistic work is practically at a standstill. The carrying on of this school has meant unselfish devotion on the part of the missionaries in charge, who, instead of taking a rest from their work during the hot season, have, to meet a felt need, carried on this *extra* and probably most strenuous work of the year.

The school was opened primarily to train men for the native ministry.

Many of these had not the advantage of much education and were too old to go to an ordinary school, but they had had years of practical training as evangelists. Last year when 9 men graduated from this school and were ready to go out as pastors to native churches, the missionaries began to feel as if the realization of the early ideal was in sight. Immediately upon the graduation of these men a vigorous propaganda was carried on among the native congregations, urging them to support these men. As a result, 8 out of the 9 have been ordained and installed in their respective charges.

It must be remembered that in North Honan, as elsewhere in China, the majority of the people are living year in and year out "on the ragged edge of ruin." Therefore, the financial question was a serious one. The Chinese leaders felt at once the necessity for the Christians being lifted to a higher spiritual level, otherwise they feared they would not be able to meet their new obligations. It was to meet this need that Mr. Jonathan Goforth was asked by the Chinese to visit these self-supporting centers.

One week of meeting was held at Chang Tsin, a country charge, 30 miles east of Chang Tefu. This was the largest Christian community in the field, numbering upward of 300. It was also the wealthiest, having among its members several farmers of considerable property. It seemed we went to this place of all others, the least in need of reviving.

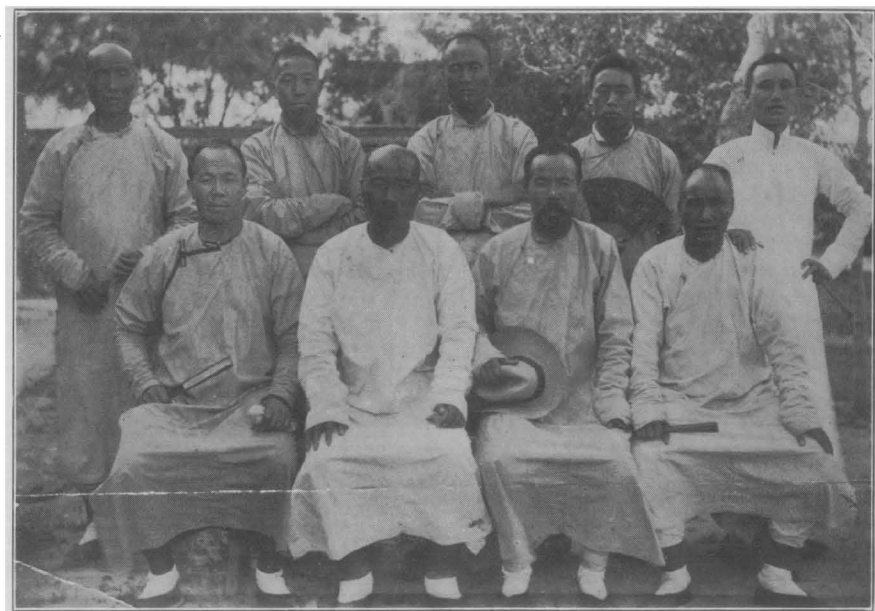
At the first meeting Mr. Goforth warned the people plainly not to take part in the meetings because they were accustomed to or because others did not. That the meeting would always be left open after the address and not

to be afraid of silence. The warning evidently went home, for several days passed and scarcely a voice was heard in prayer. There were long and to me sometimes painfully long silences, broken only by the occasional singing of a verse by the three young men who formed an impromptu "choir." Some seemed to become nervous over the silence. Mr. Goforth quieted them by saying: "Has not God said plainly, 'Is not my word like a fire that burneth and like a hammer that breaketh in pieces?'" Wait God's time—it will surely come." That very evening, the break began.

The story of the days that followed is too wonderful and sacred to record in detail. Hearts were laid bare before the Lord in deepest contrition and sorrow. Except in a few cases where men were fearfully shaken because of terrible sin and cried in agony for forgiveness, the general prayers were spoken with intense feeling but always quietly. That which seemed to cut and burn into every soul was their failure to *live Christ* and their unwillingness to testify for Christ to their heathen friends and relatives. The pastor was one of the first to break down utterly. He had been shaking with suppress sobs for some time. As he rose there was a deathlike stillness while he struggled to gain control of his voice. One thing he said was that upon two rocks alone he feared the church would have gone to pieces had the Lord not sent His messenger to them. These rocks were Sabbath breaking and covetousness. The people were not keeping the Sabbath and were not giving proportionately. Again and again during these days, when dozens were praying at once and when every one seemed to be weeping,

there was a wonderful sense of *quiet*. For at such times no one spoke or prayed or cried aloud. The Presence of God never seemed more real than on such occasions. Once only was there a sign of hysteria, and this was gently but firmly checked. One young man, a member of the "choir," was

in the audience, he said with a heart-rending cry: "Oh, my father, my father, how I have hated you and grieved you. Oh, forgive me, will you. Oh, forgive me, will you? Can you forgive me, oh, my father, my father?" Then, sitting down, he sobbed aloud. The father rose, saying,



GRADUATING CLASS FOR NATIVE PASTORS, 1912

All of these men, except one, are now pastors of self-supporting churches

greatly broken and seemed to be trying to hide his emotion. On three occasions he struggled with overwhelming emotion and tried to tell what was on his mind, but failed. On the last day, just at the close of the morning service, a young woman in deep agitation rose, and, turning to this young man, said: "Brother, I have hated you. Oh, forgive me." This broke the young man down so that he covered his face with his hands and sobbed. After a few moments, as if by a tremendous effort, he stood up and, turning to his father, an old man

"I forgive you, my son. It is my fault, too. God forgive us both."

The last meeting was one never to be forgotten. It was full of thanksgiving and praise. The movement among the Christians had spread to the heathen and many were brought in, among them two witch doctors, who have since invited Christians to their village to destroy the household gods. Some heathen families also invited the Christians to pray in their homes, and kept busy with the numbers of heathen enquiring the way. This is, we believe, the beginning of the harvest.

"THE YEAR OF LOVE" IN CENTRAL AFRICA

AN EPILOG TO "THINKING BLACK"*

BY DAN CRAWFORD, LUANZA, CENTRAL AFRICA



OMEbody drew blank when he said that Hope makes a good breakfast but a bad supper, for there is no throb of joy akin to the darkest hour merging into dawn.

For look what befell us in the glad year 1905, which was termed *Mwaka wa Lusa*, "The Year of Love." At Koni, Johnston Falls, and Luanza it was the same story and the same time.

All these sterile years the gospel had been stored up in Carenganze folk mentally, like so much sound money that returned no interest. They listened, and they watched us with their ferret-eyes, and, of course, they had their difficult questions to ask, yet answer some of them we could not. The story of these long sterile years of sowing was supremely simple from the African's standpoint. Intruding, as we have done, into his darkness with our gospel of God, the said gospel made too preposterous and impossible a claim upon him. Hence his blunt black challenge to the missionary: "Well, you just sit down here and live your gospel for twenty years or so, and *then* we will believe you." Thus, for nearly a generation, did the negro's face set in those obstinate lines of Christ-rejection so well known to us, and it has taken all that time for the truth to get home to his hard heart that all our gospeling was not the mere effusion of a passing excitement.

This "pegging away" is what the African calls "the pertinacity of a fly," the compliment being equivocal, as most African flies have a sting in them. Some flies, like some missionaries, even give "sleeping sickness"—a curious sort of jag that must be if it makes you sleep instead of wakening you up. And "sting" is the very idea

in bush-preaching, for the unblushing sin, forces evangelists to be as plain as John Bunyan. Hence that negro obstinacy, and, if you have only pertinacity enough, the said obstinacy can easily work out at malignity. . . .

The hint of obstinacy is seen in the very set of the jaw. Mere sophistry will not break him, and only the power of God can make him throw the doors of his nature open to Christ. . . .

Leading up to this "Year of Love," what was the raw native's line of defense, or had he any? Slaves, for instance, whose souls were plowed with the plowshare of anguish, why did they not troop under the Christ banner? The curious answer is found in their deep-seated idea that this was the heathendom in which God had caused them to be born. Not once, but a hundred times, have I heard the native claim "God" as the Author of it all. "God's law" (*Mukanda wa Lesa*) was the phrase for all their tribal customs, and the very variety of men and manners on the face of the earth was their argument against the unity that is in Christ.

There are genuine phrases that have gone the round of the Garenganze for centuries, which, literally translated, look like the language of pious resignation: "Ah, God's time has not come yet." "God is great: whoever conquered Him? He killeth even the aristocrats." So, in dark fatalistic sing-song, the name of God is bandied about on every subject. I have met serious students of theology who were embarrassed because the Africans have no idea of Satan and his sinister personality, whereas the real puzzle would be to find out how they could possibly know of the existence of a specific fallen angel named Diabolus, *alias* Satan. The masterstroke of the Devil is that he, in Africa, has not only lied

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most subtly all the centuries against God, but has hidden himself behind his own lie.

"And so they've voted the Devil out
And of course the Devil's gone,
But simple people would like to know
Who carries his business on."

Yet God was over all even then, and in some crude sense these poor wanderers from Him were under a schoolmaster leading them to Christ. Crudely, granted, yet even Paul dignifies that intuition of theirs by the exalted name of "law" when he insists that they are a "law unto themselves." One of the strongest threads in the fabric of their national life is the austere creed of taboo. Here is a fresh "as we go to press" example. Just a minute ago I tried hard to get a tiny boy named Kasongó to eat a fish. Pinched with hunger, here was a little nipper with no "moral" backbone, yet he shut his milk teeth, and defied all my entreaty. No, he dare not break tribal taboo, dare not touch fish, wheedle him as you may. Poor superstition of course it all is, but at least the negro blood is thereby stronger in grit and tenacity of purpose, and in some sense this loyalty to law-keeping does not soften the fiber of his black mind. In fact, the day this type of negro weeps for sin will be the same glorious date when that very negro will welcome Christ into his life by the front door of fearlessness and not by the back door of cowardice. Nor will you need to spend long hours indoctrinating him with ideas as to the sanctity of law *per se*. He has *that* in his bones, for in his own tribal taboo did he not "play the game"? Thus Christ subjugates all things unto Himself, and instead of casting away the old spear of taboo, he now converts it into a gospel plowshare. Is there no taboo in the Ecclesia? I trow there is. Are there no holy "thou shalt not's" in Christianity? And did the negro not spend his life learning how sacred even a human "thou shalt not" can be?

Then, again, a bright streak of hope is seen in the conversion of chiefs of

honorable status in the land. K——, one of these, tells his conversion in a manly precise way. Chief on the Bukongolo Range, he says he often came down from the hills to attend the meetings, ay, even in the rain he made a try to be there.

"Believe?" says he; "No, I wore out two gospel halls in Christ-rejection."

Quaint idea to think of wearing out a hall as you wear out an old pair of boots. The first mud hall was eaten by white ants and had to be replaced by another, and as K—— saw even a third hall while yet a rebel at heart, this poignant fact was the straw that broke the camel's back:

"I have actually worn out two meeting-houses in Christ-rejection."

No beauty he, only one of the old cut-throats who did Mushidi's dirty work for a dirty reward. But the gospel has even done something for his ugly face, for the old doggy and insinuating leer is gone and the gleam of the life eternal shoots out of the eyes. How true that a negro's black face is, after all, not the same thing as his countenance! God makes a man's face, but a man makes his own countenance.

At first, all alone in his own town, old K—— had a hard battle, the saved chief and his wilful people being at daggers drawn. Christ seemingly, as of yore, had not come to send peace in their midst, but a sword, and the old tug-of-war between right and wrong began. No sugar-plum expressions here, for light fights darkness with a glittering blade, the gleam being all the brighter in the inky blackness. Like a living tree in a timber-yard, K—— grew nobly, and now, after six years, he has won a small band of Christians who daily meet in his town. Thus those stunted, stifled souls at last get a chance. Like a toy town-hall in the center of his village you can descry a nice school-house he has built for his people.

Too many Africans see Christ in a book as we see places on a map, but here is a genuine case of a young man converted by merely reading John's

Gospel. Too big for our elementary school, he went his own way in sin, but still clung to his copy of John as a fetish. Then old Africa—the Africa of sin and sorrow—began to wind its tentacles round him, and he was speedily becoming the usual bleared-of-eye negro to whom Jesus Christ is the Great Unmentionable in his unhalloved hut. But he was reckoning without God and the Word of God, which is not bound—did he not still cling to his copy of John's Gospel? Watch the divine logic of events involved in the treasure of a truth that "where the word of a king is, there is power." One day the gun-cotton of John's Gospel came in contact with the tinder of his rebellion, and this K—— was literally exploded into the kingdom. For out from the pages of "John of the Bosom" came the assertive call, "Follow Me!" and that one word rugged off the terrible tentacles from his soul. K—— can only explain his conversion in the quaintly choice words:

"I was startled to find that Christ could speak Chiluba. I heard Him speak out of the printed page, and what he said was, 'Follow Me!'" Then it was he entered the new era of reading the Old Book, for was it not a fact that now God was staring out at him from every page, and shouting in his ears? Those rays of light that darted out of Galilee long ago have lit up these poor dark glens with gladness. Simply and satisfyingly a soul settles for eternity on the living Word of God.

An old negro chief from the South end has just sent in a message to his brethren here, and there is the same ring of assurance as to the Word of God. "Tell my brethren at Luanza," says he, "that Christ keeps me down here all alone by the gospel according to Mark." Sterile tho the soil be, the seed is the Word of God: you may count the apples on the tree, but who can count the trees in the apples? You may tell the acorns on the oak, but not the oaks in the acorn.

Thick lips can drop pearls. It is

delightful to see God taking up these Gentiles, and speaking with other lips and a stammering tongue, stiff old phrases going into the melting-pot of negro mouths and being poured out in fresh fluidity. "The Book of Acts," for instance, becomes "Words concerning Deeds"; "the Lord's Table" becomes the "Feast of Memories," or "Table of Tears" and as worship is in the spirit they have cleverly coined the verb "to spirit" as the true ideal of approach to God, for what but spirit can reach "The Spirit"? Perceive the astute negro at this most sensible word-coinage, for *pepa* is the verb "to spirit," just as, say, "a drink" is a noun with "to drink" as its satellite verb. Sensible all this surely, for otherwise you have a materialistic negro ignoring the mere sight of his eyeballs and talking away to nothing visible with shut eyes—he is "spiriting," *i. e.*, worshipping.

Deep-sea sounding some of their happy thoughts are. "Eternity," for example, is called "the lifetime of God Almighty," and the gift of Life Eternal is merely a pledge that they will live as long as God lives, eternal death being "a dying as long as God is living." When you, their white teacher, blunder along in your exposition, it is not uncommon to see a far-away look on your hearers' faces, painfully suggestive of the fact that they are all off on a scent of their own! For what to you may be a mere commonplace of normal Christian thought—"Book of Acts," for example—is to him full of sweet, subtle suggestion—"Words about Deeds"—a full current of new thought switched on.

Here it is we all learn how much we have yet to learn, every truth in Africa being like a bit of Labrador spar—it has no luster as you turn it in your hand until you come to a particular angle, then it shows deep and beautiful colors. But what if you miss the said angle precisely when your negro spies it? Thus, in Africa, what you do not say is often more eloquent than your long, windy homily. Yes, black as coal every one of them; yet,

after all, diamonds *are* made of soot, albeit the how, when, and where of the miracle we may not know. Moreover, it doth not yet appear what this black land of ours shall be, but we know that God with swift, silent steps can come and give the crystallizing touch that makes the diamond flash out of the quondam soot. "Rags," the Arabs call our black parishioners, forgetful of the fact that rags make the whitest paper: so what man can do in the paper line surely God can surpass in souls.

Quite a serious theologician the negro becomes, and here it is, greatly daring, he taps all the unsuspected sources of language. In the things of God this black Christian is in some sense a sort of negro Columbus setting out to discover a new world of wonder. His word for "heaven" is a good example of the Luban's *finesse* and regard for detail, coupled with a knowledge of sound philology. Shells we find on the beach, for pearls we must dive, and most appropriately has he dived for this great pearl-word "heaven"—is not each gate of the Glory a pearl? The plain philology of this word "*Mwiulu*," then, gives you the meaning of "heaven" as "the entering into all the highest times, and places, and manners, and methods of living life." This means that Christians, as "the heavenly people," are, literally and not exaggeratingly, "the folks who enter into all the highest places, *plus* the highest times, *plus* the very highest manners, *plus* the only first-class methods of service, *plus* the highest designs and the highest causes." . . .

No chance example this, as dozens of instances prove. Take another. If you quote the Psalm to him, "Our times are in Thy hand," he will be forced to translate it in the gorgeous words—"All my life's why's and when's and where's and wherefore's are in God's hand!" The sane grammar of this is that particles of space

are all necessarily units of time, place, manner, and degree.

Simple in strength and strong in simplicity, the best sort of Christian young black delights to push out into the adjacent hamlets with the gospel. Far from being professional preachers, they "talk" the gospel—a straight talk in his own town being more tantalizing to a raw negro than a hundred sermons. For in a sermon he knows where he is (or rather, you do, for he often nods), but these terribly personal talks jog him into contrition. After all, there is no need for shooting at sparrows with heavy artillery, and Africa's true evangelization begins when the simple negroes start to *talk* about redeeming love among themselves. No English twang or mannerisms in that negro talk. With the converted African, Christ's mercy, like the water in a vase, takes the shape of the vessel that holds it. Your constant joy is to hear in a foreign lingo some simple old fact of faith taking a new meaning by one twist of the negro tongue.

Here is an intelligent Chief who takes up the cudgels for his abandoned (?) race, and claims that if the gospel is really for everybody then they have as much right as *we* to an offer of the same. To meet his challenge, I read out the record of the impotent man at Bethesda, and venture to urge that here is one who has the same complaint as ignored Africa: "Sir, I have no man." So we get the opening, and advancing into the salvation of the subject I tell that tale of divine cure—the cure of the man that had no man to help while others got the good things. Then we come to the point. What I now want is an assurance from my petulant Chief that here at last he understands my drift. "Oh," he said, "that is very simple: the 38-years-sick-man is like unto our abandoned Africa; the man said, *I have no man*, but Christ said, *I'm your Man*."

A THRILLING EXPERIENCE IN BAFFIN LAND*

BY W. G. BROUGHTON

New work among the Eskimo of Baffin Land began in 1908 when, at the Rev. E. J. Peck's proposal, two missionaries, the Rev. J. W. Bilby and Mr. Fleming, were stationed at Ashe Inlet, Lake Harbour, a trading port of the Hudson's Bay Company. During the winter of 1911-12 six Eskimo were baptized, two converts offered themselves as Bible women, and there are now eight candidates for baptism.

Mr. W. G. Broughton, who has succeeded Mr. Fleming as Mr. Bilby's colleague, a former student at Wycliffe Hall, Toronto, recently came to England for treatment of injuries received from severe frost bite. Almost miraculously his life was preserved through terrible experiences on one of his itinerating journeys. The Eskimo tribe, among whom he has been laboring, differ largely in many ways from others previously evangelized.



WORK among the Eskimo at Lake Harbour is both easy and hard. We go to a people who receive us with open arms, who have few legends, no idols of wood or stone, no heathen literature to set their minds against the gospel. But the flock is scattered over a vast area, and there are no fewer than 13 widely separated settlements, so that we must travel extensively.

In the fall of 1911, before the Eskimo left us for their winter homes, I asked Mary, the Bible woman, to send in two teams of dogs for us in January and we would spend a month with her tribe. . . . On January 29 we started for a place 90 miles north, and we arrived five days afterward. I visited three stations containing 155 souls, 70 of whom were with Mary, who had a very large iglo (snow house) built especially for services. As many as 45 adults were in it at one time, and momentarily I expected the roof to fall in, because every night the iglo was considerably thinner and repeatedly had to be patched up. We were packed like sardines. The smoky lamps and skin clothing, aided by the animal heat of so many people who had never had a bath in their lives, made it rather uncomfortable; but we did not mind so long as we got the people! They are very docile and most anxious for instruction. I have never met an Eskimo who refused to be taught.

Later on I determined to make another tour, this time to the south of Icy Cape, and took the opportunity of joining a sleigh party going thither for dogs' food, as a cheaper method than hiring a special team. Unhappily the guides were only boys, who proved to be unfamiliar with that part of the coast. After four hours' traveling great hummocks of ice and open sea obstructed progress, and an inland route had to be taken which proved highly dangerous. The track was like that of a scenic railway; the dogs' traces fouled, the dogs howled instead of pulling, and the sleigh frequently pitched down an incline and landed bottom up in spite of every effort to keep it upright.

We stopt for the day at 7 P. M.; two hours later our iglo was built and by 11 P. M. we got our first warm drink since early morning, our thermos bottle unfortunately having been broken early in the winter. The next day brought us on to a coast track. We were driven before a bitterly cold wind, and the iglo, built with inferior snow on the salt water ice, was poor shelter indeed, no better than an old basket. That day, too, the hungry dogs made a raid on the blubber packed on the sleigh for oil and food, and I had to content myself with one biscuit for supper in the dark.

On arrival at Kinilngse, we were received with open arms. Oh, the longing of these poor benighted people for the gospel! Two services

* From *The Church Missionary Gleaner*.

were held on Sunday and three on Monday. On Tuesday we reluctantly left this flock to return to Lake Harbour in order to begin a fresh itinerating journey some 200 miles north.

It was a glorious spring morning; the sun high in the heavens shone on the dazzling wilderness, making it almost impossible for me to keep my eyes open. As usual, I started for my morning walk while the boys were lashing up the sleighs, leaving my furs, with the exception of a small summer deerskin coat, with the load. It seemed warm, tho really below zero! There were many tracks one might follow, but I chose that which appeared to be most recent. About noon the track took a sudden turn into the land, which did not surprise me, as we had traveled about 12 hours overland on the outward journey.

As I trudged along my interest was claimed by the various tracks about me, my thought rambling over what might happen if one spent a night out in such an inhospitable country without shelter. Suddenly I seemed as one awakened out of sleep, and, what is more, to realize my position. It was 3 P. M. Perhaps I was miles away from the sleighs; possibly on a wrong track, and lost.

Climbing the nearest peak near me, I discovered the coast was about three miles westward, and that I had followed the track of a man who had gone deer hunting. This I knew because I found his iglo where he had slept. There was only one thing to do, to get to the coast before dark. What a struggle it was; how those grinning rocks and hills mocked me! Already I had walked seven hours in the soft snow, and felt tired out. I reached the coast two hours before sunset. There was no difficulty in finding the guides' tracks. They were ahead, but how far I knew not. If they built an iglo on the ice I would be able to see their light through the cracks. So with this thought in mind I walked on long after dark. The brightness of the day was only con-

trasted by the darkness of the night. The wind changed to the north at sunset. The moon strove to force her light through the fast gathering clouds, but was visible only for a short period.

Walking now was very difficult; in fact, I was often crawling. Unconsciously I had come up to one of three small islands scattered along the coast, and had climbed among the tidal ice in such a way as to meet obstruction in either direction. Twice I put my foot in the water in the pools along the shore, so I decided I had better get on the land and stop for the night.

On reaching the top of the ice I fell down just beside three pieces of rock so embedded as to form an ideal bed. I dug out the snow between them with my feet, and made it deep enough to shelter me from the winds and snow, which was now falling. My mitts and cap I sat on; circulation and warmth were kept up by rocking to and fro in a see-saw motion. I kept my feet warm by either getting up and dancing or kicking the snow at the bottom of the bed. I had no fear, because these words were constantly in my mind: "He will take care of you."

At half-past three the next morning I started again for the track, hoping to catch up with the Eskimo before they commenced the day's run. The tracks were very difficult to follow, owing to the fall of snow during the night. However, I followed them to the land.

At sunrise the wind again went to the northwest and blew hard. The thermometer fell to about 20 below zero. About 6 A. M. I was seized with acute hunger, a hunger only experienced by those who travel in Arctic regions. The only edible things I saw were the snow and my deerskin coat. I got off a strip from the sleeve, scraped the hair from it the best way I could, and tried to swallow it with snow flavored with saccharine. Six mouthfuls were all I

could manage, but I confess they diminished the craving for food.

Breakfast being ended, I resumed my journey. About 7 o'clock I found the course I was pursuing was leading me to open water, so turned toward the land again. Soon another obstacle came across my path. The ice had broken and there was a narrow stream of water with thin ice either side of it cutting off my retreat to the shore. Being very tired, and not knowing how far it extended back, I tried to jump across. Tho the opening was only four feet in width I failed, being too stiff with cold, and went through the thin ice up to my waist.

My first thought was, "I am done for now," but that other thought, "He will carry you through," crowded it out. My hunger and weariness were forgotten, a new life seemed to seize me. I could walk all day. I must do so to keep from freezing. My right boot had frozen so hard while I was wringing out my stocking that I could only put it half on, and in this condition I walked all day.

At two o'clock in the afternoon I came to the end of the rough ice and knew that I was only four hours, on the sleigh, from the Eskimo settlement Cape. At sunset I was still far from safety. I did not wish to pass the Cape in the dark, so sought shelter till daylight. I can not describe that awful night, how I looked in vain for a friendly rock to shelter me from that bitter wind. My mitts were frozen too hard to put on, so I used them with my cap for a seat.

My coat for a time I put over my legs, but the wind pierced through my other clothing as tho it was muslin. My feet were frozen too hard either to stand or walk.

When it was light enough to make out the land, I climbed on hands and knees to the top of a peak to look for the coast. Less than half a mile in front of me was the Cape. Gathering up all the energy I had left, I prest on, scarcely able to walk ten paces without falling down. This was a blessing in disguise, because it stopt my hands from freezing badly. At five o'clock I reached the iglos, almost blind and in great agony.

I had just enough vitality left to tell a man to go to the Mission, 20 miles away, for food and stimulant. Then I became unconscious for 12 hours, and when I came to I found that the Eskimo had been thawing my body with the warmth of their own hands and bodies!

In a few days my sight returned; three weeks later I helped my assistant to cut off my toes and operated internally on myself. And after three more weeks I began my work again, holding the services from my bed. It was two months before I could stand, and then on a pair of extemporized crutches I started once more to visit the people.

It was a brave struggle, but finally Mr. Broughton had to be brought in a suffering condition to England for proper surgical treatment, for which he had had to wait six months. His spared life he hopes to devote once more to the evangelization of the Baffin Land Eskimo.—EDITOR.

ARCTIC TRAVEL—A PARABLE

Peary, the Arctic explorer, on one occasion when he supposed that he was traveling poleward at the rate of ten miles a day, found that the ice floe on which he was moving, was itself drifting toward the Equator at the rate of twelve miles a day. He was, in fact, daily being borne backward at the rate of two miles a day. He would not have discovered it if he had not looked skyward to take his bearings.

Everything may depend on our method of reckoning progress and on our heavenly gaze. He who looks downward, or only on the earthly level, may even suppose that he is going forward, when he is in reality going backward; but he who keeps his eyes on God, and takes his reckoning by celestial standards is sure of his position and has a safe guide. On the worldly level there are no perfect and absolutely reliable landmarks; our observations and experiences need to be corrected by celestial interpretations.

EDITORIALS

IS THE CHURCH AWAKE?

“NOW it is high time to awake out of sleep,” says the Apostle Paul. May not the same words be used of the Church to-day? The signs of sleep and drowsiness are the same in physical and in spiritual life: indifference to surroundings; a desire to be comfortable and quiet and to be left alone; a disregard of present opportunity and responsibility; a disinclination to effort, deafness and general dulness of perception.

Is not this the case with many in the Church? There are innumerable signs that the opportunities for missionary advance were never so great as to-day. Never before were so many doors open to the gospel—in Africa, in China, in Korea, in India, in South America and in many Moslem lands an eagerness to hear the missionary message has replaced determined opposition or indifference. There is a loud call for Christian teachers, preachers, physicians, men and women, but the vast majority of Christians in the home churches are more intent on pleasure and business than on responding to the call of God to advance.

The Church at home, also, has greater material resources for the campaign than ever before. God has given wealth to those who profess to be followers and bond-slaves of Christ. Some of these give largely and self-sacrificingly to extend their Master's kingdom and to relieve the distress of His needy ones, but the vast majority have yet to learn the first principles of stewardship. The power and the joy of consecrated gifts, large and small, are as yet unknown to them. Have they taken a gold or silver opiate to lull their senses to sleep?

The Church at home was never so able to spare young men and young women to go out as advance

heralds of the gospel. None will deny the need at home, but it is great *in spite of* great opportunity to bear to good tidings, while among millions of people there is no messenger to preach.

The Presbyterian Church (South) is entering on a campaign to secure \$1,000,000 for foreign missions, and the Presbyterian Church (North) is engaged in a China centenary campaign to increase its force and its equipment in the world's greatest republic. Other boards and societies are making great efforts to avoid or to make up deficits and to advance rather than retreat. God is calling for advance and He is preparing the way. Is the Church awake and ready to follow or has the oil given out and the drowsiness of indifference settled over the majority of those who should be awake and active? This is a question to be answered by each one individually, rather than each one for his neighbor.

Rev. Mark Matthew, D.D., ex-moderator Presbyterian Assembly, also asks the question: “Are Our Churches Asleep on the Battle Field?” He replies in *Men and Missions*:

“Men have forgotten everything except the dollar. Materialism, selfishness, love of ease, avarice and idolatry control in politics, society, commerce, and even in the realm of religion the footprints of their unholy feet may be seen. . . .

“Let the churches awake, be true to their posts of duty and courageous in their fight for righteousness and for the extension of the Kingdom of Jesus Christ.”

AN ANSWER TO CRITICS

MISSIONARIES are not criticized as harshly or as generally as they were fifteen years ago, because the light of publicity has been thrown on their work and men know more of the value of their efforts. Edward

J. Dingle, who has traveled extensively in China, recently wrote a letter to the *Shanghai Mercury*, which effectively answers ignorant or prejudiced criticisms upon missionaries and their work. What he has forcibly stated in regard to China is true of other lands as well. He says:

"I have no ax to grind. I merely state what I know to be true. I have traveled some 7,000 miles in China during the last two years, have lived with missionaries, and am thoroughly conversant with the nature of their work.

"When I came to China, I had no sympathy with missions and could never be induced to believe that much good could come of mission work in China. I have since met missionaries in all parts of this empire, have seen all sorts and conditions, have heard the beliefs which they teach, and am closely acquainted with the evangelistic, educational and medical side of many mission stations. I have also traveled in isolated parts of Western China, accompanying missionaries on their itinerations in work among a people which to-day are numbered among the poorest of all the peoples found in China. Never have I found a missionary in Interior China whose life and teaching did not impress the people who came near to him that he was a man of truth—not the prince of liars, as Sir Hiram Maxim (who has never been in inland China) would have us believe.

"We may or we may not agree with the Christianizing of China—I personally do with all my heart—but there is only one opinion on missionaries—real missionaries, men who literally lay down their lives to teach what they believe to be true.

"The statement that missionaries are better off than they would be at home, I repudiate in toto as it affects the people as a class. Would you imagine a man with a university education jumping into Chinese clothes, and going out into the unsurveyed, isolated mountainous districts of Yunnan and Szechuan, daily enduring

hardships, living sometimes on maize meal for weeks at a stretch—literally living the life of an almost unknown people—if he wanted to have a good and easy time of it? Surely, this man, well educated and fitted to take a stand among other men in the stream of the world's life, would not come into the interior of China. Apart from that, the missionary in Interior China is the greatest unpaid commercial agent that we have and no other class of people have done more, nor anywhere near as much, to modernize China and for the establishment in China of a Christian conscience."

ILLNESS OF DR. MEYER

THE prayers of Christian friends are asked for our friend and co-editor, Dr. Louis Meyer, who for the past six months has been seeking rest and restoration to health in a sanatorium in Southern California. As a lecturer on the Bible and missions, as a writer on many subjects, as editor of *Fundamentals*, and as co-editor of THE MISSIONARY REVIEW, Dr. Meyer has done a great work and has exerted a mighty influence for the advancement of the Kingdom of Christ. Illness was brought on by overwork and constant traveling. Dr. Meyer knows not how to spare himself and has been indefatigable and self-forgetful in his efforts to serve God and his fellowmen. We make these facts known that Christian friends may remember him and his beloved family in prayer.

REMOVAL

THE offices of THE MISSIONARY REVIEW OF THE WORLD, which has been for some years in the Mercantile Building, 44-60 East 23rd Street, were removed on June 4 to the Hess Building, 354-360 Fourth Avenue, New York. Further information in regard to communications for the editorial, advertising and subscription departments, will be found on table of contents page (inside of front cover).

WORLD-WIDE MISSIONARY NEWS

THE ISLAND WORLD

The Population of Fiji

THE total population of the group, including the island of Rotuma, lying some 300 miles north of Fiji, was, on the night when the census was taken, 139,541. As compared with the last enumeration this shows an increase of 19,417 persons. The following are the totals of the several nationalities that make up the above figures:

Europeans and other whites.....	3,707
Half-castes	2,401
Chinese and others.....	1,117
Polynesians	2,758
Indians	40,286
Fijians	87,096
Rotumans	2,176

139,541

During the last ten years, Indians have been introduced into the country at the rate of 2,316 per annum, while only 482 have returned to India each year. Remarking on the foregoing figures, the *Fiji Times* says: "The abnormal increase of Indians, if continued, will need to be inquired into by the government. In the interests of the country it should not be allowed to go on unless the restrictions to which planters are subject be greatly minimized."

The Fiji of To-day

A RECENT visitor reports as follows: "We liked the Fijian people; they are genial, kindly and good-natured, full of fun and always ready for a joke. This amiability was rather surprising in view of the national history, which is ghastly enough! Within the memory of many of us Fiji was preeminent for the wanton cruelty of its barbarism. We saw men and women who lived in 'the bad old days' and were no better than their neighbors. To-day Fiji is nominally a Christian land; in

every village family worship is the rule; almost every one has some knowledge of the religion of Christ, and very few Fijians, between infancy and middle life, are unable to read and write.

"More than a third of the whole Fijian population are enrolled as members of the Wesleyan Methodist Church, about eight out of nine of the people declaring themselves to be Methodists in the census of 1911. Many Fijians are as genuinely Christians as any of us. Many are not so, and it is not surprising, in view of their history, that the moral tone of the community is still far below perfection. An immense amount of work has been done by the missionary workers in Fiji, and wonderful results have been achieved; more remains to be done in teaching and training the people who grow up in our schools and churches that they may become faithful followers of the Lord Jesus. In spite of their stalwart condition, the Fijian race has dwindled away seriously, and some observers predict their extermination. They are much too fine a people for that, and there are signs of change. We may fairly look forward to increase ere long."

Results in Micronesia

AFTER 13 years of service at Nauru, a small island in the Marshall Group of Micronesia, Rev. Mr. Delaporte, American Board missionary, reports that 13 years ago they were fortunate if 50 people came to the service, but to-day they count often 1,100 on a Sabbath morning. Then not one could read or write; in fact the Nauru language had not yet been put into writing. To-day there could not be found on the island a man or woman under 40 years of age who is not able to read. The 225 children in the schools are taught in two languages, Nauru and

German; all these scholars are in the Sunday-schools. Three native teachers, graduates of the mission training-school, give valued assistance in making clean and true Christian men and women out of this large company of children. Not only has the Nauru speech been put into writing, but the people have now in their possession a Nauru translation of the New Testament and Psalms besides a hymn-book and a number of school-books. One of the finest church buildings in Micronesia has been put up at a cost of \$4,000, three-fourths of this sum being contributed by the poor people themselves, who have now provided another \$1,000 to furnish the building with seats.

Presbyterianism in the Philippines

TWO weeks after the victory in Manila Bay the General Assembly of the Presbyterian Church authorized the Board of Foreign Missions to begin the work of preaching the gospel in the Philippines. Rev. James B. Rodgers, D.D., was the first Protestant resident missionary, and he preached his first sermon on May 6, 1889. Up to the time of the American occupation a person risked his life by offering a Bible for sale anywhere in the archipelago. Now the Presbyterian Church alone has over 12,000 communicants; 63 churches, many of them built entirely by the contributions of the members; about 44 missionaries, and 300 Filipino ministers, teachers, and other religious workers.

Since the occupation the United States Government has established religious freedom, released the unjustly imprisoned, instituted courts of justice, segregated the lepers, practically banished plague and cholera, made a common school education possible for all, built roads, and by countless other means has improved the condition of the country and its inhabitants.

At the same time, the different Boards of Foreign Missions have worked together in splendid co-

operation. The Baptist, Congregational, Methodist, Episcopal, Christian, and Presbyterian Churches joined in the Evangelical Union, the whole territory was apportioned, and the most notable effort made so far in the direction of comity in the foreign field was crowned with splendid success. The missionary schools and institutions, the hospitals and dispensaries, the churches and the chapels, scattered over the islands in the archipelago to-day tell the story of the triumphant progress of the gospel in the Philippines.

Answers to Prayer in Papua

REV. C. F. RICH, the L. M. S. missionary at Isuleilei, in the island of Papua, writes that December 1, 1912, was the greatest day of their missionary lives, for there were over 600 people at the services, and he baptized 150 adults and 20 children. One old man from Suau had the name of being a great sorcerer, and in baptizing him a new name "Nau-bui," was given him, which means "a changed mind."

"The number baptized during this present revival by no means represents the end of the movement, for there are many both here on Isuleilei itself, and in the villages close to us, who are wanting to take a similar step. In several of the out-stations, too, the teachers are instructing a number of young people who have asked for admission to the Church. This movement has come so spontaneously, so unexpectedly, as to astound us, and through these days I have been led to think that the prayers of many friends have arisen for our work; being offered in faith and love they have been heard and answered by Him to whom all praise and glory is due."

AMERICA

An Annual Home Mission Week

HOME MISSION WEEK is to be an annual institution according to the vote of the Home Mission Council, representing 27 home mission

boards. Its success last November was due to the methods which the Men and Religion Movement had already made familiar—interdenominational effort, compact organization, and extensive publicity. The efforts of the various denominations were focused in a central office, which arranged in hundreds of cities for local committees. These were responsible for the daily meetings in the city churches, and for the organization of the work in neighboring towns.

The central office had charge of the very effective publicity work which was done. For three months before Home Mission Week itself, a preliminary campaign was conducted. Special articles were syndicated to the religious and general press all over the country, including 350 labor papers.

Six hundred thousand posters 22x28 inches, dealing with modern Home Mission problems, were sent to the Protestant ministers of America. Sets of 12 were also furnished to all colleges and universities, all the theological seminaries, and all of the Young Men's and Young Women's Christian Associations in this country, making a total of something like 1,300 sets for this special purpose. A million leaflets of various kinds were issued during the campaign. Mission study classes were organized in many churches during the preliminary period, with the cooperation of the Missionary Education Movement.

The special literature prepared by the central office was distributed from the denominational Home Missionary headquarters, and while the central office answered thousands of letters from individual churches, in the main the denominational boards kept in closest touch with the churches engaged in the campaign. Throughout the entire period it was sought to link up the churches and the boards which would, in the nature of the case, be compelled to work together after the campaign had been concluded. Therefore, the organized machinery of the boards was disturbed as little as pos-

sible and it is through these regular channels that the results of Home Mission Week are making themselves known.

Army and Navy Chaplains Needed

THERE is reason to hope that the present administration will take up seriously the question of the inadequacy of the present number of chaplains in the United States army and navy. A committee of the Federal Council of the Churches of Christ in America recently interviewed President Wilson, the Secretary of War, and the Secretary of the Navy, urging immediate attention to the matter. There are now only 67 army chaplains for over 95,000 men, and 21 chaplains in the navy to care for about 53,000 officers and men. "The Federal Council of the Churches of Christ in America believes that we should make provision for one chaplain for each battleship and cruiser, for each schoolship and navy yard, and also one for each occupied army post. We also believe that the providing of chaplains ought not to be treated as a mere matter of denominational proportion in an effort to distribute offices among the various Christian bodies, but rather in the interest of providing adequate moral influence and spiritual help."

A Student Pledge to a Godly Life

THE Christian Association of the University of Pennsylvania has 482 members who have taken the following pledge: "It is my purpose as a university man, receiving Jesus Christ as my Lord and God, to live a consistent Christian life as I understand it to be set forth in the Bible." The association has control of the chapel exercises, the University Settlement in Philadelphia, and the University Medical College in Canton, China. Twenty-four Bible study classes are maintained; several mission study classes, 6 classes for instruction of immigrants in English, a student employment bureau, and the friendly care of foreign students at

the university. For the care of this varied work an annual budget of \$34,000 is required.

Dr. Janvier to Return to India

DR. C. A. R. JANVIER, pastor of the Holland Memorial Presbyterian Church in Philadelphia, has accepted the presidency of the Allahabad Christian College. Dr. Janvier is a missionary by inheritance, by temperament, and by training. His grandfather was Theophilus Parvin, a missionary to the Argentine Confederation. His son, Ernest Janvier, is a fourth generation missionary. His father, Rev. Levi Janvier, was a missionary of the Presbyterian Board at Ludhiana, India, and was murdered at Sabathu. The son's earliest memories are of India (altho he was born in Abington, Pennsylvania, in 1861), and he recalls Sir John Lawrence and Sir Herbert Edwards as guests at his father's home.

The cause of Allahabad Christian College, which was started in 1900 at the suggestion of Dr. Janvier, who was then in charge of the mission high-school at Allahabad, has ever been closest to his heart. Around a great banyan tree, one of the finest in all India, have been erected the buildings of this college, which now has 1,100 men on its campus, 300 of whom are of college grade, the others being in the preparatory department. The interest of Princeton alumni was secured by Dr. Janvier, and they erected the Princeton building. The financing of this work is a Herculean task. The burden hastened the death of Dr. Arthur H. Ewing, the head of the college, and now Dr. Janvier has accepted the call to the land and the city of his love. He will be the head of the Arthur H. Ewing College, as the institution is now called.

Our Indian Population

THERE are 323,000 Indians in the United States by the latest returns. The great body of Indians live between the Mississippi and the Rock-

—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 11,000, and Montana 10,000, made up of Crows, Blackfeet, Cheyennes and Flatheads. Between the Rocky Mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania. The chief reservations east of the Mississippi River are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York State, where the descendants of the Iroquois, in number 5,476, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundreds on them.

The Bible for the Eskimo

THE Eskimo race exists to-day in scattered settlements along the Arctic shores of North America. For these people the Bible Society has published translations of Holy Scripture in three different Eskimo dialects. The Eskimo in Greenland were first evangelized in the early eighteenth century by Danish and Moravian missionaries. Among the Eskimo of Labrador, the Moravian Brethren have also long carried on successful missionary work. Among the Eskimo in Alaska there is a mission of the Russian Orthodox Church besides Protestant missions from the United States. The British and Foreign Bible Society has published the New Testament, and part of the Old, in Greenland Eskimo, and the entire Bible in Labrador Eskimo. Both these versions are printed in roman character. For the Eskimo in Baffin Land this society has published the New Testament and the book of Genesis in the dialect known as Baffin Land Eskimo, printed in syllabic character.

Good News From Alaska

THE Moravians have been laboring in Alaska faithfully for 25 years. The Lord gave the increase, and 1,041 Christians had been gathered around the missionaries on January 1, 1912. Then a remarkable revival took place and, according to the reports recently published, the number of Christians increased to 1,250 within four months. This increase consisted of 158 heathen (including 63 children), who were baptized, of 25 persons who came from the Greek Orthodox Church, and of 26 children of Christian parents.

Buddhist Missionaries Active

THE Buddhists have established many missions for their people on the Pacific Coast. They are doing all in their power to keep their people from slipping away from this the strongest of their national religions. The Japanese are very susceptible to kindness; and, if our people would only be true to what they profess to believe in regard to the fatherhood of God and the brotherhood of man, it would be comparatively easy to lead them to Jesus. There never was anywhere a better opportunity for mission work than right here in California. If the Christians connected with our various Protestant churches will but welcome these strangers from the other side of the Pacific to their fellowship, it may not be necessary long to continue denominational missions for the Japanese upon the coast.

One Observance of China's Day of Prayer

CHINA'S Day of Prayer was observed in Knox Church, Montreal, by an impressive service, which began with the baptism of four Chinese. A remarkable letter was read from Lu Ping Tien, Chinese Consul-General for the Dominion of Canada, in the course of which he said:

"As you lift up your voices unto the Lord in behalf of China, I beg of you to do so with a knowledge of her present difficulties, with a heart at-

tuned to her cry of distress, with a vision of her tremendous possibilities for the future.

"China is at the parting of the ways. She stands on the edge of the right road. But just how to go forward, just how to meet and pass over the jagged obstructions that loom up before her—these are the things that she wants to know. Some of these obstructions have been there a long, long time, and we are responsible for them. Others were put in our path by hostile forces, outside influence. Please pray for them too.

"Our cry now is for inspiration and guidance that will enable us to distinguish the real from the unreal, to follow the teachings of our friends and to shun the bad advice of our enemies, to set firm as a big stone a genuine and not a playhouse republic to lead the Chinese people into a day that will last forever, a day whose brightness will benefit foreigners, Tibetans and Mongolians as well as Chinese.

"To do all this we feel the need of help such as is not within human power to give. We appeal to the Great Spirit who has so fittingly been called the Supreme Architect of the Universe. God was the confidant, the guide of Washington, of Lincoln, of Gladstone, of Queen Victoria. Through you we would invoke His blessings upon our great undertaking."

EUROPE—GREAT BRITAIN

The World's Y. M. C. A.'s Work

THE newly published statistics of the World's Y. M. C. A. Alliance show that during the past year there has been an increase of 62 associations, 500 whole-time officers, and 50,000 members. The total number of associations is thus 8,584, employing nearly 4,500 whole-time workers, and embracing a total membership (including juniors) of 1,100,530. Two hundred additional buildings were brought into service for Y. M. C. A. purposes during 1912, bringing the number to over 1,500 in all.

Strangers in England

IN the colleges of London alone there are 1,200 students who come from India, China, Japan, or Africa. To these may be added others scattered throughout England. The time which these students spend in England decides, in most cases, their attitude toward the Christian religion for the rest of their lives. A writer in *The Student Movement* for March, referring to these students, writes: "They seek friendship, and they too often meet with disdain. They look for an answer to life's loneliness in the sky, and we bid them find it in the street. But the tragedy is more than personal—it is universal; for back to the East these men go as guides to growing natures. What if the guides be blind? The stranger passing from me through the garish street into the darkness will one day rule a home, and little children will be his. We, by our attitude to him, have molded their destinies. Two thousand strangers, heralds to the East for weal or woe? The answer is in our keeping."

Tibetans in England

THE visit to this country of some Tibetan youths to receive an English education is an incident of more than passing interest. With them have come also a Tibetan officer and his wife, and a deputy-superintendent in Bengal and his son. We have seen in China the far-reaching results of a similar step taken by Chinese students, men who are now at the head of affairs in their native land, and, better still, some of them professing active faith in Christ. The forbidding attitude of Tibet toward foreigners has earned for it the title of "the closed land"; she has scorned the blandishments of international diplomacy, and Christian missionaries have knocked at her gates in vain. May it not be that the God of love has other plans for her evangelization—even to use some of her own people to carry the gospel into her midst?

To this end, let us pray that these Tibetan visitors may learn the secret of the highest education, the gospel of Christ, and carry back with them the Good News of salvation through faith in His Name.—*London Christian*.

Jews in Russia

THE unhappy spirit that still prevails in some quarters in Russia is only too forcefully revealed by the electoral manifesto issued by the President of the Monarchist Union of that benighted land. The manifesto insists on the necessity of "eradicating the Jewish excrescence deeply incrustated on the body of the Russian people"; and it demands the "exclusion of Jews from all civil and military employment by the State in order that they shall have no opportunity of demoralizing, poisoning, or oppressing the people, pending their total expulsion from Russia." It urges, further, that there should be no Jewish judges, advocates, or jurymen; Jewish doctors should not be allowed to attend Christians, and no Jews should be allowed to become chemists! The insinuation of murderous intent on the part of Jews is particularly disingenuous, and is obviously an attempt to stir up the common people against them for their destruction. But God is upon the throne; let Israel still take heart.

Methodism in Austria

UPON the door of the Methodist Mission Hall in Vienna, is the inscription, "Only for Invited Guests." The reason is not found in the fact that the Methodist Church desires only a selected audience, but because liberty of worship is not yet granted to Protestants in Roman Catholic Vienna, and the Protestant missionary can not advertise his services generally. So would it be in this and every land should the Roman Catholic Church gain political control. So has it always been when Rome has ruled.

MOSLEM LANDS

Foes Meet and Mingle in Mission Schools

THE mission schools bring together in surprisingly friendly relations representatives of nationalities that are at enmity. While the Bulgarians were fighting against the Turks a few weeks ago, in a school not many miles away in Turkey, Turkish, Armenian, Greek, and other girls were sewing for soldiers that were fighting the Greeks. While they sewed, they joined in singing "The Star-Spangled Banner" and other songs learned in the school.

Moslem College Girls

IN a recent letter to the friends of Constantinople College, the principal tells of two especially interesting Moslem girls, who are among the students. One, who is in the Freshman class, is 20 years of age, and was three years in the preparatory department before entering the college. Her ambition is a medical course in the United States, and she is preparing herself by taking all the biology, chemistry and physiology that the college offers. She is an excellent student. The other Mohammedan girl is in the Junior class. She remarked not long ago, "If the Turks had begun sending young men and women to Robert College and Constantinople College when the Bulgarians did, we would not have been beaten in this war." Her father now lives in Brousa, where his gratitude has been greatly excited by all that American relief work under our Red Cross Society is doing for the refugees there, and he recently remarked that he would like to fill Asia Minor with American schools. Asia Minor may be filled with schools on the American plan, and carried on by American methods, if the plan for a school of education connected with the college can be carried out.

A By-Product of the Balkan War

REV. and MRS. PHINEAS B. KENNEDY, American Board missionaries in Southern Albania, have

been expelled from their station by the Greeks, and forced to withdraw to Salonica, after having been very active in relief work in Kortcha and the surrounding villages. On one occasion he met in a mountain village some young men who had been in America, having worked in the round-house at Indianapolis. Recently he was arrested by some soldiers and brought back to Kortcha to be searched by the chief military officer, who said that reports had come to him that the missionary was doing political work, writing names of Albanians who wish autonomy. Mr. Kennedy denied the charges, and invited the official to visit his home and school, and understand more clearly the character of the work carried on by the American Board. In the last letter received before the news came by cable of his withdrawal from his station, he wrote: "Our school is undisturbed, but a guard watches to see who attends our Sabbath services. It will be a relief to us when political conditions are settled."

The Population of Persia

A FACT not generally known but having a real bearing on the problem of maintaining order in Persia is the sparseness of its population. Not long ago a native estimate quoted by Sir John Malcolm was given as 200,000,000. The French traveler of the 17th century, Chardin, put it as 40,000,000. But the estimates made by Europeans in 1894 reduced it to 9,000,000; and recently the Teheran correspondent of the London *Times* declared that there were good reasons for putting the total as low as 4,000,000 or less. This is a return to the figures given by Mr. R. Thomson, a careful investigator, some years ago. If there are less than 4,000,000 of people scattered over more than 625,000 square miles of territory, there are vast stretches where the maintenance of order must be as difficult as it is in the center of Arabia. For it is not in the densely populated districts that the troubles have usually

broken out, but among the nomad tribes of the wilds.

It is an encouraging sign that the government has expressed its willingness to grant a concession for a railroad in Northern Persia to a Russian company, and a similar concession in Southern Persia to a British firm. Railroads are great civilizers; but here, as in the case of the proposed loan of \$2,000,000, the Mejlis must ratify the agreements. If Persia can be developed through foreign capital, and with foreign protection, it should regain to some extent its ancient wealth and splendor. But its day as an independent Moslem power is over.

INDIA

India's Christians at Work

THE adult Christians in Ahmednagar, India, have been organized in a League of Service, promising to undertake some regular Christian service outside their routine duties. Each member joins the committee whose work appeals to him or her. One committee undertakes to visit the sick, both Christian and Hindu, and bring them Christian literature, another conducts regularly weekly services in ten different places where the poorer Christians live, trying to bring them into closer touch with the church. Several others hold musical, preaching, and lantern services in many sections of the city, in the weekly bazaar and in surrounding villages, especially for non-Christians. Another committee does organized personal work. In all, 12 groups have been actively at work throughout the year, with a total working membership of about 60. They meet every Sunday morning at 7 o'clock for prayer for the week's work. Once a month a public meeting is held at which the various committees tell of their efforts. Some have been led to seek baptism through these services and the total result has been far-reaching for good both in the Christian community and among the non-Christians.

Social Legislation in India

FOUR bills introduced into the Imperial Legislative Council in 1912 strike at the very root of India's most pressing needs, and show the stirrings of a social conscience. It is of special significance that three of these bills were introduced by Indians, and the fourth by an Eurasian. The first, on universal primary education, while impossible of enactment, has stirred the whole country, and already the government has voted to increase immediately the number of secondary schools from 120,000 to 210,000. The second bill, legalizing marriages between Hindus of different castes and persons of different religions, voices the sullen undertone of protest against the tyranny of caste. Another restricts the hours of child labor, and limits the working day to 12 hours. The most significant bill of all affords greater protection to girls under 16 years of age, and to women. The native State of Mysore has already abolished the dancing girls from all its temples, and the passage of this bill by the Imperial Council would begin to remove one of the most terrible blots on the pages of Hinduism.

A Mission Centenary in Ceylon

IT was in 1812 that the first missionary started work in Ceylon, and the celebration of the centenary of the mission evoked great enthusiasm among the Singhalese churches. The special services, conducted by the Indian secretary, Rev. Herbert Anderson, were much blest. A fund for the extension of the mission school work was raised in Ceylon, amounting to £1,000, which represents very generous giving on the part of the Christians. A centenary volume has been published from the pen of the Rev. J. A. Ewing. The president of the Ceylon Baptist Union for this year is a Singhalese lay member of one of the churches in Colombo.

The Marathi Mission Centenary

THE opening of the Marathi Mission of the American Board is to be commemorated in November by appropriate exercises in both Ahmednagar and Bombay. The Indian Christian community is making extensive plans to raise a large fund as a thank-offering, and to carry on an evangelistic campaign.

The main objects for which the centenary gifts are to be used are, (1) to create a sustentation fund by which the support of all pastors of weak churches shall be supplied without dependence on the mission, and (2) to supply money for the conduct of evangelistic work. In addition some enterprising young men are raising a third fund, the income of which is to be used to aid worthy Indian Christian youths in obtaining an advanced education. It is hoped that many Hindus who might not wish to give to the first two objects will gladly contribute toward this third fund, to express their gratitude to the mission and to join in an effort for their country's good.

Most of the agents connected with the mission, and some others, have promised to give one month's income, and others have pledged smaller amounts, while the schools, churches, and other organizations are all seeking to do their share. The most significant feature of the centenary is the decision of the Aikya, or general association of the churches of the mission, to secure self-support for all the churches, and to begin the second century with this plan under way.

Women Students and the Student Movement in India

WOMEN students in India are offered the same general and professional knowledge as men, with the exception of engineering and agricultural studies, but the number of colleges in which women students are actually found is 18, 8 art colleges have 160 women students, 5 medical colleges 76, 4 training colleges for teachers 36, and a law college 1. Thus

there are only 273 college women in all India.

High schools and schools of special instruction open to women are as follows: 112 high schools, with about 2,000 pupils in the "high" stage of study; 8 medical schools with 168 students; 63 training-schools for teachers with 1,278 pupils, and several commercial schools with 74 pupils. Thus there are at least 5,000 women—school girls as well as college women—in India, in nearly 200 institutions, who are in need of the Christian aid of the student movement, which was started by the Young Women's Christian Association. Its constituency, if we may so call it, may be separated into two groups, the Christians and the non-Christians. The first group includes European and Eurasians as well as Indians and represents more than 60 per cent. of all college women and more than 50 per cent. of all the girls in high schools.

The student movement has first of all tried to strengthen the Christian zeal of the women students, because it, and with it Christian leadership, is the pressing need among them to-day, because their attitude toward truth in general is one of indifference, which often grows into a latent opposition when they are faced by the possibility of a culmination of this truth in Christ. Then the movement had attempted to help those women students who are timidly feeling after truth and have few, if any, to whom they could confide their religious difficulties, too many of the professors being, alas, men not vitally interested in Christianity. In her home circle the average non-Christian woman student would find little sympathy for any intellectual restlessness, for Indian women as a whole seldom think for themselves and during the formative period of their lives are expected to follow the leading of their elders in everything with blind obedience. The student secretary comforts and advises these women and girls and points them to Christ.

As an organization, the movement has entered 48 institutions, viz.: 6 art colleges, 29 high schools, 8 training schools and 5 medical schools and colleges. Its work is especially excellent in Bombay, Calcutta, and Madras, in which cities local student workers are in charge. Much emphasis is laid upon Bible and Mission study classes. In Bombay and in Madras the work centers around hostels with genial family life, family prayers morning and evening, and with distinctly Christian influence throughout.

Conversion of Moslems in Burma

MRS. W. F. ARMSTRONG writes from Rangoon, Burma: "In April, 1911, we started street preaching in Teluga, Tamil and Hindustani. One of these three languages is understood by almost every Indian in Burma. To our surprise the Hindustanis from North and Central India, were the most attentive listeners, and came in greater number than others. Several from a neighboring mosque began to come regularly, and Mohammedans were listening to the gospel, as we never had seen them do before.

Since then the work has gone steadily forward. Bible classes were held every Monday, Wednesday, and Friday for instructing those who were sufficiently interested to attend them, while the open-air meetings were continued every Saturday and Sunday. Two Mohammedans from the Punjab were baptized in January, 1912. This confirmed the faith of many and encouraged them to follow their example.

Just at this juncture the Lord, whose hand has been marvelously manifest in the whole work, brought to Rangoon a man formerly a Mohammedan, who had been born in Rangoon, where most of his family still reside, but who had been converted and educated for the ministry in the C. M. S. Mission at Aurungabad, Bombay. The people were prepared for him, and listened eagerly to him as one of themselves; we advertised in all the mosques in Rangoon

that he would lecture on the Atonement and they came intent to hear him. The meetings were wide awake and earnest, but orderly and respectful all through. Since his return to India eight Mohammedans, one Brahmin and one other Hindu have been baptized.

CHINA

The Needs of a Single Province

A MISSIONARY gives the following facts in reference to the province of Kwang-Si: Its area is 77,000 square miles. According to one of the latest official reports its population is 8,000,000. There are 72 walled cities in the province. Only nine of these have been opened as stations with resident missionaries. Of the remaining 63 cities only six have chapels in charge of native workers. Nor is this all. There are 1,200 market towns and 45,000 villages scattered throughout the province, only a few of which have gospel chapels. Kwang-Si was formerly known as the rebellious province. The great Tai-Ping rebellion of over 50 years ago had its rise in this province. It was one of the most hostile of all and was the last to yield to the residence of foreign missionaries. Now the whole province is open to the gospel.

A New Alphabet and a New Vocabulary

THE Educational Conference for the unification of the Chinese language, that has been meeting in Peking under the direction of the Board of Education for the past two months, has decided on a new alphabet to express Chinese sounds. It consists of parts of Chinese characters, which represent fixed sounds. There are 24 initials and 15 finals, making an alphabet of 39 letters (some say 42). It may be called a Chinese Roman alphabet as the method of combination is quite similar to the Roman. This will simplify the learning of Chinese with its numerous characters.

Meantime, a new vocabulary is be-

ing formed, composed of new terms, coined to meet the enlargement of knowledge that has taken place during the last few years in China, in connection with the impact of foreign learning on the Chinese mind. The language is being enriched by such words as independence, organization, electives, representative government, home discipline, home training, etc. The rise of the newspaper and the advent of political parties has evolved both a style and a vocabulary suited to the changed circumstances. Old missionaries say that they have now to acquire what practically amounts to a new language if they would be up to date.

Men and Religion Party in China

MR. FRED SMITH and his party, after holding 41 meetings in Japan with an aggregate attendance of 13,839, have held similar meetings in China. On the closing night in China the group were entertained by the International University Club. Two hundred college graduates from every land were present. It was the first introduction of religion into the Shanghai University Club. In all, 24 meetings were held in China and then the company sailed, March 4, for the Philippines and thence to Melbourne, Australia, where their greatest campaign thus far was held, with 21,000 men in six meetings and 400 each day in institutes.

The Peking Prayer Meeting

PASTOR MENG, in charge of the Independent Church of Peking, presided at a union prayer service on April 13, called to pray "for the Chinese nation and the National Assembly." This was the inauguration of a new era for China and President Yuan Shi Kai sent a representative and many prominent Chinese were present. Wellington Koo, speaking as the President's representative, said: "The Bible says that the root is in the heart and that if the heart is right, the man will be right, so the family, and so the whole nation. It

is the power of religion that is necessary to-day. Christianity has been in China for 100 years and is spreading over all the world. The President and Lu Cheng Hsing (minister of foreign affairs) realize that Christianity has done much for China and hope that Christianity may be promoted."

A few days later the even more significant message was adopted by the cabinet of the republic, requesting prayer for China as already reported. This official request is regarded in China as marking a significant epoch in the history of the nation. When we realize that more people have been added to the (nominal) Christian Church in the last 100 years than were enrolled in the previous 1,800 years, we must realize, too, that we can not tell what a day will bring forth in China. There is a strong effort to revive Buddhism in China and others are pressing the government to adopt Confucianism so that this step in favor of Christianity is most significant. May China be preserved from the folly of trying to unite Church and State. May the true foundations of Christianity be laid without compromise and without hypocrisy or heresy.

Good Work in China

MR. ERNEST HAMILTON TAYLOR, the youngest son of the late J. Hudson Taylor, of the China Inland Mission, writes from Chao-cheng Sha, North China (January 23, 1913): "In this district, made famous by Pastor Hsi, 193 men, boys and women were baptized last year, making the total membership over 1,000. The attendance at Bible classes, lasting from 6 to 14 days, was about 500, and over 250 boys and girls were in the mission schools. A good number of these have been converted; some were born again last year, and quite a few were among those baptized.

"Pray that God's spirit may be poured out here in overwhelming power, that the Christians may be sanctified and filled with the Holy

Ghost, and hundreds may be born again this year, if Christ tarries. Last year about 700 families put away idolatry and gave in their names as wishing to become Christians. Many of these have not overcome the opposition of the powers of darkness, and at present we do not see them.

"Much evangelistic work is done by the Christians. There is a native evangelistic society which supports about 12 evangelists, each of whom does three months' evangelistic work. Thousands who are not converted now, are able to sing hymns and to pray. The opium refuge work, started by Pastor Hsi, still continues, and is still used to the conversion of not a few each year. Mrs. Hsi still continues to do good work in this city."

JAPAN AND KOREA

An Institutional Church in Tokyo

THE destruction by fire of the Baptist Central Tabernacle in Tokyo has interfered with a many-sided work which has been carried on for over four years.

Five nights in the week the Japanese lanterns are out waving an invitation to the passing people to come in and listen to the message of the larger life. Of course, the attendance varies greatly, but long paper placard-announcements and good lively singing always bring in a number of people. After a pointed gospel message the people are urged to remain for heart-to-heart personal instruction. Here possibly the most effective work is done. Those who are genuinely interested leave their names and addresses and are followed up by means of letters, tracts and visitation.

Every other month there is a week or ten days' special campaign of evangelism. Saturday afternoon lectures by Christian leaders in various walks of life give an opportunity for reaching the student class. The boarding-home for young men is a center of helpful influence, as is also the night-school for young men in

business. The Aikokwai, or Love-Light Society for young women, the kindergarten, the mothers' clubs, the social gatherings where the tea and rice cakes are preceded by a short religious service, reach the home life, and all have been a means of blessing.

The same building has housed the Central Baptist Church which has its Sunday services, its prayer meetings, its Christian Endeavor, its Sunday-school, its women's organization, and its church paper. This church and the Tabernacle cooperate in much of the work, and the converts resulting from the work centered in the Tabernacle are mostly baptized into this church.

Women's Work in Japan

IN no other country in the world does so large a percentage of women participate in wage-earning as in Japan. In the United States the proportion is 86 men to 14 women who are wage earners, 75 men to 25 women in Great Britain, 80 men to 20 women in Germany, while in Japan there are nearly twice as many women as men on the pay rolls of the government. All large employers assert that women are the industrial backbone of the country. The cheap labor of women and children is the secret of the competitive power of the Japanese in textile and other light handicraft industries.

How a Fortune Was Lost

A PROMINENT Korean bore the name Jong Mock, and at one time possessed considerable property and influence in his own country, and who now is engaged in mercantile lines in Shanghai-kwan. Mock offended the Japanese authorities of the Hai-Tsin region a couple of years ago, and a charge of treasonable conduct was lodged against him. He was in the rice business, but his banking account was at Vladivostok, and when his property was seized and confiscated and he himself banished from the country he was not entirely without means. He established

himself here last August and is doing a prosperous business, but the calls for bread on the part of his countrymen have left him so that his original capital is sadly reduced. "I am compelled to refuse some," he said recently; "I can not see why the so-called Christian nations do not demand of Japan much better treatment of the people of Korea. I have not traveled much, but I have read a great deal, and I have come to the conclusion that not in recent decades has a people been so brutally treated and despoiled of their homes and their lives."

Poverty in Japan

REV. HASSELL, a missionary of the Southern Presbyterian Church in Takamatsu, Japan, writes that conditions among the poorer classes were, perhaps, never so straitened as they are just now. Year before last the rice crop was short, last year it was little better, and this year rain has been very scarce, so that rice has reached so high a price as, perhaps, never before. This has caused the poor to give up fish and other things, which the Japanese eat almost invariably with rice, while some have been forced to cut out breakfast and send the children hungry to the school. In many poor homes potato peelings or some such refuse are mixed with the rice.

Beggars are seen walking the muddy, filthy streets and picking up a few grains of boiled rice which had been spilled by passers, and eating it just as it is. Other beggars are searching among the filth of a street garbage-box for dead rats, which they hope to sell to the city authorities, or for some other trifle, in order to appease their ravishing hunger.

Truly, the temporal poverty in Japan must be appalling, but it is no greater than the spiritual destitution of the people.

Superstition in Japan

SUPERSTITION has a remarkable hold upon all classes of Japanese and forms, perhaps, one of the greatest obstacles to the spread of Chris-

tianity. The goddess of mercy, Kwan-non, is especially revered and people will pay a fee of five cents for the privilege of worshipping the 1,001 images of Kwannon, which are in the Sanjusando at Kyoto. Many officers of high rank, among them, it is said, the famous Admiral Togo, had images of the goddess concealed in their clothes during the Russo-Japanese war.

Sun worshipers are very numerous: the late Emperor and General Kodama were among them, and the new Emperor is one. All military successes are ascribed to the miraculous influence of the Emperor's virtues and to the virtues of the imperial and divine ancestors, and the Emperor is thought to be a descendant of the sun. All great victories are announced to the sun goddess at her great shrine at Ise by special imperial envoys. In some places funerals are conducted at night, because the carrying of a dead body through the streets while the sun is shining, would be an insult to the sun. Some people will not sleep so that their feet will be turned toward the rising sun for fear of showing disrespect to it.

The fox-god, Inari Sama, is also very popular. His shrines are found in nearly all barber and saké shops, and the geisha have little Inari shrines in their houses.

Benzuri Sama, commonly called "O Nade San" (the rubbing god), is also quite popular. Many think that by rubbing his wooden image they may be healed of any disease. Kobo Daishi, a religious teacher, born in Sanuki Province, is also said to have healing power, and crowds of people visit the 88 shrines founded by him.

Thus the Japanese in general are under the awful power of superstition. Only the truth as it is in Jesus can make them free.

A Third Trial for Korean Christians

THE Supreme Court of Korea has nullified the decision of the Appeals Court in Seoul in regard to the six Koreans convicted by the Tai Ku Court of Appeals for conspiracy

against the life of the Japanese Governor-General, and has ordered a re-examination on the ground that the judgment of the court at Seoul "did not make it clear whether any actual preparation for the contemplated crime had been made." The alleged plot of Christians in Korea against Japanese rule thus falls to the ground, and it is hoped that even the six who were finally convicted may be acquitted on re-examination.

A Korean Christian Woman

SONGSI, one of the oldest Christians in Chai Ryung, has finished her earthly course. It was she who kept together the little band of hardly 70 believers, some 15 years ago, when it was harder to "do the doctrine" than it is now. She was rich then and owned a fine tile-roofed house which she gave as the first church building, keeping only one room for herself. The little band grew until, on winter evenings, the place would be crowded to the doors. The windows were shut tight to keep the cold air out and sometimes suddenly, in the midst of the services, the lamps would grow dim for lack of oxygen and doors and windows had to be thrown open. Songsi lived to see the congregation moved from her house to a church on the hillside, seating about 900, and her old home is still in use as a girls' primary-school. Many of the Korean women came to her funeral and spoke lovingly of her, and with tears in their eyes called her "the mother of our church."

Dr. Zwemer's Illness

MANY friends of Dr. Samuel M. Zwemer, and of the cause of Christ among Moslems, will hear with sorrow of the serious illness through which this valiant Soldier of the Cross has been passing, and will rejoice at the news of his progress toward full recovery.

On May 17th, Dr. Zwemer met with a serious accident, which required an immediate operation in the Prussian

Hospital, Cairo. Letters and cablegrams now report his satisfactory progress toward recovery, and the prospect of his return to active service in a few weeks. Our gratitude to God is profound for His sparing of this noble life for further labors of love in behalf of the Moslem world.

AFRICA

A Faithful Moslem Convert

A SPEAKER at the recent conference on Missionary Work for Mohammedans brought out the importance of thinking of the problem in personal terms, and to that end, of portraying the lives of individual Moslem converts. In this connection, we read with interest the story of Philibbus Abdullah, one of the first converts of the C. M. S. in Cairo, who died triumphantly after a long life of faithful witnessing, chiefly among the patients in the hospital at Cairo. The editor of the *Orient and Occident* writes of him: "He was from first to last as unshakable as a rock. An humble peasant was he, but possessed of much mother-wit and intelligence, so that after learning to read, at a rate and with an efficiency that surprised all, he became an unwearied Bible student, and would expound the same in his own quaint and earnest way to all who would listen. Thus from the time when he sold his little property in the country to be admitted into the Christian fellowship in the town, down to the moment of his death he was a faithful servant of Christ. We praise God for our brother, and see in him, humble tho he was, the firstfruits of a mighty host who will one day fill this land."

Islam and Easy Divorce

A WRITER in the *Moslem World* describes the extent of divorce in Mohammedan Egypt. Lateefa of B., in her 19th year, has been divorced four times. Ibrahim Effen-di, a youth of 27, has been married 13 times. Another youth, when re-

proved for taking a 28th wife, replied, "Why should I not, when my father divorced 38?" It is a common saying among Moslems: "A woman is like a pair of shoes. If she gets old a man throws her away and buys another as long as he has money." Of every seven Moslems married in Egypt more than two are, according to official record, divorced. But the actual number of divorces is probably even greater. The police say that in many cases no pretense of recording divorce is made. "You find a woman in this house to-day and in another to-morrow"

LIVINGSTONIA AND CENTRAL AFRICA

Two Missionaries and Their Converts

MR. DAN CRAWFORD has labored for 22 years in the wilds of Central Africa, and has translated the Scriptures into the Suba dialect. He will return before long to his remote station, 600 miles inland from Lake Tanganyika. These remote tribes call the missionary "Mr. Softy," because he comes to them without a rifle, armed only with a walking-stick and a Book. Sometimes the white teacher is summoned to unexpected duties. Mr. Crawford arrived one night on the scene of a fierce clan quarrel. All night he labored to reconcile the disputants, and the dawn broke on a scene of happy reconciliation which has lasted 19 years.

Before the Scriptures in their own tongue reached the people the missionaries were their walking, talking Bible. "They look through your body, they read you like the plainest print." Mr. Crawford told of one missionary, Mr. Cobb, a learned, austere, ascetic Christian, who died at his post before he could master the language. Once a native came across the hills and for ten days he followed Mr. Cobb as closely as his shadow, then quietly and mysteriously vanished. Two years later, Mr. Crawford crossed the hills, and, while teaching in a new region, unexpectedly met this man. "He but-

tonholed me and led me away into a clump of bananas. There he told me he had started a new religion of his own, the worship of the late Mr. Cobb. The favorite saying of the dead missionary had been: "Look up, we are going up and on." This poor heathen, who had watched him so closely, said to me, "Whenever I am in a tight corner, I send up a little prayer to Mr. Cobb, for he will have a great say with God!"

Universities Mission

THIS notable work was called into being by Livingstone's great speech at Cambridge. Its withdrawal from the Lake region saddened him beyond any other calamity. But it had only withdrawn to another base, and from Zanzibar proceeded to attack the continent, gradually spreading farther inland, until in 1880 it reached the lake on the east side. To-day it has three dioceses, one at Zanzibar, with 19 ordained missionaries and over 16,000 adherents, of whom 4,200 are communicants. Another at Likoma, on Lake Nyasa, with 16 ordained missionaries, 16,146 adherents, and 4,389 communicants. Recently a third has been established in Northern Rhodesia, near the land which Livingstone toiled through on his last journey. It is one of the remarkable evidences of the catholicity of his nature that he, with his strong Scottish evangelical sympathies, should be the acknowledged hero of one of the most ritualistic missions of the Church of England.

Some of Livingstone's Achievements

THE Rev. Donald Fraser, a missionary in Africa, gives in the *Glasgow Herald* a striking illustration of what Livingstone's life meant for Nyassaland. "Thirty-six years ago," he says, "there was no commerce in Nyassaland beyond the slave traffic; to-day the external trade, imports and exports, amounts to £446,000. Livingstone saw the opportunity for successful plantations, but his first

efforts failed. Last year over 2,000,000 lbs. of tobacco, 1,300,000 lbs. of cotton, and 750,000 lbs. of coffee, were exported. When Livingstone surveyed Nyassaland in his latter days he saw the land that he had opened abandoned as unfit for European residence; to-day there are 773 settlers in that land, and over 200 of these are women. Twenty-five years ago the natives contributed nothing to the revenue of the Protectorate; last year in hut taxes alone they paid £50,984. The trackless land in which the explorer lost his way, whose paths were closed by war, is now penetrated by over 3,000 miles of road. The people who lived in restless barbarism, whose languages were not reduced to writing, have to-day 1,527 schools, with 119,402 scholars on the roll. Men who knew few arts beyond that of war are to-day printers, builders, carpenters, clerks, and telegraphists. A community of over 1,000,000 souls has entered into a new era of settled peace and constant progress."

A Shame in Southwest Africa

DURING the past four years, and longer, the German Government and German missionary societies have wrestled with a question which has been called "Germany's shame in German Southwest Africa," namely, with the question of bastard children. The number of illegitimate children, mainly of a white father and a black mother, has been continually increasing, and the poor children have not been recognized by the natives, among whom they are legally counted, any more than by their white fathers.

Lately the German Government has made another attempt at solving the puzzling question by submitting to the Parliament a law which declares marriages between white and black legal. That law has been adopted on May 8, but almost immediately protests against its adoption were issued by the German Colonial Society. The executive committee of the society declared itself strictly opposed to all

marriages between white and colored persons, demanding at the same time that the government take energetic measures against immoral alliances between members of the two races. The Bavarian branch of the Colonial Society declared also that provision must be made for the illegitimate children already in existence. Missionary circles in Germany approve of the stand taken by the Colonial Society, and hope that the German Government will take steps looking toward the establishment of schools for these bastard children.

Hitherto they were left entirely to the care of the missionaries, and therefore the Rhenish Missionary Society founded two asylums for them, at Okahandja and at Keetmanshoop (see *MISSIONARY REVIEW*, December, 1909, p. 955). These asylums have not been a success, and the Rhenish Society has already given up the one at Keetmanshoop. All its children have been entrusted to the care of Christian families in that neighborhood under the twofold condition that they be well treated and be sent to school and church regularly. The missionary who has had charge of the asylum during these years, says: "The natives have not valued rightly the difficult and expensive work. We have observed little gratitude of the relatives of the children, and we have met frequent criticism and dissatisfaction because the children were not drest costly enough. The most extraordinary views prevail. Even one of the Herero elders said that these children belonged to the German Emperor, because the great majority of the fathers (probably 99 per cent.) are German soldiers. Therefore, all the children should be educated accordingly, the boys as future soldiers—"

Just because of the fact that white soldiers mainly are the guilty ones in this case, German discipline and the preaching of the Gospel should labor together in eradicating the shame of German Southwest Africa.

BOOKS ON MISSIONS AND MISSION LANDS

BOOKS

MISSIONARY METHODS. St. Paul's or Ours.
By Rev. Roland Allen. 8vo, 234 pp.
\$1.50, *net*. Fleming H. Revell Co., 1913.

This is by far the most complete and careful study we have seen of the missionary methods of the Apostle Paul and their application to the work to-day. Mr. Allen, who was formerly a missionary in China, analyses, with much skill, the conditions which faced the great apostle in his work in Galatia, Macedonia, Achaia, and Asia; studies the manner and substance of his preaching; describes the training of the converts and his method of dealing with churches. In contrast with the results of St. Paul's missionary labors he considers the results of modern missions: (1) Christianity is still exotic in mission lands; (2) Missions are still dependent on home churches; (3) and all are of the same occidental type. He gives what he believes to be the reasons for our comparative failure and the methods that should be adopted to insure success. It is a very valuable study in missionary methods. Many will not agree with the author's conclusions, but all will be profited by a study of them.

NEW THRILLS IN OLD CHINA. By Charlotte E. Hawes. 12mo, 272 pp. 16 illustrations and map. \$1.25, *net*. George H. Doran Company, New York, 1913.

Miss Hawes' 15 years as a Presbyterian missionary at Wei Hsien, Shantung, began in 1897 when forces were already at work to undermine the old regime. A new generation with liberal views stirred the government to action and resulted in intense hatred toward foreigners whose lives were frequently threatened. During the Boxer riots, the Mission at Wei Hsien was attacked by the mob and Miss Hawes escaped by a back window while a mob was plundering the buildings. She lived through the

plague that followed the uprising and witnessed the passing of the empire. These thrilling scenes are described in a simple, unaffected style that makes them doubly impressive. With perfect faith in God's mercy, she moved serenely through the most tragic and painful adventures. "The Church of Christ, baptized in this precious blood, has risen triumphant over all her enemies. The native Christians now number 300,000, which is three times as many as before the riots of 1900. Besides those actually baptized, there is an enormous constituency estimated at over 3,000,000, who know the value and feel the power of the religion of Jesus Christ."

NOTABLE WOMEN OF MODERN CHINA. By Margaret E. Burton. Illustrated. 8vo, 271 pp. \$1.25 *net*. Fleming H. Revell Co., 1913.

Many will be astounded at the facts related in this book. They have been so accustomed to think of Chinese women as ignorant heathen with crippled feet that the portraits of intelligent Christian wives and mothers, physicians and teachers will be a wholesome revelation.

Mrs. Burton presents four life-stories: (1) Dr. Hui King Eng—brought up in a Christian home, educated in America and returning to become a beloved physician to her own people; (2) Mrs. Ahok—a woman of wealth, who devoted her life to work among the upper classes of Chinese women; (3) Dr. Ida Kahn, a student at the University of Michigan, and after service in Kuikiang, a pioneer Christian physician in Nan Chang; (4) Finally Dr. Mary Stone—Maii ü, "Beautiful Gem"—a woman who grew up with unbound feet (in spite of her good birth) and became one of the first Chinese women physicians and a power for good both in America and in China.

The stories are well written and

of intense interest and broadening in sympathy. Women of America should read in order to know the best of their Chinese sisters.

CHRISTIANITY AT WORK. Edited by Charles S. MacFarland. 8vo, 291 pp. \$1.00, *net*. The Federal Council of the Churches of Christ in America, New York, 1913.

The report of the quadrennial session of the Federal Council (Chicago, 1912), contains a great variety of messages of varied values. Necessarily when all Christian creeds are meeting together, only points of agreement are emphasized and many beliefs dear to saints are left untouched. The points in common include the task before the Christian Church and the need for action and cooperation. The points of disagreement would be such beliefs as the inspiration of the Bible, and methods of work. From a missionary viewpoint, the best work of the council and the most important features of the report deal with the steps looking toward federation and closer cooperation among evangelical churches at home and abroad. These reports are presented by Dr. Lemuel Call Barnes and Dr. James L. Barton. Naturally, we disagree with many points and positions in the addresses, while we are in accord with the spirit of fellowship and aggressive evangelism.

TRUE EVANGELISM. By Lewis S. Chafer. 12mo, 160 pp. 50 cents, *net*. Gospel Publishing House, Bible School Park, New York, 1912.

When an evangelist gives his view of evangelism we may expect a revelation. Mr. Chafer points out the false forces and wrong methods in missionary work. He deprecates revivals that are worked up rather than prayed down, and shows that there are natural scriptural methods that will keep a church alive and healthy. The chapter on "The Cleansing of the Priests," would be a blessing to any thoughtful minister who will read it.

TWENTY YEARS OF PIONEER MISSIONS IN NYASALAND. By Bishop J. Taylor Hamilton. 8vo, 102 pp. \$1.25. Bethlehem Printing Co., Bethlehem, Pa.

The Moravian Missions in German

East Africa has had an interesting history and furnishes an inspiring story. The hindrances and disappointments are told as well as the successes. It is a story upon which every reader may gain information and inspiration and which may give many useful suggestions to other missions.

A WAY OF HONOR. By Henry Kingman, D.D. 8vo, \$1.00, *net*. Fleming H. Revell Co., New York, 1912.

"It is the problem of the preacher to commend the ancient messages of Jesus and the apostles to those who demand that their text-books should have been written within ten years in order to secure a hearing. It is the firm conviction of the writer that the essentials of the message that once stirred Galilee and Rome are intensely and incisively fresh and interesting to each new generation: and that there is nothing to which the critical student of our day listens with deeper attention than these same words of Jesus, related to the issue of our time."

Dr. Kingman makes these prefatory remarks in this volume of addresses prepared for an audience of college men and women. The fourteen sermons are all distinguished for spiritual insight, intense feeling, and a beauty of expression that makes them models of graceful and poetic diction.

NATHAN SITES. By S. Moore Sites. Introduction by Bishop W. McDowell. Illustrated. 256 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.

For nearly 40 years Dr. Sites was engaged in missionary work in China. He was the first alumnus of the Ohio Wesleyan University to go to a foreign field. At Fuchau, where he lived and labored for a lifetime, his name is held in lasting reverence and love. A man of prodigious energy and holy zeal, he led many American men and women to consecrate their lives to missionary work. His influence over the Chinese people was far-reaching and uplifting. Through his loving Christian ministry large numbers accepted the gospel, and many became teachers of their countrymen

in spiritual matters; torch-bearers bringing the light eternal into darkened lives.

This biography by Mrs. Sites is a worthy tribute to a splendid and inspiring personality. As a purely literary performance, also, it has distinction. The principal incidents in the story of the missionary's labors, are set forth in a series of pen-pictures, each complete in itself, but correlated. The studies of Chinese life and character are sympathetic and illuminating and afford much valuable information as to the condition of the Chinese empire during that middle period which culminated in the Boxer uprising and the revolution. The trials of a pioneer missionary, his perils and privations, the silent struggle, against odds, the modest victories, for the Master, all these are described with intense human interest and graphic detail.

The book is exceptionally well illustrated, with many reproductions of local scenes in black-and-white, and some of them are hand-tinted by Japanese artists.

A WEST-POINTER IN THE LAND OF THE MIKADO. By Laura Delany Garst. 12mo. Illustrated. 295 pp. \$1.25, *net*. The Fleming Revell Co., New York, 1913.

"The West never made a greater gift to the East than Charles E. Garst," said a great Japanese statesman in appreciation of the labors for humanity of the subject of this biography. The story of this West Point graduate, who resigned his commission in the United States Army to enter the foreign missionary field, is related by his wife with much graphic skill and tenderness. Charles E. Garst yearned to carry the gospel message to the East while yet a student, but with that high sense of honor which inspired his every act in life, he felt that he owed some return to his government for the free education he had received. So for eight years he performed his duties as a soldier faithfully and well, when he resigned to join the Christian army laboring for the Lord in the Japanese empire. The high qualities

which had given him distinction as an American officer shone resplendently in the service of the Master. The Garsts endured poverty and privations, they faced mobs and suffered from petty persecutions, but the clear flame of faith burned steadily in their hearts and sustained them in the hour of trial, and everything was subordinated to the will of God. No one can read this story of a Christian soldier and his devoted family without feeling inspired to stronger efforts in the Master's cause. Charles E. Garst died on the field in 1898 and was buried at Aoyama, where his memory is revered and honored. Less than a year ago his daughter, Gretchen, went to Japan to take up her father's work.

SUNSHINE AND SHADOW ON THE TIBETAN BORDER. By Flora Beal Shelton. Illustrated. 12mo, 141 pp. 50c. Foreign Christian Missionary Society, Cincinnati.

Tibet, the land without a missionary, is besieged on the western, southern and eastern borders. At Batang, West China, the Foreign Christian Missionary Society has a mission. The romantic and stirring story of the founding and conduct of this work is well told by Mrs. Shelton. Some passages are of thrilling interest. The story of the sufferings endured by the people without doctors is terrible, but the progress of the missionaries with the Gospel and medical skill is most encouraging.

A HUNDRED YEARS OF MISSIONS. By Rev. Delavan L. Leonard, D.D. Third Edition. 12mo, 455 pp. \$1.20. Funk & Wagnalls Co., 1913.

It is sufficient commentary on this "story of missions since Carey," by our associate editor, that a third edition has been called for. This is now presented in a revised and up-to-date volume which gives consecutively the story of missions in each era and each land. The revolutions in China and Turkey are noted and the marvelous progress in Korea, but not in Africa. It is a valuable compendium.

NEW BOOKS

- LATIN AMERICA: ITS RISE AND PROGRESS.** By F. Garcia-Caldron. With a Preface by Raymond Poincare. Translated by Bernard Miall. Illustrated. 8vo, 406 pp. Charles Scribner's Sons, New York, 1913.
- THE LAND OF THE PEAKS AND THE PAMPAS.** By Jesse Page, F.R.G.S. 8vo, 367 pp. Illustrated. 3s. 6d., *net.* Religious Tract Society, London, 1913.
- THE MODERN CALL OF MISSIONS.** Studies in Some of the Larger Aspects of a Great Enterprise. By James S. Dennis, D.D. 8vo, 341 pp. \$1.50, *net.* Fleming H. Revell Co., New York, 1913.
- THE KING'S BUSINESS.** A Study of Increased Efficiency for Women's Missionary Societies. By Maud Wotring Raymond. Illustrated. 12mo. 50c., cloth; 30c., paper. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1913.
- THREE MEN ON A CHINESE HOUSEBOAT.** The Story of a River Voyage. By the Rev. W. Munn. Illustrated. 12mo, 171 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1913.
- HINDUISM, ANCIENT AND MODERN.** Viewed in the Light of the Incarnation. By John A. Sharrock M.A. 12mo, 237 pp. 2s., 6d., *net.* Society for the Propagation of the Gospel, Westminster, London, 1913.
- THE LIFE AND MINISTRY OF THOMAS NEATBY.** Edited by his wife. Illustrated. 12mo, 109 pp. 1s., *net.* 1s., 3d., post free. Pickering & Inglis, Glasgow, 1913.
- INSIDE VIEWS OF MISSION LIFE.** By Annie L. A. Baird. 12mo, 138 pp. 35c. The Westminster Press, Philadelphia, 1913.
- THE CHARACTERISTIC DIFFERENCES OF THE FOUR GOSPELS.** Considered as Revealing Various Relations of the Lord Jesus Christ. By Andrew Jukes. 12mo, 163 pp. Pickering & Inglis, Glasgow, 1913.
- WESLEY'S WORLD PARISH.** By George G. Findlay, D.D., and Mary Grace Findlay, M.Sc. Illustrated. 224 pp. 1s., *net.* Hodder & Stoughton, London, 1913.
- APA SUKA, TUAN.** (Malaysia.) By J. A. Cook. 12mo, 181 pp. 3s., 6d., *net.* Arthur H. Stockwell, 29 Ludgate Hill, London, E.C.
- THE STEEP ASCENT.** By Emily E. Entwistle. 12mo, 216 pp. \$1.00. Fleming H. Revell Co., New York, 1913.
- SPIRITUAL CULTURE AND SOCIAL SERVICE.** By Charles S. Macfarland. 12mo, 222 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1913.
- VISIONS FOR MISSIONARIES AND OTHERS.** By H. H. Montgomery, D.D., D.C.L. Second Series. 16mo, 154 pp. S. P. G. F. P., 15 Tufton St., Westminster, S. W., London, 1913.
- CHRISTIAN UNITY AT WORK.** The Federal Council of the Churches of Christ in America in Quadrennial Session at Chicago, Illinois, 1913. Edited by Charles S. Macfarland, Secretary. 8vo, 291 pp. \$1.00, *net.* Federal Council of Churches, 215 Fourth Ave., New York, 1913.
- THE GHOSTS OF BIGOTRY.** Six Lectures by Rev. P. C. Yorke, D.D. Second Edition. 12mo, 320 pp. Text Book Pub. Co., 641 Stevenson St., San Francisco, 1913.
- THE MORTIMERS.** A Story. By J. A. S. Batty. Illustrated. 12mo, 138 pp. S. P. G. F. P., 15 Tufton St., Westminster, London, 1913.
- PASTOR HSI (OF NORTH CHINA), ONE OF CHINA'S CHRISTIANS.** By Mrs. Howard Taylor. Paper cover, 12mo, 400 pp. 6d., *net.* Morgan & Scott, London, 1913.

PAMPHLETS

- A BIBLIOGRAPHY FOR MISSIONARY STUDENTS.** Edited by H. U. Weitbrecht, Ph.D., D.D. 141 pp. 1s., *net.* Board of Study for Preparation of Missionaries, London, 1913.
- AN OPEN DOOR.** Report of the Bible House of Los Angeles. 48 pp. Illustrated. Bible House of Los Angeles, 620 Lissner Bldg.
- A SIMPLE GUIDE TO THE TRANSLATION AND SPELLING OF ARABIC NAMES.** By W. H. T. Gairdner and A. T. Upson. 34 pp. 2½d. Nile Mission Press, Cairo, Egypt, 1913.
- REPORT OF THE NEW YORK SABBATH COMMITTEE.** For its Fifty-sixth year. 31 pp. New York City, 31 Bible House, 1913.
- COOPERATION BETWEEN MISSIONARIES AND THE INTERNATIONAL REVIEW OF MISSIONS.** 8 pp. International Review of Missions, 1 Charlotte Sq., Edinburgh, 1913.
- THE CONSPIRACY CASE IN CHOSEN.** 95 pp. Compiled and published by the *Seoul Press*, Seoul, Korea, Sept. 25, 1912.
- TURKEY AND THE BALKAN WAR.** By Joseph K. Greene, D.D. Envelop Series. 26 pp. 10c. American Board of Commissioners for Foreign Missions, Boston, Mass., 1913.
- THE BIBLE.** By I. M. Haldeman, D.D. 158 pp. 15c. Charles C. Cook, New York, 150 Nassau St.
- THE LIFE OF DAVID LIVINGSTONE.** By Mrs. J. H. Worcester, Jr. 104 pp. 15c. Bible Institute Colportage Association, Chicago.
- THE TRAGEDY AND THE IMPERATIVE OF CHRISTIAN EDUCATION IN CHINA.** By Herbert E. House. 17 pp. 15c. Fifth Ave., New York.
- HOME MISSIONS AND THE WEST.** Reporting General Survey of Conditions in Fifteen Western States. Bulletin No. 1. February, 1913. Committee of the Home Missions Council, 156 Fifth Avenue, New York.



WILLIAM WHITING BORDEN
An Ideal Missionary Volunteer (see page 567)
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Signs of the Times

WORLD-WIDE STUDENT EVANGELISM

A REMARKABLE student conference has recently been held at Northfield, Mass. (June 20th-29th), when in addition to 500 students from the colleges and schools of New York and New England there were present some 100 foreigners and foreign delegates from Europe, Asia and Latin America. Eighteen of the Chinese students were non-Christians, but three of these were converted and were baptized on the last day of the conference. Over 30 young men were present from South America, many of them non-Christians, but some of these are returning to their homes and colleges with a new purpose and power to serve Jesus Christ as Lord and Savior.

Several sessions of the conference were devoted to the reports of the great opportunities and substantial progress of the Student Christian Movement in Europe, Asia and South America. Mr. Fletcher S. Brockman, of China, voiced the nation-wide call in the new Republic for student secretaries and Bible teachers. "Can it be possible," said he,

"that there will be no adequate response to this call? If so, there is sure to be a terrible reaction." The Chinese students in the British Isles have now a Christian Association of their own, said Dr. John R. Mott, "and they have pledged \$40 each to send their own student secretary to China." President Yuan Shih Kai himself has been so impressed with the importance of the work that he has asked to have a special student secretary appointed as his personal representative. This young Chinese, a Harvard student, is to go back to China this autumn, and his expenses as association secretary will be paid by the President of the Republic.

Similar stirring reports and appeals were made by representatives from Germany, Holland, France, Switzerland, Austria, Italy, Spain, Russia, Poland, Syria, India, Japan and the South American republics. The students of the world are alive to practical, mental and material progress, and many of them are beginning to see the unsatisfying nature of the world's husks and hunger for spiritual things. The Student Christian leaders are generally placing more

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITOR.

and more emphasis on the importance of personal and group Bible study. The greatest difficulty and danger is, perhaps, due to the lack of Spirit-filled Bible teachers. Above all things, students must have teachers who have unshakeable faith in the "Word of God" and who have spiritual discernment to teach the Truth. Let Christians pray for these devoted leaders of the work among students, that they may be Spirit-filled and Spirit-guided, and that the needed men may be thrust forth and consecrated to this great work of bringing to Christ the coming leaders of the nations. "Pray, ye, therefore, the Lord of the harvest that He send forth laborers into His harvest."

STUDENT MOVEMENT WORK AMONG BOYS

THE Student Christian Movement has adopted, with a certain simplification of method and a little more rigor of supervision, the same plans in its work among school boys as are used in the colleges and universities. In every country where the work for young men is being carried on, plans are being made for extension and development of work for boys. In Great Britain this Christian work among school boys is conducted by three organizations, entirely separate from the Student Movement, tho Christian university men, as individuals, are engaged in the work.

Informal school boy groups are also promoted by movements in Holland, Belgium, French Switzerland, France, Germany (where there are 2,800 boys in 250 unions and 900 school boys in Bible study circles), Finland, Norway, Sweden, and in the schools in the various lands without

national organizations. In Denmark meetings are held for boys in private homes and one summer camp is promoted. In China, Korea, and Japan, school boys are members of the city Young Men's Christian Association, but have no organizations of their own. In India and Ceylon there are six associations for school boys, two of which are directly connected with city Young Men's Christian Associations.

In North America, the work in what we call "preparatory schools" is directly under the supervision of the Student Young Men's Christian Association, while the "high school work" falls under the Boys' Department of the Young Men's Christian Association, with such cooperation from the college associations as is desired. The two methods of work which have been found most successful in all this work for boys are Bible study groups and summer camps.

THE MODERNISTS IN ITALY

IT is well, at times, to look at religious questions in a foreign land through the eyes of a native who has been brought up in the religion of his fathers, but has learned to think things out for himself. Prof. Gennaro Avolio, who is still a Roman Catholic of Italy, but is working for the spiritual resurrection of that church, has written an impressive statement of his views of religion in Italy.* He says that the Italian people, in spite of all appearances to the contrary, have still a good foundation of faith in God. This faith, however, is often hidden under a thick veil of superstition and materialism. The Roman Catholic

* *The Bible Magazine*, July, 1913.

Church still seeks to dominate the political, social and religious life of the people, even dictating as to how men shall vote. Thus, the mass of Roman Catholics in Italy have lost all right criterion for judging in religious matters and blindly depend on the dictates of the priests. The result is spiritual slavery. The use of Latin in religious services also keeps the people ignorant in spiritual things—the unknown tongue does not edify the church, but is a barrier between the people and the Word of their Lord. The formal exercises of religion have no real power over the daily life of the worshippers. Consequently, people who are most regular in attendance at Roman Catholic services live disorderly, frequent obscene theaters, practise usury, etc.

These evil results of Roman Catholic doctrines and practises are in spite of the fact that the church still holds the essence of Christianity under a mass of rubbish which obscures the truth.

The Roman Catholic Modernists, priests and laymen are working in Italy to demolish the superstition, ambition and worldliness in the church, and to reestablish truth, intelligence, purity and simplicity, justice and humility. These Modernists have formulated a simple program of reforms, as follows:

1. Freedom of scientific research in all fields.
2. Absolute obedience to God alone. Obedience to man against conscience is a sin.
3. Separation between Church and State.
4. Abolition of compulsory celibacy of the clergy.
5. Reform of worship to secure simplicity and purity. Worship is due to

God only. Do away with worship of the saints, the magic functions of the priest, and obligatory auricular confession.

6. The Gospel must be given to the people.

7. The abolition of the Latin language in the liturgy, and the reform of the liturgy.

8. The giving back to the laity the right of the election of pastors.

9. Sympathy with all great, reasonable and just social reforms, without regard to party, and in keeping with the Christian ideal.

10. Brotherly relationship between Protestants, Roman Catholics, and as many others as truly follow Christ.

The carrying out of such a program would be a long step in advance for Italy, but it would destroy the Roman Catholic Church as such.

THREE SIGNS IN NEW CHINA

THERE has been a marvelous increase of horizon and vision among the Chinese since the Revolution. "China is fully awake," writes Bishop Molony, in the *C. M. S. Review*; "the most industrious nation in the world has started on a path of great industrial development. The superstitions which hindered it are exploded, official corruption and commercial 'squeeze' are put to shame through the publicity of the press; the country, where for centuries the aristocracy of learning has been the only aristocracy, is now fully committed to Western education, its sons and daughters pour out to colleges abroad and into every college opened in China; the most capable and populous of non-Christian nations has turned at last into the steady channel of reform and progress."

From the point of view of missionary work, the Bishop sees three special characteristics of the new period just begun. First, new classes of

people are coming under the influence of the missionaries. Formerly the work was almost entirely among the artizan and agricultural population, now the refined and intellectual are accessible. "Women of honorable estate" are opening their doors to missionary ladies, and the great student class is presenting amazing opportunities.

Another feature of the period now commencing is sure to be controversy. Contact with the Western world and Japan, higher education in China, the inrush of the intellectual classes, are sure to bring a period of criticism and controversy. The third feature will be church organization, bringing together the large materials that are ready to be woven into the fabric.

Each of these signs of the times is an appeal to the strong men and women in our colleges to give their lives to China at this crisis.

THE TRANSFORMATION OF CANTON

IT used to be a common proverb in China, "If you wish to be wicked, go to Canton." The countless forms of iniquity found in Canton could scarcely be duplicated in any other city of the world. Now all this is changed. There is not an open gambling den in this city of over a million and a half of people. Opium smoking, China's greatest curse, is gone, never to return. Twelve of the 13 Confucian temples of the city have been turned over to the control of the educational department of the government to be used as schools. These reforms undoubtedly are the result of the influence of Christianity upon China. Since the banishment of the Manchus and the formation of the Republic, marvelous strides have

been made toward the suppression of vice and iniquity. It is a fact worthy of note that within three months after the new Cantonese government was formed, this city, formerly one of the worst in China, has become practically a clean city. The chief of police of Canton, in a determined effort to wipe out slavery from Canton and its environs, set free 500 young girls kept as slaves in the homes of Canton. Most of them were kept for domestic service; but the chief was determined to liberate them, and he took more than 400 to the government industrial school in the city, where they are being trained for occupations in which they can earn wages.

Seventy-one of the number who were found to be blind, were frankly admitted to be too great a problem for the authorities to handle. There was nothing to do but to appeal to the missionaries for assistance, and Dr. Mary Niles was besought to receive the blind children into her school. They are now being taught to read and write the Braille system, and will be trained for self-supporting occupations, such as knitting, lace work and massage. Some of those at least who turn to Christ will be given work as Bible women under missionary control.

But not all China has received Christianity. There is still a crying need for more workers and more money for the support of those in the field.

A REVIVAL IN WEST CHINA

IN the far-away province of Kansu, West China, remarkable results have followed a series of meetings conducted by Rev. A. Lutley of the China Inland Mission, and a Chinese

evangelist, Wang. An eye-witness of the work writes as follows to the *Christian and Missionary Alliance*:

"At the very first meeting in Tihtao great conviction of sin took hold of the Christians. Those who had been at enmity were reconciled; those who had stolen returned the things taken, and all the Christians, with perhaps only one or two exceptions, were thoroughly broken up and made a clean confession of things that were wrong in their lives. This made room for the incoming of the Holy Spirit, and the joy that followed can not be described. A number of unconverted were also brought into fellowship with Christ, and voluntarily came to the front and confest their sins. At the last meeting a thank-offering was taken, which was so generously responded to that the women took off their earrings and other silver ornaments and gave them to the Lord's work."

During the meetings in Minchau in the English prayer meeting early in the morning the missionaries brought those before God in prayer that were especially laid on their hearts, and in almost every case these confest their sins before the day closed. An old woman, who had never been in the chapel before, went to the meetings and broke down utterly, confessing her sins with great weeping, and experienced peace from God. Her husband was also saved. A woman who had been in the mission's employ 5 years, but who had never shown any desire to be a Christian, became one of the brightest of the Christian women. Her husband, a carpenter, who never before had shown any real earnest desire for salvation, was thoroughly saved and con-

fest having stolen many things while working on the mission station. All the mission evangelists and colporteurs, and nearly all the Christians were filled with an earnest desire to live a holy life and help win souls for Christ.

The West China Mission, which was formerly in the hardest and most unyielding field, has now become one of the greatest harvest fields in mission work.

NORTH AFRICA DISCARDING ISLAM

WHILE many tribes of Central Africa have been turning toward Mohammed and have been taking the teachings of the Koran as their law of life, North Africa is breaking away from Islam. The new spirit in Egypt is diffusing itself all along the Mediterranean coast, and great political changes are taking place. Germany, England, France, and Italy are present in the administration of all North African countries in some form or other, or to some degree. The Church has taken advantage of the new condition and the native church of Egypt, through the influence of the American Mission, is sending missionaries to neighboring lands. The Methodist Episcopal Church has organized mission work, under Bishop Hartzell, in a field embracing Morocco, Algiers, Tunisia, and Tripoli. The Rev. E. F. Frease, superintendent of the North Africa Mission, writes: "The way is at last opening for the Christian Church to throw an adequate missionary force into the vast region from Morocco to the Red Sea for a strong, persistent attack on Islam under conditions the most extraordinarily favorable and from there grad-

ually across the Sahara to the Sudan, following up great channels of communications now opening up."

THE MOTT CONFERENCES IN JAPAN

WHILE the immediate outcome of Dr. Mott's work in Japan (April 3-11) may not have been so dramatic as in India, or so remarkable as that in China, yet a powerful impression for good was made. The first conference was with about 75 representative missionaries, the second, with some 50 Japanese leaders, and the third, with 100 prominent missionaries and Japanese.

The program for the first two assemblies was identical, and their findings were discussed and voted upon by the joint conference, under the following headings: Occupation of the Field; The Japanese Church; Raising up Christian Leaders; Training of Missionaries; Christian Education; Christian Leadership; Evangelistic Work; Women's Work; Cooperation.

Among the striking facts brought out and the findings formally adopted were these:

Only 20 per cent. of Japan's population is being reached at present.

There are in Formosa 121,000 savage aborigines who have no opportunity of hearing the gospel.

The 300,000 Japanese in Korea and Manchuria are especially open to Christian instruction.

To occupy properly the field the Japanese working force should be quadrupled and the foreign (evangelistic) missionary force should be doubled.

There is to be a Japan Continuation Committee of 45 members.

A three-year aggressive evangelistic campaign was decided upon.

The need of a Christian university of first rank was emphasized.

NEW LIFE IN THE ANCIENT SYRIAN CHURCH

THE ancient Syrian Church of Malabar claims to have been founded by the Apostle Thomas. A large section is known as the Reformed Church of St. Thomas, and these Christians assemble annually at a convention at Maramanna, in Travancore, for the deepening of the spiritual life. The meetings this year, which lasted for eight days, were held in a temporary shed, seating 20,000 people, which was full on more than one occasion. All round the outskirts of the building Cattanars (Syrian priests) were seated, who kept order and took up the collections, bringing the money to the platform. Meetings were held for both men and women, and some were attended by both, each sex sitting separately.

The speakers at these meetings were European missionaries, two of them belonging to C.M.S., one a Presbyterian and one a Wesleyan. The preaching was very earnest and good, and was well translated by some of the educated Syrian young men. The order and silence of the vast assembly were wonderful. Hour after hour, day after day during the eight days of this convention this great audience listened. The presence of God and the power of His Spirit was in the midst.

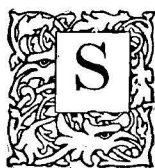
Dr. Louis Meyer, editor of *Fundamentals*, the eminent lecturer on missions to Jews, and Bible teacher and the efficient coeditor of this *Review*, died in California on July 11th, of tuberculosis. His place can never be adequately filled.—D. L. P.



WILLIAM BORDEN AND HIS GUIDE MOUNTAIN CLIMBING IN SWITZERLAND
This was one of his favorite forms of recreation during his last summer in Switzerland

AN IDEAL MISSIONARY VOLUNTEER A SKETCH OF THE LIFE AND CHARACTER OF WILLIAM WHITING BORDEN*

BY PROFESSOR CHARLES R. ERDMAN, D.D., PRINCETON. N. J.



SINCE the death of Ion Keith-Falconer, at Aden, Arabia, in 1887, the missionary world has suffered no more mysterious loss than in the death of William Whiting Borden, which occurred on April 9, 1913, at Cairo, Egypt. In each case, a chosen workman, peculiarly fitted for

a difficult and important task, is called from the field, when the service is but begun; and the Christian world wonders at the inscrutable providence of God.

Many points of similarity have been noted in these two brief lives. One was of the flower of British nobility; the other represented the best product of American social and

* The Biography of William W. Borden is being prepared by Rev. Samuel M. Zwemer, D.D., at the request of the family. Any friends who have letters or incidents that they could contribute are requested to send them immediately to the editor of this REVIEW.

academic life. Both were men of physical and intellectual strength, of unusual wealth, of marked personal attractiveness, who were wholly devoted to the service of Christ. Both studied in Egypt in preparation for missionary work among Moslems. Both left behind them surprisingly wide circles of influence in lives they had affected, in forms of service they had fostered. When the heroic death of Keith-Falconer was announced at New College, Edinburgh, and a volunteer was asked for his place, it is said that thirteen of the graduating class at once responded. The example of Keith-Falconer's consecration was an important factor in establishing the Student Volunteer Movement which, in the next few years, led thousands of young men and young women of England and America to undertake service on the foreign field. William Borden, in addition to other abiding influences of his life and service, has bequeathed for the evangelizing of the world a larger sum than any man of equal years in the entire history of the Christian Church.

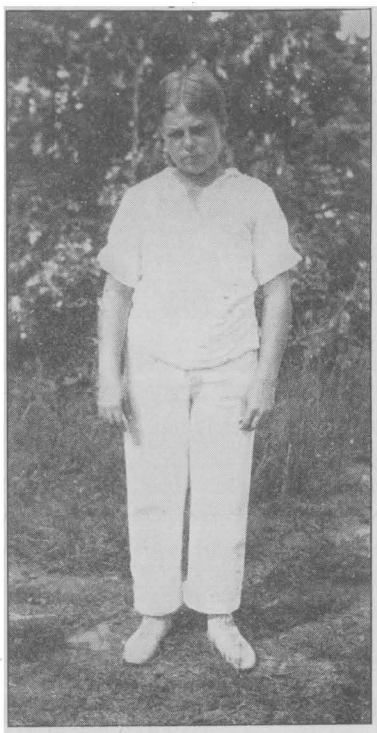
Boyhood and School Life

In the very year Keith-Falconer died in Arabia, William Borden was born in the city of Chicago, on November 1, 1887. He was a son of the late William Borden and of Mary de Garmo Whiting Borden. From his father he inherited business qualities of a high order, executive ability, exactness, fairness of mind, facility in reading character, promptness, decision, and a rare kindliness of judgment which made him absolutely silent as to the faults and failings of others. To his mother he was indebted for the influences which, in early boyhood, resulted in

definite religious convictions, in a public confession of faith in Christ, in habits of Bible study, and in the daily prayer "that the will of God might be wrought out in his life." This is the real secret of his remarkable character and his unusual career.

William Borden's school life was spent at the University School, and the Manual Training School of Chicago, and at the "Hill School," Pottstown, Pa. Before entering Yale University in 1905, he spent a year in foreign travel, and it was an experience that turned the whole tenor of his life and thought. The Rev. Walter C. Erdman, who is now serving as a missionary in Korea, was chosen as a Christian companion to accompany him in a tour of the world. They visited Japan, China, India, Egypt, Syria and Turkey, enjoying unusual opportunities to observe the problems, the methods, and the results of Christian work in many of the great mission fields. They saw the great and indescribable need of the world for the Gospel. To one who was convinced of the unique power of Christ to meet that need, the call to service was definite and clear. William Borden's decisions were never hasty, but both he and his companion returned from that tour with a purpose, if God so willed it, to devote their lives to service on the foreign field. He had not been in mission lands eight weeks when he wrote home that he wished to become a foreign missionary. Later, when he was asked by a wondering friend why he planned to throw his life away among the heathen, he replied significantly: "*You have never seen heathenism.*"

This year of travel was marked by another important experience. When in England, shortly before sailing for home, he attended a meeting in Lon-



THE BOY ATHLETE

William Borden, at the Hill School, and later at college and seminary, was fond of all forms of athletics, and was successful in tennis, football, golf and yachting

don conducted by the Rev. R. A. Torrey, D.D., where the truths emphasized were the tests of the New Birth. These, given in the First Epistle of John, are righteousness, avoidance of known sin, love of the brethren, belief in Christ as the Son of God, and overcoming the world. As was his custom, Borden took careful notes and added original comments. A new determination was born in him that day to bring all his life into conformity

with the Scripture standards, in things both great and small, that he might please his Master—"bringing every thought into captivity to the obedience of Christ." This became the vital and controlling purpose of his career.

When Borden entered Yale University in the fall of 1905, he at once became a positive factor in the religious life of the institution. He was active in athletics, a good boxer, skilful at tennis and as a yachtsman, and became very fond of mountain climbing. At the same time he maintained a high standard of scholarship, qualified twice over (in two separate years), for election to the Phi Beta Kappa, of which society he became the president. But it was not in the athletic nor in the academic activities of the university that his influence was most strongly felt; it was rather in the lines of definite Christian work. He was elected class deacon, served as leader of the Student Volunteer Band for Foreign Missions, and for two years was president of the Connecticut Valley Student Volunteer Union. He also generously contributed to the Yale Mission in Central China, and aided in the formation of bands for prayer and for Bible study, and in the organization of classes for mission study. Any college man will realize what it cost him to refuse to allow his name to be considered for election to any of the popular college secret societies. This decision he reached, not so much on the ground that it would separate him from some of his fellow students, as for fear lest it might bring in something between himself and the service of his Lord.

Religious Life at Yale

His activities in religious work were not by any means confined to the sphere of university life. In his sophomore year Borden was asked to join a little group in one of the rooms of Dwight Hall (the University Y. M. C. A. Building), and there pray that the way might be opened to start a Gospel mission, to bring the Gospel message every night to the helpless and homeless and hopeless men of New Haven. The result was the founding of the Yale Hope Mission at 55 to 59 Court Street, in March, 1907, a work largely financed by Borden's generous gifts. Great numbers of men have been reached by this rescue mission, and it has also had a marked influence upon the university men. Many have been enlisted as workers there, and have learned the joy of Christian service, while others, who came to the mission out of curiosity or friendly interest, have there been convinced of the power of Christ to "save unto the uttermost."

Professor Henry B. Wright, of Yale, gives this testimony: "It is my firm conviction that Yale Hope Mission has done more to convince all classes of men at Yale of the power and practicability of Christianity to regenerate individuals and communities than any other force in the university. Its influence for good among the students has been inestimable." The Rev. Henry W. Frost once asked a distinguished foreigner whom he had been showing some of the wonders of America, what he considered the most remarkable thing he had seen in this country. The foreigner replied at once that it was William Borden, the wealthy, cul-

tured university student, kneeling in prayer, at the Yale Hope Mission, with his arm around one of those hopeless drunken men for whom the mission had been started. At the memorial service held in New Haven, some of the most striking tributes were from the lips of men whom Borden had brought to Christ.

Dr. William H. Sallmon, secretary and treasurer of Yale Mission in China, writes in *The Yale News*: "A deacon of his class, a member of the Senior Council, he will best be remembered as a man who devoted himself to the moral and spiritual betterment of men. He was an ardent supporter of Yale in China, generously supplying the funds to keep a classmate as his representative in that field. His monument in New Haven is the Yale Hope Mission, of which he was the founder and patron."

Of his general influence in the university, one of his classmates writes: "He seemed like a fixed beacon-light in moving waters, by which the fellows could safely steer their course; he was so uncompromising with anything that he considered wrong; he was so determined to carry out every plan that he thought right."

Upon his graduation, in 1909, William Borden was at first inclined to enter at once upon missionary service, but was wisely advised to equip himself more thoroughly by taking a full course in theology. He accordingly entered Princeton Theological Seminary in the fall of the same year. His modesty, his clear vision of duty, his physical, mental and spiritual vigor, and many other admirable qualities endeared him at

once both to professors and students. During his three years' stay in Princeton, his mother transferred her residence from Chicago to Princeton, where there was extended to his fellow students the most generous hospitality. The students were not only influenced by what they saw of his beautiful life in the family circle, but were there privileged to meet missionaries and other Christian workers from all parts of the world.

Seminary Days in Princeton

In the seminary Borden was a leader in student activities, and was particularly prominent in all that concerned missionary service. During his first year he was a delegate to the Student Volunteer Convention at Rochester, and there rendered most self-denying service in connection with the "missionary exhibits." The same year he was appointed as a delegate to the World Missionary Conference at Edinburgh, to represent the China Inland Mission, which he served as the youngest member of the American Council. His knowledge of missionary literature, missionary leaders, and missionary activities made him a definite force in the missionary life of the seminary. By deputation work in schools and colleges he also extended his influence beyond the bounds of his own institution.

During these busy seminary days his sympathies were by no means confined to work on the foreign field, for he was at the same time serving as a director of the Chicago Bible Institute, and of the National Bible Institute of New York, and was an active member of the American Committee of the Nile Mission Press, of

Cairo. To the work of the National Bible Institute in particular he gave much time and earnest effort. He never allowed these varied activities, however, to interfere with his regular duties in connection with his theological course. No student was more diligent, more faithful, more loved by those who knew him best.

The summer of 1912, after his graduation from the seminary, was spent chiefly in evangelistic work in New York City, in connection with the National Bible Institute. This involved not only administrative duties in the office, but also street preaching, the conduct of open-air services, and the distributing of tracts and Testaments and other religious literature.

In September, William Borden was ordained to the ministry, in the Moody Church, Chicago, of which he was a member. The following three months he gave his services as a traveling secretary of the Student Volunteer Movement, and visited many of the eastern colleges, where he aroused new interest in the needs of the unevangelized world. On December 21, 1911, he had offered himself for service under the *China Inland Mission*; and on April 8, 1912, just one year and one day before the date of his death, he received his appointment, at a meeting of the council held in Philadelphia.

He had learned that there were more than 10,000,000 Chinese Moslems to whom no Christian missionary has ever been sent, and at his own request, he was assigned to work among the Mohammedans of Kansu, the westernmost province of China. He chose this field because

of its difficulty and its appalling need.

Last Days in Cairo

In December last, he left for Cairo, Egypt, to perfect his preparation by special study in Arabic, and in Moslem literature under the direction of his friend, Dr. Samuel M. Zwemer. During these three months he endeared himself to all the missionaries with whom he came in contact, and encouraged them in all forms of service. He was instrumental in the distribution among the Moslems of 12,000 Christian tracts, and greatly furthered the work of the Nile Mission Press. Of these months spent in Cairo, Dr. S. M. Zwemer has written: "William Borden left a deep impression here at the study center, even during his short stay. He was identified with every good movement of the missions and the Y. M. C. A., and personally superintended a house-to-house canvass of Cairo with Christian literature, and was greatly beloved by all those who learned to know him even for such a short time. We hope the message of his life will tell for the cause in America and in China as much as it has and will in Cairo."

On March 21st he was taken ill with spinal meningitis, and died on April 9th. Before news of his illness had been received, his mother and younger sister had sailed from New York to spend some time with William in the East, and they arrived in Cairo only a few hours after his death. His body was laid to rest in the American Mission Cemetery at Cairo, in a land of the very Moslems for whose redemption he had given his life. Impressive memorial ser-

vices were held not only in Cairo, but in Chicago, in Princeton, in Philadelphia, in New Haven, and in New York.* The daily papers in every part of the world printed more or less extended accounts of the life in which a universal interest was awakened by its high promise and tragic end.

An Ideal Volunteer

Even a superficial study of William Borden's life and character suggests the qualifications of *an ideal missionary volunteer*.

We see in him, first of all, the peculiar *endowment* for missionary service, the gifts of physical and mental strength, of wealth and social position, of culture, of inspiring friendships. These endowments may be granted to few of us in the same degree, yet the example of this life is none the less stimulating. Here was one who was faithful, not in the few, but in the "many things," and it surely requires a higher degree of consecration to use many talents well than to be faithful with a few. In our Lord's parable, the talent of the slothful servant was given, not to the one whose two had gained other two, but to him whose five had gained five. If William Borden was faithful in the use of his many gifts, how much easier should it be for others to prove faithful with their few.

There was also the clear *missionary vision*. It is true that this was awakened by the unusual opportunity of a world tour; but it was

* Accounts of some of these services appeared in the *Princeton Seminary Bulletin*, and in special memorial numbers of *The Bible To-Day*. A beautiful appreciation also appeared in *The Sunday-school Times*, Philadelphia, from the pen of the Rev. Henry W. Frost, an intimate friend of the family and the American director of the China Inland Mission.

brightened and broadened by patient investigation, and by constant study and reading. Many other young men have returned from the Far East without having taken the trouble to visit the missions, and with the resulting incriminating confession that they "do not believe in foreign missions." Others, who have had their eyes opened to the world's appalling need while at home, have turned indifferently from the sight; or they have allowed the appealing vision to grow dim through a wilful or careless neglect of the means which are found on every hand for receiving missionary intelligence and cultivating missionary zeal.

Complete Dedication

We see likewise a *complete dedication* to the missionary task. It is one thing to see the need and to possess the means for giving relief; it is quite another thing to yield all that one has and is to the service of Christ. Here was a young man who not only surrendered all, but who did so in such a spirit as to indicate, as Professor William Brenton Greene suggests, not only the duty of consecration, but the joy and blessedness of consecration. When he saw the need of men, and the glory of his Lord, he cried out with alacrity and in true sincerity: "Here am I, send me."

William Borden is a striking example of *Christian stewardship*, which is another expression of sincere dedication to Christ. His money was a sacred trust, and he was as careful in his gifts as he was generous. An intimate acquaintance has told of an appeal which he made to Borden on the ground of personal friendship; but it was for an object which did

not commend itself to his judgment as a Christian steward, and it was refused. How many would have made the donation merely for the sake of friendship! How few would have declined for the sake of Christ.

Last Will and Testament

This same sense of stewardship is embodied in his "last will and testament," which stands as an example and an appeal to the whole Church of Christ. It is an extraordinary document, not only in view of the actual bequests which it provides, but also because of the spirit it manifests of loyalty to Christ and devotion to the work of world evangelization. It is in itself a missionary appeal. Its largest provision is for the China Inland Mission, in connection with which the donor had expected to serve and on whose council he held a place. For the work of this mission he bequeathed the sum of \$250,000; and with unique sympathy and thoughtfulness for one so young, this was added: "I suggest that \$100,000 of this amount be invested, and the income thereof be used for the support and maintenance of missionaries and other workers connected with said Mission who through age or infirmity have become incapacitated for active service in the mission field or at home, and who are in need of and deserving of aid."

The sum of \$100,000 was left to the National Bible Institute of New York; and like amounts to the Moody Bible Institute of Chicago, and to the Chicago Avenue Church; \$50,000 each was given to Princeton Theological Seminary, to the Board of Foreign Missions of the Presbyterian Church, U. S. A., to the Board of Foreign Missions of the Presby-

terian Church, U. S. (South), to the Board of Foreign Missions of the United Presbyterian Church, and to the Chicago Hebrew Mission; and \$25,000 each to the Nile Mission Press, to the American Bible Society, to the Chicago Tract Society, and to the African Inland Mission. Of the remaining estate the China Inland Mission and the three Presbyterian boards were made the residuary legatees.

The devising of money is a much simpler matter than the devotion of a life. The fact that he belonged wholly to Christ, and that there were millions of Moslems in Western China whom no one had volunteered to evangelize, led William Borden to undertake this difficult and forbidding task. For this work he gave his life. There may be those who will ask, "to what purpose this waste?" There can be no doubt of the approval of that Lord who beheld the vision of a world filled with the fragrance of the perfume which in seeming extravagance was poured upon His feet. Whatever of wealth or of life is dedicated to Him is accepted by Him and used in ever widening spheres of blest influence.

Another provision of the last will and testament suggests that William Borden had a definite and adequate *missionary message*. Nothing troubled him more than to see men of culture, ability and devotion planning to undertake missionary work while they were evidently ignorant of the great essential truths of the Gospel. He therefore requested that his money should be used in the support of only such men as held absolutely to the deity of Christ and His vicarious, atoning death for sinners. "It is fur-

ther my desire," so runs the will, "that the said bequests hereinbefore made be used and disposed of in accordance with the following recommendations by me, to wit: That each of said bequests be used for and in connection with missionaries and teachers who are sound in the faith, believing in such fundamentals as the doctrine of the divine inspiration and authority of the Scriptures, the doctrine of the Trinity, including the Deity of Jesus Christ, and in the doctrine of the atonement through the substitutionary death of our Lord Jesus Christ. . . . I declare that each and all the gifts shall be absolute and unconditional gifts to the respective beneficiaries (except as they are conditioned by the doctrinal requirements which I have made above), and that my purpose in expressing my desire as to the mode in which the same, or any of the same, shall be used . . . has been and is merely to indicate my considered wishes and judgment, and not to impose upon them any legal obligation to carry out my desires if, for any reason they deem it best not to comply with the same."

Personal Convictions

William Borden's own definite and clear religious convictions appear further in the standards of the National Bible Institute for which he drafted the articles of belief. They appear again in the declaration of his personal faith, which he submitted to the council of the China Inland Mission when applying for appointment, and in the article written by him for *The Bible To-Day*, entitled "What is a Christian." In the latter article he says:

"A Christian is first of all one who has Jesus Christ as his personal Savior. But in the New Testament we find that Christ was not looked upon as Savior alone, but also as Lord. It was the Lord Jesus Christ whose name his followers bore, and that meant that he had absolute jurisdiction over them. (1 Cor. 6:19, 20. Rom. 12:1-2. Philip 1:21.) A Christian is not merely one who trusts in Christ for salvation, but one who also strives earnestly to please Him in all things, great and small. But Christ was even more than this to the early disciples. . . . He Himself was God manifest in the flesh. . . . A Christian is one who worships and adores Him, together with the Father and the Holy Spirit, as very God of very God."

Among the beliefs which were particularly precious to him were those related to the inspiration of the Bible, justification by faith, the regenerating power of the Holy Spirit, the grace of God in Christ, the spiritual union of all true believers of every denomination, and the personal pre-millennial return of our Lord. His acceptance of such truths was never careless, for he was always ready to give a reason to every man for the faith that was in him. These truths were the inspiration of his life and the explanation of his career.

In spite of the definiteness and decidedness of his beliefs, he was broad and generous in his sympathies. As Dr. Zwemer declared at the memorial service in Cairo: "He gript the essentials. He had no shibboleth. His was no narrow creed. His Egyptian brethren could never have told to which regiment he belonged

in the army of God. He was too big to wear the distinctive colors of any regiment."

Thorough Preparation

The full course of study during which these convictions were maturing, and his faithful devotion to his academic and theological disciplines, suggest a helpful message in the matter of *missionary preparation*. He believed that this should be broad and thorough, with special adaptation to the needs of his particular field. He was not one of those who feel willing to rely upon natural resources, or who postpone serious work until they reach their mission stations. He worked with diligence, with this in view, during all the years of his university and seminary course, and elected branches of study which he believed would equip him for his chosen task. This led him to the study of Arabic in Princeton, and to go to Cairo for special work with Dr. Zwemer.

Yet more striking was his example in the matter of present missionary effort. He felt that one who was to save souls in China should begin rescuing men in New Haven, and that one who was to speak in the bazaars and market places of the Far East should not be ashamed to preach on the streets and in the parks of New York. Still more, he showed that one who was preparing for world-wide evangelization must have the broad sympathies which lead to participation in all forms of Christian service, and which obliterate the lines between "home" and "foreign," and which do not recognize any arbitrary limitation of sect. The student who engages in varying

forms of Christian service at home is being prepared for the largest and best work abroad. It was this determination to be *thoroughly prepared* for his difficult task that made William Borden so diligent a student at New Haven and at Princeton, and it further resulted in two unique projects. The first was his plan to secure his degree of Master of Arts from Yale University by reading in the department of missionary science. The second was to pursue the study of Arabic in preparation for work among people who spoke Chinese. The latter plan led him to Cairo; and during those crowning months of his career he showed in most marked degree the same zeal in study and enthusiasm for Christian service which had characterized his whole course of preparation for missionary service.

Recruiting for Missions

One certain result of "the message of his life" will be an immediate increase of volunteers for missionary service; and this suggests another particular in which he was an ideal missionary candidate; he was ever *recruiting for missions*. He was not only a volunteer, but he was seeking to enlist others. The leaders of the Student Volunteer Movement for Foreign Missions bear eager testimony to his devotion to this great cause. Not only did he support it by generous financial contributions, but he devoted unstinted time and effort to the work. He served as a leader in the volunteer bands at the "Hill School," at New Haven, and at Princeton. He attended the great conventions and helped to further their success. He finally gave the last months of his life in America

to a fruitful visitation of the leading eastern colleges and universities, and many are the students who witness to the influence exerted upon them by personal contact with him during those memorable days.

One who has just returned from the Orient and whose knowledge of the student centers there and in America makes him best qualified to judge, remarked recently that the effect of the life and example of William Borden would result in bringing into missionary service hundreds of the strongest and ablest volunteers. Nor is the influence of that life to be confined to those who will enter specific forms of Christian service. There is something deeply significant in the words written by one Yale classmate to another on the day that word was received of their common loss: "The unbelievable has apparently happened, and I feel overwhelmed with the sense of the smallness of life; but there is one thing I know, that if ever a man was guided by God's will in his life, that man was 'Bill.' His life and his firm purpose to be a missionary have been an inspiration to me for more than six years, and I know his influence will never depart from me. . . . Let us continue his influence in our lives and do something he would have approved."

The Secret of the Life

The secret of such a wide and abiding influence is not difficult to discern. It is found in a wholehearted and complete dedication to Christ. This devotion was manifested in the steadfastness with which he adhered to any course which he believed his Master had marked out, and in the faithful observance of

those practises which stimulated and nourished his spiritual life. When he was convinced that anything was in accordance with the will of his Master as indicated by Scripture or Providence, that thing was henceforth an actual part of his life. He would allow no circumstances to interfere with the daily reading of his Bible, nor with the precious privilege of daily prayer with his beloved mother. When he had joined the Princeton Volunteer Band, he was certain all during the winter months to be present at the prayer meeting, before breakfast, at seven o'clock, every Wednesday morning; and when he had identified himself with the National Bible Institute, he was found in the summer, giving up rest and recreation to carry on the work in the offices and to preach in the streets of New York. This dedication to Christ gave to his character its peculiar transparency, and gentleness, and strength.

He was particularly influenced by that saying of Mr. Moody which he often quoted: "The world has yet to see what God can do with a fully surrendered man." William Borden had a laudable desire to be such a man. One of the last articles he ever wrote was a history of the "Origin of the Student Volunteer Movement for Foreign Missions," which appeared in a recent number of the *Christian Workers' Magazine*. In this he quotes a question which Mr. Robert P. Wilder uses in con-

versation with men whom he meets in the colleges: "Are you steering or drifting?" Borden comments: "This served to open up the whole question of a student's choice of his life work. The dangers of drifting were, of course, manifest, and if a young man said he was steering, the next question might well be, 'What is your goal' and 'Who is in the boat with you.' May each one of us be able to say that we are steering, and that He is not only on board, but at the helm." No one who ever spent a day with William Borden doubted that he was steering, and that his course was being directed by his Master and his Lord. And now that he has "crossed the bar" and seen "his Pilot face to face," his fellow Christians are privileged to rejoice as they see the abiding influences of his course and the many who are being led to follow in the way he went. They are assured that his faith is triumphant, his hope for the cause of his Master made more radiant, and his love for them and for Him made perfect. "For now *abideth* faith, hope, love; these three, but the greatest of these is *love*."

Every remembrance of this completed life, every review of this finished career, brings to each of us an added responsibility, an inspiring incentive to action, a clear, commanding call to press forward with devotion and courage and zeal, to the supreme task of proclaiming the Gospel of Christ to all the world.

The consecration of all to our Master, far from lessening our power to impart, increases both our power and our joy in ministration. The five loaves and two fishes of the disciple, first given up to and blest by the Lord, were abundant supply for the needy multitudes, and grew, in the act of distribution, into a store, of which twelve hampers full of fragments remained, when all were fully satisfied.—HUDSON TAYLOR.

THE HEART OF THE MOHAMMEDAN WOMAN*

BY MRS. BENJAMIN W. LABAREE



WE sat in the apartment of a Mohammedan princess, not in her grand reception room where she had usually entertained us, but in the more familiar sitting-room upstairs. With our feet cosily tucked under the handsome quilt that covered the pan of charcoals, we sat on comfortable cushions on the floor and listened while she told us of her severe illness, of how she was going to Russia to see a specialist, and of her awful fear lest she should soon become blind. Suddenly she exclaimed:

"Will you pray for me? Your hearts are good and pure, and God will hear you. He would not listen to me, for my heart is impure and bad."

It was a longing cry from the heart of a Mohammedan woman, a heart which she felt to be utterly unworthy of addressing her Maker, but a heart that reached out with intense desire to a Divine Power and to those who could put her in touch with that Power.

Shall I tell you something about the heart of the Mohammedan woman? Listen, then, and try to realize first what *a suffering heart* it is. Why should it not be sad and sorrowful, when one of the Mohammedan holy books says, "The threshold of the house weeps 40 days whenever a girl is born"? Unwelcomed, considered inferior to her brothers and father and husband, and surrounded by so much in her religion and circumstances that simply means deg-

radation and humiliation—who can blame her if her heart is not happy and care-free? The very physical trials which come to her because she is a Mohammedan woman add greatly to her suffering. The Koran itself allows a man to beat his wife, tho with the distinction that he "must not beat her as he would a slave."

In Moslem lands there are no institutions for the care of the insane, the crippled, and others who are helpless, except such institutions as have been introduced through Christian missionaries or in imitation of their example.

There came once to our dispensary in Urumia an old woman with a girl of 16 or 17, who was deaf, dumb and blind. She appealed for help to the physician, and to her deep sorrow, found there was nothing that could be done to cure the girl. In despair, the old grandmother asked, "What can I do? Must I kill her?" The lady physician talked to them lovingly and sent them away. They came again and again, but nothing could be done to effect a cure. Some years after the doctor had returned from her furlough, a woman arrived on dispensary morning whose face seemed familiar. She brought a girl of about twelve who was deaf and dumb, and something about the case caused the doctor to look more closely and to ask, "Were you not here once before with another granddaughter? What has become of her?" With the tears streaming down her face, the poor, old woman answered, "I had to poison her. There was nothing else to be done."

* From an address delivered at Mr. and Mrs. E. E. Olcott's Parlor Meeting, New York, in the interests of the Nile Mission Press, January, 1913.

E. E. Olcott's Parlor Meeting, New York, in the

A Fearful Heart

It is not only a sorrowful heart that the Moslem woman carries, but it is a *heart full of fear*, full of suspicion, dread, and horror. We can scarcely realize how many things have to be avoided in order not to bring the "evil eye" upon her, nor how real and terrible is the suffering on the part of those subjected to these superstitious fears. If, for instance, some one in the room sneezes once, it is sure to bring misfortune; two sneezes are all right. It took me some time, when in company with my Mohammedan friends, to learn to invent a second sneeze when it did not come naturally!

There is the fear that hangs over the young girl as she is sent out from her father's home to an unknown husband, an unknown mother-in-law, and the absolutely unknown future. The little, shrinking girl, after a question has been asked by a priest outside the curtain or a window, and some old woman has answered for her, must sit, silent and almost motionless through the long festivities, awaiting the moment when her husband comes into the room where she has been placed, lifts the veil, and looks at her. In some regions she knows full well that if he does not like her appearance, he may spit in her face and send her back to her father. Even when this does not occur, she knows that if she fails to bear him a son, if her health or her beauty is lost, he may at a word divorce her, or may bring in another wife who will take the first place in his affections.

There is horrible, grinding fear all the time, and these women look into our faces and say:

"Do you mean to say that your husband can not divorce you?"

"No, it is against the law of our religion."

"Oh! that must be a good religion!" exclaimed a woman once, after such a question and answer. A few moments before she had been mourning that I was not a Mohammedan, and thus could have no hope of heaven.

A Jealous Heart

We will not be surprized to find the heart of the Mohammedan woman a very *jealous heart* when we learn something of her home-life. Never can I forget the scenes in some of the homes visited in Persia, where there were two or three wives of the same man, and the superior wife, the one in special favor, would receive her callers and do all the honors of the home, while some older woman who had borne children to her husband and had at one time been at the head of that home was not even allowed to sit in our presence. These conditions very often result in the poisoning of some favored wife by others, or in inflicting some terrible injury. The results are disastrous, not only to those who are injured, but in the reaction upon the hearts of those whose jealousy drives them to desperate deeds.

Impure Hearts

Do you wonder that we must speak of an *impure heart* after we have visited these Moslem homes? It would be impossible for me to describe to you the sin and impurity of thought, word, and deed which are revealed to us who try to take something of the light of Christ into

Mohammedan homes. Once, as a man suddenly came into the room and the women who were not of the household cowered away in the corner and pulled their chudders over their faces, the incident led to conversation, and I can not forget how one woman exclaimed, "It is all right for you to see and be seen. Your hearts are pure, but ours are not."

Hungry Hearts

Not only do we find a sorrowful heart, a heart full of fear and jealousy and impurity, but it is a *hungry heart* as well. One day a Mohammedan woman, the sister of a high ecclesiastic, called on us with her daughter, daughter-in-law, several children, and a number of servants. It was a call of curiosity, and one of the most uncomfortable I have ever received. They refused to drink our pussy-willow water because anything wet belonging to a Christian defiles one so much more quickly than something dry; a few felt obliged to drink our tea, but hurried home to rinse their mouths from its unholy contamination. They found fault with us and what we said and did, and it was with no pleasant anticipations that we started out to return their call. No one received us at the gate, nor at the threshold of the house. In the ante-room we had to pick our way around one of the daughters, who was ostentatiously saying her prayers toward Mecca. The atmosphere of the large reception room was absolutely icy; and tho the proper refreshments were served with all due ceremony, our remarks and questions were answered with monosyllables or not at all. Suddenly one

of the missionary ladies overheard the old grandmother asking, "How do these people pray?" Shouting across the large room, the missionary told of how we go to our Heavenly Father with all that concerns us, of family prayer, and secret prayer; and then we were electrified, as our hostess asked, "Did you bring the Book? Will you read us something?" Next day they said to a mutual friend of ours, "Those women seemed so free and happy, while we—we are just like animals caged in."

Responsive Hearts

Yes, they are hungry for something bigger and better, and as we see how many of them use the opportunities they have, we realize that we are dealing with *responsive hearts*. See how they are responding in various Mohammedan lands—Turkey, Egypt, Persia—where changes are taking place with startling rapidity. It seems strange, indeed, to read of the "New Woman in Persia," and to hear that in 1912 the American School in Teheran enrolled more than 160 Persian girls alone, while there are said to be 70 schools for girls in that city—schools that have sprung up suddenly in response to the eager demands for education and enlightenment for women. At the closing exercises of the mission school for little Moslem girls in Urumia, the mothers, older sisters and neighbors sat listening in wonder and delight as the children told Bible stories, sang Christian hymns, recited their lessons in various languages and displayed their needle-work. One mother was overheard to whisper to another, "We are like animals, but just see what our daughters are going to be!"

Grateful Hearts

Many a *grateful heart* have I found among my Mohammedan friends—a heart that tried in some way to express warm appreciation for love and sympathy and help. A woman who had accepted Christ as her Savior came one day with her young daughter, whose wailing, sickly baby was improperly nourished, and who was forced by her mother-in-law to keep it quiet at night with doses of opium. After I had shown them how to prepare the baby's milk and had given them a much-prized American medicine bottle as a nursing bottle, the grandmother exclaimed, "Jesus Christ told us to take all our troubles to Him. We bring ours to you and you help us!"

Receptive Hearts

People in this Christian land ask us in tones of doubt if it is possible for a Mohammedan to become a Christian. Yes, indeed, for we have to deal with a *heart capable of receiving Christ*. Let me introduce you to my friend R——, who had, marvelous to say, learned to read, and was married to a renegade Christian. He proved to be superior to any of the husbands of her friends so that after his death she could never be persuaded to marry again lest a Mohammedan husband should not measure up to his excellencies. One of my missionary neighbors became acquainted with R——, and after some effort prevailed on her to read the New Testament. However, as she insisted on beginning at the book of Revelation, and was unable to understand all its contents, she declared the Koran to be far superior to the Bible. After a while, however, she began to study the Gospels, and there she found

Jesus Christ and learned to reverence and to love Him. After finishing the New Testament she was with difficulty persuaded to read the Old Testament, for she did not want to stop reading about Christ. But soon she came with a shining face to say she had found Him in the story of the creation. The book of Leviticus thrilled her deeply. She came to say how she had been comparing it with the book of Hebrews, and the matter seemed to her like this: The book of Leviticus was like a person who had a great, terrible debt (it is the chronic condition for a Persian to be in debt which rolls up at 10, 20, 60, or 100 per cent. of interest), and was trying to pay it half a cent at a time, while the Epistle to the Hebrews showed how Christ paid it once for all!

Could any of us have explained the matter more satisfactorily?

One day Miss Van Duzee learned of an old Mohammedan woman lying sick, her eyesight gone. So she began to call on her regularly and to read her some of the beautiful Bible stories. Slowly the woman began to understand the "good news" through the glorious simplicity of those Gospel words, and when one day the reading was about the "many mansions," it really seemed as tho a new light had burst in on that darkened soul. The next week, when Miss Van Duzee made her call, the woman was too weak for conversation or reading, but she drew her visitor down by the bedside and whispered, "I am going, and when I get there I am going to sweep out a mansion and have it ready for you when you come!" And the next week when Miss Van Duzee called, she learned

that her old friend had died calling for forgiveness on the sinless Christ who had died for her sins.

Oh, as we think of these sinful, sorrowing, hungry, responsive hearts of the more than 100,000,000 Mo-

hammedan women and girls, may *our* hearts be stirred by the love of Christ to an eager response until each one of them has learned that for her there is a mansion waiting in the home above!

THE GLORY OF THE IMPOSSIBLE

BY MISS I. LILIAS TROTTER, TUNIS

"You do not test the resources of God till you try the impossible."—F. B. MEYER.

"God loves with a great love the man whose heart is bursting with a passion for the impossible."—WILLIAM BOOTH.

"We have a God Who delights in impossibilities."—ANDREW MURRAY.



AR up in the Alpine hollows, year by year, God works one of His marvels. The snow-patches lie there, frozen into ice at their edges from the strife of sunny days and frosty nights; and through that ice-crust come, unscathed, flowers in full bloom.

Back in the days of the bygone summer, the little soldanella plant spread its leaves wide and flat on the ground to drink in the sun-rays, and it kept them stored in the root through the winter. Then spring came, and stirred its pulses even below the snow-shroud. And as it sprouted, warmth was given out in such a strange measure that it thawed a little dome in the snow above its head. Higher and higher it grew, and always above it rose the bell of air, till the flowerbud formed safely within it; and at last the icy covering of the air-bell gave way, and let the blossom through into the sunshine, the crystalline texture of its mauve petals sparkling like the snow itself,

as if it bore the traces of the flight through which it had come.

And the fragile thing rings an echo in our hearts that none of the jewel-like flowers nestled in the warm turf on the slopes below, could waken. We love to see the impossible accomplished. And so does God.

* * * *

Gazing north, south, east, and west over His world, with the signs of coming spring in one nation after another, two great tracts catch our eye, still frost-bound, as it were, in snow and ice. Hitherto, in the main, they have held out against the gleams of His sunshine, that have come to them, and it looks as if it must be long before we shall see grass and flowers appear. They are the Caste Religions of India, and yet more unbroken in its resistance, the power of Islam throughout the world.

And the watchers there have a fight sometimes, lest the numbness and chill that reign around should creep into their own souls with the hope deferred; and the longer they stay, the

more keenly they realize the dead weight, impenetrable, immovable, that shuts down like a tombstone the weak little germs of life that lie buried beneath it.

It may be you have, half unconsciously, avoided looking the situation square in the face, lest faith should be weakened. But faith that has to ignore facts is not real faith.

Think over steadily the position of one of these imprisoned souls as he comes in contact with God's message. Try to understand the intense prejudice and conservatism, the absolute satisfaction with a creed that fits so well the religious instincts, and leaves him so free to sin. Then, if a stir begins in the rigidity of his mind and the torpor of his conscience, and he wakes out of the paralysis of fatalism, it is only to stumble up against a fresh barrier. His very heartstrings are involved in the matter. Think what it means for him, with his Eastern imagination and his Eastern timidity, to face the havoc that confession of Christ would involve—the dislocation of every social detail, the wrecking of home and prospects, and the breaking of the hearts of those he loves. Everything that has made life to him must go, and possibly life itself, if he moves toward the light.

Behind all this and beyond it, both in this case of Mohammedanism and Caste, is the strange, magnetic *hold* of the system over every fiber of the nature. It is so strong that even tiny children are under its spell—creatures that with us would be still in the nursery, take a pride and delight in their stern Caste regulations, and their share in the Ramadan fast. And behind that again, and probably the true explanation of the fascination, lies the

purpose of the devil, that these his two entrenched positions, shall not be wrested from him. He employs every art of hell to keep the truth from reaching the souls bound there; or, if it reaches, from touching them; or, if it touches, from waking them into life and liberty.

This is a distant sight of these great snowfields; but it can give no sense of the icy coldness and hardness that pervade them. For that you need *contact*.

Then the Adversary goes a step further. Not content with dealing directly with his captives, he rivets their chains by dealing with God's people about them. He works on our unbelief and our faintheartedness, and breathes a half-uttered word—"impossible."

Ah, but he over-reaches himself when he gets to that word. He means it to sound like a knell, and instead of that it breaks into a ringing chime of hope: for

"Things that are impossible with men are possible with God."

Yes: face it out to the end: cast away every shadow of hope on the human side as a positive hindrance to the Divine; heap the difficulties together recklessly, and pile on as many more as you can find; you can not get beyond that blest climax of impossibility. Let faith swing out on Him. He is the God of the impossible.

It is no new pathway, this. "The steps of . . . our father Abraham trod it long ago," and the sentences at the beginning of this paper bear witness that the footprints of those who "do know their God," mark it still.

Look in the Revised Version at the description of how Abraham went forth. He *considered* (there is such a beautiful quietness in the word) the

whole extent of the hopelessness, and went straight forward as if it did not exist, "being fully persuaded that what He had promised He was able also to perform."

But have we a promise to go on, for these people? Has God spoken anything upon which we can reckon for them?

Do we need more than the following? I think not.

"O Lord, my strength . . . the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein is no profit.

"Shall a man make gods unto himself, and they are no gods?

"Therefore, behold, I will this once cause them to know Mine Hand and My Might, and they shall know that I am the Lord."

From the ends of the earth—the farthest away and the hardest to win—they shall come with the cry of broken hopes that nothing can wring from them yet, sweeping away the idolized prophet and the idols of wood and stone among the "things wherein there is no profit." And oh the triumph of the words, "I will this once cause them to know, I will cause them to know Mine Hand and My Might!"

And lifting the veil from the time to come, we have the vision, "I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Have the Mohammedans and the Caste races a fair representation there yet? If not, those who shall stand before the throne are still to be found. They will be found by those to whom

God gives "a passion for the impossible."

And if these promises are not enough, there is an infinite horizon out beyond them in God Himself. If it were only a matter of asking Him to repeat the miracles of the past, faith would have plenty of room. But He is not bound to reproduce. He is the Creator: have we ever let our hearts and hopes go out to the glory of that Name? Look at the tiny measure of creative power given to man, in music, poetry, art—where there is a spark of it, how it refuses to be fettered by repeating itself! The history of His wonders in the past is a constant succession of new things, and He is not at the end of His resources yet. Years ago, at Keswick, Dr. Campbell Morgan gave us this rendering of John 15:7: "If ye abide in Me, and My words abide in you, *ye shall demand that for which ye are inclined, and it shall be generated for you.*" "Generated for you"—oh the depth of the "possible with God" that lies in these words!

Will you ask Him to do a new thing among these fast-bound races: to "generate" a glow of Holy Ghost fire that will melt its way up through all the icy barriers, and set a host free?

Hitherto the work done has been more like trying to break through these barriers from above, in the hopes of finding solitary life-germs imprisoned—how few they have been, and how stunted and weak for the most part, at any rate, among the Moslem races. God has yet to show what can be done if He stirs thus by His Spirit from *within*.

No matter if for the time it is a hidden process: the sunlight will be storing underground as you pray, and life will be set moving. Nothing is seen

of the soldanella under its frozen crust, till the moment comes when the top of the air-bell gives way, and the flower is there. We believe that God is beginning already a mighty work below the surface in these seemingly hopeless fields, and that it may be with the same suddenness that it will be manifested; and the miracle of the snow-hollows will be wrought afresh by the crowding up of human souls who have won through in the hardest of fights.

Let us, then, give ourselves up to believe for this new thing on the earth. Let us dare to test God's resources on it. Let us ask Him to kindle in us and keep aflame that passion for the impossible that shall make us *delight* in it with Him, till the day when we shall see it transformed into a fact.

"Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?"

MISSIONS A DEBT, OR A CHARITY—WHICH?

BY REV. R. H. GLOVER, D.D.

"I am debtor both to Greeks and to Barbarians. . . . So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome."—Rom. i:14-15.



IN these forcible words the great Apostle express his own personal missionary conviction and resolve. He confess himself the heathen's *debtor*. He *owed* them the Gospel. Even tho he had already done more along this line than any dozen other men of his time, he laid no claim to merit, nor considered that he was conferring any favor on the Romans in making an added effort to take them the Gospel. It was his *duty*, his *debt*, and he was only seeking, as an honest man, to discharge it.

But if it was for Paul a debt, can it be something less for the rest of us? Yet, the majority of professing Christians regard missions with utter indifference, missionaries as an enigma, and their task as self-imposed. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folks rather than stay at home. It is

to be feared that very many even of those who do profess and possess a degree of interest in this work conceive of it merely as a charity.

Is there any essential difference between regarding missions as a *charity* and as a *debt*? Here comes a ragged, unkempt creature, holding out his dirty cap to me. I recognize him as a beggar. So I pull out a coin—a nickel, a dime, *anything*—and throw it to him. That is "charity." It is cheap: it is easy. It is free from any sense of responsibility, purely a matter of personal choice. But now another man steps up and hands me a bit of paper. I open it and find it a bill of debt—for \$100. Do I presume to get rid of this second man as I did the first, by flinging him the first coin that comes handy? By no means. It is a very different matter, for this is a debt, and I am bound to face it seriously, and do everything in my power to wipe it out, to the very last cent.

Missions viewed as a charity—secondary, optional, no serious concern or prayer or effort, spasmodic and insignificant giving.

Missions viewed as a debt—primary, obligatory, deep heart concern and prayer and effort, systematic and sacrificing giving.

Charity *foots* the list of your expenditure and claims your spare cash. Debt *heads* the list, if you are conscientious, and cuts out everything non-essential, *until it is fully met*. You give a little of the *interest* on your money to charity, but you dip deep down into your principal and give *all*, if need be, to pay your debts.

In a church where a number of the leading members are all earning liberal salaries, they profess great interest in missions, but that church gives \$25 a year to the cause. On the other hand, I know of a colored washerwoman who puts \$200 into the missionary offering. It is her yearly custom. What makes the difference between those two standards of giving? Simply the viewpoint. The church treats missions as a *charity*, the woman as a *debt*, and both give accordingly. To the church it is one among a score of equally important (or *unimportant*!) things; to the woman it is the

one supreme thing. They *play* at missions as a sort of diversion; she works at missions as the business of her life.

In which light have you regarded this work—as express by your prayers, your gifts, your efforts to go? Has your conscience been convicted of a debt you owe the heathen, or have only your emotions been stirred at times with a feeling of pity?

We OWE the heathen the Gospel; we are their DEBTORS.

Out of gratitude for our own salvation, since only “by the grace of God I am what I am”;

Out of loyalty to Christ, Who commissioned us to go into all the world and preach the Gospel to every creature;

Out of compassion for heathen suffering and sorrow; and finally

Out of the realization that in the Gospel we have the only remedy for their temporal ills and the only answer to their soul’s eternal needs.

May God convict His children of their debts, and make them “ready, as much as in them is” to meet them! Then, at last, will there be no lack of missionaries to go, or intercessors to pray, or money to send. *May this conviction begin with you.*

A WIDOW’S MITE

At a mission in Northampton, England, a poor woman was present who earned her living by stitching boots at one halfpenny a boot. During one of the services she rose and said: “I will have a share in this effort to save souls.” For 40 days she sewed two boots each day for Christ, and put aside the penny paid for them. At the end of 40 days she modestly carried the three shillings and four pence to the mission to help forward the work in the prisons of England.



SUPERINTENDENT LONG AT HIS DESK

PREACHING THE GOSPEL IN HELL'S HALF ACRE A STORY OF THE INASMUCH MISSION, PHILADELPHIA

BY GEORGE LONG, SUPERINTENDENT



FOR fifty years there existed a little segregated village of vice which became famous, owing to the fact that it was located in the heart of Philadelphia's business and exclusive residential section. The district was known as Hell's Half Acre. It was well named. The writer, having lived in the slums of many of the large cities, with a full knowledge of the underworld, had never in his 20 years of experience in this life of sin and degradation seen conditions worse than confronted him and his associates when they opened their campaign of rescue by organizing and

promoting the now well-known and successful "Inasmuch" Mission.

The story of the inception and formation of this work, together with its unique method, has attracted the attention of religious and social workers from everywhere; in fact, the eyes of the religious world are centered upon it.

In the Beginning

About July 1, 1909, the wasted remains of what once had resembled a man, was drifting midst the slime and filth of the tenderloin of Philadelphia. After being ejected from his vile rendezvous he wandered aimlessly among the hundreds of human derelicts that are found in the slums

of all large cities. Every substance having been wasted, a moral, mental and physical wreck; dissipation had sapped the last ounce of vitality—leaning against a building, with his brain petrified and saturated with cheap whisky, cocaine, morphine and opium, in a dazed and weakened condition, trembling with a thousand fears, suffering with horrible hallucinations, the refrain of that beautiful old hymn, “Nearer, My God, To Thee,” came through the open window above his head. The old hymn penetrated the callous heart of its listener, and its magic drew him through the open door of Galilee Mission. A feeling of security—yet a feeling of indescribable fear—sent the wanderer from the little chapel back again into the streets. During his short stay in the meeting he heard a voice, but did not recognize it at the time—but which he has since learned was the voice of Jesus—it brought him to a realization that he was lost. The fear of God, something he had never known, soon drew him back again to the haunts of the underworld. Yet, when the service began the following night this strange power drew him again to this haven of rest. Night after night for about three weeks this human derelict repeated his visits, until being noticed by the superintendent, who approached him as he sat in a rear seat (with many others in a like condition), on that never-to-be-forgotten, memorial night, July 20, 1909. This worthless specimen of humanity saw a great light, as did Saul of Tarsus, and not only was this poor sinner born into the Kingdom of Heaven, but the seed was sown which less than two years after

budded into the glorious inspiration of the “Inasmuch” Association, which shortly afterward blossomed into the “Inasmuch” Mission.

A devoted and faithful little band of Christian workers, calling themselves the Island League, give their time in bringing joy and comfort to the poor, sick, and needy in the City Home on Blackwell’s Island. The motto of this band is “‘Inasmuch’ as ye have done it unto the least of these, My brethren, ye have done it unto Me.” Mat.. 25:40. Its president was a constant attendant and personal worker at the old Jerry McAuley Mission, Water Street, New York. After meeting the derelict mentioned above who had been led to New York City, and to the famous old mission, he invited him to accompany the band on one of its trips to Blackwell’s Island, where the fascination and joy in the service of Christ was fully revealed to George Long—now superintendent of the “Inasmuch” Mission. A spiritual vision was born in his heart.

After a year of service, which resulted in a remarkable spiritual and physical growth, George Long accepted a call from the superintendent of Galilee Mission, to return to the blessed spot where he found Jesus. Six months of endeavor as a personal worker not only resulted in the conversion of scores of lost souls, but enabled the worker to develop a Christian character and personality that drew many to him—among whom was a Christian man who told to him the story of Hell’s Half Acre, and incidentally remarked that there were a group of 20 houses situated in the center of this crime-ridden district, that had been unoccupied for

a number of years. These houses had been used for years and years in the past for dens of vice and crime. Upon learning the name of the owner of this property, George Long, with some of his associates, called on him. It is hard to forget the sympathetic smile which illumined the good-natured face of Dr. George

dreds of decks of playing cards, several discarded silk wrappers, a dozen or more barrels of whisky and beer bottles, etc., etc.—in fact, 11 loads of this sort of debris were carried from this one building. It must be remembered that this work was all being done on faith. The original capital of its founders amounted to



SOME OF THE RAW MATERIAL AT THE MISSION

Woodward when presented with a proposition by these redeemed men to open a rescue mission in his deserted old houses, but he quickly consented to give the use of the houses gratis.

Transformed Houses

It took many weeks of hard work to scrape and clean the main building, now used as a chapel, offices and living room of the superintendent and his wife. The contents of this house, like the rest, consisted of hun-

27 cents. The superintendent, with his blackened character behind him, found it very difficult to interest any whom might help, but having felt it was the direct Will of God, he claimed the promises of Christ, and through consecrated prayer, one by one the articles of furniture, etc., began to come in. By March 24, 1911, the store of the building at 1019 Locust Street was in readiness to hold the first meeting. At 12 o'clock at noon on that day a little

group—made up of about a dozen men (most of them redeemed drunkards), sent a mighty prayer of consecration up to the Throne of Grace. Just what has been accomplished from that date until now (a little less than two years), would fill a large sized book. I will, however, endeavor to give the meat of the method of work, together with results obtained.

The original plan was, and is to-day, to help men and women who show a disposition to help themselves—to feed the hungry, clothe the needy, giving comfort, strength and sympathy, both material and spiritual, with but one object in view—to do the work of Christ, *i.e.*, to seek and to save “that which was lost.” The plant to-day consists of a half dozen of the original 20 houses, fully equipped with dormitories, shower baths, splendid kitchen, eating rooms, etc., an average of 40 men under reconstruction are living in the mission. It would be interesting to see the various stages these men pass through from the day of their admittance. Of course, most of them come to us in such a wretched condition that every other door is shut against them. No questions as to church, belief or otherwise are asked these derelicts, who apply daily for help—no one is refused food or shelter. There are no industrial features, no charge is made for anything. A little notice at the conclusion of the simple rules which are hung in the plant reads as follows: “Everything you receive here is free, and comes from God. If He, through His great love, helps you, let us remember the other fellow who is in the same condition we once were.”

Placing these poor unfortunates on

their honor has been a new experience with most of them, and it is remarkable how a great majority of them have shown (and are showing) their gratitude to the cause. At the present time one of the most important sources of revenue comes from our redeemed men.

At the beginning of our work, when our plan was made known, those who had experience in this line were skeptical; they claimed that while our faith was beautiful, we would, nevertheless, be loaded up with a lot of bums who would simply work the place for a good thing. They failed to recognize that the management of this new venture had come through the mill and knew the tricks of the trade, which made it impossible for an impostor to get very far. We have also demonstrated that the poor fellow who is down and out (in many cases having been kicked about for years), will yield to real sympathy—especially when given by one who has lived the same life. The impostor is given food and shelter, but asked to leave in the morning. Those who mean business are given a bath, clean clothing, and plenty of time to regain their physical strength. If they continue to grow in the right way, work is secured for them. Then they have the preference of staying in the institution until deemed strong enough spiritually to live away from the mission.

Some Results

We have never had any difficulty in securing employment for our men. In fact, the demand has been greater than the supply. There is hardly a day passes that we do not receive several calls for men for almost every

kind of employment. It has become an established fact with employers that we will not send a man out unless we can recommend him, and it is most gratifying to know that of the 3,000 or more for whom employment has been obtained, a splendid percentage has made good. The following is the copy of one of the many encouraging letters on file in our office:

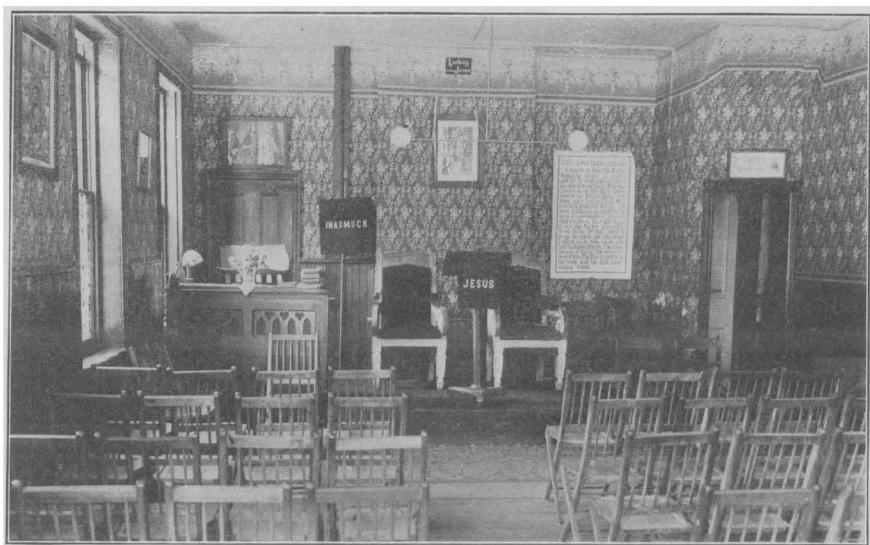
"In regard to your inquiry as to

who are working for us have proved steady and filled their positions to our satisfaction.

"Very respectfully yours,

Signed, "THOMAS S. DOWNING, JR.,
"Coatesville Rolling Mill Co."

A card index system was instituted at the inception of the work, which is a very important factor in the following-up of those who profess conversion. While this system is far from being perfect, yet it has proved



INTERIOR OF THE INASMUCH MISSION, PHILADELPHIA

what success we are having with the men we have brought out from the Inasmuch Mission to work in our mills here, I beg to inform you that we have brought out up to this date somewhat over 150 men. We have between 50 and 60 per cent. of these men working with us at present, and I think I can safely say that we are very well pleased with the results we have obtained in securing men through your mission. We have been able to get several very satisfactory workmen, and as a whole the men

a mighty asset to the work, and we have on file in our office a complete record of most of the men who have been under our observation—showing date of their coming to mission, final disposition made of them, their present standing, etc.

We have learned the value of the card index, and find that it is the missing link to a constructive work of rescue; therefore, we are constantly working to improve this system of follow-up. It is a very easy matter to preach the Gospel and leave

the results with God, but we can not bring ourselves to believe that our duty ends there.

The zeal and desire shown by many of our redeemed men is most remarkable. Only recently about 20 of them banded themselves together and formed a little organization which they called the "Inasmuch Service League," and after meditation and prayer drew up the following platform, which has been framed and hangs in our little chapel:

Principles and Purpose

INASMUCH SERVICE LEAGUE

Whereas, Almighty God, in His great mercy, has seen fit to establish
THE INASMUCH MISSION
for the purpose of saving souls and leading men to the

Kingdom of Jesus Christ,
we, the undersigned converts, believe it our duty to render all the aid and assistance in the work of the mission under the direction of the superintendent, according to our several abilities, and,

Whereas, after prayer and meditation we believe service can be rendered by all those who are sincerely converted, through the united efforts of all such converts in an organization having for its object the advancement of Christ's Kingdom among fallen men,

Wherefore, we resolve and agree to institute such an organization and place it and its individual members at the disposal of the superintendent to assist him in furthering the work of the mission under any and all lines he may suggest."

About four months ago a friend of the mission presented to the superintendent an auto truck, which was completely fitted up with organ, etc.,

for open-air services in and through the tenderloin. God has wonderfully blest these street meetings, and the great amount of good coming from them will never be known. The converts of the mission have been only too eager to give their testimonies from this truck. The following is only one of the many known results through this endeavor:

"MY DEAR MR. LONG:

"On Saturday night, January 11th, I happened to pass along Market Street at the time the testimonies were given of what God had done for sinners, and I thought if He could forgive them, why not me. When I got to my stopping place I asked God to forgive my sins, and I promised Him if He could help me I would go to work and be honest. God did answer my prayer, and I am now earning an honest living, and with His help I am through with the old life of sin. How better one feels for being free. Why, I can now lie down at night and sleep in peace, whereas, before I was not only troubled by my conscience, but by the fear of the authorities as well. You are doing a noble work, Mr. Long, and may God bless and keep and help you to save many poor, weary souls. I do not know whether your field takes in woman; if it does and you ever happen to meet a woman by the name of ———, I wish you would let me know. You will hear from me again. Accept the enclosed donation, and my best wishes for success.

"Yours sincerely,

"—————"

A Convert's Testimony

Time will not permit me to go into the scores of personal testi-

monies; they would have to be seen and heard to be appreciated. Our nightly meetings are given over to the testimonies of our converts. They are most inspiring and helpful to all. I will, however, submit to you one of them:

"There was a time in my life when I thought I was the last man to be addicted to intoxicating liquor, and often said that I hoped the first time I took a drink it would kill me. I began drinking socially—first beer once in a while with the men I worked with, and it gradually went on until after a big head in the morning I had to have two or three whiskeys before I was able to do anything—always thinking, like other poor fellows, when I wanted to stop I could, and was often told by my friends what my end would be if I continued to drink. My answer generally was 'that it was my business and my money,' little thinking how I was worrying my loved ones and bringing trouble and sorrow to them. The time finally came when I realized I was a lost drunkard, and finally reached the gutter. At this time my dear wife left me—taking with her our two beautiful children, a boy of eight and a girl of two. I remember how relieved I felt to find that I had nothing and nobody to care for but myself and rum. For nine months I lived the life of a common bum. I managed to keep agoing by doing odd jobs, just enough to get rum, because I did not need much food. One by one my friends had turned me down, until I found every door shut in my face. Sick and helpless after a nine days' debauch, I was found by my brother (one of the converts of the Inasmuch

Mission), in a cheap lodging house. He took me to the mission, and after spending three days in what is called the 'flop' or 'alcoholic' ward of the



WILLIAM BECK

A convert of the mission, who came in a ragged drunkard at the age of sixty. He is now sexton of one of the leading churches in Philadelphia

mission—suffering the tortures of hell and praying constantly for death, I was induced to attend one of the meetings, and after hearing the testimonies, I felt that there was hope for me. When the invitation was given I was more than glad to throw myself on the mercy of God, and on that night, October 9, 1911, God surely did answer my prayer for death, for the old man died and a new creature in Christ Jesus was born. After staying at the mission for ten days, I secured employment with my old employer, where I am to-day, having been promoted several times. It took nine months of pa-

tience and prayer to gain even the slightest hope from my dear wife and children, but at the end of that time God sent them back to me, and to-day we have a comfortable and happy



GEORGE LONG

Superintendent and founder of the "Inasmuch Mission"

home. God has wonderfully blest me, and is fulfilling His promises in my life day by day. When I meet a man on the street who is in the same condition as I was, I always stop and tell him about the Inasmuch Mission and what it has done for me, and let him know there is a chance for the man who wants to help himself.

"One year, four months, one week and three days of freedom from sin and drink, and to God I give all the glory. "JOSEPH CARLIN."

The New Organization

A little more than a year ago God, in His great wisdom, sent as a resident to Hell's Half Acre the new bishop of the Diocese of Pennsyl-

vania. When Bishop Rhinelander moved into 1025 Spruce Street, he was astonished to find that the rear windows of his new home looked out into Hell's Half Acre. Having heard of the "Inasmuch" Mission, he became interested and wrote a letter to Mr. Long, asking for an interview. Upon hearing the story of the mission, the bishop became enthusiastic, and from that day to this the work has been near to his heart. Last fall the superintendent began to feel the need of substantial help and advice. He appealed to Bishop Rhinelander, who gladly consented to call together a number of Philadelphia's prominent clergymen and laymen, asking them to form a board of managers. As a result, the following board organized and went into office November 1st of last year: President, Bishop Ph. M. Rhinelander; treasurer, Arthur V. Morton; secretary, Mrs. George Long; Rev. J. J. Joyce Moore, Rev. David M. Steele, Rev. G. J. Walenta, Mr. Morris W. Stroud, Dr. George Woodward, Dr. Herbert M. Goddard, Mr. George Wharton Pepper.

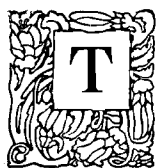
Two years ago Hell's Half Acre comprised about 65 disorderly houses of the lowest type, several opium joint, policy shops, gambling houses, and dens of vice of the lowest character. These dens have been forced out of business, until (thank God), Hell's Half Acre is no more.

Results Obtained Since the Inception of the Mission, March 24, 1911, to February 1, 1913

Attendance - - - - -	81,694
Lodgings - - - - -	35,461
Meals served - - - - -	95,278
Profest conversion - - - - -	5,068

PROTESTANTS IN HUNGARY AND IN THE UNITED STATES

Compiled from papers by Rev. Alex Harsámji, Homestead, Pa., for twenty years a missionary to Hungarians in America.—E. D. P.



HO nearly half the population of Hungary call themselves Catholics and the Church is backed by the power of the government, and enjoys large revenues and great influence, the Protestant bodies have a membership of nearly 4,000,000 and are constantly gaining adherents and gradually extending their fields of usefulness. Among the Protestant denominations the Reformed, or Calvinist Church leads in numbers with a membership of over 2,600,000 and is, therefore, the largest Reformed Church body on the continent of Europe. The remaining Protestant Church membership is divided between the Lutheran, Unitarian and Baptist denominations. Until 1894, there was no such thing as real religious liberty in Hungary. Men were compelled to belong to one of the denominations recognized by the government, and to support the church in which they were born; that is, the church of their parents. Such Protestant denominations as the Methodists, Protestants and Baptists were not allowed to form congregations. The laws passed in 1894 made liberal concessions and incidentally opened the way for the spread of atheism. Parents are no longer obliged to have their children baptized. State marriage is now strictly enforced, and elementary education is being slowly, but surely, taken out of the hands of the different religious denominations. At present the only Protestant Church body making proselytes in Hungary is the Baptist.

This is one of the youngest of the Protestant denominations to gain a foothold among the Magyars. It first started in Hungary in 1874, but was not recognized by the government until 1905. According to the most authentic data available, the Baptists in Hungary number about 16,000.

The Reformed Church of Hungary as the most important and powerful Protestant body receives annually several million crowns from the government for the support of its parochial schools and in recognition of its social services. It employs about 25,000 teachers, while 2,000 congregations are ministered to by about the same number of clergymen. Seven years ago the Hungarian Reformed Churches joined the Alliance of the Reformed Churches holding the Presbyterian system.

It is unfortunate that under the present church conditions in Hungary individual soul-saving, as we understand it, is almost impossible, for while some of the Protestant congregations number only a few hundreds, many run into thousands. Thus in Debreézin, there are only five churches for 50,000 Calvinists, making it impossible for the several ministers to do more than attend to the regular services of the church.

In the United States

The majority of Hungarians in the United States have come here within the last 15 years. While almost all are ignorant of English when they arrive, the greater number can read or write in some language. They generally bear a reputation for

honesty and are more intelligent than the Slavs with whom they are so often confused. Morally and intellectually the Protestants are superior to their Catholic compatriots.

Missionary work among the Hungarians in America has been carried on successfully for many years with gratifying results, but many colonies have not been touched by the gospel, and have never heard the Word of God. The Rev. Alex. Harsamji, who for nearly 20 years has been engaged in missionary work among immigrants, and especially Hungarians in America, has this to say: "I wish to make a special plea for help to enable those of foreign birth to form little congregations and establish little places of worship. Give them ministers who would preach to them in their mother tongue; the only language they understand. Distribute Bibles, tracts, and religious literature among them and a blest harvest will be reaped.

"I am not unmindful of the great good that has been done and is being done by the Presbyterian and Reformed Churches of the United States for the Magyars and Slavs. The former supports 30 missions and the latter 10 missions for the Magyars and about as many for the Slavs. They are all flourishing institutions, doing God's work in uplifting the poor foreigners. There is also an interesting church paper published in Hungarian, and Sunday-school literature and Sunday-school picture cards are distributed quite freely among the young people. This work is not only done in the interests of the different churches, but to make the stranger in a strange land feel that we have a brotherly anxiety in his

welfare, and tho of a different race, we are all children of the same loving Father.

"While much has been done for the Hungarians in this country along religious lines, they would more readily respond to the appeal of the church if they could be improved morally and educationally. Social conditions in many of the foreign settlements are deplorable. Provision should be made by the great firms, or companies employing thousands of laborers, for decent places of resort where the workmen could meet for healthful enjoyment instead of being forced to seek saloons, or other disreputable places. And steps should be taken to protect them from the powers that prey, that they may not be victimized and cheated out of hard earnings. We should defend them against every injustice that they may have faith in our laws and learn to love our country. I should be glad to see a Y. M. C. A. led by foreigners, established as a social center in every foreign settlement in the United States. There are over 1,000,000 Hungarians in this country, but only two Y. M. C. A.'s for their exclusive benefit. It is true that we have a few young people's societies connected with some of the Hungarian churches, but these do not make such a wide appeal to the needs of our young men as does the Y. M. C. A. There is a great need of good libraries in these foreign settlements which have neither church nor mission; they would do much to check the flood of vile, cheap literature that poisons the mind of the poor laborer."

Has not God sent these foreigners to America in order that Christian people may give them the Gospel?

A DECADE OF WORK FOR THE NEEDY

THE PRESBYTERIAN BUREAU OF SOCIAL SERVICE



ANY a man, if he thinks of the Church at all, has only a vague conception of its far-reaching activities and beneficences. It does not represent to him a vast and virile institution, an inspiration to noble living; a tireless force for good in social service, softening the asperities of life, and refining the dross in human nature. The Church is, no doubt, largely to blame that for so long it has hidden too much of its light under a bushel, that its marvelous work for humanity is so little known outside the ranks of church-adherents. But in recent years many Christian workers have begun to feel that they should make known to the world at large what the Church is doing to reach out helping hands in every direction wherever there is human need for moral and spiritual betterment to the end that men and women may be inspired to right living and appreciate their obligations to each other, to the community and to God.

When the man in the street, the non-church-goer, or indifferent church-attendant, learns something of the great humanitarian service the church is rendering, then many of them will take new interest, and it may secure their cooperation. To accomplish such desirable results, to paraphrase Danton's historic utterance, "We need publicity, and more publicity, and ever more publicity." The practical side of church movements will appeal strongly to the practical man of business, who too often regards Christian workers as well-meaning visionaries and impractical theorists and

dreamers. Modern church work, in its best development, not only aims to make, but does make men and women more efficient and self-respecting, it harmonizes class differences, broadens human sympathy, refines home life and domestic relations, and makes the community a better place to live in, and these are accomplishments which must speak with compelling force to even the most thoughtless minds.

To the Presbyterian Church belongs the distinction of being the first denomination in the United States to establish a department to study social problems. Other denominations in this country and in Canada, Europe and Australia have since inaugurated similar movements, so that now there are probably a dozen bureaus actively engaged in social service; every phase of the work being of a practical nature and immediately applicable to the church.

On April 1, 1913, the Bureau of Social Service of the Presbyterian Church of the United States celebrated its tenth anniversary. The story of the work accomplished by the Bureau since its inception is one of continued achievement, and among the pioneer movements of the American Church this service has a special value for the far reaching influence it must exert over the thoughtless and irreligious elements in the community. It is the declared purpose of this Bureau "To place the religious emphasis upon social service, and the social emphasis upon religious work. To increase the efficiency of the church through standardized programs, which may be introduced into communities of a common type. To

bring about a more cordial relationship between the church and labor. To give vision and program to municipal authorities, so that they may minister more effectively to the social and moral needs of the people. To enlist men and women of the churches in definite social service tasks."

The Bureau of Social Service has carried on investigations in about a hundred cities, and in thousands of churches, and as a result of this work, has reached certain definite conclusions which show how the church may become more effective in every community.

The Bureau in the important field of Labor has accomplished some striking results. There are six times as many men in the labor unions of the United States as there are in the Presbyterian Church, and there are certain well-organized movements among these workers which declare their antagonism to the church, and seek to create bitterness, not only between labor and capital, but between labor and the church. The Bureau has been pushing various campaigns with special reference to labor, with marked success. The workingman, whether a member of a union or not, has too often a gross misconception of the church, its mission, and its work, and it has been the business of the Bureau of Social Service to remove this misunderstanding, and impress on him the necessity of religion and the church in his life, if he wishes true happiness.

Among the important things accomplished by the Bureau since its inception was the establishment of the Labor Temple, in lower New York, at Fourteenth Street and Second Avenue, within a block of the

great downtown theater district of the people. Here, until long after midnight, there is a blaze of light, and surging crowds, and clamor of many voices, where every door invites to cheap, and often vicious, entertainment. South and east lie great tenement districts, so densely populated that some blocks house 5,000 people. Here socialism is strong, and the socialists hold mass meetings in the various halls in winter, and in summer harangue crowds in the streets.

The Bureau of Social Service selected this field because of its difficulty. The purpose was, and is, to demonstrate what the church can do in such a community. And the Labor Temple is a success. The people are losing their prejudice against the church, and have become friendly to it. They are getting a conception of the significance of the old Gospel, and whether Jew or Catholic, Protestant or Agnostic, they are learning the meaning of practical Christianity; that they need it in their lives seven days in the week. Nine-tenths of the average audience is composed of men; about one-half are Jews, and fully three-fourths are foreigners.

About 30 meetings are held in the Labor Temple every week, the Sunday program being continuous from 2:30 to 10. It begins with a children's hour and an adult Bible class. An hour later is the Sunday-school, and an organ recital in the auditorium at the evening service, when a choir of 80 voices begins with song, crowds are often turned back for lack of room. The sermon is always thoroughly evangelical, a practical heart-to-heart talk with men.

Monday night is devoted to social

purposes, when men and women living in cheerless halls, or shaft rooms, can get acquainted with each other among pleasant Christian surroundings.

It would be interesting to describe in detail the weekly program of meetings which are arranged to contribute to the social and spiritual welfare of every man, woman, and child in this vast parish. There is the open forum for the discussion of social problems; the Young Woman's Club, or Class in Domestic Art; the Imperators, a club for ambitious young men; the Temple Brotherhood, which discusses health problems and shows the people how to get well and keep well; and there are classes in sight singing, in cooking, embroidery, literature, etc., and varied entertainments and lectures of an edifying and moral character. Whatever is instructive and improving, that appeals to the mind and heart, that develops the best qualities in human nature, broadens the outlook, builds up character, and emphasizes the need of religion in all lives, these are things which the Labor Temple aims to provide, and is succeeding. For the people are tremendously in earnest about their own problems, and are willing to be helped in a democratic spirit, tho they would be quick to resent anything which savored of patronage or paternalism. "It is largely because the Church has not been keenly sensitive to the changing conditions among the masses that its hold upon the city is weakened. The 'old Gospel' must be preached with all its old-time fervor—but it is largely a question of emphasis."

The Bureau of Social Service of the Presbyterian Church has done other important things in the field

of labor. It established "Labor Sunday," now observed by nearly every Protestant denomination in the United States. It originated the plan of the exchange of fraternal delegates between ministers' associations and central labor unions, now in operation in over 100 cities. Ministers often serve as chaplains to organized labor, opening and closing the meetings with prayer. Their influence has entirely revolutionized the discussion of social, moral, and economic questions, and they have enlisted labor in practical reform measures in towns and cities. For seven years the bureau has been sending delegates to the annual convention of the American Federation of Labor, which at one time passed a resolution prohibiting any minister from addressing the convention.

Appreciating the value of publicity, the Bureau furnishes an article every week to 250 weeklies and 100 monthlies of the labor press. As a result, radical articles against the Church rarely appear in labor periodicals, and the general attitude of the workingman toward the Church has undergone a complete change.

The Bureau conducts great workingmen's mass meetings nearly every Sunday afternoon in winter, presenting the claims of Jesus Christ and His Church to the toilers. In one year, in six cities, 500 ministers addressed 1,000 different shop meetings, while at the same time a shop campaign, planned and directed by the Bureau, was conducted throughout the country. The Bureau has also been developing "industrial parishes" in industrial centers for the churches, each church becoming responsible for a particular shop. Since the Bureau inaugurated a workingman's temper-

ance movement, the liquor interests are losing their domination of organized labor. The workingmen appreciate what the Bureau is trying to accomplish, and the superintendent is often called in to arbitrate industrial disputes, and at times presides at conferences where capital and labor are represented. These are hopeful signs. "Let us reason together."

A most valuable feature of the Bureau's work is its survey department, which investigates conditions and recommends methods to meet these conditions. These investigations have been made in nearly 100 cities and 1,000 churches. "The Bureau has sought to interpret the movements of populations, especially in cities, anticipating the character of church enterprise required to meet the present situation and the future."

Representatives of the Bureau frequently confer with municipal officers in various cities on social evils, education, sanitation, prison reform, etc. During the past year in 20 cities the

superintendent of the Social Service Bureau address groups of leading citizens and authorities on social conditions discovered in these cities, suggesting what action should be taken with a view to benefiting the community. "While the Bureau of Social Service is naturally interested in social evangelism and church efficiency . . . it has constantly sought to demonstrate that evangelism which seeks to regenerate the individual, may be harmonious with the social service which seeks to regenerate an entire community."

We have only touched on a few of the most important features of the work which the Bureau of Social Service is carrying on with such notable results, but enough has been written to show its value to the nation, as a powerful force for good in improving social conditions, checking the forces of evil, harmonizing classes, and demonstrating the imperative need of the church to every man and woman in the community.

DO FOREIGN MISSIONS PAY?

TEN YEARS' GROWTH IN SOUTHERN METHODIST MISSIONS

	1902	1912	Per cent. Increase
Missionaries and wives.....	220	354	63
Native preachers	251	329	31
Bible women	78	204	161
Organized churches	292	643	120
Members	11,713	29,825	155
Increase for year.....	918	2,448	
Sunday-schools	372	580	56
Officers and teachers.....	886	2,168	144
Pupils	10,463	31,347	199
Colleges, seminaries and boarding-schools..	27	40	48
Pupils	4,667	6,699	43
Day-schools	83	97	17
Pupils	2,769	3,463	25
Total pupils	7,436	10,062	35
Hospitals, dispensaries	8	8	0
Patients treated	26,362	59,025	124
Total income	\$461,266	\$894,777	94

The above exhibit, in a chart, 28x42 inches, together with three other striking charts, may be secured for 25 cents from the Board of Missions, 810 Broadway, Nashville, Tenn.

A MISSIONARY OPPORTUNITY FOR STUDENTS

THE NEED FOR SOCIAL REFORMERS IN THE NON-CHRISTIAN WORLD

BY GEORGE W. HOLLISTER, DELAWARE, OHIO



It is only in comparatively recent years Christian nations have realized the claims of the non-Christian world upon Christianity and its representatives. A new consciousness has brought a partial realization of these claims. To-day we are impressed more than ever before with the vastness of the opportunity, the magnitude of the challenge, and the tremendous need. Perhaps the spiritual need of the non-Christian world was realized first. It was not long, however, before the Church saw more clearly the magnitude of the task, that not only must the spiritual nature of the millions of "heathen" be recreated, but that every phase of their nature needed recreation. Among other phases of the need, the call of the non-Christian world in view of its social evils became more prominent, and it is because of these evils that the foreign field lays one of its strongest claims upon all Christians, and especially upon the educated young people of our nation.

What is a social evil? Such a term is difficult to define, and any definition must be imperfect. We might say that any evil so common, or so prevalent among people as individuals, that the whole body of society is injured and corrupted, or an evil developed by or through an individual to such an extent that masses of people are injured, is a social evil. For example, social impurity is developed by people as individuals, and is so common as to injure society as a whole. Therefore it is a social evil. On the other hand, the slave trade in Africa

was only developed through a very few individuals, yet in its effect it was detrimental to society as a whole. Therefore it was a social evil.

In the light of this definition let us consider just what are the social evils of the non-Christian world. It is hard to analyze or dissect these evils. They form one big blot on the landscape, and it is only possible to suggest a few of the more prominent features and of the more characteristic outlines. It is only possible to suggest a few of the ingredients from which the chemical compound is formed.

We might be able to group the social evils into three typical groups, the group pertaining to the private life of the individual, the group pertaining to home life, and the group pertaining to large masses of people. That is, there is a type of social evil which affects the individual mainly, and society through the individual. Then there is a type which affects the family or home life mainly, and society through the unit of the home. Another group of social evils acts upon society as a whole rather than on the individual or on a small group of individuals. Each larger unit includes the preceding smaller unit or units. With the individual life as a center, each larger unit is a concentric circle including the preceding smaller circles.

The social evils of the non-Christian world that affect the individual mainly, and society through the individual, are due, in a large degree, to uncontrolled passions. They are not unlike some of America's social evils. The use of alcoholic liquors may be mentioned as one of these, because it not only has been a tremendous curse in the past,

but its influence and misery are becoming greater every day. The opium habit, which has curst China so terribly, is another expression of this same evil. One of the most prominent evils of this type is social impurity, which rages in nearly all non-Christian lands like a deadly and loathsome pestilence. These evils that have been mentioned are merely examples of a great type of social evil which destroys individual character, individual morality, individual strength and manhood; that brings the individual down to a level with the beast; that destroys physical, intellectual, and moral capacity. These results in the individual reproduced in countless individuals have a marked influence on national life and national progress.

There is another type of social evil which affects the home life primarily, and thereby affects the life of the nation. One of the most important evils of this type is the degradation of womanhood. As a barometer indicates the change in atmospheric pressure and the consequent change in weather conditions, so the motherhood of a nation indicates with a fair degree of accuracy the future life of that nation. The influence of the mothers can do more than any code of laws that ever existed. In Asia and Africa especially, and in all non-Christian lands with hardly an exception, womanhood is degraded and debased. There is a tendency on the part of these nations to place her on a level with mere lower animals, far below the level of man. This is shown by the attitude of the Chinese and of others toward girl babies, by the manner in which education has been denied to woman, by her rigorous seclusion in some lands, and by her enforced submission

to her husband in all lands, no matter what the claims or demands of that husband may be. The same thing is seen in the fact that Indian tradition and religion place more value on a cow than on a woman. Throughout non-Christian lands, woman is considered as a machine for reproduction and for the satisfaction of man's baser passions.

Another representative of this type of evil is the degradation and desecration of marriage. One of the means of this desecration is polygamy, which is sanctioned by some religions, and by the moral and ethical codes of the non-Christian world. Concubinage is another expression of this same evil, where man is not bound by marriage to remain faithful, but where the woman is. Divorce is a matter of mere personal volition in many of these lands, is dependent mainly upon the desire of the husband, and is legal for any one of numberless causes. With the marriage relations unbearable from polygamy, made wretchedly worthless by concubinage, and with divorce a matter of momentary fancy or pleasure, marriage has become a "whited sepulchre," a mere mockery. But marriage is still further degraded by its immature consummation. This is characteristic of all non-Christian lands without exception. Immature parenthood leaves its lines traced ineffaceably on the human embryo, and future generations witness the physical results. Not only is this true, but immature parenthood means the dwarfed development of spiritual capacity after the birth of the child, and the result is seen in the moral and spiritual life of the nation.

These are merely illustrations of the type of social evil which destroys

home life with all its wonderful potentialities. Naturally these evils affect the individual also, but they affect the home primarily. It is through their action on a home, reproduced in myriads of homes, that these evils eat out the life of a nation like tuberculosis eats out the lungs of a human being.

In addition to these two types of evils, there is a third type which pertains primarily to large masses of people, to nations, to society as a whole. Some of these evils are those connected with the civil life, with the government of the non-Christian nations. Civil tyranny and legal oppression, with their most glaring examples in the Mohammedan nations, are illustrations of these evils pertaining to the civil life. The inability of many nations to protect their citizens, illustrated by the former slave trade in Africa, is another of these evils. While these are resultant from the rulers of those nations, there are also civil evils due to the public. The lack of patriotism and of public spirit is sufficient to indicate these.

Among the evils affecting the masses are some pertaining to intellectual life mainly. The intense ignorance of the masses in the foreign field is a tremendous social evil. This ignorance makes itself manifest in the lack of progressive methods of agriculture, of commerce, and of industry; in the filth and squalor where disease is nourished and spread; in the intense poverty and degradation of the people.

There are also some evils affecting the masses, pertaining to the religious life of the people, which are tremendous social evils. One only needs to cite the caste system of India, a sys-

tem built up on the foundations of religion, to show how real and vital these evils are. Thuggee, that system of wholesale murder in the name of religion, which was only put down by British rule in India, and the worship of idols that are only pleased with human sacrifice and with ceremonies so filled with licentiousness and immorality that a woman endangers her purity by even venturing on the street during certain festivals, are illustrations from recent and present life in India. Asceticism, demonology, and witchcraft are not only moral evils, but have a great influence on society.

There are still other evils relating mainly to the industrial and commercial life of the masses. Some of these are ingrained into the people by the influence of generation after generation. For example, take the lack of business principles of honesty, and the business trickery always seen in non-Christian lands. Some of these are the result of modern civilization. These are especially apparent in Japan, where modern civilization has brought with it the problems of the factory, of child labor, of protection for workingmen, and kindred questions.

These are merely illustrations of the type of evil which affects the masses through civic, intellectual, religious and commercial life. These are merely ripples on the vast expanse of the gulf stream—mere indications of the trend of the current and of its power. Any such division and separation as has been made is merely artificial and incomplete. The social evils of the non-Christian world from one vast network of nerve fibers and cells, each inter-related and interdependent. The non-Christian world is honey-

combed with social evils, and it is because of these evils that such a powerful challenge has been hurled at the Christian nations of the world. Christianity is the only hope of these nations in view of their social evils. Christianity is the only power that can free society, that can establish the brotherhood of mankind, that will give a man control of his passions, and that will recreate man and his environment.

The question may well be asked, however, What has Christianity to do with the social evils of the non-Christian world? What has any religion to do with the social life of a people? The answer is simple, although the question itself is a complex question. A man's religion determines his own individual life, his attitude toward his fellow-man, and his attitude to all of the various phases of life. Religion is the source of his inspiration and his ideals. His life is dependent upon his ideals, therefore it is essential that his ideals be noble and worthy. Religion rules life by ruling the innermost nature of the individual. Low ideals and base aspirations created in an individual life, reproduced in vast numbers of individuals, mean that the national and social life is low and base. High ideals ruling the multitude as individuals mean high national and social life. A man's religion and his life are as clearly related as cause and effect, for his life is merely the result of his religion. Social life is the result of the religion of the masses.

Admitting this to be true, the question may be repeated, What has Christianity to do with these social evils of the non-Christian world? Why does the challenge come to Christianity?

Can not the other religions of the world remedy these evils as well if not better? The answer is very simple. No other religion can meet the challenge of the foreign field in view of these evils. The proof is very ample.

In the first place, a great many of these evils are the direct result of the other great, "world religions." Most evils may be traced to two of these causes, ignorance and religion. Ignorance, itself, is to some extent the direct result of religion, also. It is a blot on any religion, and no religion is sufficient to meet the needs of a people that does not carry with it intellectual enlightenment. These other religions have tolerated ignorance and in many cases have fostered it. Therefore the social evils due to ignorance are, in a sense, the result of religion.

But even if we should not add the burden of the evils caused by ignorance to the evils due directly to the great religions of the non-Christian world, the criminal charge against those religions is nearly as great. Any religion must be judged by the same standard by which an individual is judged: "By their fruits shall ye know them." This is the standard by which we must judge Mohammedanism, Confucianism, Hinduism, and Buddhism, the four great religions besides Christianity. Mohammedanism has been predominant in Turkey, Arabia, and North African nations; Confucianism in China; Hinduism in India; and Buddhism in Burma, Siam, and Japan. These nations reflect more than anything one can say the influence and power of these religions. Other religions have had a hand in these nations, it is true. For instance, Mohammedanism is very prevalent in India. These religions, however, have had the most to do

with the molding of the character of the people in the countries that were mentioned, and by their influence on the character of the people, they have been the predominant factors in shaping society. It is only necessary to look at Turkey, Arabia, and the North African nations, with their oppression, their ignorance, their licensed impurity, their mockery of home life, to see the true nature of Mohammedanism. It is only necessary to look at China with her contempt of women and girls, except as "incubators," with her ancestral worship, her absolute lack of public spirit and patriotism, to realize what Confucianism will do. In India, in social impurity, in the form of that Juggernaut, Caste, in social oppression, poverty, ignorance, and vice, we see the work of Hinduism. In asceticism, in the suppression of individuality, in legalized social vice, we see the effect of Buddhism.

The accusation, however, is still harsher. We cannot judge the results of these religions by simply looking at those nations as they exist to-day. Western civilization and Christianity have already worked miracles in their midst. We must judge these religions by these nations as they were before Christianity and Western civilization (which is the product of Christianity, to a large extent) made their influence felt. We must remember the African slave trade carried on under Mohammedanism, the wife burning and thuggee of the Hindus, and such evils, which have been eliminated by Christianity and its influence, not by any work of the non-Christian religions.

Not only have these religions failed practically, but they are faulty theoretically, that is, ideally, as well. A few examples will serve to show this

sufficiently. Ideal Mohammedanism is faulty because of its destruction of individual rights, and of licensed polygamy and concubinage. Confucianism lays the emphasis on ancestral worship. Hinduism demands social vice in its ceremonies, and fosters the caste system. Buddhism favors asceticism and the elimination of all human desires and passions. These are only suggestions as to the impracticability of these religions, and of their faults under ideal conditions. Surely these are sufficient proofs of the inability of the great and most vital non-Christian religions to remedy the social evils of the non-Christian world.

Christianity, however, is able to remedy these evils. North America and the Protestant nations of Europe are fair examples of Christianity and its influence in practical life. We must admit that the ideals of Christianity have not been carried out in many respects. That is not the fault of the ideal, but of the human agency, for Christianity is theoretically, ideally perfect or as near perfect as the human mind can conceive of perfection. Granting this to be true, these nations are leagues ahead of all non-Christian nations. Christianity has brought a recognition of the rights of the individual, it has established the ideal of justice and fraternity, and it has given mankind noble aspirations and high ideals.

There is no social evil of the non-Christian world which Christianity can not meet and conquer. It gives the individual power to subdue passion. It outlaws intemperance and impurity. It has made of the home one of the most sacred institutions the world has ever known. It honors mar-

riage and makes the marriage vow sacred. It places motherhood on a pedestal but a "little lower than the angels." Christianity brings freedom and good government with it. Education follows in its footsteps. Ignorance and falsehood vanish before its light.

Christianity, however, is not a stale religion. It is a practical religion that can meet the practical needs of the people. The great social trend of Christianity, to-day, is an illustration of its adaptability. It grows to meet the changing needs of the people. So, to-day, in this country, it is battling with the social evils of modern industry and commerce. The outcome is certain, for it will solve these problems. It is solving them now and will continue to do so. In the same way, Christianity can meet even the social evils of the non-Christian world due to modern civilization.

Since Christianity can meet the social evils of the foreign field, and the other great religions are practically and theoretically unable to do so, Christianity is the only agency that can effect the needed reform. The weaker and more insignificant religions of the foreign field are not factors to be reckoned with. They are as faulty theoretically and practically, and are not vital religions because they fail to grip mankind. The reforming agency must be a religion, because the life of the people is dependent upon religion as the fountain of its being. Since others fail, Christianity is the only agency able to meet the social evils of the non-Christian world, and to conquer those evils.

This being true, the call of the foreign field, in view of its social evils, to the college student of America, is

simply the call for Christianity—Christianity that is Christianity, not any weak, shrivelled up, bottled up religion, but Christianity in all its breadth and depth. The non-Christian world calls for a Christianity that will develop man's physical and intellectual nature as well as his spiritual being; that will teach him how to satisfy his physical hunger as well as the hunger of his soul; that will help to triumph over physical pain and disease, as well as over moral disease. It wants a Christianity that will help its people to get good government, that will give them Christian homes as well as churches, that will develop a manhood and womanhood that is pure and strong, and by reproducing these effects in countless numbers of homes and individuals, to create a Christian society.

This call comes to the college students especially, because they are the ones best prepared to answer it. Others are not, as a rule, so well qualified to meet the needs. The best workers are needed to present Christianity to these nations in such a manner that the work may be done efficiently and successfully. Those who satisfy the claims for a broad and strong Christianity must be broad and strong themselves. They must be men of vision, of foresight, of intellectual and moral strength, and of great character.

There are several forces which emphasize this call of the non-Christian world to the educated young people of our colleges. One of these forces is the demand of humanity that these social evils be blotted out. To-day the world is a society of nations, an imperishable unit, with one circulatory and one nervous system, each part interdependent. Humanity is seek-

ing a higher plane of civilization, a greater intellectual capacity, a more powerful religious experience, and the conservation of human resources. In the struggle to attain to this goal, it is necessary that all humanity be raised to a higher level. Each nation either tends to elevate the others or to drag them down. Ultimate success can only be achieved by the world at large, for one individual nation can not achieve it. This being true, humanity is fettered as if by the ball and chain of a convict, until these social evils be remedied. This makes it imperative that Christianity meet the social evils of the foreign field.

There is a greater force urging the college student to answer this call, however, and that is simply the impelling force of the Christianity that is our possession. As Christians we are not true to the ideals of Christianity unless we answer the challenge of the foreign field. Christianity says that we are our brothers' keepers, and are responsible that they shall have the light which they need. Our Christianity is one of brotherhood, of love of sympathy, and practical works. We are only stewards, and all that we have is a trust, given for use in the service of God and mankind. We have the great commission to go into all the world, healing the diseased bodies, the blighted intellects, and the dark souls. We have the command to give liberty

to the captive, peace to the weary, and God-given ideals to society and individuals. All the force of our religion demands that we answer this challenge and satisfy the needs of the non-Christian world by sharing our religion with them.

The call to the educated young people of our nation, in view of these evils, is still greater when we consider the magnitude of the task compared with the task in our own land. The social evils of the foreign field, compared with the social evils of our nation, are as the Pyramids of Egypt compared with a modern family-burying vault. Then too, when we consider how inadequate the force of workers is, the task appears still greater.

Some of these evils, the non-Christian world will remedy, itself, through Christian ideals and Christian civilization, but most of them will never be remedied, and the source of all the social evils will never be obliterated, until Christianity recreates the innermost nature of the inhabitants of those nations.

The call of the foreign field in view of the social evils of the non-Christian world is the call for Christianity; and humanity, Christianity itself, and all that is noblest and best in life, imperatively demand that the educated young people of our nation answer the call by supplying the need.

STUDENTS AND MISSIONS

One hundred years ago only about one college student in ten professed faith in Jesus Christ, even in this Christian country. To-day about 50 per cent. of all college students are professed Christians. A hundred years ago college students thought less about Christian missions than they did about the climate of Mars, or the rings of Saturn. To-day the Student Volunteer Movement enlists hundreds of bright, well trained, educated young men and women for the missionary field. Yale University, through its students and alumni, is raising \$200,000 for the equipment of a mission in Changsha, China, and other great educational institutions are giving like heed to the missionary cause. The Christianization of the world, by preaching, and teaching, and living the Gospel, is now a world problem, and sane men everywhere are giving heed to it.

PRESENT PROTESTANTISM IN SPAIN*

BY JAMES I. GOOD, D.D., LL.D.



FOR three centuries Protestantism was not allowed in Spain, but in 1869 religious liberty was granted. Seven years later, in 1876, when the Bourbon dynasty was restored to power, this liberty was reduced to mere toleration, and the Protestants were not allowed to show any outward signs of Protestant worship on their buildings. In every way the Protestants were opposed and persecuted as much as possible. In 1884, two lads and a young girl were condemned to 20 days' imprisonment for not kneeling to the "host" as it passed by on the street. When the priest called on them to kneel, one of the lads answered, "The Apostle Paul says 'God dwelleth not in temples made with hands, neither is worshiped with men's hands.'"

As late as 1910 the authorities of a village near Burgos called a non-Catholic family before them and asked why they did not go to confession. They replied, "Because our faith does not allow us to go." The authorities informed them that they had forfeited all rights of citizenship. The family took an appeal up to the governor, but he, under the influence of the priests, put them off with an excuse. Not being citizens, their cattle were not allowed on the parish-common.

The inquisition is, of course, no longer able to persecute in Spain, but there is no end to the indignities that Protestants still have to endure. No wonder that there are only about 10,000 to 20,000 Protestants in a population of nearly 20,000,000.

In spite of these trials Protestantism is slowly and steadily increasing in numbers and influence. There is also an increasing drift out of the Roman Catholic Church into indifference and infidelity. Some years ago a military officer took his company

to mass and said, "Whosoever wishes to confess can go." Only five went to confession. When they had finished the officer again offered the same opportunity, but no one went. He offered it a third time, but the soldiers refused to move. As no one wanted to go to confession and mass, he ordered the regiment back to the barracks. The Roman Catholic chaplain, greatly irritated, complained to a higher officer, who called the officer to account. The latter replied, "I have taken my company to mass according to orders, but I can not compel them to confess. Every man is free to act as his conscience dictates." The higher officer could do nothing, and the chaplain complained to the bishop, and he appealed to the general. As a result the whole regiment was ordered to go to confession the following Sunday. The general went to confession and was followed by about 20 officers and men. On returning the general glanced around, but the majority of officers and men made no movement. He ordered them back to the barracks, and the efforts of the priests to compel them to confess were frustrated.

Another tendency that is breaking the influence of the church is the growing feeling against the monks. Spain has become the camping ground for the monastic orders driven out of other countries. These monks are lazy, and too often immoral, so that their lives have in some instances become a public scandal. A very remarkable scene took place about ten years ago. In 1868, the clericals, under the lead of Father Montana, a Jesuit, gained control of the political ministry of Spain. He so banked on his authority that he dared to write in a newspaper, "To be a liberal (in politics) is a sin." The anti-clericals took this up and he was compelled to retire. Just about the time of his retirement a drama, "Electra," written by the

* From the *Christian Intelligencer*.

most celebrated Spanish novelist of the day, was played. Electra, whose mother was dead and whose father was unknown, was adopted by an uncle in whose house a Jesuit held sway. She fell in love with her cousin Max, but the Jesuit wanted her for the convent. By telling her a lie, namely that she was Max's sister, he succeeded in getting her to enter a convent. The truth was discovered and she fled from the convent to her lover's arms. The bridegroom, in a transport of rage, attacked the Jesuit for his deception and threw him to the ground. Such was the plot. The play completely carried away the audience, and when at the end Max exclaims "We must kill him," a voice in the gallery shouted, "Kill the Jesuits," and a thousand voices applauded so that for a time the play could not proceed. In Barcelona the people rose up against the monks and destroyed the nunneries. This anti-monk feeling is growing all over Spain.

The masses are slowly breaking with Romanism, while on the other hand Protestantism is slowly gaining converts and adherents. There are many secret believers who have not yet come out as Protestants. A beautiful story is told by Rev. Theodore Fliedner. For a long time one of the leading nobles of Spain, the Duke de le Victoria, would quietly slip into the evening service of the German Protestant Mission. He always placed 25 pesetas (five dollars) on the collection plate and then slipped away. He died in the autumn of 1903, and Mr. Fliedner went to the funeral as a friend. He was surprised to not see a priest present to celebrate mass or any priest bearing candles on each side of the hearse on the way to the cemetery, for there is generally a host of them at a nobleman's funeral. In burial chapel the priests repeated their paternosters and the body would have been lowered into the grave without a word of comfort, Mr. Fliedner felt the funeral was too much like a heathen one, and out of respect to his old friend, he stept

to the grave, and throwing in a handful of earth, recited the Scripture passage: "I am the Resurrection and the Life. He that believeth on Me, tho he were dead, yet shall live; and he that liveth and believeth on Me shall never die." Silently the crowd listened in surprize, and an old woman on the other side of the grave murmured an "Amen." He did not know but that he might be prosecuted for repeating a verse of the Bible in a Roman Catholic cemetery, but some days later the son of the deceased noble sent to him and asked him for the words he had repeated over his father's grave. He had never before heard them and did not know from what book they came. He was so much impressed with their beauty that he wanted to place them on his father's gravestone.

Every now and then the Protestants of Spain are surprised to find a little congregation of believers of whose existence they had previously known nothing. Some one in the village had secured a Bible and had been converted; he had read it to his neighbors, and some of them had been converted. Thus a little company of believers was formed. A rather remarkable illustration of this was in a little congregation that had sprung up in one of the villages. They met regularly for the reading of Scripture and prayer, and abstained from going to mass. Their existence would probably not have become known had not their leader died. The priests refused to allow him to be buried in the cemetery because he had not gone to mass, and his friends in despair finally appealed to the Spanish Presbyterian pastor in Madrid. They did not know his name or the name of any Protestant, and in their simplicity and ignorance, they address their letter to "John Bunyan," at the Protestant chapel, Madrid. They must in some way have become acquainted with John Bunyan's immortal "Pilgrim's Progress," and as his was the only Protestant name they knew, they wrote to him. Of course,

the Protestants of Madrid soon provided a place for the burial of this Protestant.

But the greatest work of Protestant Missions in Spain is in their schools. Each Protestant mission, whether it belongs to the American Board or British Presbyterians or Irish Episcopalians or Germans (for these are the four leading bodies working in Spain), has large schools; altho their communicant membership is often small. The number of the pupils runs into the hundreds when the number of church members is only in the tens. The reason for this is that many of the Catholics realize the wretched instruction given in the Catholic schools. The pupil there is taught more about the Ave Marias, Pater Nosters and the creed than about reading and writing. Mr. Fliedner was one day seated opposite a priest on the car, and said to him: "It is a shame that in the Catholic schools nothing of Christian religion is taught beyond the Lord's Prayer, the creed, and Ave Maria." He expected an indignant denial, but the priest replied: "If they would at least learn that, we should be satisfied," thus granting that it was true. One of our guides in Spain had to take his little girl from the Catholic school because in her first two years there she had never learned to read, and only learned to recite Ave Marias.

The Protestant schools are, in consequence, filled with Catholic children. It is true many of them join the church of their parents, but they have at least lost their bigotry, and out of them is growing up a continually increasing constituency desirous of religious liberty. Altho the Protestants of Spain number only between 10,000 and 20,000, yet in 1911, a petition of 150,000 signatures went up to the Spanish Cortes asking for religious liberty, many of them being the Protestant Catholics who had been Protestant pupils, and who used their influence with others for that cause.

Spain is the last country in Europe not to have full religious liberty.

She is now feeling the pressure of the nations around her, as France and Portugal have declared for religious liberty. Thus prest upon from without, and with a growing constituency for religious liberty within her, some day there will be a revulsion, liberty will come, and Catholicism will loose its domination. When that time comes there will be found many who have believed in Protestantism secretly.

THE OUTLOOK IN SPAIN

THERE have recently been several encouraging signs of progress toward religious liberty in Spain—the home of the inquisition. The political unrest has apparently helped, rather than hindered the cause of liberty of conscience and worship. Earnest efforts are being made to secure legislation that will exempt Protestant soldiers and sailors from attendance at Roman Catholic mass. Recently Colonel Duan Labrador, a staunch Protestant and esteemed officer of the Royal Naval Artillery, was ordered to attend "mass of the Holy Spirit" before presiding over a naval court. Colonel Labrador petitioned the King for exemption from this obligation, but his request was refused, altho such attendance is no longer required in the army department. Colonel Labrador wrote to his superior officer that his conscience would not permit him to attend mass. He was placed under arrest and tried for insubordination. His conviction would mean loss of rank, salary, and general impoverishment and distress. The case has already attracted considerable attention. The president of the Spanish Cabinet has submitted to the Cortes a law harmonizing the laws of the navy department in this respect with those of the army. The passage of such a bill will remove the obligation to attend mass—which Protestants look upon as idolatrous—and will be another step toward Christian liberty in backward Spain.

THE LORD'S PRAYER AS A MISSIONARY DOCUMENT*

BY REV. JOSEPH HENRY ODELL, SCRANTON, PA.



WITH a smug self-satisfaction, which is surely the most incomprehensible mood of modern Christendom, the Lord's Prayer is offered daily by millions who are oblivious of its real meaning. It has been assumed, by tacit agreement, that this prayer may be used by people who can not frame any other petition, as tho it were the neutral ground of religion upon which all kinds and conditions of men may stand without danger of spiritual commitment. By common consent we treat it as the irreducible minimum of worship; it has even become the official counter which passes current for prayer in political and commercial conventions; it does social service upon occasions when anything supposed to be definite or dogmatic would be in bad form. Thus our Lord's Prayer may be said to have become thoroughly devitalized.

Instead of being the minimum, it is the very maximum of prayer; rather than a pale substitute for a pronounced spiritual attitude, it is the most positive, virile and dynamical utterance that can possibly fall from human lips. Therefore, if we can pour back into its depleted veins what Christ had in His mind and heart when He gave it to the disciples, we shall be doing nothing more than starting again at the beginning, tracing the head-waters of the river of life to their source.

Nothing seems more certain to me than that the Lord's Prayer contains Christ's complete purpose for the redemption of the entire world—the motive, program, method and goal of what we call either home or foreign missions can be found in its various clauses and stamped upon its entire structure. Everything aggressive and progressive in Christianity is involved when it is properly recited.

If this thrilling and romantic spirit fails to touch us the reason will be found in the fact that we have unconsciously acceded to the conventional use of the prayer, we have become the unwilling victims of a familiarity which needs to be broken in upon by an interpretation taken from the mind and character and sacrifice of the Master Himself.

Our Father Which Art in Heaven!

That little pronoun "*our*" is more than comprehensive, it is all-inclusive. I do not see where you can drive a single stake to mark a boundary. Truly, it implies possession, has an intimate accent, affiliates the individual beyond a doubt; but it does these things universally. If there linger in your mind anything like racial prejudice, it may startle you to be reminded that the Semitic people by whom the word was first heard are farther removed from our Anglo-Saxon type than are the Aryans of Northern India. There are many races with whose blood ours will mingle more freely than with the Hebrew. Science ought to have made this finessing on features utterly impossible, but science makes slight headway against prejudice. However, if I am in need of a commentary upon this initial word, I prefer to trust myself to that vision of the consummation of Christ's kingdom found in the Apocalypse, rather than to the conclusions of anthropology or comparative anatomy:

"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

No one can truly say, "*Our Father*," who consciously isolates himself from the rest of the race. We are

* From a leaflet printed by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York.

bound to all humanity the moment we bend our knees in prayer.

Our Father which art in *Heaven!* The God with the geographical habitat is gone. Bethel, Jerusalem, Benares, Mount Olympus, Mecca, hold the eye and draw the feet no more. The Maori in New Zealand is as close to God as the minister in New York. Heaven is equinear to every soul that feels an aspiration or cherishes a sacred hope. The heresy of special privilege has surreptitiously fastened upon the consciousness of Western Christians, blinding their vision and blighting their faith. And it will remain with its curse until we rediscover the universal significance of these memory-dulled phrases.

Our Father which art in heaven;

Hallowed Be Thy Name!

What name? *Father!* Just to hedge the Almighty against verbal irreverence is a very narrow and shallow interpretation. Hallowed be the name of "Father," for it means everything our poor, disinherited and disendowed humanity can need or crave. Read into it all the best that natural paternity illustrates and you have a large content to the word—the giving of life, protection, guidance, and an instinctive affection. But read it through the life of Christ and you have a wealth of loving solicitude and wise governance quite inexhaustible. And yet, strange as it may seem, I think the wonder and glory of the name must be found in its correlative—in the sonship of man. As the sons of God, made in His image, we can safely leave the accidentals and incidentals out of account. Man's height in feet and inches, the cranial contour, the hue of the skin, the cast of the features, have nothing to do with personality, and personality is the distinguishing characteristic of mankind. Personality is made up of three interacting things—thoughts, emotions and volitions. Wherever these three—the power to think, to feel, to will—co-exist and cooperate, there is kinship. They are the essential qualities that

knit the whole human family into a brotherhood with a common ancestry. A Dyak or a Patagonian is our brother by right of birth; there is one God and Father of all; "Hallowed be Thy name." No deeper degradation can be put upon the Divine Fatherhood than to disallow the right of some of His children to participate in the shelter, food and joy of the Father's home. We can not disinherit one of His sons without cutting away our own kindred rights and privileges.

Thy Kingdom Come!

Christ's teaching may be grouped under two main divisions: the Fatherhood of God and the Kingdom of Heaven established on earth. Christ's conception of the Kingdom was infinitely greater and grander than our thought of the Church. I believe it comprehended not simply redeemed lives, but a human society controlled and guided by the will of God. The Church is an organization of Christian men and women governed by certain definite rules; the Kingdom of Heaven is composed of all people, societies, institutions and influences that interpret the will of God on earth. So in this prayer the Master looks for more than the salvation of individuals; He craves the permeation and subjugation of every human relationship and enterprise by the spirit of God. It is not enough to build up little churches in India, Africa, China, Europe; the law of the heavenly life is to conquer and control the legislation, social customs, art, commerce, politics of these various lands. The Kingdom of God will have fully come only when every thought and activity of mankind is in harmony with the Divine mind.

I know of no better illustration of how the Kingdom is coming than the words of Count Okuma, one of the founders of New Japan, and at one time Prime Minister: "Altho Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life.

It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought.

"Christianity has affected us not only in such superficial ways as the legal observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. . . . Not a few ideals in Japan which are supposed to have been derived from Chinese literature are in reality due to European literature. The Chinese influence may still supply the forms, but the soul has come from Christianity."*

Thy Will Be Done in Earth as It Is in Heaven

This is the way in which the Kingdom comes. But the clause has an unfortunate grammatical cast which has given rise to the impression that man's relation to the will of God is an attitude of passivity. God's will is not alone something to be borne, an unappealable and unrepalable decision to be accepted with resignation. God's will is not simply a divine judgment passed upon us, but a divine program to be worked out by us. We discover it, adopt it, embody it, in thought and word and deed; we translate it into ideals, and customs, and laws, and institutions; we transmute it into temperament and character; we make its articulation the ruling passion of our lives. And we do all these things not only as individuals, but as citizens, as societies, as municipalities, as nations.

Give Us This Day Our Daily Bread

At first blush this is a descent. We seem to have dropt from the universal to the particular, from the spiritual to the temporal. But such is only a superficial verdict. An easy interpretation is to the effect that we need physical strength for spiritual tasks. That is true. The doing of the will of God on earth is such a

tremendous task that we must always be in the best of condition to accomplish it. But I think we can get onto a higher plane even than that. God's purpose in the establishment of His Kingdom comprehends the whole life of man. It is to be a kingdom on earth, amid ideal conditions becoming actual, in which all His children are to share to the utmost of their capacity. Christ healed the sick and fed the hungry; that is, He removed temporary disabilities and liberated men for a realization of the full meaning of life. The program of modern missions is strictly consonant with His example; industrial, medical, educational missions are the logical application of His spirit. Men must have the means of livelihood as a prerequisite to living.

And notice the pronouns again: Give *us* this day *our* daily bread! The prayer is as far removed from individualistic selfishness as can be imagined. To offer it and then proceed to grasp a superfluous amount of earth's resources to the exclusion of our brother men is the hollowest mockery. No one can utter such words sincerely without including the Indian and Chinese famine victims in his budget. It is socialism sublimated, sanctified, glorified.

Forgive Us Our Debts as We Forgive Our Debtors

This seems to imply that the Kingdom is at least partially established; that the petitioners have already reached the level on which they have conquered their animosities; that they have established a happy relationship of amity and love toward all men. But very few of us will dare to claim so much. Does it not rather mean that we seek pardon for our sins of omission? Doubtless our lives would be much richer and stronger than they are if others had done their duty to us. Let us forgive and forget what might have been. But can we forgive ourselves? Have not we eaten our morsel alone, have not we allowed truth to lie

* "A Japanese Statesman's View of Christianity in Japan. A Statement by Count Okuma" - *The International Review of Missions*, October, 1912.

dormant in our minds which should have been distributed, have not we accepted and appropriated for our use alone the love which we should have transformed into the energy of service? St. Paul said he was "debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise"—not because he was their beneficiary, but because God had made him a trustee of truth on their behalf. And almost the entire teaching of Jesus Christ concerning the Judgment is to the effect that culpability lies in neglected duty and unseized opportunity. To be forgiven for such omissions we must pray; but our prayer must hold a resolution and a consecration for the future. The Hindus, the Japanese, the denizens of South America, with a hundred other races, have been and still are our spiritual wards. If we have defaulted and defrauded them in days gone by because we have not appreciated our stewardship, we must seek pardon along the lowly path of penitence, and in the future we are pledged to be true to our trust.

**Lead Us Not Into Temptation, But
Deliver Us From Evil!**

Remember, Christ is speaking to such as are already children of the Kingdom, or at least candidates for the Kingdom. We may assume that He had in mind not the gross sins of the flesh—drunkenness, sensuality, theft and murder—but the subtler sins of the spirit—the temptations of temperament and calling, the perils that lie hidden within the very dispositions that shine brightest in the Christian life. The highest places in the Kingdom might be sought for unworthy reasons. The consciousness of virtue attained might create the vice of censoriousness—the temper of the elder brother. Zeal for the Master might use a devilish means to attain a godly end—calling down fire from heaven upon the thoughtless Samaritans. Pride of nationality and

the privilege of exceptional spiritual heritage might lead to bigotry—as in the case of the Jewish disciples who would not eat with the Christianized Gentiles. These are a few of the temptations, some of the wiles of the evil one, set to ambush and overthrow even the best of men. Have not we reason to pray for deliverance from similar perils? Far too many who sincerely love and reverence the Master to-day are victims of just such moods and deductions. The supercilious air we assume toward the people of the backward nations, the inference that God in His Mercy will take care of the unsought and untaught even if we neglect them, the concentration of interest upon our own affairs as if we alone were of value in the eyes of the Heavenly Father, the cynical conclusion that the half-lights and distorted truths of other religions are best adapted to the multitudes who hold them because they have known none other—these and many similar attitudes of mind and spirit are always endangering our faith. No state of Christian experience, however elevated and triumphant, can grant us immunity from temptation. And the richer that experience grows the more subtle and sinister become the enticements to evil.

**For Thine is the Kingdom, the Power,
and the Glory, For Ever. Amen.**

These closing words of the great prayer form a consistent and splendid conclusion to this noblest of supplications. If they are an addition from some Eastern liturgy, they show how completely the early Church caught the largest and fullest purpose of the prayer, felt the universal heart-throb. What could be a more fitting close than this Doxology in which "the Kingdom, the power and the glory" are offered to God as the triple crown by those whom "the first-born among many brethren" taught to pray?

"LORD TEACH US TO PRAY."

THE RISING TIDE IN ALASKA*

REV. S. HALL YOUNG, D.D.

Special Representative of the Presbyterian Board for Alaska



N Knik Arm and Turnagain Arm, the extreme head waters of Cook's Inlet, at low tide you can look out for 15 or 20 miles across muddy and forbidding flats.

No sign of life or beauty; a barren, desolate waste of sand and mud. Should you attempt to cross it, you would be engulfed in quick-sands, or swallowed in slime, and be spattered with the filthy ooze. You turn from the ugly waste and stroll for half an hour in the forest bordering it. Your steps bring you again to the beach. What is this? Out yonder there seems to be a high white wall advancing toward you with railroad speed. Soon you can see coruscations of foam. Now it curls over and pours forward like a wave of the sea breaking upon the beach. It is what the inhabitants of that region call The Bore; it is the incoming tide. While you gaze it sweeps by you and in a few minutes that great, ugly waste is a sparkling, dancing, shimmering expanse of living water, and "all the world is in the sea." The tide has come in.

Alaska's tide has been out the past few years. All the great stampedes into the gold fields ceased for the time. The flurries about the great coal regions, the copper mines, the Copper Valley and Central Alaskan railroads, the rapidly increasing salmon canneries, and the agricultural lands of Alaska subsided. The people of the coast, especially, have been in a state of uncertainty and depression on account of the unsatisfactory condition of certain vital questions, such as the coal, land and railroad questions.

They did not wish their coal lands, which are among the richest of the world, to be monopolized by selfish syndicates, neither did they desire them to be conserved for the use of their great-great-grand children.

The Alaska political machine which existed through four administrations

as the dominant power in the territory was endeavoring always to control the appointment of territorial officers, and to shape Congressional legislation and policies so as to create fat offices for themselves and their friends and to frame mining, fishing and other laws in the interest of the big, selfish monopolies with which they were allied. They opposed the development of the territory and the giving of the right of citizenship to her people.

For many years Alaskans have been agitating for their civil rights—for home rule. Venal and incompetent Eastern carpet-baggers had too often filled the important offices, unjust laws and the gradual encroachment of the big syndicates kept the people in a state of agitation and irritation. Alaskans are as intelligent, as brave, as independent and as moral as any people upon the face of the earth. When it was attempted to pass through Congress the "Beveridge Bill" for the government of Alaska by an appointive commission, the same way in which the Philippines were governed in their turbulent period, the people of Alaska raised their voice as one man in loud protest. We thought ourselves somewhat superior to the Tagalogs and Moros. The politicians urged the passage of the bill; they were after the fat offices it created. The syndicates urged it; they wished a body of lawmakers and administrators whom they could control and buy.

We were fortunate in having as our delegate to Congress a strong and fearless man—Judge James Wickersham. He is a fighter and the larger the foe the better he enjoys the fray. With the help of the best people of Alaska and of many progressives of all political parties he won his fight. He killed the Beveridge bill, and last summer Congress passed and the President signed a bill giving Alaska territorial rights. On the 5th of November last we elected our first terri-

* From *The Assembly Herald*, June, 1913.

torial legislature. We now feel ourselves American citizens, able to make our own local laws and elect our own local officers. We have not our full rights as yet, for the bill was bound and hampered by many restrictions, but we have at least the right and the means of protesting against unworthy legislation and of bringing before Congress our needs. In addition to this bill, Congress passed a much more liberal and just miner's bill, doing away with the location of association claims and the power of attorney evil. Those big syndicates can no longer "blanket" our gold-bearing creeks, our coal fields, or our copper mines. The individual prospector and miner has a chance.

An act was also passed authorizing the President to appoint a Railroad Commission, to report upon the most feasible route for government railroads from the Coast to the Interior of Alaska. That commission has reported and urged the construction of a railroad from Cordova to Fairbanks, opening up the greater Yukon Valley with a branch to the Bering Lake coal fields, and another railroad from Seward, via the Matanuska coal fields to the Susitna Valley, and across the McKinley Range to the important Kuskokwim.

Watch Alaska the next few years! A stampede of farmers, as well as of gold, copper and coal miners, is confidently predicted. Cordova and Seward on the Coast, with Fairbanks and other towns in the Interior, are looking forward with hope to a large growth in the near future. The tide is coming in!

With this expected and immanent material progress and growth in population, a corresponding increase in missionary activity is noticeable. There have been more changes and new missions in the Alaska field within the past year than in four or five previous years. I explored two new

mining camps within the past year, Ruby on the Yukon, and the country around the head of Cook's Inlet, and two new missionaries have been recently commissioned to these fields.

Last summer I spent some little time at the new mining camp of Ruby on the Yukon. It is situated 125 miles below the mouth of the Tanana River. The town site is beautiful. A number of gold-bearing creeks have been explored and many pay streaks of low grade gravel, but large in extent, have been developed. A thriving little town has grown up as if by magic. The people are eager for a church. I presented this matter to the Board of Home Missions, and it was advertised in our papers. Now, we have sent the Rev. E. N. Bradshaw, D.D., from Leon, Iowa, to that field. He sailed on March 10 from Seattle for Cordova. At Cordova he was outfitted for the trail with the help of Dr. M. E. Koonce, and went on to Fairbanks.

There are several fields in Alaska to be manned, and doubtless within the next year several new camps will open up. The charm of that work grows upon me with the years. Its chief element is the newness of the field. There the missionary is building upon no other man's foundation. He is doing work that would not be done were he not there. Our missionaries at Knik and Ruby are the only ministers of any denomination in a wide territory. Iditarod, where I spent last winter, is at present unmanned, but we have not forgotten it. The churches are responding nobly to our appeals for special equipment, such as boats, bells, organs, fur coats and robes, reading matter for our free reading rooms, hospital supplies, etc. We need these, and most of all we need the men and the women who are adapted to that peculiar work, and who are thoroughly consecrated. Pray for and study Alaska.

EDITORIALS

PEACE ON EARTH

MANY events took place last May bearing on the theme of international peace. In addition to the conferences in America, at Lake Mohonk and at St. Louis, we learn that a body of 150 German Protestant ministers sent out an appeal to all the pastors of Germany asking them to preach and teach the introduction of international arbitration. A conference of French and German deputies was also held at Berné for the purpose of bringing these two countries into closer and more friendly relations. An International Commission met at Washington to settle some pecuniary claims long outstanding between Great Britain and Canada on the one side and the United States on the other. Secretary Bryan announced that he would ask for the renewal of the arbitration treaties between the United States and Great Britain, which expire soon. He also explained to the delegates who came across the Atlantic to arrange the details of the celebration of the One Hundred Years of Peace, President Wilson's plan for the prevention of war. The delegates determined to invite the governments and peoples of the civilized world to take part in the peace celebration.

We do not know if peace between nations can be secured by political agreements and courts of arbitration. Such peace is worth working for and praying for, but it is not to be compared in importance with the peace between God and man, the peace of soul that can come only on the basis of the atonement of Jesus Christ and the new life that He imparts.

ARE THE "HEATHEN" HAPPY?

WE still hear the statement made by some who disparage missions to the non-Christian peoples that they are "happy as they are." If so, why not leave them alone?

Caustically replying to this statement and question, Dr. Hertslet, for

many years a missionary in South Africa, remarks:

"Let the man who labors under the delusion that 'the native is all right as he is,' visit the middle of a large native kraal. Let him go and sit down on a dirty mat, by the smoky fire, in an unventilated heathen hut. Let the cockroaches and other creatures crawl over him; let him see and feel the greasy skins and blankets worn by day and night. Let him sleep a night in such a place, and then report. Let him hear the cursing that puts English bad language in the shade. Let him learn the filthy customs, common to men and women and children. Let him wallow in all the 'morals' of polygamy. Let him see the utter laziness and selfishness of the men, the ignorance and dirt of the women, the neglected condition of the children. Let him attend a 'beer drink' and a native wedding, and see heathenism in all its naked ugliness and grossness. And then let him say honestly if he still holds the same delusion that 'the heathen are all right as they are!'"

But even if the people of Africa, India, China and other lands were as care-free and contented as a well-fed, unabused dog, would that be sufficient reason to "let them alone?" Yes, if man is only an animal; but *no*, a thousand times *NO*, if man is made to be like his Creator; if Jesus Christ, the Son of God, came to give life and immortality to mankind; if it is true that "there is none other Name under heaven given among men whereby we must be saved."

ONE CURSE OF CHINA WITHDRAWN

THE statement of the British Under-Secretary of State for India that the Government was prepared to revise the treaty of 1911 with China regarding opium, and not to send any more opium to that country does not mean that opium smoking is rooted out of China but it does mean that Great Britain is now ready to

cooperate with the Chinese Government in their earnest effort to rid the country of the mischiefs caused by the traffic. The British Government made an agreement in 1907 whereby the Indian trade was to be extinguished in ten years; and in 1911 a modification was made because the extinction of the poppy in China went on at such a rate. Three Manchurian provinces and Szechwan and Shansi were closed to the traffic in August, 1911, and of two more provinces in January, 1913. By treaty engagements China might have been compelled to receive between now and 1917 over 43,000 additional chests of Indian opium, the value of which would be some £17,000,000 sterling, and Great Britain has surrendered that right.

The British opium trade with China is dead if China remains true to her present purpose to prevent the production of opium at home. This end of a traffic which has long been a disgrace to a Christian nation is a cause for great thanksgiving but may not be deserving of any special praise. The attitude of the Chinese Government toward opium had brought the British to the point where it was necessary either to force a market for Indian opium or to relinquish the right to sell it, and in consequence the trade has been stopt. Much credit is due to Christians of England and America for their campaign against the British trade in opium but many will share the feeling expressed by the *London Times*, "an indisposition to praise with unction the British Government's recent decision." Now is the time for the American Government to take some action against the continued wholesale importation of the pernicious American cigarets into China.

IS CHINA ABOUT TO BECOME CHRISTIAN?

THERE are dangers as well as encouragements in the present attitude of friendliness toward Christianity in China. The appeal of the Chinese Government to the Christians of that and other lands for their

prayers has no parallel in history, but as the Rev. S. C. Carpenter points out in the *Church Times*, there is an instructive parallel between China's friendly change of front and that of the Emperors Galerius and Constantine in the fourth century. While not suggesting that the new friendliness of the Chinese authorities is due to superstition, as that of Galerius is thought by some to have been, or prompted by political motives, as was that of Constantine, Mr. Carpenter points out that once again a government has begun to appreciate the value of the contribution which the Church makes to the life of an empire; and that the recognition comes at a time when an effete system has been swept away and a new *régime* is being initiated by men who are not professional politicians, but desire to establish a form of really popular government—a parallel which, he thinks, is calculated to reassure those who may now fear for the Church in China the dangers of success, establishment and popularity.

It is no doubt possible to overestimate the meaning of the new signs of friendliness to Christianity manifested in China, for all the student class is leading in a search for new and better things. They are cutting away from old foundations and there is danger lest they select too carelessly the new, and build too hastily upon them. The sobering influence of persecution is also withdrawn from those who confess Christ. A great work is going on and there is a wide open door but China needs our prayers.

BIBLE TEACHINGS ABOUT THE HOLY SPIRIT

1. John, iii:3-5: "Except a man be *born* of water and the Spirit, he can not see the Kingdom of God."
2. Romans, viii:14: "As many as are *led* by the Spirit of God, they are the sons of God."
3. Ephesians, v:18: "Be *filled* with the Spirit."

The first shows us where *life begins*, second, how it *controls* man, and third, how it *matures*.

WORLD-WIDE MISSIONARY NEWS

EUROPE—BRITISH ISLES

A Mission Press Bureau

WORD comes from London of a new enterprise which may have a large influence on the popular British attitude toward missions. A mission Press Bureau has been established with its headquarters at the Laymen's Missionary Movement which finances the experiment. An experienced and able Fleet Street journalist keenly interested in missions has been secured for an initial experiment of a year. The aim is to secure a wider use of missionary information in the secular press. There are, as all Missionary Secretaries know, quite a large number of stories from the field coming in to the offices of the Societies which, when properly written for newspaper use, exceed in thrilling interest and fascination much of the ordinary contents of the daily paper. The possibilities in such an undertaking stimulate the imagination.

A Good Plan for Country Towns

IN a small country town, a few ladies who were keenly interested in the Lord's work in other lands, formed, not a series of small working parties in connection with *each* church, but a "Women's Missionary Union," to gather once a month for work, and the reading of some instructive missionary books and prayer. Members of the Church of England and all the Free Churches work together harmoniously, and the Union includes representatives of the C.M.S., the L.M.S., the Friends' Foreign Missions, the China Inland Mission, and the Wesleyan Methodist and the Primitive Methodist Missionary Societies. At the close of the year a decision is come to, as to the proportional disposal among the societies of the articles made and money collected. Mr. Albert Lutley (C.I.M.), who informs us of the facts, suggests that developments along these lines

might profitably be attempted in many country towns.

Salvation Army Missions

GENERAL BOOTH recently dedicated a party of 102 officers for service in India, the Dutch Indies, Korea, Japan, Holland, Canada, South Africa, New Zealand, South America, France, Malta and Gibraltar. This is the largest party ever sent out at one time by the Army, and over 75 are going to India. The event was emphasized in a striking fashion. In addition to the foreign mission contingent, there were 350 men and women accepted from the Training College for work in the home field. Colors were also presented to the officers appointed to open a number of new corps in the United Kingdom. The whole of the meeting was conducted on a spectacular plan. The 350 new officers marched into the arena and mounted five pyramids, and as they stood there sang a Salvationist fighting hymn. The missionary officers were shown a typical Indian village, with hospital, school-house, temple, etc. The new colors were taken by Mrs. Booth from white-robed children, and handed to the waiting officers. At the close, General Bramwell Booth delivered a consecration charge to the missionaries by the light of a huge cross formed of electric lights, all the other lights in the hall being extinguished.

Serious Deficits Reported

THE London *Christian World* notes that four of the leading British societies report this year having deficiencies. The London Society has the largest, amounting to about \$145,000. The Church Society reports \$140,000; the Baptist Society \$50,000, and the Wesleyan Society \$40,000. The deficiencies are not due to expanding work, but to falling off in receipts. The London Society has now a debt

of about \$370,000. It would appear that an every-member canvass is needed by the friends across the sea.

Then and Now

THE meeting held in the Chinese Embassy on the Day of Prayer for China reminded more than one observer of the fact that in that very building 17 years before Sun Yat Sen was held a prisoner, awaiting his deportation to China to be decapitated, in all probability. His release was secured at the last moment by his old missionary teacher, Dr. Cantile, to whom he succeeded in sending a message. The Revolution, of which he became the leader, has borne no more striking fruit than the request for prayer which was the occasion of the meeting referred to. A representative audience from the Chinese student body in London was present, the President of the Chinese Christian Student Union was in the chair, at the invitation of the Chinese Ambassador, who himself took part in the meeting. Among the Europeans who joined in the intercession for the welfare of China was Dr. Cantile.

A Livingstone Memorial Station

THE Directors of the society which had the honor of sending Livingstone to Africa as a medical missionary are appealing to the public for a sum of at least £10,000 in order to establish a mission station in Central Africa to be called the "Livingstone Memorial Station." It is desired that such a center may be so efficiently equipped with missionary agencies, evangelistic, medical, and educational, that its work shall be a fulfilment of Livingstone's service and prayer for the peoples of Central Africa that it may stand as an outpost against the advance of Islam and its accompanying slavery, and be recognized as a most effective force for the uplift of the African.

THE CONTINENT

Germany and Missions

ONE of the most promising signs of awakened missionary interest is to be found in the response on the

part of students. In Germany, the Student Missionary Union, which comprises those who, after the completion of their University course, intend going out to the mission-field, numbers at present 87 members, mostly medicals. Compared with the American student volunteer movement, the figure is extremely modest, but judged by German conditions, as they were ten years ago, there is good ground for hopefulness, the more so as, apart from the Missionary Union circle, there has been a real increase of interest in missions among the general body of students and associations which, until recently, showed but feeble signs of life; they have been awakened to a renewed responsibility for carrying forward their work.

Exodus from Rome in Germany

THERE is a constant passage from Catholicism to Protestantism in Prussia, which is not counterbalanced by an equivalent movement in the other direction. Thus, in 1910, the number of Catholics becoming Protestant was 6,126; of Protestants and Jews becoming Catholic, 544. Even more marked is the "out-of-Rome" tendency in Austria. Between 1908 and 1910, the Austrian Protestant community grew from 534,941 souls to 593,256. This growth of 58,315 adherents is due partly to emigration from Germany, partly to natural increase, and partly to abandonment of Romanism. It is reported that an "away-from-Rome" meeting, held in Vienna in protest against the superstition of the Eucharist demonstration last fall, was closed by the secession of 84 heads of Roman Catholic families to Protestantism.

Loose-From-Rome in Austria

SINCE about 1897 an evangelical movement of large proportions has been going forward in Austria and has resulted up to 1911 in the transference of over 64,000 Roman Catholics to Protestant churches. From 1900 to 1910 there was a net gain for Austrian Protestants, Lutheran and Reformed of 95,754. To understand the rise

and progress of the "Loose-from-Rome" movement, racial and religious conditions from the medieval time must be taken into consideration. The Hussite movement which swept Moravia and Bohemia during the first half of the fifteenth century was itself based upon antagonism between the German and the native populations.

MOSLEM LANDS

What Missionaries Are Doing for Turkey

THE Earl of Shaftesbury is reported as having described the American missionaries in Turkey as "a marvelous combination of common sense and piety. Those I have met, and I have met and known very many of them, have been distinguished also for their refinement and education. The American missionaries, as I have known them in Turkey, have had to be all things to all men—physicians, mechanics, savings banks, legal advisers. I once saw a typical American missionary, who recently died in Sidon—Rev. Dr. Samuel Jessup—within an hour perform the following functions: Converse with a native mule-driver and hand him a copy of the New Testament, produce from his vest pocket a plaster for a wounded hand, repair a badly damaged music organ, advise some tillers of the soil regarding machinery for crushing olives.

"American missionaries created the cotton lace industry of Turkey, which has become a national asset. This year the export of Turkish cotton lace to America will amount to about \$1,000,000, as against half that amount in 1911. Manual training schools have been started in Turkey by American missionaries, so also model experimental farms. At Robert College, in Constantinople, they have an up-to-date engineering school—the only one in Turkey; at the Syrian Protestant College, in Beirut, they have a school of commerce, by far the best of its kind in the Ottoman Empire. American medical missionaries have introduced new remedies for sickness, thus preserving the health of the people

and incidentally strengthening their initiative and enterprise at the expense of their fatalism. By encouraging self-support and self-government in the management of the native congregations, the American missionaries in Turkey have taught wholesome principles which made for the progress of the country along individualistic and democratic lines."

Where Islam is Lacking

NOTHING is more sad in Islam than the ideas and customs connected with death. In the Moslem death-chamber, parents and friends surround the dying man, seeking to deceive him by assurances that he is getting better; everything is done to revive his hope of recovery. At last, a Moslem scribe is sent for, who writes out a talisman. This may either be written on a piece of paper which is then hung up in the room, or on the part of the dying man's body where he feels the most pain. Or it may be written in a white soup plate, on which water is poured.

Moslem Women to Christian Queens

THE *Orient*, published in Constantinople, gives a translation of an appeal to the queens of Europe, adopted at a meeting of Moslem women, held in February:

Your Majesty is not ignorant of the fact that against Turkey, who is accused of fanaticism, but who has, nevertheless, never waged religious wars, the Balkan States have organized a crusade, the King of Bulgaria, in a proclamation that has become sadly famous, having very loudly declared that this war was to be the war of the Cross against the Crescent.

Therefore, madame, the Balkan soldiers have invaded our country, proclaiming themselves the soldiers of Jesus, Son of Mary, of Him whom we also venerate as a Prophet and whom all humanity cherishes as the most striking personification of justice, sweetness and kindness.

Yet what have these self-styled soldiers of the Christ done?

Ask the old men, the women, and the frightened children, who flee before them and who go even into Asia to seek a little safety; ask rather the thousands of miserable persons who were unable to flee, and whose corpses are rotting in the mud, after their poor bodies have undergone such tortures and such shameful outrages that we, women speaking to women, can only abstain, out of respect for our common modesty, from conjuring up too vivid pictures of them.

Madame, you are a queen; therefore, you have a mother's feeling toward all the humble and feeble among your people; you are a Christian queen, professing the religion of Him who placed compassion and love before all the other virtues; and lastly, you are a woman of the most illustrious nobility, and as such, you have in the highest degree the sentiment of honor.

In the name of chivalric honor, in the name of Christian charity, in the name of maternal compassion, graciously deign, madame, to hear the cry of indignation and despair uttered by heartbroken mothers, sisters and daughters. Deign in reply, to raise your most profoundly respected voice; deign, Your Majesty, to bring the law of Christ in regard to the life of men and the honor of women, to the minds of the infamous hordes who are trying to hide under the shadow of the Cross the most lurid series of fires, murders and violations that one can find in any European war of our times.

INDIA, CEYLON AND BURMA

A Test of Christian Doctrine

A MISSIONARY in India used to tell of the steps which led the residents of a certain heathen village to renounce heathenism and accept Christianity. The villagers sent two successive deputations of their own number—the first had to follow the English missionary on one of his tours, and bring back the story of Christian *doctrine*; the second had to

dwell among native Christians and bring back the story of Christian *life*. They looked for good teaching and also for people whose life and conduct reflected the teaching. These found this, and they accepted Christianity.

What Indian Christians Would Know

IT is proposed to hold a conference of native ministers in South India, and *The Christian Patriot*, of Madras, has been asking some questions, which are almost as pertinent for the ministers of the United States as for those of South India. Some of the questions are as follows: "Is India to have a single form of Church government? Is the form of worship to be the same for all the churches? What would best foster and strengthen Indian Christian leadership? Can interchange of pulpits and intercommunion be encouraged? Is there no reason to have the pulpits reformed? What attempts might be made to bring about revivals in the churches? How could we awaken a desire to undertake voluntary preaching work? Could not our sisters be enlisted in special work for the spread of the Kingdom? What about the rising generation and such a movement as the Children's Ministering League?"

Awakening in Western India

THERE are evident signs that a mass movement is beginning in the Nasik, Manmad, and Aurungabad districts of Western India. The *C.M.S. Gazette* for June says:—"A number of baptisms are recorded, and over 1,000 adults have given in their names as inquirers. At Manmad a good number of people have been baptized, many inquirers have been admitted, and a larger number are expected shortly to enroll themselves."

The Alliance Mission in Gujerat

THE work carried on by the Christian and Missionary Alliance in Gujerat, Berar and the Khandesh is thus summarized in the home organ of the Alliance:

We are compelled to summarize in

a few sentences the work of 77 foreign missionaries and 95 native laborers, in three provinces, with an aggregate population of 3,000,000. It is organized around 23 central and 30 out-stations. It reports a thousand communicants and twice as many native Christians; 2,150 children in 33 Sunday-schools; 400 in other schools, and 15 in the two training schools for native workers. We note that the orphanages have now about 300 children. The baptisms of the year have numbered 34 and the inquirers 135, and the fruit of the mission has been more widely distributed among many stations than confined to the larger centers and orphanages. The industrial work at Akola, under the charge of Mr. Peter Eicher, reports 43 workmen and receipts for actual work amounting to \$8,750, and is carried on without loss, indeed, with a fair balance.

Unreached Classes in India

ONE class wholly untouched by mission work is the many thousands of deaf and dumb. When we think of the abundant provision made for the education of the deaf and dumb in Christian lands, and remember that there is in India no school or home for these unfortunate thousands—how can we but groan in spirit?

Another class almost untouched by missionary effort are the blind. There are in one province alone 105,722 persons who are blind in both eyes.

There are only two institutions in this province for the blind.

It is a sad fact that little or nothing has been done for the blind either by government or missionary societies. Thousands of them go from house to house, day after day, begging bread, and probably not two hundred of them know how to read the characters for the blind.—(*Rev. Dr.*) *J. J. Lucas of Allahabad.*

From Hinduism to Christian Endeavor

MR. S. P. KADAMBAVANAN has been made a Christian Endeavor secretary in Madras. Only

three years and a half ago he was converted. Born in a religious Hindu family, brought up in all the rites of Sivite Hinduism, he was very zealous in the fulfilment of its observance. He worshiped many idols and believed in the superstitions and traditions of his people. In 1901 his uncle became a convert to Christianity and won the bitter hatred of his orthodox nephew for it. Instead of resenting the nephew's ill-feeling, the uncle gave him a New Testament, offering him one rupee if he would read one Gospel. The nephew angrily refused the book and the rupee. He hated the very name of Christ. Yet he watched his uncle's life and was very much impressed by his godliness and patience, and by the religious spirit of a Christian family in the village where he dwelt. He imitated them in his prayers to his gods.

One day he heard the Sermon on the Mount. Struck by its beauty, he read it to his mother without informing her that it was a portion of the Bible. He was unwilling to give this credit to the Christian Scriptures that they contained teaching so excellent and interesting.

After hard struggles, he went to his praying uncle, but, alas, tho a pious, praying man, he knew not how to lead him to Christ. Months of anxiety and of earnest seeking passed. One Sunday he went to a church service, having never before attended one. Afraid of being seen by friends, he hovered outside the open door. The preacher announced his text, "Come in, thou blessed of the Lord; wherefore standest thou without?" (Gen. 24:31.) To him, the words were a call from God. He entered the open door, and his decision was made for Christ.

Then came the storm. His mother angrily struck him when he told her of his faith. He refused to worship idols, and his mother and sisters were filled with indignation. His school-mates mocked him and his new religion. His mother hid his Bible and threatened to poison him. Then he fled to his Christian uncle in Madras,

but returned in answer to the persistent, tearful entreaties of his mother. He was kept a prisoner after his return and was always watched by some relative. He received many blows and often he was cursed. At last he determined to be baptized in spite of the tears of his mother and sisters. He fled from home, went to Madras again, and in Zion Church accepted Christ as his Savior in public baptism. Then he attended the Kellett Institute in Madras, and now, only twenty-two years of age, he has been separated unto the work of a Christian Endeavor secretary.

Language Schools for Missionaries

THE *Indian Methodist Times* says: "One of the most practical results of the Edinburgh Conference has been the establishment of language schools for missionaries. One has for some time been at work in the United Provinces for Hindi speaking missionaries, and it is now proposed to open one to work in Bengali. The Rev. W. S. Page has been asked to take charge of it and has consented if he is released from his present work as vice-principal of Serampore. The Serampore College council has met the committee in the most generous spirit, and it is expected that so far as Serampore is concerned there will be no difficulty. After a careful survey of the possibilities, Calcutta has been selected as the most suitable location for an experimental school; and if, as is expected, sufficient students are forthcoming, and if, as is hoped, adequate financial guarantees can be secured, the school will commence work during the current year."

CHINA

Radical Changes in Progress

THE most famous of all the temples of China are the Temple of Heaven and the Temple of Earth at Peking. These temples were originally consecrated for the purpose of prayer by the Emperor for good harvests, and for the encouragement of the silk

industry by the Empress giving her personal attention to the silk worms in the mulberry groves in the temple enclosure. One of the recent acts of the present government was a proposal from the Ministry of Agriculture and Forestry to turn these temples into agricultural and experimental stations and farms. Very naturally this proposal called forth the charge of vandalism and impiety. The Department of Agriculture, however, makes a plausible reply to this charge. It is said that the temple buildings and grounds have been going to ruin through neglect, and that it is the purpose of the government that all the palaces and halls and sacrificial altars connected with them shall be carefully repaired and preserved as monuments of the national art and architecture. Also that if in future the Republic should feel called upon to continue to perform the former sacrificial rites to which the temples were devoted, they could be performed without the fear of any interference.—*Missionary Survey*.

How the Day of Prayer Was Kept

LETTERS from China contain very striking descriptions of the manner in which Christians and their sympathizers observed the Day of Prayer, April 27. Writing from Tientsin the Rev. Arthur Sowerby states that about a thousand people assembled in the afternoon in the Li Hung Chang Memorial Hall, two galleries reserved for ladies being well filled. The President was Mr. Chang Po Ling, principal of one of the large government schools and a leading Christian. Addresses were given by two Chinese pastors, another read Psalm 86, and others led the gathering in prayer. Lieut.-Col. Chang Shao brought a written message from the provincial governor, and several leading officials were present.

Another report is sent by Rev. R. C. Forsyth, who describes the observance of the day in Tsinan fu, the capital of Shantung. Here the service was held in the new chapel of the Baptist mission, all the arrangements

being made by the leaders of the native church. The Governor of the province was represented by two of the members of his staff, and several officers in full uniform attended by order of the colonel of the Fifth Division. A Chinese gentleman presided, and the program included hymns by a choir of students. The proceedings, which were closed by the singing of the Chinese national anthem, were of a most impressive nature throughout. Also from Tai Yuan fu, the capital of Shansi, comes a similar report by the Rev. T. E. Lower: "Our chapel was crowded last Sunday, when special prayer was made on behalf of the nation and its leaders. Representatives from the civil and military governors attended, and some 20 members of the provincial assembly were present.

A Women's Convention in China

THE recent convention of women in China is a marked evidence of the progress of that great Republic. Parts of four counties were represented, Christians coming as far as 60 miles in some cases, on barrows and afoot. The leaders were Chinese and women spoke from the platform without hesitancy, but with eloquence and spirit. Miss Ho, a young woman not much over 20, address the audience of men and women on the "Duty of Women in the New Republic." The subject of foot binding was introduced by a Chinese woman of influence and some 80 women promised to unbind, or influence others to unbind. The subject of family prayers showed that a fairly representative number present already observes this duty. The subjects of discussion were all especially applicable to the Chinese women—such as:

- Equal authority of husband and wife.
- Partiality between sons and daughters.
- The duty of sending girls to school.
- The duty and power of women in prayer.
- Wearing apparel.
- Cleanliness and order of the home.
- Dedication of children to the Lord.
- Guarding of speech against gossip and tattling.
- Marriage engagements.

It is safe to say that the next generation of Christians in this district will not countenance the old heathen practise of engaging the children in babyhood and that other ancient evil customs will also be abandoned.

Temperance for Children

AN "International School Children's Temperance League" has been formed by Rev. Edward W. Thwing, the Oriental Secretary of the International Reform Bureau. Many children are already wearing the button which has a white cross on a blue field with red letters "I. S. C. T. L." for title above. The pledge they sign is as follows: "I will wear the League button, and promise to try and keep my heart pure, not to say bad words, not to look at bad pictures, not to smoke, not to drink intoxicating liquors, and to do what I can to help others to take the stand, and God will help me." Mr. Thwing has been appointed an official adviser of the New Board of Education of the Chinese Republic, which has established a special department of "Social Service" at his suggestion. His chief work for the government is as the official adviser of the Opium Commission.

Changes in Two Provinces

THE Mios of Yunnan and Kweichau, who have been pouring into the Church in the past few years, were, before they became Christians, not illiterate, but had never even seen their speech in written form. The missionaries have reduced it to writing, translated part of the Scriptures and have now been instructing thousands in reading. This has been largely brought about with the help of the colporteur readers of the Bible Society. These spend a week in a village and then pass on to another hamlet. Over 300 villages are thus helped in the course of a year. The Mios make the most of their new opportunity, studying night and day.

Mr. Pollard of the China Inland Mission, who pioneered this work, often had three generations in a sin-

gle class. They would keep on studying, hundreds at a time, until twelve, one and two A. M. They would come in from seventy-five miles, eating nothing all the time but raw oatmeal softened in water. When their food was exhausted they would proceed homeward, and at every village show their books and explain what they had learned. This meant fresh streams of learners converging on the mission station. It is related that, on one occasion, Mrs. Pollard shut her husband in his bedroom for a nap. When she opened the door to see if he had "fallen off" she was astonished to find three Mios sitting beside the bed waiting for him to awake, that they might be the first to get the coveted teaching. —*Herald and Presbyter.*

JAPAN—KOREA

A Y. M. C. A. for Tokyo

TWO Chinese from the distant west province of Yunnan, converted while studying in Tokyo, have on their return organized a Y. M. C. A., to which two secretaries have been dispatched by the general committee. Miss Jessie Ding, a Chinese Christian worker, has been shepherding the Chinese women students in Tokyo. A general secretary has been secured for the work among the 10,000 Japanese students—Prof. M. Kurihara, a graduate of the Imperial University and for seven years a teacher. For the permanent conference site land has been bought under the shadow of Mt. Fuji. One young Japanese graduate has contributed 1,500 *yen* and another, a member of the national committee, 500 *yen* (out of straitened pocket) toward the purchase money; 1,200 Japanese students are in Bible circles, studying such courses as Professor Kashiwai's "John and the Teaching of Jesus," and Professor Abe's "Romans."

Schools No Longer Non-Religious

THE Rev. G. M. Rowland writes from Sapporo, Japan: "Hitherto in government schools no religious teaching has been allowed. The youth

were to receive a non-religious education. It was in many quarters plainly declared that youths in schools were too young to select a religion and should let religion alone till they reach maturity. Now, the government recognizes the need of religion in the formation of the moral character of youth and the Christian Church is at perfect liberty to enter in at the open door with the other religions."

Christian Endeavor in Japan and Korea

THE Japan Union of Christian Endeavor has just held its 21st annual gathering. It is thus of age and is making a new effort to fit itself into the special needs of the far East. Among the delegates was a Korean, named Ko, who gave a very encouraging report of the Society's work in that country begun during the past year.

One day he was set upon by 30 of his fellow countrymen, most of them Christians, with whom he was dining in a Japanese restaurant. They charged him with being disloyal to Korea, and the affair might have ended seriously, had not a Japanese policeman come to the rescue. In order to avoid further danger Ko left Tokyo before the close of the convention. In some of the other cities where he tarried he was threatened with further ill treatment, but no harm came to him.

Christian Endeavor feels that it has a mediating and healing work to do for the two peoples in this time of mutual distrust and distress.

John Batchelor, Apostle to the Ainu

THE Ainu people, the aborigines of Japan, live chiefly in the Hokkaido, the North Island of the Empire. A few are found in the chain of Islands to the N. E. of the Hokkaido, also not a few in Sagalein. The Roman Catholics have done some work among them, but the apostle to the Ainu people is John Batchelor. A debilitating fever compelled Mr. Batchelor to leave China, his original field, about 30 years ago and he sought and found health and work in the

Hokkaido, where he acquired both the Japanese and Ainu languages. The Ainu people have no written language, and English letters serve them better than the Japanese syllabary since many Ainu words end in a consonant while all Japanese words end in a vowel or "n." Mr. Batchelor prepared a grammar of the Ainu language and compiled an Ainu - Japanese - English dictionary. He also translated the New Testament, some books of the Old Testament, parts of the Prayer Book and a small hymn book. He lived among the Ainu people, obtained their respect and affection, and is better known among them than any person out of their own nation. For 17 years he labored but baptized none. Then the time came when he began to receive them into the church, and now over 1,000 have been baptized by him. No other Protestant Church has regular work among these people tho Mrs. Pierson and myself have done a little among them. The results of our meager efforts we gladly turned over to the Church Missionary Society which Archdeacon Batchelor has in charge.*—*Geo. P. Pierson.*

The Outlook in Korea

WHILE the result sought for a few years ago in the cry, "A million converts this year," has not been reached, remarkable results have been attained. It is now estimated that there are 125,000 baptized members, and as many more probationers and adherents. The excitement of the great revival has died away, the chaff has been blown from the wheat, and the work is now on a solid basis. The Koreans are still reaching out their hands for the gospel, and there are more open fields than the present missionary force, large as it is relatively, can enter. The Koreans are naturally spiritual-minded. They readily take up the work of the teacher and the evangelist, and it has been suggested that in the providence of God they are

to become the evangelizers of the Orient.

The following incident will show how readily the Koreans receive the gospel. The missionary and his native helper were belated one night among the islands, and put ashore for the night. They preached to a chance crowd that gathered to them at the landing, evening and morning, left tracts, and a manual showing how to conduct services. In a year the missionary returned and found a congregation of 150 gathered. There is now at that place, three years after, a church of 125 members, and a congregation of 300; 48 were baptized at one time. This is not an unusual incident.

Japanese in Korea

SINCE Korea became a part of Japan, the Japanese are flocking thither in great numbers. It is estimated that there are now 250,000 in the country, and they are entering rapidly. It is generally agreed here that the material results of Japanese dominion, and even the distinctively educational, will be good; but that the spiritual results will be bad. Of course, Christian workers can do nothing in regard to the political supremacy of Japan, but they are doing what they can to bring the Japanese in Korea to Christ, so that their personal influence will not be detrimental. Several churches have been organized among them in the larger cities, and they seem to be more readily reached than their brethren at home, being separated from their friends and relatives.

The great importance of this work in Korea will be recognized when it is pointed out that these Japanese are the most important personages in the cities in which they are located, being political, financial and industrial leaders, and should have the encouragement of religious leaders.

Korea's Work of Foreign Missions

THE Korean Presbyterian Church asks that a distinct territory in China may be set aside for it as its

* In THE MISSIONARY REVIEW for February there was an erroneous statement, as Mr. Pierson writes that he has baptized only ten or twelve Ainu, and these were people to whom Dr. Batchelor had not access at the time.

"foreign mission" field of to-day. It should stir the hearts of all Christians to realize that Korea, a land lately heathen, then grievously troubled by political tribulations and persecutions of Christians, should reach out in its poverty, to help other nations. The Board of Foreign Missions, which the Korean General Assembly organized last year, has requested the native churches to raise \$1,000 toward missionary work in China. Work is already being carried on by Korean Christians among the Japanese in Korea. Perhaps, in the Providence of God, the weaker nation, made tributary to Japan, may be the means of introducing the Gospel tidings among that people, where other nations have been partially successful.

NORTH AMERICA

The Membership Basis of the Y. M. C. A.

THE most important matter brought before the Thirty-Eighth International Convention of the Y. M. C. A. of North America, held in Cincinnati in May, was the report of the commission, appointed by a previous convention, for the purpose of considering the question of the desirability of rephrasing the definition of the word "evangelical" as contained in what is known as the "Portland Basis," and, if it was deemed expedient, "to recommend a substitute, which shall in no way weaken the statement regarding the value and place of the Holy Scriptures and the Deity of Jesus Christ, our Lord and Savior."

The Commission recommended to the Cincinnati Convention that no attempt be made at this time to rephrase the definition of the word "evangelical," but that "for such Associations as may desire an alternate definition of the word 'evangelical,' this Convention authorizes the use of the following: 'We hold those Churches to be evangelical in the United States, which are affiliated in "The Federal Council of Churches of Christ in America," or have been invited to affiliate, and those in Canada which correspond to them in name, or history or both.'"

The opponents of the change argued that the alternate definition is not a comprehensive but an arbitrary one; it expresses no principle and therefore is not adapted to the exigencies of any and every period. It is merely a mechanical list of Churches which are now evangelical but may not remain so. The vote by which the "Portland Basis" was maintained intact was 521 to 392, which may be regarded as a signal victory for orthodoxy.

"The Ideal Student" at Princeton

THE statue placed upon the campus of Princeton University to commemorate the organization there of the Intercollegiate Young Men's Christian Association stands upon a granite base which bears two impressive inscriptions, one historical, the other expressing the ideal for which the memorial stands. The first reads:

"1876—Near by, in old East College, some words of William E. Dodge, Junior, led a little group of students to form the Intercollegiate Young Men's Christian Association, from which the Student Volunteer Movement and the World's Student Christian Federation have grown."

The inscription on the opposite face was composed by Dr. Henry van Dyke, and reads:

"For a nobler, stronger manhood in body, soul and spirit; for the better service of mankind and the coming of God's kingdom, the Christian students of the world are united in brotherhood in the name of Christ."

The sculptor, Mr. French, intends his heroic figure to stand for all the qualities combined in a student fulfilling the highest Christian ideal. These Dr. John R. Mott, at the dedication of the statue, defined as especially including manliness, reality, vision and purpose.

World Student Christian Movement to Date

THE current report of the World Student Christian Movement furnishes inspiring reading. When the Federation was formed in 1895 there

were 599 local organizations with 33,275 members. These have grown in number to 2,320 with 156,063 members. In the United States there are now 20 student secretaries of the International Committee, 21 belonging to state committees and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the State Universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation was at the start organized only in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa as well. Visits made by Messrs. Mott and Wilder to Amsterdam, Leyden, Utrecht and Delft in 1912 have proved very fruitful.

Presbyterian Reinforcements

THE list of new missionaries appointed this season by the Presbyterian Board in New York number 94 names. Practically all of these were in New York in June in attendance on the 16th annual conference for outgoing missionaries. There were also present six young men and women under appointment by the Reformed Church in America, who as a matter of interdenominational fraternity were invited to be guests of the Presbyterians. A large number of missionaries about to return from furlough and a few reappointed, including Dr. and Mrs. C. A. R. Janvier, were likewise present; 42 of the company were under appointment to the various missions of the Board in China, 17 were to go to India, 15 to Persia, and 11 had not yet been appointed to their fields. An even larger proportion than usual are college trained men and women.

Christian Millionaires

A STATEMENT was made recently by one of the representatives of a church board of the Northern Presbyterian Church that he had a list of 1,600 Presbyterian

millionaires. It is stated on good authority that there are perhaps 3,000 Presbyterian millionaires in the Presbyterian Church, U. S. A. No one has attempted to state how many millionaires are to be found in the membership of the other denominations, but it would be safe to say that the number is greater now than ever before in the history of the Church. The recent enormous increase of riches among Christian people lays a tremendous responsibility upon those to whom God has committed the trust of large sums of money. If these vast riches are consecrated to the work of God, many of the difficulties that now confront our Executive Committees will be solved.

A Good Plan for Summer Evangelism

A PLAN for effective evangelistic work during the summer was perfected by the session of the First Presbyterian Church, of Louisville. The pastor, Dr. J. S. Lyons, planned to take about a dozen men from his church to Whitesburg, in the mountains of Kentucky, during the month of August, where they were to conduct a house-to-house religion campaign. The laymen who accompany Dr. Lyons will go out two by two and visit every hamlet and every home in the community. They will tell the Gospel story to the people and invite them to the preaching service each night in the town, and especially to the central meetings to be held on Friday, Saturday and the Sabbath following. In this way it is hoped that the message of the Gospel may be carried to every individual and to every home in the county. It is a plan that can be put into operation in any county in any State, and will be a most effective means for any pastor to use to enlarge the influence of his church and to carry the message of the Gospel to unevangelized regions.

Atlanta's Campaign Against Vice

THE splendid fight made by the Christian people of Atlanta last year against protected vice in that city has attracted the attention of the

entire country. In June, 1912, the Executive Committee of the "Men and Religion Forward Movement" began to publish at frequent intervals bulletins which gave publicity to facts connected with protected vice and were intended to arouse the consciences of the people by presenting actual conditions.

In September, four months after the appearance of the first bulletin, the chief of police issued the order which closed the segregated district. The Christian people of Atlanta made provision for taking care of those who were unable to support themselves as a result of the campaign. Thus Atlanta found a practical and effective solution of the problem that perplexes every city.

In order that other cities may profit by Atlanta's experience, 27 of the bulletins used in the campaign have been published in pamphlet form, and can be secured at the actual cost of publication (ten cents per copy), from Mr. J. P. Jackson, Executive Secretary, Y. M. C. A., Atlanta, Georgia.

SOUTH AMERICA

Ending Putumayo Atrocities

THE court of chancery in London has ordered the compulsory winding up of the Peruvian Amazon Company, the British corporation whose agents were held responsible for the horrors of the Putumayo rubber forests first revealed by Sir Roger Casement, the consul-general at Rio Janeiro.

A Remarkable Advertisement

TRANSLATION of a unique advertisement issued by Nestor Escobar, a crente in Goyaz. Sr. Nestor was converted through the reading of a Bible purchased from Mr. Glass some nine years ago, and later on was baptized as a member of the Presbyterian Church.

POPULAR PHARMACY
OF

NESTOR ESCOBAR
FOUNDED IN 1905
BOMFIN—ESTADO DE GOYAZ

The Proprietor of this well-known pharmacy advises his many customers and the public in general, that a good supply of material medicines, prepared by chemical processes and pharmacists in laboratories of high standing, may be found in his establishment. These are for the healing of bodily sickness but are often of uncertain effect.

He has in stock also a large quantity of spiritual medicines of certain result and not made by the hands of man—as the Holy Scriptures, which are the power and wisdom of God for the salvation of those who repent of their sins and give themselves to Jesus Christ, the only Savior of sinners.

The material medicines as well as the spiritual are sold at any hour, at low prices and furnished freely to the poor.

Then follow in large type seven texts from Scripture.—*The Neglected Continent.*

Leprosy in Paraguay

THE *South American Journal* calls attention to the grave and increasing danger from the spread of leprosy in South American countries, especially in Paraguay, since the local authorities do not seem to take any steps for the isolation of existing cases. It is stated that in one town of Paraguay a prominent business man, who was horribly disfigured with "Lepra Tuberosa," was sitting in his office, receiving callers, and attending to his business, while a woman, who had been a leper for fifteen years, kept a confectioner's shop and made the cakes, which she sold, with her own hands, until her face became so disfigured that she was forced to give up her business. In Asuncion, the capital of Paraguay, leprosy women sit in the public markets and sell fruit and cakes. In Belen, with a population of 3,000, Dr. J. W. Lindsay affirms that he knows at least 20 lepers who are natives of that place, and the man who plays the clarinet in the church is afflicted with the disease. He states that he has often observed lepers mingling with

the crowds at the great religious feasts, or moving freely among the passengers on the river steamers between Asuncion and Concepcion, or selling milk and other refreshments to the passengers on the railroad trains. He declares, "I am absolutely certain that there is not a village in the whole of Paraguay where you would not find various lepers."

While the authorities pay no attention to this danger to the public health in Paraguay and all South America, we have to chronicle with regret that little medical missionary work is done in South America by Protestant forces. *The World Atlas of Christian Missions* reports 2 hospitals and 2 dispensaries in Chile, 1 dispensary each in Brazil and Dutch Guiana, and we know of no leper asylum in South America beside that of the Moravians in Dutch Guiana.

MALAYSIA AND OCEANIA

A Destitute Field

THE islands of the Dutch East Indies, which consist of Java, Madura, Sumatra, Borneo, Celebes, the Molucca islands, the Sunda islands, a number of smaller islands, and a part of New Guinea, are said to have a population of 38,000,000, of whom more than 22,000,000 are Mohammedans. The comparatively small island of Java contains 30,000,000 of inhabitants, who belong to the Malay race. Nominally they have been Mohammedans since the 15th century, but spirit-worship, interwoven with fragments of Buddhism and Mohammedanism, is really the dominant faith of these peaceable, sober, and industrious people. Among this multitude of heathen 7 Protestant Missionary Societies are at work and 66 missionaries, 9 physicians, and 25 female workers are settled upon 36 stations and 104 outstations. What a small force, 100 missionary agents among 30,000,000, even tho it is assisted by 108 native workers and 265 native teachers. These societies are the old Netherlands Missionary Society, the Java Committee at Amsterdam the

Mennonik Union of the Netherlands, the German Neukirchen Mission Institute, the Reformed Churches in the Netherlands, the Netherlands Missionary Union, and the American Methodists. The Salvation Army also has entered Java and is doing much good. The total number of native Christians upon Java is estimated at a little less than 28,000 to-day. Truly, Java is still destitute of the Gospel.

Methodist Work in Java

BISHOP ROBINSON writes to the *Pittsburgh Christian Advocate*: "It was my fortune to be able to visit every station, with a single exception, in which our missionaries are laboring in Java. Good progress has been made in foundation-laying, and on every hand promising openings present themselves. As compared with work in British India, missionaries in the Dutch Indies labor under restrictions and disabilities unknown in the former. Every missionary is obliged to obtain a special official permit to carry on his work, and the territory within which he shall be at liberty to operate is carefully defined. Often the process of securing the permit is a tedious one, and rather trying to the patience of enthusiastic missionaries. There are restrictions, also, in regard to open-air work, which hamper the missionary in certain lines of activity, and prevent the use of methods of reaching the people which have been found helpful elsewhere. It must be said, however, that as a rule the Dutch officials show us, as a mission, much consideration and sympathy, and our missionaries are grateful for many kind courtesies received at their hands. The officials whom I personally met while in the island were extremely kind, and it was abundantly evident that the attitude of the authorities is wholly friendly to the mission."

Progress in Sumatra

FROM that once far-away island, William T. Ward writes of his work: "I recently baptized the first Chinese reformer in Sumatra, with 5

others. Later I baptized the first Chinese editor in Sumatra, with 13 others. This makes 23 baptisms in six months, and brings our church-membership to 50. We gave our Christmas program in the Chinese theater, about 400 Chinese being present. They looked on with great surprise, while the boys and girls sang and recited and performed their parts without an error. Our second program was given in the Malay theater and was an even greater success than the first. Among those who have recently joined us are a number of amateur musicians, who are helping to make the Sunday services very attractive. Our Sunday evening service at the Malay theater is sometimes so crowded that people fill the verandah and part of the road."

The New Hebrides to Date

FOR the past 50 years the mission to evangelize the cannibal natives of the New Hebrides has been associated with the name of Dr. John G. Paton, the heroic missionary who spent his long life for the salvation of these islanders. So far as Great Britain and Ireland are concerned, the mission is now represented by the voluntary organization known as the John G. Paton Mission Fund. The fund is responsible for 5 European missionaries, 2 European assistants, nearly 200 native teachers, and 3 hospitals, 5 missionary motor-boats, and the general upkeep of the mission-stations.

A goodly number of supporters and friends of the mission met recently to bid farewell and God-speed to Rev. Fred. J. Paton, son of Dr. Paton, who has himself been for some 20 years among South Sea cannibals, and after a time of furlough is returning to the field.

Mr. Paton said that since England and France had undertaken joint control of the islands, women and children were less safe than formerly, as the result primarily of the illegal sale of strong drink which is allowed to go on. He gave a striking instance

of the former savagery of the natives. On his second visit to one particular village, he found not a single person remaining, the whole of the villagers having been killed by an invading tribe. The zeal shown by converted natives to carry the Gospel to those around them was illustrated by the case of an old woman who, at the age of 70, learned to read, and then went to different villages with the teachers to assist in the work of evangelization. One of the converts referred to by Mr. Paton was a native chief who formerly had killed and eaten 2 white men. The results of the work on the different islands are usually slow, but finally the Gospel wins its triumphs among the people.

The Lotu in Fiji

THAT the lotu (Christian religion) has not lost its influence in Fiji is shown by a letter written in the *Messenger* by a correspondent signing himself "Rejoice-at-advancement." He writes that at a district council of chiefs, held in the Tailevu Division, the leading chief arranged that a prayer meeting should be held each night, at which Fijian ministers, and some of the members of the council, were to speak. These prayer meetings were well attended, and characterized by much fervor. The chiefs and people also joined in thanks to God that the population had increased in their district by 150 during the year.

NORTH AFRICA AND THE SUDAN

Woful Spiritual Needs

THE latest religious statistics for the Dark Continent give 9,000,000 as adherents to Christianity, 40,000,000 Mohammedans, and 81,000,000 pagans. If the entire population were divided among the ordained missionaries now at work, each would receive 88,000 persons as a parish.

Women's Education in Egypt

THE *Church Missionary Gleaner* is authority for this encouraging report concerning one line of progress in Egypt under British control:—

"In 1899 Lord Cromer stated that no girl had yet presented herself for the primary certificate and that no Egyptian woman had yet received a professional training for the vocation of teacher. In 1911 Sir Eldon Gorst reported 43 girl candidates for the primary certificate. In 1912 Lord Kitchener states that 'there is probably nothing more remarkable in the social history of Egypt during the last dozen years than the growth of public opinion among all classes of Egyptians in favor of the education of their daughters. The girls' schools belonging to the Ministry of Education are crowded, and to meet the growing demand sites have been acquired and fresh schools are to be constructed, one at Alexandria and two in Cairo.' In 1900 there were 1,640 girls in *kutabs* inspected by the government; in 1910 there were over 22,000. As one example: Six years ago when a school in Cairo was opened the only way to obtain pupils was to command the government employees residing in the district to send their daughters for instruction. To-day the school is packed with 314 girls, in charge of a man principal and 6 Egyptian women. The latter teach unveiled before men."

Missionary Value of a Printing-press

DR. S. M. ZWEMER, writing in *Blessed Be Egypt*, concerning the future of the Nile Mission Press, says: "When the acorn of faith was planted, the friends of the Nile Mission Press expected growth, and the situation which faces us is exactly similar to that of a gardener with a young sapling which has struck root and had a good start, but which badly needs transplanting to a place where it will have permanent room for growth of all its branches. The statement made in the last report of the Press, that already no less than 55 societies and 37 countries, from Morocco to China, ordered literature from the Press, is sufficient evidence that we must plan for a much larger development in the future. The work of the Press has only begun; both on lines of production and distribution we are at the

first stage. The kind of literature sent out always awakens an appetite for more. It is life-producing; it arouses investigation; it awakens intellectual life; it can only satisfy by larger supply. Various missionary societies are already beginning to look to the Nile Press for printing and publishing on a scale which it is utterly impossible for us to undertake with the present equipment.

Moslem Workers Active in the Sudan

IN a recent letter to the secretary of the Sudan Interior Mission, Dr. A. P. Stirrett tells of the terrible inroads that Mohammedanism is making. Writing of a recent journey, he says: "I stayed over Sunday at a small town at which I had halted two years ago, and was pained to see that Moslem customs have gained a stronger hold there. Later, the reason for this became evident. The next place I stayed at was a large Mohammedan center. After looking about the city, I interviewed the British resident as to the prospects of starting a mission there. He was quite decisive in his answer that he did not wish a missionary there, altho he thought that in other parts of his jurisdiction there would be no objection whatever. In fact, he said his influence on that city was that of making the people more Mohammedan. He seemed to fear that the advent of Christianity would complicate matters in the administration of the law. Now, since smaller towns are usually tributary to the larger ones, and since in the latter Mohammedanism is encouraged, one can easily see the effect upon the smaller. Further, note that the turban, worn almost universally by the Moslem, is a distinguishing mark of his religion. Now, when a chief in a semi-pagan district is crowned king, the official ceremony usually consists in giving him a turban to put on, altho he may be a pagan. Must not the effect of this ceremony, upon the pagan and semi-pagan, be to incline them to think that British rulers are Mohammedan? Indeed, I have heard it

given out by a Moslem that if people dared to become Christians they would at once be disciplined by British authority."

WEST AFRICA AND THE KONGO

Moslem Activity

SINCE the advent of Mohammedanism into the territory of Sierra Leone, schools of that religion have been maintained in Moslem centers. A group of native boys gathered around their Mohammedan instructor is a common sight. A written language, the classical Arabic is taught, and the Koran is the textbook. Mohammedan education among the natives of Sierra Leone may be divided into two distinct parts. The first part pays attention to the pronunciation and writing of the Arabic language as it is found in the Koran. No effort is made to explain the meaning of the text. The greatest value is ascribed to mere pronunciation. Hence Mohammedan education lays stress upon forms rather than meanings. The second course in Mohammedan education comprises instruction in fetichism and witchcraft. It has been the custom that a student must finish the first course and be redeemed with the price of a slave before the second course can be taken up. The second course prepares the student for the making and selling of charms and greegrees of various kinds.

In the Calabar Country

THE reports from the Free Church of Scotland mission in the Calabar country show that the people are "now eager for the Gospel and all the blessings it brings, and are cheerfully shouldering the responsibilities that also come with it." At several places good buildings for churches and schools have been erected entirely from native contributions. The mission at Ediba illustrates the liberality and interest shown at other stations. At Ediba the young people have put up a splendid building, and the chiefs have given \$15 for benches, and promised \$100 per annum for a teacher, and the young people

have promised at least \$50 per annum in collections. A young lad who was trained in the institute and is in the government service getting \$270 per year, has offered to be the teacher, altho he will receive only \$150.

Fruits of Nigerian Missions

NUMBERS of Africans from Southern Nigeria are engaged in mining at various places on the railway line from the coast to Coomassie in Ashanti. The Bishop of Accra (Gold Coast) says of these immigrants: "The Yorubas are always notable for being earnest Christians, and do great credit to the missionaries of the C.S.M. in Southern Nigeria, whence they come. We get Bibles, prayer-books, and other literature for them from Lagos, in their native language, and they purchase in large quantities. They often establish their own church communities and build a church without any assistance from outside."

Waiting for a Teacher

IN West Africa a town on the delta of the Niger was visited for the first time in 1909; and early last year, in response to repeated invitations, Rev. J. D. Aitken, of the Church Missionary Society, went thither. The whole town turned out to meet him, and he was taken to see a spot where they propose to build a school. He observed in their houses pieces of wood, bored with seven holes, and a peg inserted in one of them. This was their contrivance for keeping the recurrence of Sunday in remembrance, tho in their ignorance they observed it on Saturdays. They wished to be taught to pray; and being asked how they did pray, they replied that they met each morning and said (so it was interpreted to Mr. Aitken): "O God, we beg you, make you look good today; make you no trouble we, or do we any bad; we beg you, we beg you, we beg you." How pathetic it is that these Nigerian people for two years should have been keeping the Sabbath and offering their prayers to God

while waiting and longing for a Christian teacher!

A New Kongo Language Difficulty

REV. J. L. COPPEDGE writes of a serious problem which is confronting the Southern Presbyterian mission in the Kongo. The territory of the Kongo Free State has now passed into the hands of Belgium and for years French has been the official language. In most African colonies the official language must be taught in all schools, or they are closed by the government. The Romanists are everywhere gaining the support of the government by teaching French thoroughly and efficiently to their native converts.

In order to do this also, we should have a native Frenchman or Belgian to conduct classes for our missionaries, evangelists and native teachers.

I have been told a number of times by influential chiefs whose children attended Roman Catholic schools, that if our schools only gave a course in French, the children would be sent to us. If we do not grasp this opportunity to enlarge the usefulness of our mission, we must be prepared to see all of our schools closed by law.

Fortunately a consecrated Belgian Protestant has been offered to us as a teacher. To secure his services, his traveling expenses and salary must be guaranteed.

UGANDA AND EAST AFRICA

Islam Making Rapid Gains

GERMAN East Africa is the leading German colony, a state with twice the area of Texas, with about the population of Pennsylvania. It is literally true that this Christian state is being Mohammedanized more rapidly than it is being Christianized. The chief reason for the vast increase in proselytizing zeal among the Mohammedans in Africa is a very curious one. When the Arabs were still permitted to enslave the natives, there was never any thought of winning them to Mohammedanism, for "the Faithful" are all brethren, and one

can not be the slave of another. But when various Christian governments stopt the nefarious traffic, and the bodies of the blacks could no longer be exploited, the enterprising Moslems at once went to work on their souls with an energy which Christian missionaries would do well to emulate, if they do not deem it wise to follow all their methods in detail. In German East Africa the government, insistent as they are at home on confessional education in the public schools and the maintenance of a subsidized state church, preserves an attitude of absolute religious neutrality. All beliefs are on an absolute equality; the children in the public schools hear nothing of the Bible, much less of Christian doctrine; and missionary enterprises, altho not discouraged, are left entirely without assistance of any kind.

A Toro Princess Testimony

MALIZA, a native of Toro (the western province of the present Uganda Protectorate), had been taken captive by Mohammedan slave-raiders and sold as a slave in Busoga. When the British Government took over effective control of that country, Maliza regained her freedom and made her way back to her own land, a journey of at least three weeks. She passed through Mengo; and as she was suffering from an affection of the eyes, was advised to visit the *Enyumba Yedagala* (House of Medicine—C. S. M.) where, she was told, friendly *Bazungu* (white people) looked after the sick. This she did, got quite well, and went on her journey. When she arrived in Toro, it was found that Maliza was a princess of the royal house, and she had her former residence and honors restored to her. She speedily sought out the missionary there, and told him of the medical help she had received at Mengo. "Now," she added, "I want to learn about a religion which teaches its followers to be as kind as that." The missionary readily responded, and in the course of time, after due instruction, she was baptized.

King Daudi, of Uganda, in England

THE young King of Uganda will be followed with interest during his visit to England. He is a son of Mwanga, the king of Uganda who murdered Bishop Hannington in 1885, who persecuted the Church of Christ, who was notorious for his profligacy, who cut short his own career by rebelling against the British Government in 1897, was exiled the same year to the Seychelles Islands, and who, in the quietness of a little island in the Indian Ocean, received the light and was baptized. A few years after his death his body was brought to Uganda and buried in the tomb of his father Mutesa, and on the cross to be erected on his grave these words are to be inscribed in the native language, "At eventide there shall be light." Now his son, an educated Christian boy, is visiting England accompanied by his tutor, J. S. R. Sturrock, and three chiefs.

Daudi has shown his interest in the Christian Faith by being confirmed at his own request—no pressure whatever was brought to bear on him—and also by building a church in his courtyard, for which he has provided silver communion vessels, and a large harmonium which is played by a Muganda. He is a keen footballer and a coming golfer, being a member of the Uganda Golf Club, and playing regularly two or three times a week with the government officials and civilians stationed at Kampala.

Of the three chiefs who are accompanying him, two are prominent members of the church in Uganda, which has now a following of 80,000 baptized persons.

SOUTH AFRICA AND MADAGASCAR

A Mission in the Gold Mines

THE American Board is about to begin work in Johannesburg, by sending there for the purpose Rev. F. B. Bridgman, who for years has been stationed at Durban in Natal. Johannesburg is in the immediate vicinity of gold mines with an output of \$175,000,000 last year, and a total in 25 years of \$1,750,000,000!!!

The Delights of Travel

A MISSIONARY writes home: "I suppose that since the beginning of the year I have traveled between 300 and 400 miles behind oxen that journey at the furious rate of two miles a hour. I have slept in native homes, on friendly verandas, in the traveling cart, under trees, and out in the open. I have traveled through mud, over stony roads, through places where there was no road at all. I have been lost in the jungle in the middle of the darkest of nights, and have been almost hopelessly stuck in the mud when the darkness was so dense as to seemingly almost swallow up the flickering light of the lanterns we carried. We have had to pull a broken tonga out of a rice swamp, tie it up with ropes, and drag it off three miles to a village to be repaired. In our night wanderings we have heard the yelp of the jackal, the cry of the hyena, the roar of the tiger. On each trip we were sure of meeting some new experience."

A Martyr's Memorial in Madagascar

THE memory of the brave Malagasy Christians, who suffered death during the long persecution in the last century, is being kept alive in Madagascar by memorial churches, in which are tablets which tell the story. One such memorial has recently been erected near where Rasalâma, the proto-martyr of Madagascar, was speared in 1837. It is of interest to note that, many years ago, a monument commemorating Rasalâma was erected in Highbury Chapel, Bristol; and also that her figure is given, together with other female saints and martyrs, in one of the windows of the magnificent chapel erected by the Duke of Westminster adjoining his palatial residence at Eaton Hall, Cheshire. It was felt to be high time, therefore, that in her native land, there should be something tangible to hand down to coming generations the story of fidelity connected with her name.

BOOKS ON MISSIONS AND MISSION LANDS

THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi, D.D. 12mo, 338 pp. \$1.50, *net*. The Fleming H. Revell Company, New York, 1913.

Dr. Luzzi holds the chair of systematic theology in the Waldensian Theological School, at Florence, and as a scholar, author and preacher, is recognized at home and abroad as a leading figure among the Protestant forces of Italy. The present volume contains his mission lectures, delivered at Princeton Theological Seminary, in 1912-13, augmented by considerable new material. He presents concisely, but eloquently and with much picturesque detail, the history of Christianity in Italy from its beginning, in Rome, the Protestant development and progress, the spread of the Scriptures in Italy, the religious revival of 1800, and cognate events of importance, up to the movement called "Modernism," which aims to bring the Roman Catholic Church back to Christ.

As to present-day conditions of the Christian Church in Italy, there are approximately 600 Protestant churches and missions in Italy, exclusive of the centers in which the Salvation Army is at work. There are several medical missions, educational institutions, soup kitchens, and poor relief agencies, and about 15 religious papers and reviews carry the Gospel news throughout the peninsula. In round numbers, there are 25,000 communicants of the various Protestant churches, among which the Waldensian Church leads over all others combined. Are the results in proportion to the work done and the sacrifices made? That depends, says Dr. Luzzi, on the idea one has of results, and how one estimates them. Italian converts, once regarded with suspicions, even morally infectious, and boycotted in public offices and factories, are to-day respected and sought after, and all doors are opened

to them. Public opinion has turned in their favor, and the press speaks well of them. The cultured classes apply to various pastors for evangelical servants, knowing their honesty and diligence, and the royal family entrusts its own children to the care of Protestant governesses.

Dr. Luzzi finds that one of the greatest hindrances to Christian mission progress in Italy is denominationalism. Far greater results would be attained if all the Protestant churches combined under some such general title as the Evangelical Church of Italy. The Italian is accustomed to the idea that the true church is *one*. "Certainly, unity in the Church of Rome is unity of form, not unity of spirit; but he has never been in the habit of inquiring too deeply; the Church, to be true, must be *one*, he thinks, and that is enough."

By concentrating all energies into one undenominational movement, it would be possible to have in every town one or two churches, tastefully built, and in harmony with the artistic ecclesiastical buildings which are the glory and pride of Italy.

THE LAND OF THE PEAKS AND THE PAMPAS. By Jesse Page, F.R.G.S. With map and 18 illustrations. 12mo. 359 pp. 3s 6d, *net*. The Religious Tract Society, London, 1913.

This book calls attention to the religious needs of the people of South America. The various evangelical agencies are engaged in carrying the Gospel to "The Neglected Continent" very little has been done in comparison to the missionary enterprises in China, India, Africa, or Japan. Mr. Page tells the fascinating story of the Incas and of the Spanish conquest; he describes with many striking details the various attempts to spread the Gospel through the Continent from the 16th century to the present day. One chapter is devoted to the birth of the

Republics and one to the Indians of to-day. The South American peoples are shown to be still in spiritual bondage to an evil past, having inherited from Spanish and Portuguese rule priestly tyranny, ignorance, loose morality and forms of religion that are little better than downright idolatry. The author lays much stress on the value of Bible distribution, for the Book can go to those whom the missionary is unable to reach. A great spiritual revival is needed among the people themselves to strengthen the Christian workers already in the field, and to open doors of opportunity. All South Americans, cultured and ignorant, need to learn as only God can reveal it to them "that there is a power, greater than politics, richer in blessing than any ritual, more available for the welfare of the soul than any priest, strong to uphold the weak, made perfect in suffering, ennobling all service and purifying the very springs of the heart by the grace of a common salvation."

THE STEEP ASCENT. Missionary Talks With Young Children. By Emily E. Entwistle. 12mo. 216 pp. \$1.00, *net*. Fleming H. Revell Company, New York, 1913.

Here are some well written stories for young people, dealing with striking incidents in the life of the Master on His way up the steep ascent to Calvary, and of the Christian soldiers, heroes and martyrs who through the ages have followed in His steps. The author has fine descriptive power and poetic phrasing, but her style seems somewhat better adapted to adults than to juvenile minds. Readers familiar with the scenes and incidents presented, will still be impressed by the charm, distinction and spiritual beauty which invest these studies of the life of Christ and His missionary followers.

APA SUKA TUAN. Malay Stories. By John Angus. 12mo, 181 pp. 3s 6d, *net*. Arthur H. Stockwell, London, 1913.

These 23 sketches of Malay life and character relate to a peculiar people who are little understood and may

be often misjudged by Western minds. The Malays under British and Dutch rule are pictured in their true colors by a keen observer who has studied his subjects at close range. The sketches lack literary finish and are not of as great interest and value as we might wish, but they may lead us to see that the Malay has not received anything like full and fair consideration from Europeans.

THE CONSTRUCTIVE QUARTERLY. Edited by Silas McBee. 212 pp. \$2.50 a year. George H. Doran Co., New York. Henry Frowde, London, 1913.

Probably the vast majority of Christians would be astonished to know the number of points on which Christians of various sects and creeds are in agreement. So much emphasis has been placed on the differences that the unity is forgotten. Silas McBee, member of the Continuation Committee of the World Missionary Conference and former editor of the *Churchman*, has, in his new quarterly, set himself the task of emphasizing the points of faith and practise in which Christians of every name—Roman, Greek and Protestant—are in harmony. The result is interesting and broadening, if not always inspiring or convincing. The writers and the editorial Board include Roman Catholics and Greek Catholics as well as all kinds of Protestants. While many devout Christians would be unwilling to fellowship with some of the writers in the *Constructive Quarterly*, and are far from being convinced that they are true followers of Christ, nevertheless the study of their positions in a fair and open-minded way not only can awaken no fear of compromising with truth but should be exceedingly helpful in bringing about a clearer comprehension of the true positions taken by those from whom we may differ on radical points. Christianity thrives on intelligent investigation carried on in the Spirit of Christ and for the advancement of His Kingdom.

Two numbers of the *Constructive Quarterly* have now appeared—with articles by James Denny, Seth Low, Robert E. Speer and others. These

articles are excellent reading for earnest and well instructed Christian thinkers who are willing and able to see another viewpoint and to acknowledge the sincerity of many who may be considered mistaken in many of their views.

THE SORROW AND HOPE OF THE EGYPTIAN SUDAN. By Charles R. Watson. Illustrated. 12mo, 233 pp. \$1.00. Board of Foreign Missions, United Presbyterian Church, Philadelphia, 1913.

This is the story of the work of the American Mission in the Egyptian Sudan, together with an account of the tragic history of slavery and Mahdism in Upper Egypt. The story is of great interest. In an appendix Dr. Watson has gathered statistics, bibliography, ethnological notes and other valuable information. It is prepared especially as an up-to-date text book.

LOTUS BUDS. By Amy Wilson-Carmichael. Illustrated. 8vo, 340 pp. \$2.00, net. George H. Doran Co., New York.

Miss Amy Wilson-Carmichael is a remarkable missionary, and writes with a woman's heart, a skilled pen and an artist's touch. Her "Letters from Japan" were among the most graphic and intelligent pictures of life there that have ever been printed. Her "Things as They Are" and "Overweights of Joy" have made the author famous. "Lotus Buds," which is now published in a popular edition, is, like its predecessors, an unusual book. Miss Wilson-Carmichael is particularly impressed by the needs of the children of India. Her descriptions of them, and her photographs, seem to throb with life. The horrors of child-marriage, child-widowhood, and temple slavery are pictured faithfully and with pathos and a woman's delicacy. The work of rescue stirs the heart of the reader who so lives in the true stories that every victory brings a throb of joy. The book is fascinating in its interest; it awakens love for the little brown babies and makes an unusual appeal for the rescue of the children in India. Read it.

VISIONS. For Missionaries and Others. Second Series. By H. H. Montgomery, D.D. 12mo, 254 pp. 1s. 6d. net. S. P. G., London, 1913.

These "visions" are scenes and anecdotes, many of them drawn from experience and told with fictitious names. The real and the imaginary are combined to give their helpful messages.

PASTOR HSI: One of China's Christians. By Geraldine G. Taylor. 12mo, 400 pp. 6d., net. Morgan and Scott, London.

To publish this remarkable story of the converted opium smoker at sixpence is a great boon. It would be well to scatter it by thousands among young people in all our Sunday-schools and churches.

OUR MISSIONARY HERITAGE. By the Rev. A. Duff Watson, D.D. Booklet. 110 pp. 6d., net. United Free Church Offices, Edinburgh, 1913.

An excellent little missionary text book on the United Free Church of Scotland Missions. The fields are taken up in order and the work at each station is briefly described and weighed.

AROUND THE WORLD IN STUDIES AND STORIES OF PRESBYTERIAN MISSIONS. By Charles E. Bradt, William R. King and Herbert W. Reherd. 8vo, 488 pp. \$1.50. Missionary Press Co., Wichita, Kansas, 1913.

The Presbyterian "investigating committee" here present their illustrated report in a volume of 488 pages. It describes visits to Syria, India, Siam, and Laos, the Philippines, China, Korea, and Japan. The evangelistic, medical and educational problems and progress in various fields are presented in a way that will give new insight to many into the conditions and opportunities presented in Presbyterian mission fields.

THE GHOSTS OF BIGOTRY. By Rev. P. C. Yorke, D.D. 8vo. Text Book Pub. Co., San Francisco, 1913.

This is an attempt to discredit the attacks on the Roman Catholic Church in America and England. Only those who know the facts can judge of the truth or falsity of the author's contentions.

CHILDREN OF BORNEO. By Edwin H. Gomes, M.A. 12mo, 98 pp. 8 illustrations in color. 60c. Fleming H. Revell Co., New York, 1913.

As missionary and teacher, Mr. Gomes spent 17 years in Borneo and gained a thorough knowledge of the Sea Dyaks and people of the Borean jungles. His little volume for children is packed with curious information conveyed in a brisk and entertaining style. The young people of Borneo are not allowed to remain children very long owing to established custom, which forces them into marriage and family cares at an age when they should be at school.

Mr. Gomes describes the beneficent reigns of the Brookes, and of the coming of the missionaries in 1855, who built houses, churches and schools and won the love and esteem of the Dyaks by living with them in the jungle.

THE MORTIMERS. A Story. By J. A. S. Batty. 12mo, 138 pp. Illustrated. Society for the Propagation of the Gospel in Foreign Parts, London, 1913.

A story for young people, describing the adventures of three children who went to live in a castle in Surrey, England, and became acquainted with a wandering Chinese boy, a fascinating "magician." The aim of the little book is to interest young people in missionary work, especially in China, and in the course of the story the author conveys a great deal of information concerning religious and social conditions in that country in a manner to impress and interest boys and girls.

Religious instruction and entertainment are skilfully combined.

NEW BOOKS

HAND BOOK OF MODERN JAPAN. E. W. Clement. New revised edition. Map and illustrations. 436 pp. 12mo. \$1.40, *net*. A. C. McClurg & Co, 1913.

SURVEY OF THE MISSIONARY OCCUPATION OF CHINA. Thos. Cochrane, M.B., C.M. 12mo. 372 pp. \$1.00, *net*. Christian Literature Society for China, Shanghai, 1913.

THE ACTS OF THE HOLY SPIRIT. By Arthur T. Pierson. Reprinted in popular edition. 16mo. 142 pp. 1s, *net*. Morgan & Scott, London, 1913.

MISSIONARY EXPLORERS AMONG AMERICAN INDIANS. By Mary G. Humphreys. 12mo. \$1.50, *net*. Charles Scribner's Sons, New York, 1913.

THE NEW AMERICA. A Study in Immigration. By Mary Clark Barnes and Lemuel Call Barnes. 12mo. 160 pp. 50 cents, *net*. Fleming H. Revell Co., 1913.

THE IMMIGRANT, AN ASSET AND A LIABILITY. By Frederic J. Haskin. Illustrated. 8vo. 251 pp. \$1.25, *net*. Fleming H. Revell Co., 1913.

AMERICA, GOD'S MELTING POT. By Laura G. Craig. Paper, 96 pp. 25c. Fleming H. Revell Co., 1913.

COMRADES FROM OTHER LANDS. By Leila A. Dimcock. Paper, 74 pp. 25 cents, *net*. Fleming H. Revell Co., 1913.

CANADA'S GREATEST NEED. By Edgar Rogers, M.A. Illustrated. 12mo. 365 pp. 2s, *net*. S. P. G., London, 1913.

PAMPHLETS AND PAPER BOUND BOOKS

SOME FACTS AND MORE FACTS ABOUT PASTOR RUSSELL. By J. J. Ross. 10c. C. C. Cook, New York.

ALL ABOUT ONE RUSSELL. By C. C. Cook. 10 cents. C. C. Cook, New York, 1913.

YEAR BOOK AND REPORT OF THE BAPTIST CHURCH AND MISSION, AND THE CHRISTIAN ARMY OF THE GOLD COAST. Geo. Tucker, London, 1913.

RIGHTLY DIVIDING THE WORD OF TRUTH. By C. I. Scofield. Bible House of Los Angeles, Cal.

ADDRESSES ON PROPHECY. By C. I. Scofield, D.D. Bible House of Los Angeles, Cal.

A MILLION FOR MISSIONS. Presbyterian Church in the United States, Nashville, Tenn.

AROUND THE WORLD ONE HUNDRED YEARS AGO. By Henry K. Rowe. A. B. C. F. M., Boston.

SIMPLE GUIDE TO THE SPELLING AND TRANSLITERATION OF ARABIC NAMES. By W. H. T. Gardner and A. T. Upson. Nile Mission Press, Cairo.

REPORT OF THE NEW YORK SABBATH COMMITTEE. Bible House, New York, 1913.

COOPERATION BETWEEN MISSIONARIES AND THE I. R. M. Edinburgh, 1913.

DESTRUCTIVE CRITICISM VS. CHRISTIANITY. By A. C. Dixon, D.D. Bible Institute, Chicago, 1913.

THE DEVIL'S RIGHTEOUSNESS. By I. M. Haldeman, D.D. 10c. C. C. Cook, New York.

BUREAU OF SOCIAL SERVICE. The Board of Home Missions of the Presbyterian Church in the United States of America. 156 Fifth Avenue, New York.

GETTING AT THE HEART OF THE DOWNTOWN PROBLEM. A concrete illustration of what the church is doing. Board of Home Missions, 156 Fifth Ave., N. Y.

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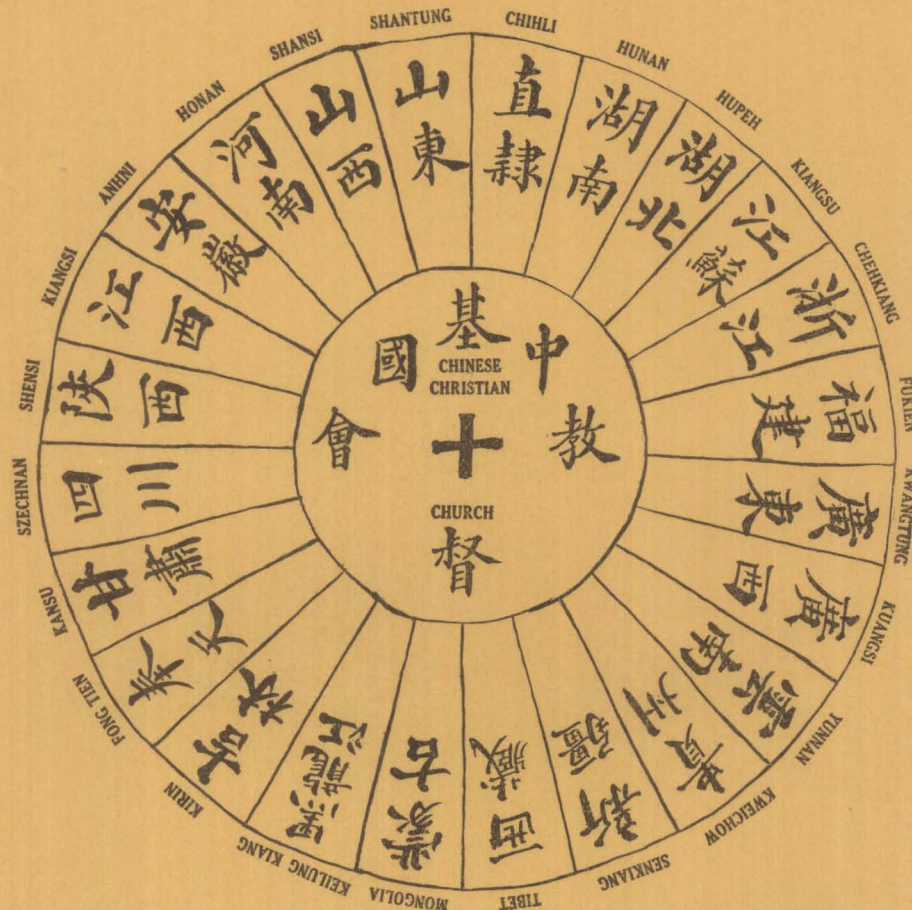
浸禮會

BAPTIST

教會之現狀
THE CHURCH
AS IT
IS

教會之將來

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

THE 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

CLEANSING the outside of the cup and platter is important, though 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 discussed 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



O 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 psychical 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, tho 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

DUPLICATION 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.



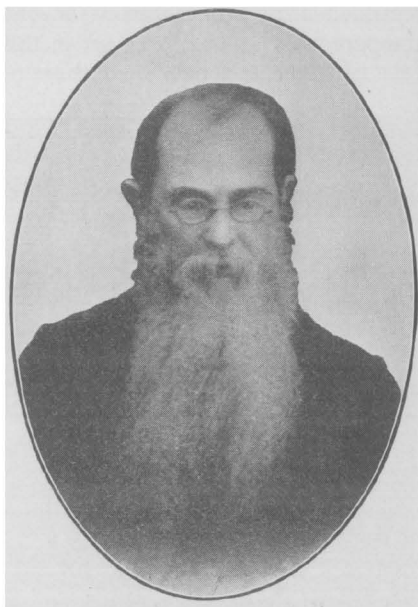
Of the four great pioneer missionaries in the Japan of 1859, Channing Moore Williams made the longest record of service. Three of them served in China, and in all they gave for Christ and humanity 142 years of missionary service, 125 of which were for Japan. But Williams, under God, led all, in his 61 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, Iyeyasu, 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. Pedley.

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 surprise 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,"

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 made to 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 oppressed.

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 surprise 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-

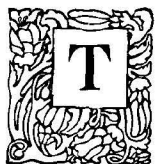
ary Society, whose kind treatment can be well expressed in the words, "I was a stranger and he took me in." He introduced me to Rev. A. T. Cape, of the Wesleyan Mission, Benares, now stationed at Jubbulpore, and after a careful examination of my case, he decided to baptize me. Since that time our friendship 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 preeminently 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 mam-
mon, 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 war-
ships 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 re-
ligion 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 environ-
ment."

* * *

"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; with-
out 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 *



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 unfaltering 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.

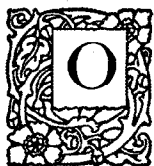
BRAINERD'S WORDS OF DEVOTION

"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



NE 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.

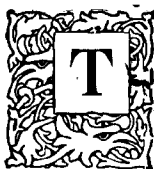
1 Christian worker to 920 population.

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



THE 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 *



IT 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

CHARACTERISTIC 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

THE 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

THE 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 Honan and in Hongkong), Paris F.M.S. (in Manchuria, Kwei-chan, Szechuan, Kienchang, Yunnan, 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 Ernakulam, 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

ABOUT 30 years ago Mrs. Sorabji, the wife of Rev. Sorabji Khar-sedyi 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

REV. 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 Covenanters 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, Swaziland, 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 Swaziland, 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 Mildway 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.

POLITICS AND PATRIOTISM IN MEXICO

FALSE ideas of patriotism rule the political leaders in Latin America. Personal preferment takes precedence over peace and prosperity for the country. Mexico is still torn asunder by contending factions, each determined that the other shall not rule. A man who is a usurper and who is believed to be a murderer is in the presidential chair and the United States Government rightly refuses to recognize him as the lawful president. It is earnestly hoped that the mission of President Wilson's envoy and adviser to the legation will be successful and that a regular election will place a peace-maker in the presidential chair. Armed intervention by the United States would bring about a fierce and prolonged conflict with enormous loss to life and property. Already the Mexican Government has stated its inability to protect American citizens, resident in Mexico; business is almost at a standstill and missionary work is carried on in the face of great difficulties. The United States Government has advised Americans to leave the country if they wish to avoid the risk of losing their lives as well as their property. Hundreds have taken the hint and have returned to the protection of the Stars and Stripes. Some of the Missionary Boards have requested their workers to leave their stations and a few have done so. Others prefer to run the risks involved and to remain at their posts. Boarding-school work is much

hindered by the insecurity of travel and other forms of Christian work are exceedingly difficult at present.

Reports from the Presbyterian missions, for example, give some idea of the disturbed state of the country. A missionary from Zitacuaro writes: "We were compelled to return home from a preaching tour on account of a rebel invasion of this part of Mexico. We visited five congregations, getting through some of them a day or two days ahead of the rebel bands which are in control of practically the entire district (except the City of Zitacuaro and a few little villages close by).

"In Zitacuaro the two schools are running with an enrollment of nearly 90 in one and about 45 in the other."

Baptists tell a similar story. In several places they have been obliged temporarily to suspend the work until conditions were calmed, but in no place have they thus far suffered permanent injury.

"At Ajusco, a small Indian town in the Federal District," writes the superintendent, "where we have had a good church for a number of years, the young pastor, a bright Indian boy, educated at the Theological School at Monterey, lost his life when the rebels entered the town. Since then the church has held its regular meetings without a pastor, and five new members have been added by baptism as a result of the earnest work of the lay members.

AMERICAN PROTESTANT MISSIONS IN MEXICO, 1913 *

AMERICAN SOCIETIES	Ordained Foreign Missionaries	Unordained Foreign Missionaries	Foreign Missionaries' Wives	Other Foreign Missionaries	Total Foreign Missionaries	Native Workers	Stations	Outstations	Native Communicants	Other Adherents	Day schools	Pupils	Higher Education Institutions	Students	Sunday-school Pupils
American Baptist H. M. S.....	5	1	5	...	11	26	18	28	1,238	?	3	?	1	12	1,624
American Bible Society.....	...	1	...	1	2	32	1	12	...	...	...	...	...	...	...
American Board C. F. M.....	3	1	4	6	14	24	4	52	1,156	2,261	5	547	1	98	901
American Friends B. F. M.....	4	...	3	7	14	33	3	9	710	1,230	5	511	4	555	445
B. F. M. Methodist Episcopal Church.....	20	38	10	12	80	179	5	54	7,127	14,391	66	4,618	6	212	4,709
B. F. M. Presbyterian Church, U. S. A.....	7	1	7	5	20	111	8	77	3,961	2,714	20	774	5	24	2,591
B. M. F. Methodist Episcopal Church, South....	15	1	14	29	59	42	13	145	7,390	?	...	...	11	4,164	5,105
Christian Woman's B. of M.....	3	...	3	5	11	35	3	21	677	?	6	645	...	...	517
D. and F. M. S. Protestant Episcopal Church...	11	13	6	8	38	52	6	52	1,114	?	8	333	2	57	403
Ex. Com. F. M. Presbyterian Church (South)...	4	1	4	4	13	37	6	42	1,021	1,850	15	700	...	...	890
For. Dept., Int. Y. M. C. A.....	...	6	5	...	11	3	3	...	...	...	3	6,000	...	...	...
F. M. Bd., So. Baptist Conv.....	14	...	14	6	34	39	10	96	2,087	?	8	253	6	404	1,442
Gen. M. Bd., Pentecostal Church.....	4	...	5	2	12	...	4	...	...	...	...	...	...	...	...
Hephzibah Faith M. A.....	1	...	...	1	2	...	1	...	...	...	...	...	...	...	...
Peniel M. S.....	1	...	...	...	1	...	1	...	...	...	...	...	...	...	...
Seventh Day Adv. M. B.....	1	12	2	2	21	...	...	...	...	...	...	...	...	...	...
Woman's American Baptist H. M. S.....	...	...	...	24	24	21	5	...	...	...	4	475	...	...	...
Totals (17 Societies).....	93	75	82	112	367	634	91	588	26,481	22,446	143	14,826	36	5,526	18,627

* From Mexico To-day. By G. B. Winton. Young People's Missionary Movement.

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Signs of the Times

ANTI-MOSLEM SENTIMENT IN AFRICA

SO much has been said of the progress of Islam in Africa that it is well to note signs of the anti-Moslem sentiment in some districts. The Sudan Interior Mission, which has been working in Nigeria for some years, has gathered nearly all of its converts from pagan districts, and the workers at the Moslem centers have seemed almost to have spent their strength in vain.

Sometimes, however, there are indications that the Spirit of God is moving among the followers of Islam. Such a story comes from Zaria, in the Sudan. A Moslem who some 40 years ago made the pilgrimage to Mecca, but had evidently met a missionary somewhere, came to Zaria and began preaching that Mohammed was not a prophet of God, and the Koran was a lie. After awhile he was brought before the authorities and was killed most cruelly—his body pierced through with a sharp stick and left on a tree to die. Thereupon the disciples whom he had made fled into the country east of Zaria, with the new negative doctrine that the Koran was false.

They did not know the true religion, but taught that the people should wait expectantly for it. Last spring two of these men came into Zaria, to the missionary there, saying that their people were waiting for the Word of God. Christian young men now go out regularly to a central town, and from 20 miles around the people gather every Sunday to hear the Gospel. Some of them are bringing their Korans to be burned.

PERSONAL WORK AMONG MOSLEMS

A PROMINENT Moslem convert in Egypt and worker among Moslems says that even within the last 10 or 15 years a remarkable change has taken place in the attitude of Moslems toward Christian truth. There was a time when almost every Moslem refused with scorn even to listen to the Gospel message. This was followed by a period when most Moslems met the presentation of the Gospel with open hostility, debating at every opportunity; but, at the present time, most of those whom he meets are ready to listen to the Word of God with respect and tolerance. There is more freedom and a greater pos-

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

sibility of personal work among Moslems than ever before. Rev. W. H. Reed writes in *The Moslem World* that it is his conviction, as a result of experience in itinerating work on the Nile boat, that the majority of Moslems personally invited to hear the Gospel messages, as presented in the churches, schools, and other places, would like to do so were it not for the difficulty in overcoming prejudices and especially of being criticized by their fellow Moslems. This being the case, a wonderful possibility is presented for doing personal work for Moslems—the possibility of tactfully approaching them with the Gospel and of making it easy for them to hear the truth—the possibility of bearing personal witness to the truth.

On Mr. Reed's recent tour meetings were frequently held in school buildings, in Christian homes, in the store and workshop, in the flour mill and by the river-side, sometimes on the street or on the Nile boat. Once, two Moslems, one wearing the green turban, guided the missionary through the town, inviting everybody.

There are wonderful possibilities of work among Moslems by showing the Christ-like love, which means self-denying love—love under trial and provocation. The greatest need of the Moslem world to-day is the Christ love. There is a terrible lack of love, sympathy, and compassion on the part of Christians toward their Moslem neighbors. Without this love Christ never intended to win Moslems, and without it, it is impossible for the Church of Christ to win them. It is wonderful how it disarms prejudice and wins a hearing.

THE SITUATION IN BULGARIA

THE failure of nominal Christianity to win a true victory is seen in the history of the Balkan contest. The second treaty of peace was signed at Bucharest, and so put an end to actual fighting in the Balkan peninsula for the present. This was immediately followed by the indefinite extension of the armistice between the contending parties, but the passions excited by the war will not soon die out. The prospect of a united confederation of Balkan states is lost to the world. There is hardly a frontier in the whole region across which hatred and jealousy are not likely to look for a long time to come. Bulgaria's humiliation is bitter, but she has borne the brunt of the campaign that drove the Turks from Europe. Rev. M. N. Popoff, a Congregational pastor of Sophia, gives a pitiful description of the sufferings there. He says: "Our urgent need now is of pecuniary aid to feed the refugees, and to care for the sick and wounded, with the thousands of orphans and widows created by this war. In one day 4,000 wounded arrived at Sophia, and altogether 90,000 refugees arrived in Bulgaria from Macedonia."

The tales of Bulgarian atrocities in Macedonia, and the counter charges of Greek and Servian cruelties are appalling. King Constantine, of Greece, has offered detailed proof of his charges against Bulgaria, but the American military attaché at Constantinople, General Miles, who has been traveling through the Balkan countries, declares that the tales are wholly untrue. A commission of inquiry has been appointed to investigate, but at this late day,

when thousands have been murdered and whole villages have been destroyed, it has been difficult to discover the facts. In the meantime, the Turk points with scorn at the so-called "Christian Crusade" and the cause of Christ has new prejudices to overcome.

THE WORLD'S SUNDAY-SCHOOL PROGRESS

TOO much emphasis can not be placed on the bringing of Christ to all the youth, and all of the youth to Christ. This is the work of the World's Sunday-school Association that recently met in Zurich, Switzerland, with 2,600 registered delegates from 70 countries, for their seventh world convention. The president for the next three years is Sir Robert Laidlaw, of London, and the chairman of the executive committee is Mr. H. J. Heinz, of Pittsburgh, Pa. One of the striking events of the convention followed the reports of the Sunday-school tour around the world. At the close, Rev. Hiromach Kozaki, president of the National Sunday-school Association of Japan, came forward, earnestly extending, in good English, an invitation to the Association to hold its next convention, due in 1916, in Tokyo, Japan. This aroused great enthusiasm and the invitation was unanimously accepted. During the last night of the convention Dr. Ibuka, president of the Federation of Japanese Churches, made a strong speech in beautiful English, presenting reasons why it would be a great thing to hold the next convention in Japan. He said that Japan was searching for a religion; that no statement was more often repeated on the street, in business places, in the press, and by

public officials, than that *Christianity* was already *dead*; that the Christian religion was no longer a live religion in the Western world. These statements, and Japan's belief in them are hard to contend against, and consequently, Christians in Japan are longing for the coming of the World's Sunday-school Convention that Japan may know by ocular demonstration that Christianity among Western peoples is very much alive.

The missionary emphasis was the dominant note of the convention, as may be judged from the sample report, printed elsewhere in this number, on "Mohammedan Childhood." Pledges were made amounting to \$150,000, for expanding the work in mission lands. Facts and figures were gathered concerning the children and Christian work among them in every country of the world. The statistics themselves filled 48 pages, and related to 203 nations and provinces. The Protestant Sunday-school army of the world now numbers 28,701,489, or equal to one-third the population of the United States. This is a gain over three years ago of 690,295 members. The nations that have over 10 per cent. of the population enrolled in Protestant Sunday-schools include (in order of percentage) Samoan Islands (29 per cent.), Great Britain, Fiji Islands, Newfoundland, United States, Porto Rico and Canada (12 per cent.). The Roman Catholic Church is not included as the parochial schools are not Sunday-schools. The most notable gain is in Asia, where the reports show 8,113 new schools, with 316,818 more pupils enrolled than three years ago.

There is indeed great reason to

hope for large increase in the Church of Christ from the development of the Sunday-schools.

THE GOSPEL FOR UNREST IN JAPAN

THERE is a spirit of restlessness abroad in Japan, especially among the educated young men and young women. There is an undefined desire for something different in material, mental and spiritual things. There are no recognized established foundations, the old have been shaken and the majority of educated men and women have not yet found the rock on which Christian thought and civilization rests. Spiritual progress has not by any means been commensurate with material advancement, and many have foolishly thought to satisfy immortal longings with mortal pursuits and pleasures. The women, especially, are taking a new place in the national life. They are demanding recognition in social and political life, with new freedom and increased opportunities.

"Never was a field more ripe for the harvest than is Japan to-day," says Miss Ame Tsuda, a graduate of Bryn Mawr and head of the Japanese College for Women in Tokyo. "Now is the time when the most forceful appeal can be made to students through the ethical side of Christianity. This avenue may lead to the opening of the spiritual doors of their natures. Christian standards, sweeping aside without compromise empty form and aiming at the inner self, are a wonderful revelation to the highly impressionable and idealistic Japanese youth." We must not forget, however, that better morals and higher ideals of life

and character are only a part of Christianity. The essence of the religion of Jesus Christ is NEW LIFE—power to live up to the new standards and vital union with God. There is, just now, a great opportunity to reach the women of Japan through the Christian conception of love—which has introduced a new word into the Japanese language—and to reach the young men with the Christ ideal of righteousness, loyalty and power.

The most powerful argument to the Japanese, or to any other people, is, after all, the argument of a consecrated Christian life, exhibiting in the concrete the peace, the love, the joy and the strength which the Gospel presents as the privileges of the believer in Christ. A supernatural life argues a supernatural power behind it.

CHRISTIAN WORK FOR STUDENTS IN JAPAN

THOSE in closest touch with the government schools in Japan, agree that the unparalleled spiritual need of the students has created in many of them unprecedented hunger for spiritual food. These schools contain 600,000 students above the primary grade, and with few exceptions they are closed to active Christian propaganda by teachers or missionaries. The students will, however, eagerly read Christian literature, and the school authorities allow it to be circulated. A committee of missionaries has been formed to meet this opportunity, and they take up their work as a means of disseminating the pure Gospel in modern speech and attractive form. They distribute papers through carefully selected persons in the school, always with the

endorsement of the principal and often with the help of his personal influence. For the present they are using the little sheet called *The Morning Light*, because they find it readable, up to date, spiritual and non-sectarian.

The committee report that almost without exception, the papers are eagerly received. "Indeed, the only criticism we have heard is to the effect that sometimes the students quarrel for precedence in receiving copies! . . . How long the opportunity will last we do not know, but we must take the tide at its flood! There are 600,000 students in Japan. We believe we can reach directly 100,000 of them, and can influence three times as many. We will soon be distributing 10,000 papers. In April last year 115 copies were sent to 12 schools; by July we were sending 1,000 to 52 schools; in November it was 4,000 to 88 schools and in February, 8,200 to 140! There are now 143 Chu Gakko having about 50,000 students on our list! We shall take on as many more schools as funds in hand permit."

Other important work is being done for students in Japan by the Student Christian Associations. Fourteen student hostels in Japan have been made possible by an American gift of \$50,000. These are now all occupied and house 300 men. The Korean Y.M.C.A. in Tokyo likewise works among the 500 Koreans in the Japanese capital. When Secretary Kim entered on his office, two years ago, there were but two Korean Christians in this student community. Now there are 80. A Union Church is to be formed by them with a pastor from Korea.

MIXED RELIGION IN CHINA

THE revolution in China did not include a revolution in religion altho it opened the doors still wider for Christian teaching and practise. Those who saw in the national request for an international day of prayer an indication that China is speedily turning Christward have been doomed to disappointment. The remarkable meetings of Dr. John R. Mott and Mr. Sherwood Eddy also, altho most encouraging, did not indicate a national revival but rather showed a recognition of the high standard of Christian ethics and a readiness among the students and many officials to consider the claims of the Gospel of Christ.

The other side of the shield is now shown in the recent presidential mandate regarding the worship of Confucius in the schools of China. This comes within two months of the official call to prayer. The *North China Daily News* of June 28th refers as follows to the order of the Provisional President dated June 22d on "Confucianism in the Schools."

"A lengthy mandate extols the virtues and teachings of Confucius and says that his birth on this earth is meant by Heaven to indicate that he shall be the preceptor and model for myriads of generations. His sayings, as proved in the history of several thousand years and in the writings and utterances by Chinese and foreign scholars, are as immortal as the sun and the moon, and as indispensable as the rivers and streams. The mandate refers also to a request by Yui Chang-heng for the issue of an order to the schools of the country to continue the performance of the sacrificial ceremonies, which request the President approves, but will

defer the promulgation of any order until suggestions from the provinces have reached Peking, when a suitable program of ceremonies for the worship of the great sage will be carefully drawn up and enforced in order to show him proper and lasting respect," etc.

China is passing through a period, both in political and religious matters, when the old and the new must be brought more or less into conflict. This order shows how difficult it is for the Chinese to separate politics and religion and indicates a continued paternal and autocratic, if not despotic, central government.

NEW IDEAS FOR HOME WORKERS

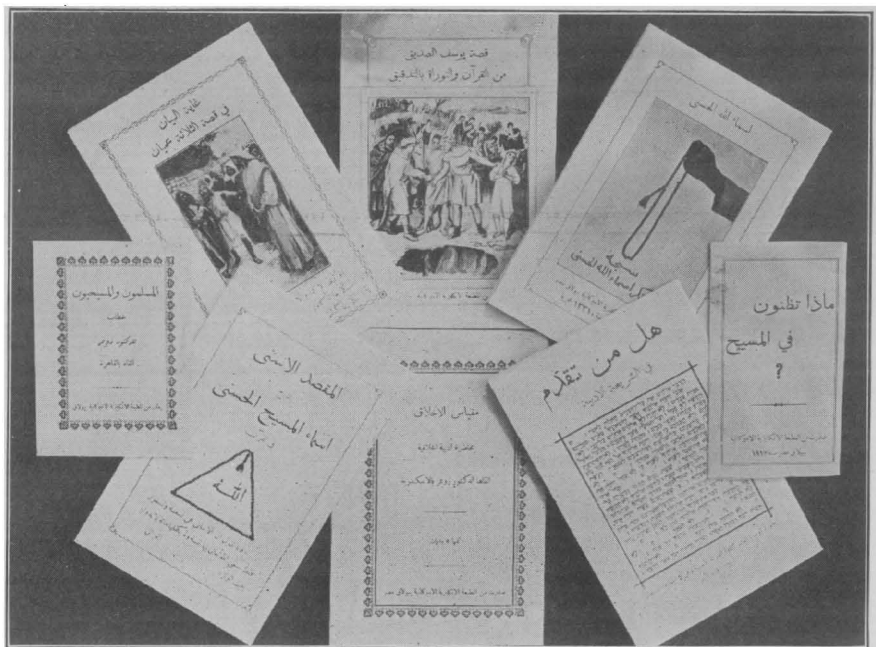
ONE of the encouraging signs of progress in missionary work is the earnestness and ability shown by Christians at home, who have seen the world-vision, in their efforts to enlist the sympathy of others and to educate young and old in the needs and progress of missions in all lands. Such leaders in the home Churches will make a great mistake if they do not use some of the excellent practical suggestions given in various magazines, books and leaflets published by various Boards. Many of the best will be found in the "New Department of Methods," beginning in this number of the *REVIEW*. Some of the riches of our *October* number are also suggested in the questions which follow. These questions will be a feature of each succeeding number of the *REVIEW*.

Twenty Leading Questions

The answers to these questions are found in this number of the *REVIEW*. They may be used to advantage in missionary meetings, study

classes, etc. For further suggestions see the "New Department of Methods," (pages 753-760).

1. Why did the Arabs cut to pieces 13 battalions of soldiers?
2. What foul pollution did the villages believe had been practised by three boys?
3. If we followed Russian peasants in their work, what would we hear at every step?
4. The missionary was pushed out of the Arab's house. Why?
5. Who won the rewards for climbing an imaginary ladder?
6. Who consider death and taxes the disagreeable certainties?
7. What is found in every house in Russia?
8. Where did the sudden appearance of a former hospital patient save a missionary's life?
9. What made the Young Moham-medan doubt the truth of the Koran?
10. What was one of the most spectacular events in Chinese history?
11. Why was the village canal man dismissed?
12. Where do people sometimes lie flat on the floor in Church?
13. Why did the Arabs say, "Allah must love that Christian"?
14. What was used to help boys and girls climb the tree of knowledge?
15. Where can a man be at the same time the believer in three religions and a member of four distinct political parties?
16. What was the magistrate's decision?
17. Who is the pop?
18. Where and how did a boy prevent the murder of two evangelists and a missionary?
19. Where is Elijah looked upon as the God of thunder?
20. What is compared to a railway train, the front of which is going at 50 miles an hour, the middle at 15 miles an hour and the rear not yet started?

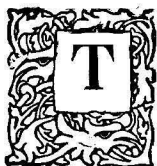


NEW ARABIC LEAFLETS FOR MOSLEMS ON COMPARATIVE RELIGION

COMPARATIVE RELIGION FOR MOSLEMS

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Author of "Islam," "The Moslem Idea of God," etc.



THE study of comparative religion is not one half as popular in Great Britain or America as it is in Egypt and the nearer East to-day.

According to an old tradition which many ascribe to Mohammed himself and most to Imam Esh-Shafi': "Knowledge is twofold, that of material bodies *and that of religions.*" I have often quoted this striking proverb to Moslems in presenting the claims of Christianity. Thousands of Moslems are to-day studying the New Testament and are eager to compare its teaching with that of the Koran. Tens of thousands are compelled by the impact of Western ideas and Christian ethical standards, for example, regarding slavery and the

position of woman, to compare Mohammed with Christ.

It is the missionary's privilege to help them in this study and by tongue and pen to conduct these classes in comparative religion to positive religion and conclusive thinking until they accept Jesus Christ. The printed page is a quiet, forceful, pervasive method in this direction as we may see from the examination of a few leaflets used for this purpose. All of them were prepared last winter and printed at the Nile Mission Press, Cairo. Some have already had a large sale; others are gladly accepted as a gift; and one or two Moslems have taken pains to make elaborate replies—demonstrating to the teacher that the class was paying close attention!

The leaflets on the upper right-hand corner of the accompanying illustration is entitled, "The Beautiful Names of God," and gives under the picture of the Moslem rosary with its 99 beads the Koran passage commending those who meditate on God's attributes. The booklet after a brief friendly introduction gives all these 99 names as Moslems know them, but adds in each case a text from the Old or the New Testament where the same name occurs. Needless to say these passages of glorious revelation can not be matched in the Moslem Bible. There is neither note nor comment to this tract and the inference is left to the reader. A companion leaflet, the one with the rosary arranged in triangular form, takes up the argument for Christ's deity from the same angle. Its title is borrowed and adapted from a celebrated essay by El Shazzali: "The Supreme Aim, the explanation of the beautiful names of the Messiah found in the Koran." After giving these ten names, which all Moslems know but whose significance they do not always realize, the leaflet gives 99 of the names and titles of our Savior with proof texts. The names given in the Koran are as follows: Isa; Son of Mary; Messiah; Illustrations in two worlds; Word of God; Spirit from God; Apostle of God; Servant of God; Prophet of God; Word of Truth. It is easy to see how a Moslem student will be led from these to consider the more definite offices, glorious titles, attributes and Divine character of Jesus Christ in the Gospels and in Old Testament Prophecy. It was not difficult to find more than 99 but we cease with that number as

it has special signification for Moslems in their rosary.

The same attempt to call attention to the heart of our message is made in the leaflet on the right with its question-title, "What think ye of the Christ?" It is for free distribution and contains only Koran texts and three verses from the Gospel.

The picture-leaflet at the top appeared at the psychological moment to secure a wide sale. It is the story of Joseph as found in Genesis and in Surah Jusef of the Koran printed in paragraphs for comparison. If you would see what this means read that chapter in Sale's or Rodwell's Koran and then go back to the simple beauty of the chaste and touching Bible story. This leaflet has a short introduction inviting to an honest comparison of the two narratives in style, content and historicity. It appeared from our press just as the Sunday-school lessons began in Joseph's history and, therefore, Christians as well as Moslems in Egypt entered our extension-course in comparative religion and religious documents.

The other picture-leaflet is entitled, "Three Blind Men." After a brief statement that sight is the most valuable sense, that the blind always deserve our pity and that Jesus Christ in the testimony of the Koran and the Gospels opened the eyes of the blind, the three stories follow. The first blind man was called *Abdullah bin Um Maktoom* and of them the Koran says (surah Lxxx): "He frowned (*i.e.* Mohammed) and turned his back because the blind man (*i.e.* Abdullah) came to him. But what assured thee that he would not be cleansed by the faith or be warned and the warning profit him? As to

him who was wealthy, to him thou wast all attention: yet is it not thy concern if he be not cleansed. But as to him who cometh to thee in earnest and full of fears, him thou dost neglect."

I then quote Moslem commentators who try to explain this damaging incident in the life of the Prophet and tell how he was sorry for his carelessness and afterward made the blind man governor of Medina. The story of the second blind man is that of Bartimaeus with its striking context and contrast to Mohammed's conduct (Mark 10:42-62). The third story is that of the man born blind, taken as it occurs in the ninth chapter of John's Gospel. Read it once again and imagine yourself a Moslem in Cairo—how it lives and appeals to the reader! The last leaflet of which I give the summary is the one with the Hebrew text of the Decalog on its cover. It attracts attention of Jew and Christian and Moslem alike by its title: "Is there Progress in the Moral Law?" The introduction quotes a tradition regarding Mohammed of whom it is related that Waraka heard him repeat his revelations and said to Khadijah, "This is the law of Moses that I hear." The same Waraka used to read the Gospel in Hebrew." The leaflet calls attention to the fact that Christ and Paul confirmed the law of Moses and that the Koran testifies to the Old and New Testament revelation. Then the reader is asked to compare in four

columns of text; the Ten Commandments; the teaching of Christ interpreting each of these commandments, especially in the Sermon on the Mount, the Koran texts that relate to these ten moral commandments; and finally the teaching of Moslem tradition regarding the Moral Law. The third commandment, the fourth and the seventh, not to mention others; are striking illustrations in this comparative study how Islam has lowered the moral standard. Not a word is added and no explanation is needed to drive home the lesson of this moral collapse to the attentive reader. Chapter and verse is given for every tradition quoted, so the Moslem must face stubborn facts and draw his own conclusions. If Paul's great statement has not lost its power then we may still expect that by preaching God's holy law we will bring conviction to the Moslem heart, for "through the law is the knowledge of sin."

One of the proofs that there is a new spirit and a new attitude among Moslems toward the message of the missionary is the fact that tracts and booklets such as these are read and even welcomed by Moslems. It is a day for scattering the seed everywhere. God will give the harvest in His own time; already we have the first fruits as promise. Will you pray definitely for the Christian Press in Moslem Lands?*

*Samples of these leaflets will be sent on request address to Mr. A. T. Upson, of the Nile Mission Press, Bulac, Cairo.

"Our interest in Missions is a mark of our Christian character."

"Our knowledge of Missions is the measure of our Christian attainment."

"Our participation in Missions is the measure of our Christian efficiency."

—H. C. MABIE,

A TWICE-BORN "TURK"—PART I

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEREEF

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press

Prefatory Note by the Translator



At the time of Dr. Samuel M. Zwemer's visit to Cairo on his way back to Arabia in the fall of 1910, we were offering special prayer that some converted Moslem might come to be my literary helper, and in the spring of 1911 a remarkable man came. Seldom does one meet with such a strange history as that related in the life of this man. At the same time, he gives evidence of a tenacious grasp of the principles of the Christian faith with every sign of real conversion to God and a change of life.

Now, it is quite contrary to our custom to publish a biography of a convert while he still lives, still more so an autobiography, but this case is different, because:

1. So many people made earnest prayer to God that this Sheikh's wife might be brought to join him and, distinctly in answer to their prayers, she actually left her home in Syria disregarding the threats of her Moslem friends and came to join her husband, who she knew was, from her point of view, a renegade!

2. In this case, while the incidents of the story are absolutely real, the names have been omitted, tho the identity of the persons can be easily recognized.

3. It is not in the form of an autobiography, but in the form of reminiscences, thus making it impersonal. Those readers who are ac-

quainted with Arabic literature will know what in a great many books on literary subjects such as the Assemblies of Al-Hariri there is always introduced a narrator or story-teller who acts as general showman. Now our Sheikh has adopted this style so that when he wishes anything personal to be said about himself he lets Ahmed, the narrator say it. The incidents are not related in any ordered sequence, but are nearly as un-chronological as the chapters of the Koran! This English version has been somewhat abridged.

Should there be any necessity to inquire further into the matter we shall be pleased to receive communications. May I emphasize one important point, and that is, that this descendant of the Prophet, who should not be judged by western standards, has only been won from Islam by the Grace of God and can be expected to *grow in faith and knowledge* by the same grace, which will be given in answer to the urgent and continuous intercessory prayer of God's people who read this story. We hope, during the next few months, to publish this fascinating narrative in book form.—A. T. U.

Ahmed the Narrator Says:

At five o'clock one evening in the year 1911, I was in the Cairo station, amusing myself by watching those arriving on the express from Port Said. Two of the passengers especially attracted my attention. From their general appearance I gathered that they were of the Arab

race, probably of the Quarish tribe. I followed them out of curiosity to the American mission, where they met the missionary, who exchanged salutations with the travelers and then remarked to the sheikh, "I received a letter last night from Dr. H., telling me of your journey from Beirut with your son, and I have been expecting your arrival."

My curiosity was aroused, so that the next morning, when I found the sheikh and his boy going down one of the Cairo streets, I followed them to a certain café. There they met a young man of about 30 years, who saluted the sheikh and his son in a friendly manner. When they had conversed a while, the young man, whose name was Salim, asked the sheikh if he would tell him his story, and how he happened to be in Egypt. The sheikh then thus began his narration:

Early Life

My name is Gharib ibn 'Agib ("Strange, the Son of Wonder"—a nom-de-plume). I was born in a small island off the Phœnician Coast, which is mentioned in ancient history as Aradus. When I was six years of age my father obtained for me a private teacher from another part of Syria, making the condition that I should be taught the principles of reading, writing and other things on my father's own plan of teaching. He was very independent in thought and had a great hatred of social tradition in any earthly work, so much so that his friends blamed him strongly for his hatred of conventionality. To this he would reply "God had given to every man the light of reason by which he should receive guidance on his way. Therefore no man is justi-

fied in confounding his own natural reason which was given divinely to him, and following the example of So and So." In spite of all, however, he was entirely a traditionalist in matters of religion, for on that subject he gave a blind submission.

My father soon discovered that I was more like him in the first respect than the second, for I was born with a very strong hatred of this blind submission in religious matters, even more than in matters of business. When my father found this out he forbade me to read the books of any of those opposed to the Sunna, especially the reviews of religious philosophers and such books as "Al-Milal wan-Nihal."

Salim: Was he able to convince you that he was right in this?

Sheikh: Doubtless, for seeing how much he hated tradition and conventionality he did not allow me to imitate him in any judgment without argument and reason, altho, as a matter of fact, his excuse for prohibiting my reading was exactly the very mistake that he wished not to fall into. For blind submission to one who is not preserved from error is itself an error.

For instance he would say, "We Sunnites are naturally followers of the four Imâms, for their texts are with us, and the Sunnites from the fourth century (A.H.—year of the Hejira) onward not being able to discover any new schemes by which to extract religious judgments from the origins, namely the Koran and the Hadith, we are obliged to follow the four Imâms (or rather, one of the four) as they prohibited the reading of books opposed to their views for fear of heterodoxy.

My teacher's method of teaching me the elements of reading and writing was a very good one and easily assimilated, so that I myself used it to teach reading and writing in a month and a half in my school at Latakia where all the people were surprized to see how quickly the pupils learned.

When I had finished these subjects and the elements of religion my father procured for me a blind Sheikh to teach me the Koran by heart in six months, and he urged me onward all the time, giving me a Turkish pound for every Juz (section) that I memorized.

In Beirut

At the age of nine, my father undertook my education in intervals spared from his work at the religious court. He taught me something of Hygiene, also of Arabic Medicine, then of Jurisprudence, also Dogmatic Theology, along with Syntax and Rhetoric. His heavy work, however, affected his nervous constitution, and finding I could not learn any more from him, he took me to Beirut and placed me in a school there, appointing to me a monthly allowance for food and pocket money—the latter being one piastre a day. Every week-end, namely Friday, I was to go to my father's aunt, and a friend, the Mufti of Beirut, was also commissioned to pay attention to me.

In those days I made a thorough study of the two subjects of poverty and patience in a very practical and experimental way, for the man who was to look after me turned me over to his aged father who had no regular income to support his big family, and lived mostly on bread, marjoram and olives. For the evening meal we had

nothing reserved for us but the mercy of God and His pity for His hungry children! Seeing how poor the old fellow was, I was afraid to ask him for my daily piastre. The son of the old man took the money from my father, and the poor old man himself out of his poverty gave me what food he could. Imagine the difference between the affluence in which I was born and the poverty to which I was now come, altho God was teaching me during these days how to prepare to live a simple life in the future. I used to write to my mother asking for my savings but she was afraid that I would become a spendthrift and I was ashamed to tell her that it was simply to buy food. When the Mufti asked if I were happy, I would assure him that I was quite so.

Increasing Doubts

The old Sheikh used to give me lessons in Dogmatic Theology in the evenings, and once in the course of it he quoted a remark that God had neither essence nor accident. His explanation of that expression confused me greatly. The more I studied theology, the more my doubts increased, especially on account of condensed phrases as "His attributes do not resemble attributes." Then my teacher closed by quoting the current saying, "Whatever your mind comes at, God is *not that*."

I brought before him the result of what I had gathered from the lesson and it was this, that the total transcendence of God either completely divests His essence of all attributes or entirely separates Him from all His creatures spiritually and morally. This makes Him become simply an imaginary concept, or a talisman to

conjure with, or a name without reality. In short, the more I went into the study of this science the more perplexed I was; from which I gathered that the only motive for inventing such a science must have been to do away with simple faith. My teacher answered me by saying that any one who spent time meditating on God's transcendence would naturally deduce what I said; but he then went on to say that the Sufis had a clever way of solving the difficulty, for they hold that God has *two* aspects, the aspect of Transcendence which is deduced from the Koranic verse "There is nothing like unto Him," and the aspect of Resemblance, taken from the next verse which says, "He is the Hearing and the Seeing One." Therefore in the first case they say, "What your mind comes at, *God is not that;*" and in the second "What your mind comes at, *God is exactly that!*"

Finally the old man said to me "When you have finished the Mental and Religious studies you had better follow the 'way' of the Sufi mystics."

Inclination to Sufism

From that hour I began to long to know more about the Sufis in order that I might find with them some thing to rid myself of the doubts possessing me, but alas, man findeth not all he seeketh.

When I had obtained the school certificate my father came to Beirut to take my sister to Dr. Post's and to fetch me back home. Dr. Post was treating her at my aunt's house and it was he who introduced my father to Dr. Van Dyck, with whom he had several discussions concerning

the supposed *tahrif* of the Scriptures. All of this increased my desire to know about these things, altho the more I wished, the more my father forbade me, as he was afraid I should lose my faith in Islam. It was my father who introduced me to the Haqshbandite *Tariqa* (way) and he taught me how to perform the secret *Dhikr* (repetition of the names of God). He then taught me the commentaries and traditions. After this he sent me to Tripoli, where I learned more so that I could even produce a Fetwa (legal judgment based upon the Koran). Every night I would separate myself to practise the secret *Dhikr*, thinking by that means to clear my mind of the doubts which Islamic theology had introduced, and I had actually many remarkable night visions.

Departure for Egypt

At this time I was entered as a student at Al-Azhar in order to complete my studies and to take the proper certificates. My father was persuaded to allow me to accompany my cousin to Al-Azhar in the year 1300 A. H. Fortunately we were in a position to command a separate room for each of us, and each night when I had finished my studies, including the recapitulation, I would take up the secret *Dikhr* once more. The result of this mysticism was a sort of hallucination which took possession of me and which at one time I feared would kill me. When I wrote to my father, he at once ordered me to discontinue the mystic practises for a time and to take up the chanting of the Koran instead, but with precision and reflection.

Study of the Koran

I rehearsed each chapter in the sacred book, slowly as my father wished, and before long it began to pall upon me. I had never before realized its useless repetition and its injurious condensation of style, to say nothing of its grammatical mistakes, its looseness and lack of connection between one verse and another—not to mention the many old wives' fables. I saw also many contradictions of which I did not know before and this made me greatly perplexed. I said to myself, "Perhaps I am wrong," so I went over it again with still more care, but every time only increased my convictions.

At this time I wrote to my father to explain some of the difficulties that I had met—the Arabic mistakes and also the nonsensical fables and evident contradictions.

Salim: "Would you kindly tell me some of them?"

Sheikh: "I can not remember all that I wrote, only the substance of it. Naturally I have added to my knowledge of the subject since that time.

First Letter to my Father

My respected Father,—May God lengthen your life and preserve you to the Moslems, Amen.

I kiss your hands in all respect, and beg to tell you that I have obeyed your requests in everything and in

obedience to your wishes I have left off the secret Dhikr for the time being and have taken up the rehearsing of the Koran. Instead of a growth of faith and the obtaining of rest to the conscience, however, I have only increased in perplexity and confusion since things have come to my knowledge which I had never suspected before, such as mistakes, contradictions and myths.

For example, with regard to mistakes in Syntax: "It is not righteousness to turn your faces toward the East and West, righteousness is he who believes in God, etc." Now that is bad composition, for if it reads: "It is not righteousness to turn" then the other half should read: "Then it is righteous to do so and so." As a matter of fact it is written "Righteousness is *who*." . . . *

This letter I despatched to my father and waited anxiously for an answer.

Ahmed, the Narrator:

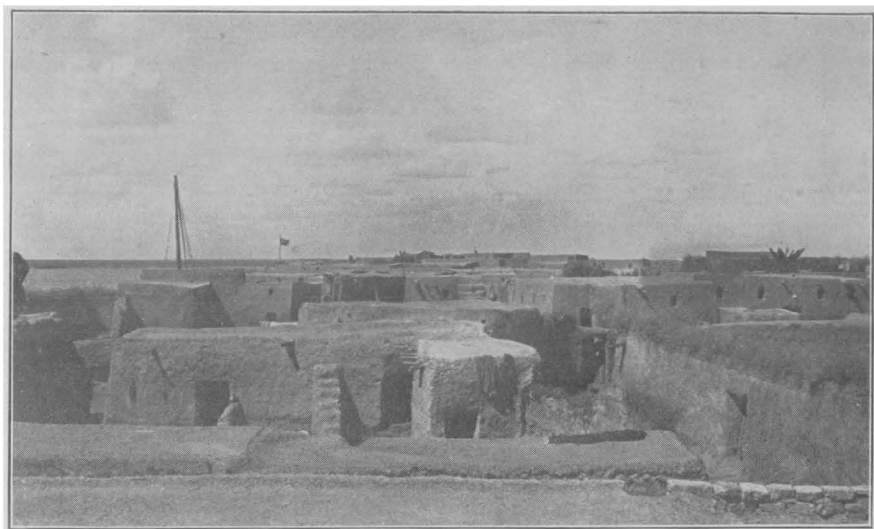
[The Sheikh then rose and parted from his friend and went toward the missionaries' house, where he found the Doctor standing at the door to welcome him.]

(To be Continued in November)

*[NOTE by the Translator: The Sheikh here goes on page after page pointing out all sorts of mistakes in Syntax, Accidence, Rhetoric, faulty composition and so on which can hardly be made intelligible to the ordinary English reader, with no knowledge of Arabic grammar. Suffice it to say that all his criticisms are well made, and that the whole argument is very cogent, for Moslems make much of the claim that the Koran is a model of pure and elegant Arabic. If this is disproven, they feel almost as tho an idol has fallen.]

THE COST OF RELIGION

Sometimes one hears the complaint that religion is a too costly thing. Going to church, we are told, costs too much nowadays, and men say that the Gospel should be preached without money and without price. *The Lutheran* makes suitable reply: "Last year, about \$250,000,000 was spent to keep the work of 142,000 churches in America going—an average of about \$7.00 per communicant member. One would think that if religion is really worth much, it should make much heavier demands on the purse than that. Confectionery and soft drinks, however, seem to be worth more to the American people than religion, for \$320,000,000 is spent for these articles. The automobile bill is double what it costs to run the churches and the jewelry bill exceeds it more than three times. The theater and moving-picture bill is equally in excess. Men and boys (and even some women) puff nearly five times that amount into tobacco smoke every year, and the large army of intoxicant lovers spend ten times that sum to satisfy a craving which means the ruination of millions of lives."



A TYPICAL ARAB TOWN ON THE TIGRIS

GOD'S HAND AS I SAW IT IN ARABIA

BY REV. JOHN VAN ESS, KUWEIT, PERSIAN GULF

Missionary of the Reformed Church in America



I WANT to tell a story, not of what I have done in Arabia, but of what God has done for me. If the first personal pronoun is used rather frequently, it is only because I want to impress the fact that not a sparrow falleth without our Heavenly Father.

The Arabian Mission has five stations, Mattrah, Muscat, Bahrein, Kuwait and Busrah—stretching along the whole coast of Eastern Arabia. An idea of how far these stations are separated in actual distance may be gained by remembering that if Mattrah and Muscat are looked upon as New Orleans, their out-station, Nakhil, is 50 miles over the mountains; Bahrein is as far away as Nashville, Tennessee; Kuwait corresponds to Indianapolis and Busrah to

Chicago. Busrah has two out-stations, Amara corresponding to Grand Rapids, Michigan, and Nasiriyeh, corresponding to Dubuque, Iowa. These distances represent the relative locations in miles but not, by any means, in the time consumed in traveling between them in this land of limited facilities.

All of these stations are more or less under foreign protection, except Busrah, which is in Mesopotamia, near the junction of the Tigris and the Euphrates rivers. In the Busrah field we are under the Turkish flag and under the jurisdiction of His Ottoman Majesty. The population of the country consists entirely of Arabs, each tribe governed by its sheikh. Until 50 years ago the Arabs were independent, each tribe living within its own borders, tilling the soil or keeping flocks and herds, at peace

with its neighbors, or more often at war. The Turk is an interloper in North Arabia, and holds the country and collects the taxes only by force of arms. In consequence a large standing army is always needed and very often is not sufficient to subdue the rebellious Arabs. Until nine years ago the Turk held his own and the Turkish flag inspired fear and respect in the hearts of the natives. But owing to repression the Arabs finally rebelled in a body and in less than two days cut to pieces 13 battalions of soldiers. Since that time the country has been in a state of constant turmoil, the roads have been cut off and travel sometimes all but impossible.

An Exciting Journey

On the third of March, 1910, I left Bagdad whither I had gone on business, and proceeded down the Tigris River to the town of Koot. There I disembarked and took a sailboat, intending to sail 150 miles down the Hai River to a town called Shattrah, thence to proceed on horseback 35 miles to Nasiriyeh, our out-station on the Euphrates. The river journey was accomplished in safety and on Saturday noon, the 12th of March, we reached Shattrah. Yusuf Pasha, the commander of the Turkish troops, with about 2,000 soldiers, had already been there two or three months, negotiating with the Arabs for a resumption of friendly relations with the government.

Outside of Shattrah, about half an hour's walk is a mud-fort, which is the headquarters of a tribe of about 250 Arabs, called el Sanajir. This tribe owed the government four years' back taxes, and Yusuf Pasha had that day sent 25 soldiers to demolish the

fort and to install another small tribe called El Jasem. The soldiers were unsuccessful and were badly beaten and maltreated.

It was my intention to spend the Sabbath in Shattrah and to proceed on my journey on Monday morning. The house in which I was lodged was on the outskirts of the town and adjoining the Turkish fort. Early Sunday morning I was aroused by the tramp of many feet, and looked out to see Yusuf Pasha pass by with four battalions of soldiers, a battery of artillery and a troop of cavalry. These he placed in a ditch just outside of the town. The Arabs, in anticipation of Yusuf Pasha's movements, had during the night already occupied a similar ditch in front of the mud-fort. But no one expected it to be more than a skirmish, and crowds of people from the town had collected at the edge of the plain, laughing and joking at the pretensions of the Sanajir in thinking themselves able to stand off such a strong Turkish force. But soon from all directions Arabs began trooping in, dancing and shouting and waving the tribal flags, until in two hours the 250 Arabs had grown to about 5,000 and stretched in a great half-moon before the Turkish position. At nine o'clock the soldiers advanced and the Arabs retreated in four bands, each band in a different direction, and each pursued by about one-third its number of soldiers. When the four battalions of soldiers had thus become far separated, each in pursuit of the band before it, the Arabs suddenly turned upon them, surrounded them, and cut them to pieces. The remainder of the soldiers broke and fled panic stricken into the town.

About half an hour before this occurred I received an invitation from a friendly native to come and take dinner with him. So I left the house, with the two evangelists and the Arab cook in charge, telling them that I would be back in a short time. Just as we had finished our dinner, we were startled to see soldiers come running in disorder past the house,

The native with whom I had taken dinner told me that it would be better for me to leave his house, as the Arabs had a grudge against him and he feared attack at any moment. He pushed me out of the door, and he following. We ran along the wall about 100 yards, then turned the corner and entered the house of a wealthy Arab merchant who was



AN ARAB WAR DANCE, MESOPOTAMIA

and artillery mules with the traces out. At the same moment shooting began in the street. After the soldiers had broken and fled, the Arabs followed them and took possession of the town. The street along which I had come a short time before was now cut off by a heavy rifle fire from the Arabs at the end of the bazaar. The soldiers locked themselves in the mosque and began a heavy return fire.

friendly with the Arab and where we could stay in comparative safety. All that afternoon and throughout the night the firing continued and all around we could hear the Arabs shouting and cursing as they plundered. As night fell the firing became heavier and the sound of crashing timbers came nearer and nearer as doors and windows were shattered. To add to our alarm fire broke out in

the town, but God mercifully restrained it and it soon burned itself out. The little room where I had taken refuge was filled to suffocation with natives, each calling on Allah for deliverance. But God was good to me and throughout the night I slept soundly. Once as I turned on my bench and half awoke I heard an Arab say, "Allah must love that Christian there, see how he sleeps."

All through the next day, Monday, the plundering and shooting continued until suddenly at about four in the afternoon the bugles from the barracks in the next street sounded "Cease firing." One of the men in the house peeped over the wall and shouted that the Arabs were leaving the town and that Yusuf Pasha had raised the white flag. In a few minutes a neighbor came in and announced that Yusuf Pasha had requested a three days' truce to bury the dead and to endeavor to make terms with the tribes. Since the government had been worsted the condition promised to become worse as the days went by, so I determined to leave Shattrah at once. I dared not notify the government of my departure, fearing they would forbid it. Only one way lay open, namely, to obtain a guide from the nearest tribe. The Arabs have a custom that so long as you have a guide from a certain tribe, you are safe to go and come within the borders of that tribe. Even if the guide be an infant or an unarmed child, the honor of the tribe compels them to ensure you safe conduct.

Early on the morning of Tuesday I found a dare-devil Arab, gave him some back-sheesh and a letter to a sheikh who lived about

two hours away. I explained to the sheikh that I was an American who was desirous of going on to Nasiriyeh but for the present was delayed in Shattrah, and asked him for a guide through his territory. At noon the Arab came back, said he had delivered the letter and that a guide was waiting in a ditch outside the town. We loaded our mules and against the protests of every one started out. We had hardly gone half a mile out of the town when suddenly ten Arabs sprang up out of a ditch, surrounded us and ordered us to dismount. I said "Andi tisyar," which means "I am conducted." They demanded to know where the guide was, and I said he was waiting in a ditch beyond. To tell the truth, I was not sure whether the sheikh had sent a guide or not, but it satisfied the Arabs for a moment and we rode on together. When we reached the ditch I had designated there was no guide! The Arabs at once leveled their rifles, said grimly that they admired our nerve but not our sense in daring to come into their territory without a guide, and fell to discussing whether to shoot us or simply to rob us and let us go. They had decided to kill the two evangelists and were discussing my sentence, when an Arab sprang from behind a hillock, waving his rifle, and bounded before us. He was a mere boy, of perhaps 17 and was our promised guide. He was dressed in a military jacket and armed with a rifle, both of which he had stripped from a dead soldier in the trench the day before. For a minute or two the Arabs fingered their triggers, disappointed at having been cheated of their prey. At a signal from the boy we rode on, while with

loaded rifle he backed away until we were safely out of range, when he came running up and joined us. We proceeded to the camp of the sheikh and the boy conducted us to the edge of their territory and then left us, fearing to enter the territory of the Khafaja, who were at war with them.

We rode on and at the first tent secured another guide who was to see us to the borders of the Azeirij, the meanest of all the tribes in the province. It was by this time nearly sunset and so we decided to turn aside and seek shelter with Sheikh Tarboosh, one of the Khafaja chiefs. We spent a comfortable night and at daybreak were off again. At about eight in the morning we reached the limit of the Khafaja, and then the guide balked. He said he was afraid of the Azeirij Arabs, that they had a feud with them, and that I must seek a guide for myself. So we unloaded our mules by a well and held a consultation. At last I gave the muleteer some backsheesh, and sent him with a note to Fleih, one of the Azeirij sheikhs, whose camp was about five miles distant, explaining my predicament and asking him for a guide. Then we sat down to wait.

Among Hostile Arabs

After about an hour three Arabs, armed to the teeth, emerged from the tall grass and made toward us. They greeted us and said Fleih had heard of my approach and had sent them to guide me on my way. But I feared a trick and said I would wait for the muleteer to return. It was no doubt their purpose to lure us away from the Khafaja territory. Finally their leader said, "How much will you give

us if we take you to Nasiriyeh?" I replied "I don't carry any money, if I did I wouldn't be coming this way, but if you will take me to Nasiriyeh, I will go into the town, borrow the money from the Turks and pay you handsomely." They asked me what guarantee I could give, so I took off my little riding cap and said, "If I break my word, you may take my cap which I will leave with you, and tear it to pieces and say that the white man has lied." The answer seemed to satisfy them and we reloaded the mules and pushed on. We had scarcely gone half a mile when Arabs began coming out of the brush, here one and there another till the three had grown to a party of ten. They made me ride before them, and I noticed with some misgivings that they fingered their cartridge belts rather nervously, but God restrained them and we moved on.

At last we reached the camp of Fleih. The Arabs were for passing by but we insisted on dismounting, the idea being to demand a guide or impose ourselves on their hospitality until our safe conduct could be assured, it being a sacred custom among the Arabs that a guest is safe so long as he is in the tent. As we drew up about a hundred Arabs rushed out and surrounded us. We unloaded the mules and the two evangelists and myself entered a small hut. At once my boxes were seized and hefted, and I learned much to my surprize that they contained gold and silver. The hospitality I expected was not so cordial as it might have been. They said they had no barley for my mules, that food was scarce, that Fleih had been gone since yesterday and I could not wait for his return.

"Well" I said, "your men here told me Fleih had sent them for me, how is this?"

They only shrugged their shoulders and replied: "God knows."

Finally in despair I called for food, trusting that they would at least not betray a guest who had eaten their salt. So they ground some meal, made some slabs of bread, brought a dish of butter and set them before us. My cook, who was an Arab, had in the meantime been sitting outside of the hut hearing the conversation among the tribes-men. Partly to give him something to eat, and mostly to hear what he had heard I called him in. He understood the situation at once and sat with his back to the door. Then he broke off a piece of the bread, and as he raised it to his mouth, he whispered, "By no means leave the hut for they have planned to shoot us." Toward three o'clock in the afternoon they became impatient at our stubbornness and one of their number began to insult me, and this was a signal for the rest. In my extremity I lifted my heart to God and asked Him to show His face. Scarcely had the petition left my heart when a shadow darkened the doorway and a tall Arab, with face closely muffled, entered the hut. He was a member of the tribe and a man of some consequence, judging by the respect paid him. He at once spied me sitting in the corner, looked me

over a minute or two, and then came forward and said:

"Salaam Sahib, I am glad to see you here."

I must have looked puzzled, for he unmuffled his face and said, "I was a patient in your hospital at Busrah two years ago. Your doctor there performed an operation on me and I was a guest in your hospital for 30 days. Welcome to our camp." Then he began to tell the Arabs of our work at Busrah, and of how he was fed and nursed and healed; he added:

"Oh Arabs, do these men no harm. They and their companions are disciples of Isa el Messiah. They fear Allah and are our best friends."

A deep silence fell on those assembled, and I thanked God for His great deliverance. Then I told them I wanted to reach Nasiriyeh if possible before sunset. Mohammed at once took his rifle and cartridge belt, and with him and five other Arabs, we rode until we reached a ditch about half a mile outside of Nasiriyeh. They dared not enter for fear of the soldiers, but said they would hide in a ditch and see that I reached the Turkish line in safety. Just as I turned the corner to enter the town I looked back and there stood those six Arabs faithful to their word. They waved their rifles in farewell, and thus I rode into the town and into safety.

AN EXPLORER'S FAITH

Sven Hedin, the celebrated Swedish explorer, who traveled across the forbidden land of Tibet a few years ago, and whose writings descriptive of that experience have thrilled many readers, recently published an autograph letter which contains the following impressive avowal of faith in God and an interesting tribute to the value of the Bible:

"Without a strong and absolute belief in God and in His almighty protection I should not have been able to live alone in Asia's wildest regions for 12 years. During all my journeys the Bible has always been my best lecture and company."

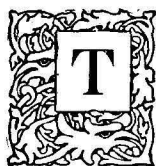


THE MISSIONARY S. POLLARD AND FRIENDS IN NOSULAND

INDEPENDENT NOSULAND

ONE OF THE SURPRIZES OF INLAND CHINA

BY S. POLLARD, CHAOTUNG, YUNNAN, WEST CHINA



THE veil which for so long hung over the mountains and valleys of Western China, and made parts of that land seem like the land of the romantic unknown, is gradually being lifted. Missionaries, travelers and traders are penetrating into the remotest parts and are revealing the secrets which those mighty hills and deep valleys have hidden for so many centuries.

The largest of all the provinces of China proper is the great western province of Szechuan—"The Four Rivers." Eastward this province reaches almost to the busy heart of China, where the great revolution began. In the west it stretches away, ever higher and higher, over range

after range of mountains, until it loses itself among the great upper world tablelands of Tibet. Szechuan is large enough and rich enough to form an empire of its own. Its population far exceeds that of France or the British Isles, and it produces almost everything a country needs. Practically everything which can be produced in the United States, can be produced in Szechuan. Its villages and market towns are far more advanced than many of the villages of European Russia, and every traveler is impressed with the high state agriculture has reached.

The Nosu

This province, moreover, contains one of the surprizes of inland China, rendering it unique among all the provinces which make up the newest

of republics. In the southwestern districts there is a country surrounded by lands inhabited and ruled by Chinese, but which is itself inhabited by a race entirely different from the sons of Han, to whom they owe but a nominal allegiance. Here, in the Republic of China, is a practically independent country, with a different language, with strange cus-

slavery with very little chance of escape.

On some maps this country is described as "independent Lololand." This name is, however, very distasteful to the people who dwell there. The brave hillmen have for centuries preserved their independence against all the efforts of the Chinese to conquer them, and they resent the term



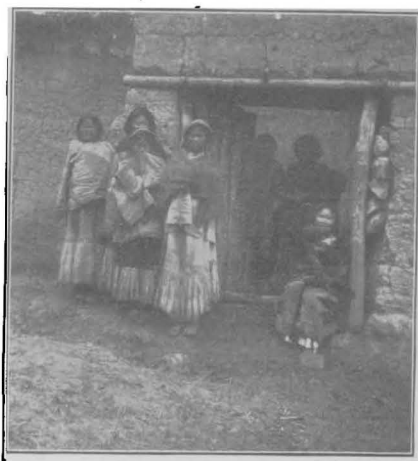
A GROUP OF INDEPENDENT NOSU MEN

toms, women with unbound feet, and men who have never grown a pig-tail. Here cremation is universal and the graves which so disfigure the suburbs of Chinese cities are absent; more remarkable, still, no Chinaman travels here for trade without a passport from the different chiefs who rule in this almost unknown land. If the Chinese is found without such a passport he is picked up by the first Nosu who finds him, and is held for ransom or is reduced to

"Lolo" as a slur on the principal object of their veneration, the little basket or "lolo" in which are preserved small relics of their deceased friends. They call themselves Nosu, or, the "No" race, but there is difficulty in deciding just what the term "No" means. It may signify northern, for the two great aboriginal races of West China are Nosu and Miao. The Miao ruled in the south while the Nosu held sway in the north, and probably at one time ruled

a great part of Tibet as well as part of China.

To the western Chinaman, this independent Nosuland is the land of romance, the land of legend, the Eldorado where untold stores of gold are hidden and where there are cliffs of the solid metal. To the brave mountaineers he attributes a fierceness of character and an implacability of hatred which make him the dread of all who live near the boundaries of the unknown land. These tribesmen have attempted to live up to their reputation by periodic raids into Chinese territory. By rapid sudden raids they take their prey by surprise and retreat again into their inaccessible fastnesses almost before the Chinese have heard of their coming. Were it not for burned farmsteads and villages, and for the young folks who have been



SLAVE GIRLS AT THE GATEWAY OF THE CHIEF'S COMPOUND

taken into slavery, the quick raids would be regarded as a dream of the night. But the white towers on the Chinese hillsides bear eloquent witness that these periodic raids are no dreams. One can sometimes count from a single point fifty or sixty of these strong white-washed towers of refuge, built by the Chinese on their borders against the day when the dreaded hillmen shall rush the boundaries.

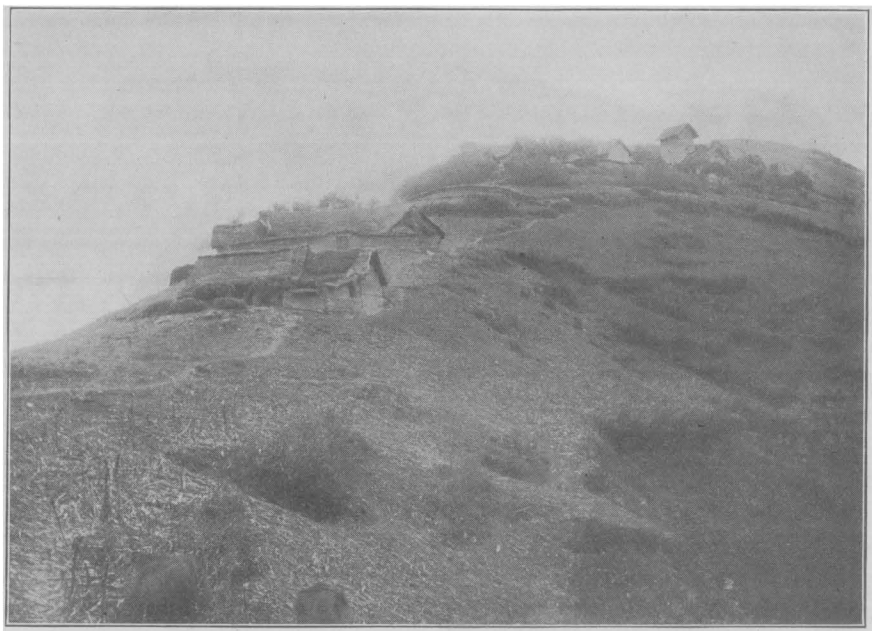
The river Yangtse for a long distance forms the southern boundary of Nosuland, and the difference between the cultivation on the two sides is very marked. On the south the Chinese, by their industry, produce fine crops of rice, cotton, sugar and peanuts, while on the northern bank are great stretches of rich soil that lie waste, awaiting the time when a strong government shall keep peace between the Nosu and the Chinese. When that day comes the Chinese farmers will not be afraid to cross the river, and to cultivate the lands now vacant. When the anti-opium campaign made it dan-



ON THE BORDER OF NOSULAND
Yangtse River flowing between well cultivated Chinese land on the south and bare Nosuland on north

gerous for the Chinese farmers to cultivate the poppy, some of them bribed the hillmen to cultivate the forbidden plants, and they obtained large quantities of the drug from fields where the writ of the Chinese Government does not control. When the republican government finally abolishes opium, there will be trouble with these hillmen who have so often in the past defied all efforts of the

which has not yet been evangelized and which is as yet ignorant of the story of Christ. A sojourn among these people soon convinces us that in their homes and among their own people they are worthy of the very best efforts any missionary society can put forth. So far from meeting with the treachery and ill-treatment predicted by the Chinese, the writer found a warm welcome everywhere,



THE RETAINER'S HOUSE AND LADY CHIEFS TOWER IN DISTANCE, NOSULAND

Chinese officials to subdue them. The bribes which these unthinking hillmen have accepted from unscrupulous Chinese farmers may be very dearly paid for in the end, for they may lead to the loss of their independence.

An Unoccupied Field

To the missionary Nosuland is supremely interesting because here resides a race of brave, hardy people

and a kindness and courtesy rarely met with in many other parts of China.

We found the feudal system was in full swing. The chief and his family live in the large house, and under the sheltering wings of his large dwelling are the smaller homes of retainers and slaves. Around the whole, rude fortifications are erected, which in times of intertribal war are valuable for defense. When the Chi-

nese are not threatening them, the tribes reserve and use the right to quarrel among themselves, and as the law of revenge is one of the most potent of the unwritten laws of the land, a quarrel rarely comes to an end. Robbery and house-burning are more commonly practised than murder. If in the fights a life is taken, then there are ways in which this life may be atoned for, by payment of cattle or the burning of a house.

In this land we found no towns, no large villages, no temples, no idols, no race of celibate priests, and no traces of Buddhism such as is so common among the surrounding people. China, Tibet, Burmah, Siam, Mongolia and Japan have all accepted the teachings of Sakyamouni, but these hardy Nosu have remained true to the teachings of their ancestors and have refused to bow down before graven images, or to erect temples for the worship of the so-called "Light of Asia." This fact is an eloquent testimony to the strength of character found in these people, that they have been able to stand up almost alone against the overwhelming onrush of Buddhism. The whole land is under the pall of a fear of demons, and almost the entire literature of the people deals with enchantments and with the possession and casting out of evil spirits. To cope with this terror there has arisen a race of wizards, whose sway is evident everywhere. The Nosu are practically the only aborigines of China who possess a written language, and the wizards are the only persons who can read it. They possess the manuscripts that are handed down from father to son. The ma-

jority of these manuscripts deal with witchcraft, and the supposed sickness resulting from the practise of it, but some relate the history of the race. These latter manuscripts should prove most valuable in solving the problems connected with the aborigines of China.

Before long the Chinese government will make an effort to open up



A NOSU WARRIOR WITH AN AMERICAN COLT'S RIFLE

their land—a step which may mean the practical destruction of a brave race of worthy people. The winning of these people for Christ would avert that great calamity and bring these Nosu into touch with the Chinese in a way that would be of advantage to both. Two or three missionary societies are moving toward these tribes, and we hope that before long we will see repeated among them the triumphs of the Cross which have been such a marked feature among other aboriginal tribes of West China.

AN EVENTFUL YEAR IN NEW CHINA*—PART I

BY REV. ARTHUR H. SMITH, D.D.

Author of "China in Convulsion," "The Uplift of China." etc.

The Revolution and After



IT is impossible to comprehend the Chinese Revolution of 1911-1912 unless it is recognized as a series of events world-wide in their scope, having for their more or less conscious object the elevation of mankind. The world was astonished that the Chinese could institute and could put through a national revolution with far less bloodshed than under like conditions was ever before seen in any Oriental land. It was a revolution, which altho by the turn of political events abruptly precipitated, was carefully planned in advance, and was carried into effect by a comparatively small number of individuals. According to Dr. Sun Wen's historical reminiscences, a handful of revolutionaries meeting in Japan, had long since agreed among themselves that to dethrone the Manchus and to set up another monarchy would be at once difficult and useless. For within a measurable number of years there would be certain to be another overturn, when the newly established "kings" would have to go, and "the people" would rule. Therefore, foreseeing this it was decided that by a species of political cancellation the "king business" should be eliminated, and the reign of "the people" set in "for good and all." Hence the most ancient of empires was suddenly transformed into the youngest of Repub-

lics. That in thus acting they were running immense risks, the leaders of the little band were certainly as well aware as can be any reader of these lines—nay, far better. But to them it was putting one risk against another. By a strange, and even now not altogether explicable series of events, they succeeded. The military operations were called off; the "age of reason" returned apace. The Manchu Court, unable to fight and unwilling to expend the resources which must have been at its command, shrewdly bargained for a generous allowance, issued its surprizing decree of abdication, and after 268 years of glory and decay, retired to obscurity without—like its predecessors—being incidentally exterminated. To the late lamented Lung Yu, Empress Dowager, great credit is certainly due for her consistently courteous attitude of passive friendliness to the new regime, which she certainly might have been expected cordially to hate and undisguisedly to despise. The banquet given at her orders by the Manchu Court at the house of Prince Pu Lun to Dr. Sun Wen on the occasion of his visit to Peking in September, 1912, rightly viewed, was certainly one of the most spectacular occurrences in Chinese history. Even the barest notation of the leading events of the crowded first year of the Republic would more than occupy the space allotted to this survey. We must, therefore, confine attention to

*From Chapter I of the China Mission Year Book for 1913, edited by Rev. D. McGillivray, D.D. Christian Literature Society, Shanghai. Copies may be secured from the Missionary Education Movement, New York.

some of the more salient aspects of the apparent conditions in China, giving to them such an interpretation as we can. A hundred different observers of equal competence would not improbably give a hundred differing accounts of what they suppose these conditions to be; and, owing to the vastness of the country and the complexity and the obscurity of the phenomena, they might be at once all of them right and all of them wrong!

Yuan Shih-kai

The foreign relations of the Chinese Republic happily lie outside the scope of this paper. A few preliminary words concerning two of the principal figures on the Chinese political stage may fitly serve as an introduction. Yuan Shih-kai, the Provisional President of the Chinese Republic, has been often written up, and more often written down. Half a generation ago he was characterized by Lord Charles Beresford as the one competent man whom he had met in all China. During the past year and a half he had borne burdens and responsibilities such as have fallen to the lot of few men in history. He is a typical Chinese wrestling with and in part dominating his environment. The *complete* story of his checkered career would throw more light on the past half century of China than all the books on that country that ever were written. From the point of view of a well-informed and sympathetic foreign observer, Yuan is the one man in China who is both available and competent as a permanent President, with a long record of relatively efficient administration on Chinese lines. No other man could have engineered the transfer from the Manchus to the Min Kuo.

No other man can hold China together now. Yuan Shih-kai is the most interesting as he is assuredly one of the most important figures in civilization to-day. From the point of view of the leaders of the Kuo Min Tang, Yuan is not a statesman at all, but an adroit manipulator, with no other political principles than those which have served to immortalize the Vicar of Bray—the fixt determination to hold his post as long as he lives. As he betrayed the Emperor Kuang Hsi in 1898, so he betrayed the Manchus in 1910, and in due time he will not improbably betray the Republic, introducing by stealth under republican forms a virtual monarchy. His provisional presidency has accomplished nothing but to disappoint the hopes of the people; to advertise to the world the weakness of China; to surround himself with useless retainers under pretense of rewarding republican heroes who never did anything of importance; to squander China's resources on unnecessary, futile, or impossible schemes. He failed after 15 months of effort in negotiating a foreign loan, he has lost the confidence of many foreigners and of half of China. He has succeeded in potentially losing to China Tibet and Mongolia, with Chinese Turkestan soon due to follow.

Dr. Sun Wen

Dr. Sun Wen, while in some respects not unlike other Chinese revolutionaries is far from being in any way a typical Chinese. His ardent love of his country is unquestionable. His self-effacement in voluntarily withdrawing from the presidency of the Republic that a more competent and also a more widely acceptable hand might

be upon the helm during the impending storms, was so nearly a unique act as permanently to give him a premier position among patriots, not merely in China or in Asia, but in the history of mankind. His cordial relations with his successor upon the occasion of his visit to Peking in the autumn of 1912, and the unaffected simplicity with which he accepted the high honors heaped upon him, created a most favorable impression both in China and in Europe, and did much to make it evident that northern and southern Chinese can actually cooperate.

With a charming frankness which at once disarmed suspicion as to any ulterior motive, Dr. Sun in his travels all over China and Japan has talked with the utmost freedom

"Of ships, and shoes and sealing-wax,
Of cabbages and kings."

He has, besides, sent long telegrams to the President giving his views on Chinese railways, Chinese banks, and Chinese armies, views so extraordinary and so unrelated to all the known laws of economics and finance, as well as to the experience of mankind in general, that by some of Dr. Sun's friends in Shanghai—but not by himself—they were promptly repudiated as forgeries. His appointment as a sort of National Railway Commissioner, with a large sum of money at his disposal, has attracted much comment, but it is generally felt that his plans are immature and impracticable.

Peace and Bloodshed

The extra-constitutional means (since fiercely denounced) which the President at the advice of Li Yuan-

hung, the Vice-President, took in the month of August of arresting in Peking and shooting two prominent generals who had compromised themselves and were planning an outbreak, showed the Imperial "mailed fist" within the Republican silk glove. The boundary between the Dictator instructed to see that "the Republic receives no detriment," and a constitutional ruler checked by Bills of Right, Habeas Corpus Acts, judicial decisions, and chances of impeachment, will have to be delimited in China by slow and painful processes extending through long periods of time.

The attempt to impeach the new Premier in July was a complete failure for lack of a quorum in the National Assembly. This body of highly varied composition, and decomposition, had an interesting history, if indeed it can be identified with the one which met in the autumn of 1910. The readiness with which the Chinese have accepted the totally novel theory and practise of public deliberative bodies is a foretoken of their potential capacity for self-government. At times the National Assembly grappled the most intricate and difficult subjects with courage and energy. New laws, new loans, and the trimmings on the dress of school-girls received their impartial attention. During the later months of its sessions it was practically impossible to secure a quorum of its members, despite the most energetic efforts of the President, and the urgent demands of public business. When the Parliament met (April 8th) the National Assembly expired, and departed without being desired.

The most striking fact throughout

China for the first year and more of the Republic is the general prevalence of *peace*, as contrasted, for example, with the internecine war in distraught Mexico. The wonderfully bountiful crops of 1912 were a most welcome and an absolutely indispensable manifestation of the "Will of Heaven," in default of which chaos must have everywhere reigned. For it has long been clearly recognized by Westerners, and in a dim way by the Chinese themselves that the majority of their problems are at bottom economic. . .

The state of mind of the Chinese people as a whole (if so many heterogeneous units can be said to have any "state of mind") may be roughly epitomized in four words: Enthusiasm, Expectation, Indifference, Discontent. Even in Western lands having a low percentage of illiteracy large masses of people can not adjust themselves to vast, rapid, and sweeping changes till after the lapse of a considerable period of time. How much less in illiterate, scattered, disjointed China! But tho there is no organized opposition to the present Chinese Government, there must be large classes who are, as it were, *ex officio* unfriendly to the republican regime. Among them may perhaps be reckoned many of the several million Manchus, suddenly deposed from their posts, or dispossessed of their perquisites, often bearing their sufferings with a quiet dignity fitted to extort sympathy even from the unsympathetic. In Peking the relation between the Chinese and the Manchus, even during the revolution, was in general of the most friendly character.

Discharged soldiers by the tens of thousands, and yamen followers by

the thousands add to the stream of dissatisfaction, strongly reinforced by the armies of literati out of a job, and craftsmen, owing to the abolition of the Imperial Court, and to changes of fashion, divorced from their crafts with no prospects of a reunion. It is as certain as anything Chinese can well be that the immense majority of the 300 or more millions of the people of China are neither monarchists nor republicans—they are simply Chinese. To them the disagreeable certainties under any form of government are death and taxes; and altho they vaguely suspect that under the new system the first may come sooner and the latter oftener, they are themselves too fatalistic to try to escape Fate and too (unconsciously) philosophical to believe that in the end it makes much difference what happens. This is impassive, immobile, imperious China. There is a much smaller, but still a large and a highly important body of Chinese who have felt the breath of a new life, who have caught glimpses of the Chinese *Zeitgeist*, and who are filled with undefinable longings, who have caught the buoyant inspiration of a great Hope. This class is steadily and rapidly recruited from the last, and constitutes the promise and potency of a New China.

There remains the relatively limited number of able men, largely under 30 years of age, who have been the brain and the spinal column, as well as the executive hands and feet of the Revolution. No one can study the photographs of these men without recognizing their earnestness and their capacity. The question of questions is this: Can these able men sink their differences, smother their personal ambition, adjust their conflict-

ing interests—can they even sacrifice themselves for the sake of their common country? If they can, and if they will, the future of China is assured. If they can not, or will not, disaster is inevitable. The provinces of Kwangtung, Fukien, Chekiang, Hunan, Shantung, and Chihli have all been moving at very different rates of progress. In a general way it may be said that some of the interior provinces have scarcely moved at all. When the front section of a long railway train is traveling at the rate of 50 miles an hour, the middle section at 15 miles an hour, and the rear portion has not yet started, it is *hard on the couplings*. It is the *couplings* of China upon which attention should be fixt, for that way danger lies!

It is a remarkable and a depressing fact that since the establishment of a Republic many of the principal cities of China have been looted by the very troops intended to protect them. Peking itself headed the black list, within half a month after the decree of abdication, Tientsin, Paotingfu, Tsinanfu, Taiyuanfu, and many other places of importance following, and after six full months, Tungchow, where the government troops were massed, was not merely sacked but burned. That confidence which is so easily lost in China, crumbled like an adobe wall in the rainy season, and has by no means returned. The resulting invasion of the various "settlements" at the ports, by wealthy Chinese, has raised the price of rents, and affected the cost of living perhaps permanently. At one time there were said to be 40 or more ex-officials of China in Shanghai, having the rank of Governor or of Governor-General. These events make a striking commentary on the proposed abolition of

exterritoriality, for which patriotic Chinese are so anxious.

Chinese Politics

In their present imperfect state of evolution Chinese political parties are to a foreigner largely incomprehensible. By reason of the lack of fixt policy and of a definite platform they are as hazy in outline as floating clouds, now separating and now combining, without perceived reason and without appreciable results. Not one of them has as yet accomplished anything, yet they are regarded by their friends with intense devotion and by their foes with bitter hostility, as if in the former case they had saved their country and in the other ruined it. And again the same man can, we are told, be at the same moment a member of four distinct parties, just as one might take out a policy in four different insurance companies!

Whether the members of the various parties in Parliament, rising above their personal, sectional, provincial, and partizan prejudices, will be able to frame a wise constitution, choose a competent permanent President, and launch a stable and a well-ordered government, is the question of the future of China. Against the domination of any part of China by foreigners there is now an overwhelming and in part a wholesome reaction. China will manage her own affairs, develop her own resources, distribute her wealth among her own people. But to accomplish these great ends she must, like other undeveloped countries, borrow capital, and this capital must be secured upon something. And because China is now more than ever an international problem, her debt an international obliga-

tion, her loan has gradually become an all-the-world loan, the object of which from one point of view is to place China on her feet that she may become the great world power which she ought to become; and from the other point of view so to entangle her that she can never again be free! It was a just charge against the Manchu dynasty that reckless borrowing and corrupt spending was its undoing. Bribery and corruption, sanctioned by hoary usage, honeycombed every department of the public service. This is more true to-day than ever it was under the Manchus. The men upon whom the reconstruction of China depends are perfectly aware of this state of things, and also of the absolute necessity of a complete reform. Yet it remains one of the depressing current conditions that little or no stress is laid upon this fundamental truth. The salvation of China is assumed to depend upon loans, alliances, and legislation, while integrity and that justice which were the ideals of the ancient Sages are ignored or forgotten. Can the Chinese honestly and efficiently administer their own government? Upon the answer to this vital question depends the future of the Republic. When at some distant time it shall have become possible to write an impartial and an adequate history of the transformation of China during the opening decades of the twentieth century, the most wonderful and the most dramatic of them all will be the struggle to free herself from the subtle and the irresistible thralldom of the Black Smoke—the inspissated juice of the poppy plant.

Anti-Opium Crusade

No one who knew intimately the

opium curst provinces of the China of the eighties and nineties of the last century, would have believed it possible that an economic, a social and a moral sentiment *would* be evolved in that empire, and that it could have been expanded and deepened in the succeeding Republic, bringing the definite cessation of the use of opium within the field of practical politics. Yet in spite of the settled skepticism and the ready ridicule of those with large knowledge of China, this evolutionary miracle of an adequate moral force has taken place under our immediate observation. Thousands of lives have been taken in penalty for the violation of the anti-opium laws in China, little by little force will be replaced by reason until in the future China may be as free from opium as is Japan to-day. This will undoubtedly require a long time, but the day will assuredly come. It is too often overlooked that this instinctive and native-wide uprising against the besotment of opium is but a part of a world-wide movement in the same direction. The Anti-opium Conferences in Shanghai in 1909 and at the Hague in 1911 were not an assemblage of Quixotes tilting against windmills seen in a mirage, but a company of sober-minded experts in economics, statecraft, and philanthropy, gathered in the interests of human civilization to prevent its destruction by the monsters itself had produced. Viewed in this light the Chinese people are engaged in an unconscious struggle for self-preservation. They *must* succeed. The instincts of a race are generally as trustworthy as their reasoned judgments, and when reinforced by their judgments they become indisputable. The intellect of the Chinese people

has become thoroughly convinced of the evils of opium. Its conscience has been profoundly stirred. Self-preservation is the first law of nature, and self-preservation and the use of opium are contradictories. Therefore, opium must go. When once illicit production is stopt because the profit is not worth the risk, illicit transit and illicit distribution will stop also. In the meantime the weakness of the Central Government and the venality of many of the officials will make opium smuggling and the sale of opium a very common and a temporarily highly profitable business. But whenever and wherever honest administration prevails it will stop. To the spectacular burning of opium-pipes of preceding years the Chinese have within the past year added the far more spectacular burning of the captured opium itself, every such incident being graphically described and widely heralded, and admirably adapted to fan the fires of anti-opium patriotism. The friends of China who have for a generation and more been doing what in them lay to enable the Chinese to accomplish this great result, have for years been sounding a note of warning of the danger that escape from the bondage

of opium might mean a renewal of the bondage to intoxicating drink from which ages ago the Chinese succeeded in freeing themselves. At present the fashion sets overwhelmingly toward the inordinate consumption, especially at public functions, of expensive and injurious foreign beverages. To enlighten the national understanding and to arouse the Chinese conscience against this insidious invasion will be a permanent duty of patriots, particularly of Christian patriots in China. It is difficult to prevent the production of opium in China while Indian opium is admitted. But Indian opium can not be excluded (in accordance with "solemn treaties") unless and until Chinese opium ceases to be produced. Thus China has been permanently enchained in a vicious circle. The absolute dissociation of money and morals in the opium trade, the imbecility of diplomacy, and the cynical contempt for the present and for the future considerate judgment of mankind even in this age of surprises are not often more conspicuously combined than in this spectacle of a determined attempt to keep in bondage a great people who have for so long struggled to be free.

(To be Continued in November)

CHINESE IDOLS IN A BONFIRE

A striking illustration of the decline of idolatry in China is the story of a man, whose little daughter was in a mission-school. The man said to some missionaries, "I no longer believe in idols, and if the foreign teachers will come with me, I will burn all that are in my house to-day."

An eye-witness describes the scene as follows: "First, the man put over his short jacket and trousers his long gown, reaching to his feet, indicating, thereby, that he was about to perform a religious service. We followed him into a rear room, while his friends and neighbors crowded about the door and windows. Without the least hesitation, he began tearing the ancestral tablets from the walls and the idols from their niches, and throwing them in a pile on the mud floor. The pile was gathered up and carried out of doors to elevated ground, and while the villagers gathered around in a great circle the man struck a match and set fire to what a little while before had been his priceless possessions. He gravely stood by and watched them burn, while we sang the doxology and prayer was offered. Since we left that village, about ten days ago, word has been brought us that this man's family, and two brothers and their families, wish baptism."

—*Zion's Herald.*

MISSIONARY METHODS FOR WORKERS AT HOME

CONDUCTED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Holding the Ropes," "Fuel for Missionary Fires," "Fifty Missionary Programs," etc.

MISSIONARY LITERATURE—HOW TO SECURE LEADERS

"This is Thy work, O Lord. We do it for love of Thee. Make us more efficient in it."—B. Carter Millikin.



HO should read missionary literature?

First, the leaders. "To learn facts takes time and patience, but nothing save holiness

commands such homage as a thorough mastery of facts. It is the rarest and costliest product in the mental market."—ARTHUR T. PIERSON.

Second, the uninterested. "To know the facts of modern missions is the necessary condition of intelligent interest."—ARTHUR T. PIERSON.

A Successful Reading Contest

Under the auspices of Miss J. Gertrude Hutton, of the Arlington Avenue Presbyterian Church of East Orange, New Jersey, a novel and highly successful reading contest was recently conducted in the Sunday-school which resulted in the reading in three months of 186 boxes of literature and more than 200 missionary books.

With the help of the "Finding-out Club," an organization of girls from eight to sixteen years of age, forty-six boxes of literature were prepared on the order of the "Mary Hill Literature Boxes," devised by Mrs. Mary Hill of Minneapolis, Minn., for use in Presbyterian work. These consisted of white pasteboard boxes* about an inch thick and six by eight inches on top, filled with tracts and clippings. There were two on each country and a special one for young

men, entitled, "Missions, a Man's Job." Also one for little people called, "Stories for Juniors." Besides the tracts and clippings each box contained an attractive little scrapbook made by the members of the "Finding-out Club" by bradding together several sheets of blank paper with a colored sheet for a cover. In these were pasted interesting and bright bits relating to missions clipped from papers and magazines.

On the lid of the box was pasted a picture appropriate to the contents (usually a colored postcard) and the name and number of the box together with the words, "Mary Hill Literature Box," in recognition of the originator of the idea.

Inside the lid across one end was printed, "After reading the contents of this box, please write your name and pass the box along." A pencil attached by a cord was provided for each box that there might be no excuse for omitting the signature. In the bottom of the box was printed a list of the contents followed by this notice:

"Let this messenger, like Noah's dove, fly hither and thither and come back safely to

(name)

Chairman of the Missionary Committee."

The contest began in an unusual way without announcement of any sort. Two classes of about the same age were selected and the teachers asked if they would encourage the children to read along missionary

*Those used by Miss Hutton were obtained from the Dennison Company, but other boxes can be used if these can not be obtained.

lines. Boxes and books (a fine new missionary library had been recently added to the school) were then furnished to these classes and they entered upon a race with one another. Each Sunday it was announced from the desk, without a word of explanation, how many counts each class had made and which one was ahead. At once the entire school was asking what it meant and very soon there came eager requests from other classes to be allowed to enter the contest and take home the pretty boxes. Before long the entire school was at work and the contest became exciting. At the end of three months it was thought best to close it, but such an appetite had been created for

who either read a box or a book, or *had it read to him*, was allowed to count one for the class reporting it. Thus, if a boy took home a box and his mother read it aloud to the entire family of six, it counted six points for his class instead of one. If the friends and neighbors were invited in they might swell the number still more.

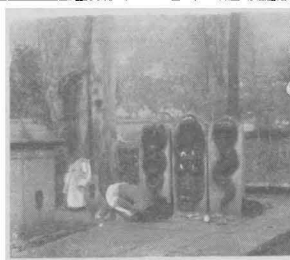
The young men did not take kindly to carrying home the conspicuous white boxes, so Miss Hutton, who is a manual training teacher of much ability, made neat fitting covers of dark brown cloth for their use. This removed the young men's objection to the very clever scheme.

Previewing a Book

To whet the appetite and arouse interest in some special book, one may prepare a list of striking points about the book or its author and use them in one of the following ways:

1. Write them on a strip of cardboard and slip it into the book to be used as a bookmark.
2. Write them on a slip of paper and attach it to the front cover of the book inside.
3. Mimeograph a number of copies and distribute them in the Sunday-school or missionary society.
4. Make a large copy and hang it in a conspicuous place in the vestibule or meeting place.

This plan will often induce a person to read the book and not only adds to the interest while it is being read but serves to fix certain important points indelibly in the mind. For Cyrus Hamlin's famous and fascinating book, "My Life and Times," the following list would be useful:



IDOL WORSHIP

No. 10 STORIES FOR JUNIORS

Mary Hill
Literature Box

missionary literature that the reading still continued. The boxes now form a part of the missionary library and are invaluable for preparing programs and posters.

In order to encourage those in the homes not connected with the Sunday-school to read of the leaflets in the boxes and the books, each one

? ? ? ? ? ? ? ?

Do you know that Cyrus Hamlin

Built the first steam engine in the state of Maine?

Went without his dinner to give money to missions?

Made 100 out of four 9's?

Used rat-traps, stoves, and stove-pipes to clothe ragged students?

Built a church in Turkey out of an English beer-barrel?

Made \$25,000 baking bread and washing clothes?

Paid for the erection of 13 churches in Turkey?

Was the founder and first president of the first Christian college on the Bosphorus?

For use in connection with the "Personal Life of David Livingstone," by Blaikie, it might be well to place the emphasis on some of those great utterances of the famous missionary that are being used with such power by the leaders of the missionary enterprise to-day.

? ? ? ? ? ? ? ?

When and where did Livingstone Say

"Anywhere, provided it be forward?"

"Fear God and work hard?"

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ?"

"The end of the geographical feat is the beginning of the missionary enterprise?"

"God had an only Son, and He was a missionary and a physician. A poor imitation of Him I am, or wish to be?"

"I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you?"

"Nothing earthly will make me give up my work in despair?"

"My Jesus, my King, my Lord, my All, I again dedicate my whole self to thee?"

"All I can add in my loneliness is, May Heaven's richest blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world?"

Marking Special Portions of a Book

Doctor Wilbur J. Chapman once told a group of boys that the Bible contained some of the most fascinating stories that had ever been written and urged them to read it. A few days after one of the boys came to him and said he had been trying to read it but could find nothing interesting in it. Taking a Bible, the Doctor marked some of the really great stories in it,—Daniel in the Lions' Den, Joseph and His Brethren, David and Goliath, Gideon and His Band, and others on the same order—and gave it to him. A week later he came again, his face beaming. "Say," he announced, "you were right. Those stories are certainly great."

Missionary books may be marked in portions adapted to the reader so as to get busy people to read them. Many a man who could not be induced to read an entire book will agree to read a few pages especially marked for him. Mr. B. Carter Millikin, Educational Secretary of the Presbyterian Board (North) is an advocate of this plan and has used it with good success. He not only marks the passages to be read but fastens them together with an ordinary paper clip. In more than one instance not only the marked portion has been read, but the entire book as well.

Climb the Missionary Ladder

At an open parliament on "Ways of Studying Missions," held at Silver Bay last July under the auspices of the Missionary Education Movement, Miss Frances Kaercher, an assistant in the Public Library of Pottsville, Pennsylvania, outlined a clever scheme devised by Miss Sabin, the head librarian, to stimulate the read-

ing of books on history in the children's department of the library, and urged its adaptation and adoption by missionary committees in the Sunday-school. The scheme was as follows:

In the window of the library there appeared, one day, a placard like this:

WATCH THIS WINDOW

One week later it was displaced by another, reading as follows:

CLIMB THE HISTORY LADDER
Ask Miss.....about it

Under this was a wooden ladder about five feet high, with five rungs, from each of which was suspended a cardboard square with the names of four books on history (twenty in all) numbered from the bottom up. To each child who agreed to climb the ladder, *i. e.*, read twenty books, a card was given with a reproduction in miniature of the ladder in the window, and as each book was read a hole was punched through its number. As a further incentive the children were promised that all who climbed the ladder to the very top, would have their names placed on a roll of honor hung in a conspicuous place in the library. As a result 120 children read all the required books and many of them had become so deeply interested in history that they continued reading historical books.

To adapt this plan to the Sunday-school or mission band, all that is necessary is to substitute the names of missionary books and call it "Climbing the Missionary Ladder." It might be wise, however, to use ten books instead of twenty. The follow-

ing books can be recommended for the purpose, tho if these distinctively missionary books are not available, it is still worth while to try the plan, substituting some of the really excellent books on mission lands and peoples found in the children's departments of almost all public libraries listed under the head of "Travel."

The Missionary Ladder

10. The Story of John G. Paton.
9. The Black Bearded Barbarian.
8. Winning the Oregon Country.
7. Topsy-turvy Land.
6. With Tommy Tompkins in Korea.
5. Livingstone the Pathfinder.
4. All About Japan.
3. Adventures with Four Footed Folk.
2. The Alaskan Pathfinder.
1. Uganda's White Man of Work.

A Magazine Quiz

For getting a magazine read there is nothing better than a quiz on its contents. This has been proved by Mrs. R. E. Clark and her famous "Mystery Box." In the *Woman's Missionary Friend*, the organ of the Woman's Foreign Missionary Society of the Methodist Episcopal Church (North), there appears each month a list of 25 curiosity stirring questions prepared by Mrs. Clark. The answers may all be

found by a careful reading of the preceding number of the magazine.

The questions are so cleverly worded and have aroused so much curiosity and interest that not only have the women who take the magazine read it as never before but the subscription list has been greatly enlarged and women of other denominations in all parts of the country have bought or borrowed copies in order to find the answers to the questions.

This plan might well be used by the editors of all missionary periodicals.* Until the other editors fall into line, workers in an individual church can secure something of the same results by preparing a poster in the form of a quiz on their own missionary magazine and hanging it in the vestibule where all may read.

The following questions taken from the list in a recent number of the *Woman's Missionary Friend* give some idea of the character of the questions and how to word them.

The Mystery Box

What proved that the money was counterfeit?

A picnic in a graveyard; where?

What about the hens laying on Sunday?

A theater became a Methodist Church; where? how?

Who carried off the huckleberry pie?

What did the friendly farmer give the ladies?

Twelve miles in an ox cart; who took the ride?

What opened rusty-hinged purses?

The women gave their bracelets and rings; for what?

One was chained and locked; what about the other?

*One already does so. The *Missionary Survey*, the organ of the Southern Presbyterian Church, contains each month two lists of questions, one on Home Missions, the other on Foreign, the answers to which are to be found in the current issue.

Who had their faces stretched the other way,—once?

Informed that she was to live in a graveyard; who?

Had never been allowed to go outside of her own home before; who?

Never had but one brand new dress; how did she happen to have that?

[THE MISSIONARY REVIEW plans to adopt a similar plan to help many others to discover the interesting material presented each month for old and young.—EDITOR.]

A Pastor's Plan

For many years the Rev. John Huse Eastman, D.D., pastor of the First Presbyterian Church of Pottsville, Pennsylvania, has been using a plan not exactly on the order of the "Mystery Box," but of near kin to it, to arouse interest in the *Assembly Herald* and to secure a wide and careful reading of it. The following notice which recently appeared on his church calendar will illustrate his plan. As a result the magazine is widely read in Doctor Eastman's church and the subscription list is phenomenally large. With a present membership of 467 the number of copies taken is 194, a record which has been maintained during the last four years.

THE ASSEMBLY HERALD

"The current number for May is very attractive and full of interest. Let the children look for the picture of 'Sunny Jim.' Read of the work of our Church in Cuba and Porto Rico. Find the picture of the minister who preached for us August 6, 1911. Is it a good picture? The articles on Siam are of special interest. Don't fail to read 'Beyond His Comprehension' and 'The Treating System,' by Champ Clark, on page 286."

Missions in Current Literature

Missionary literature is no longer confined exclusively to missionary magazines and papers. In these days when the greatest world-movements are taking place in mission lands, daily papers contain so much missionary news that some of them might almost be classed as missionary publications! In the popular magazines of the day also in increasing numbers, are to be found interesting and illuminating articles on missionaries and their work.

In order to show the wealth of missionary material in current literature and to induce people to read and use it, Mrs. Florence P. Bussert of Kalida, Ohio, Superintendent of Missionary Extension in the Ohio State Christian Endeavor Union, not long ago prepared a scrapbook containing all the articles bearing on missions she could find in current literature during one month. The result was a large book filled with interesting and valuable information. No attempt was made at classification, the one aim being to show the amount of material available. For practical use in connection with the reference library, Mrs. Bussert suggests that the material be classified according to countries or subjects and the time for collection be extended somewhat.

Another experiment along this line was reported at one of the conferences of the Missionary Education Movement at Silver Bay last July. Early in the year a Sunday-school teacher asked her boys to watch the papers and magazines for a month and bring her everything they could find that had a bearing on missions. A large scrapbook was provided and the articles were pasted

in it. Nothing was accepted, however, unless the boy presenting it could prove that it was a missionary article and, therefore, had a right to a place in the book. The state of unrest in Mexico, the changes taking place in China, and the struggle in the near East between Turkey and the Allies, made it an auspicious time, and the result was not only a large scrapbook filled with missionary articles and pictures, but a set of deeply interested boys who continued to read every thing they could find in current literature on the subject of missions.

Visiting Missionary Countries by the Story-route*

This year we decided to make *all* the children in our Sunday-school readers of missionary books if possible. The method has been so effective that others may be glad to try it. A large missionary map of the world is hung up in plain view. Pinned on various countries, China, Japan, India, Korea, Arabia, and the Pacific Islands, are the names of the boys and girls who have visited these places by the story-route. Pupils who wish to travel tell their teacher, and she notifies the person who has charge of the books. *When the book is read*, the pupil gives the name of the country where the scene is laid, and his own name to the teacher who has charge of the map. To insure a more careful reading of the stories a teacher suggested that an incident from one of the books be told now and then from the platform, the children being asked to supply the name of the country, the hero, and the title of the

*Condensed from an article in *The Sunday School Times* by Amy C. Kellogg of Hartford, Conn.

book. This was tried with the result that keen interest was aroused on the part of the older pupils who were "too busy" to read: two of them consented "to try a book" for themselves.

Tho no rewards or prizes have been offered, the demand continues as great as ever. Every Sunday when the reports of the secretary and treasurer are read, the names of the week's tourists are announced as well. Some of the teachers have cooperated by drawing out the children's memories of their last book in the conversation time before the opening of the school. If the book is good the plan is easily made successful. One boy recommended "Chinese Heroes" so effectively that not only a classmate but his teacher asked to read it. Some other teachers have taken "grown-up" books whether for example or love, it makes no difference: the love will come!

What are the best books? You could gain valuable hints from the crowd of boys on the platform under the map every Sunday before school. I wish the excellent author of a book in which the exciting stories are sandwiched between very thick slices of description and morals could have heard the complaint of one little boy: "It started out fine, but I couldn't get through, so my name's not up." Or the remark of another: "It *would* have been nice if the old fellow had stuck to his subject."

Some books are praised with all kinds of boy-and-girl adjectives. An intermediate boy who "didn't care much for readin', guessed he wouldn't be bothered with a book," had his mind changed by a classmate's hearty enthusiasm,—"*Seen 'All about Japan'? Its great!*" A junior girl

says "Topsy-turvy Land" and "Soo Thah" are "just lovely and *so* interesting." As for "Tamate" with its fearful cannibal pictures, "Ventures with the Arabs," with its robbers and camels, and "Chinese Heroes" with its brave, true young lads, a class of junior boys gives these books no rest. Two copies of "Daybreak in Korea" have been kept busy not only for girls of all ages but some boys, too, like it. "Uganda's White Man of Work" has just begun a glorious career among the boys.

Here we have access to a large library with a fine missions' department, but less favored schools could provide themselves with a few good missionary story books,—and a few *good* stories in constant use are much more valuable than many shelves of poorly selected volumes. When the whole school is familiar with the books they can still be kept in use. As a little girl told me that "father" had read every book she took home, and as a little boy's excuse for delay in returning a book was that "auntie" was only half through, a star system could be employed when the map interest is exhausted, each child receiving a star on a wall record for every person he has persuaded to read a book.

Are not such methods better than periodic reading contests? Contests always have a time limit after which the interest usually flags, and in general the winning side has gained less than the losers, cramming more and digesting little.

These are the books we have been using so successfully:

All About Japan. By Belle Marvel Brain (Revell, \$1.00).
Boys' Life of John G. Paton. By John G. Paton (A. L. Burt, Duane Street, New York, 75 cents).

Children of China (only for younger children). By Colin Campbell Brown (Revell, 60 cents).

Children of India (only for younger children). By Janet Harvey Kelman (Revell, 60 cents).

China in Legend and Story. By Colin Campbell Brown (Revell, \$1.25 net).

Chinese Heroes. By Isaac Taylor Headland (Eaton and Mains, \$1.00).

Daybreak in Korea. By A. L. A. Baird (Revell, 60 cents).

Heroes of the Cross in America (only for older children). By Don Odell Shelton (Y. P. M. Movement, 50 cents; paper, 25 cents).

Tamate. By R. Lovett (Revell, \$1.25).

Topsy Turvy Land. By S. M. and Amy E. Zwemer (Revell, 75 cents).

Uganda's White Man of Work. By Mrs. Sophia Lyon Fahs (Y. P. M. Movement, 50 cents; paper, 35 cents).

Soo Thah. By Alonzo Bunker (Revell, \$1.00).

Ventures Among the Arabs. By Archibald Forder (W. N. Hartshorn, Boston, Mass., \$1.25).

A full list of missionary books, arranged for the grades to which they are best adapted, may be obtained from the International Sunday-school Association, Chicago, Illinois. Prices and publishers are also added. An excellent book full of valuable suggestions on missionary literature, and how to interest people in reading it, is George H. Trull's "Missionary Methods for Sunday-school Workers."

THE MEDIEVAL ORTHODOX CHURCH IN RUSSIA

BY NEVIN O. WINTER, TOLEDO, OHIO

Author of "Mexico and Her People of To-day," etc.



T last the light is breaking in Russia," said an eminent clergyman recently. In the opinion of the writer, however, having just returned

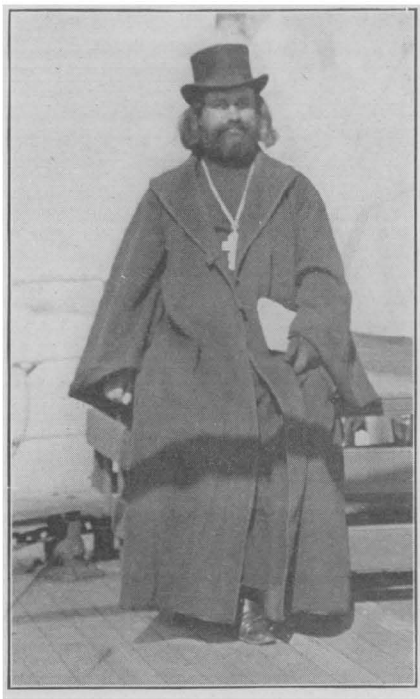
from a trip through the greater part of European Russia, it is too early to become enthusiastic over the prospects. A little more toleration has been shown in the last few years, and a number of Protestant societies have been established. Wherever there are 50 members of any religious denomination, permission will be granted to erect a building. The great drawback to Protestant work is that "propaganda" is forbidden, and the term is not defined. Should a Protestant minister receive into his fold one who had formerly been baptized into the Russian Orthodox Church, even tho it was an entirely voluntary act on the individual's part, the minister

could be held guilty of a violation of the law. According to Russian law all persons whose parents were members of that church, or whose parents promised to bring up their children in that communion, are themselves classed as communicants.

There is probably no country in the world where an established religious organization exercises so great an influence, or bears such an important relation to the life of the people as does the Greek Church (called by the Russians "Orthodox") in the Russian Empire. The Roman Catholic Church has not an equal power in any country at this day. A better comparison would be with the influence of that Church in the countries where it was strongest a century or more ago. The gilded or blue domes surmounted by the triple cross dominate every landscape and every street perspective in the cities. The wealth

in the interior ornamentation of some of these is almost incredible.

There are probably no people in the world who are more deeply and reverently religious so far as can be seen from the outward manifestations.



A RUSSIAN PARISH PRIEST

"Granting all their superstition, conceding their ignorance, giving full credit to every unfortunate phase which the Christian religion takes among this peculiar people," says Mr. Beveridge, "he who travels the empire from end to end, with eyes to see and ears to hear, can not but admit that here is a power in human affairs, blind it may be, cruel ofttimes, no doubt, but still reverent, devotional, and fairly saturated with a faith so deep that it is instinctive, and the like of which may not be witnessed in all the earth."

The Russian National Church is only one branch of the Greek Church. In matters of faith it submits to the councils of the Confederation of the Orthodox churches, but in government it is supreme in itself. The Russians have always boasted about the advantage of their independence from Rome. To an outsider the benefit is difficult to see. Altho freed from some of the political complications brought on by the ambitions of the Popes, Russia lost the educational advantages of Rome. It is not so advanced as the countries in which Roman Catholicism is dominant. The Russian Church has remained unmoved. It does not bother much about the opinions of its members as a rule, so that trials for heresy are rare. The excommunication of Count



ANCIENT CHURCH OF ST. BASIL, MOSCOW

Tolstoi was political rather than religious, brought about by political pressure. So long as a member refrains from openly attacking the Church, he may neglect almost all religious ordinances, and believe almost anything,

without running the risk of ecclesiastical censure.

The surface indications of religious devotion are omnipresent. If we followed the peasants in their everyday life, we should hear God's name at almost every step. The traveler through the country is reminded of this devotion every hour of the day. An *icon*, which is a representation of the Savior, the Madonna, or a saint



A STREET SHRINE IN RUSSIA

that has been blest by a priest, will be found in every room in a real Russian hotel. The use of "graven images" is considered idolatrous by the Orthodox Church, and, therefore, the representations of Christ and the saints are confined to flat surfaces and bas-reliefs. These icons are generally half-length representations, in archaic Byzantine style, on a yellow or gold ground, and vary in size from an inch square to several feet. They are generally embossed with a metal plaque to form the figure and drapery.

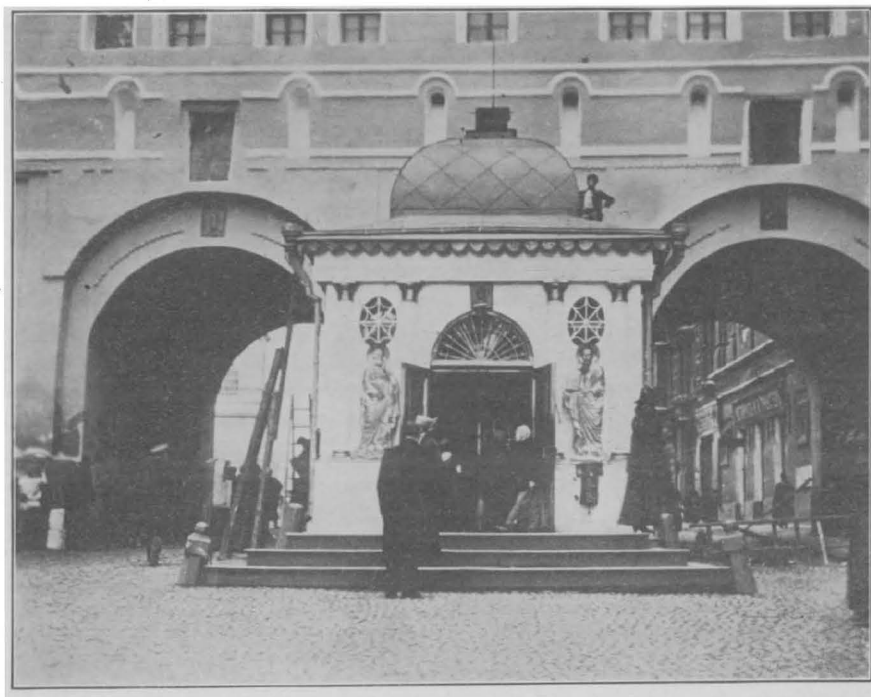
A house without its icons is a rarity. They are found in every

Russian home from the hut of the poorest peasant to the palace of the Czar himself. They are generally placed high up in a corner facing the door. "Orthodox" Christians bow themselves and make the sign of the cross as they enter. The same ceremony is usually gone through before and after meals. Every building, for whatever purpose it may be destined, is blest by a priest when completed. The custom applies to the palace of a prince and the humble *izba* of the peasant. The priest goes through the house chanting the litany, and imploring a special blessing on each room, according to the purpose for which it is destined. In the case of a factory this ceremony is made a notable one, and generally ends up with a feast for the workmen and their families with real Russian hospitality. The merchants place icons in their houses of business, the court rooms all contain them, and they may even be seen in the police headquarters. Many of the prisoners brought in there certainly have need for the intercession of some power greater than mere earthly officials.

On the streets shrines abound everywhere. People on the street cars sometimes make crosses in almost every block. The sign of the cross is unlike the briefer Roman Catholic observance. The forehead is touched where rested the crown of thorns, the side is touched where entered the spear, and the other motions are a condensed representation of the crucifixion on Calvary. The man will invariably take off his hat before performing this act of homage. Some of these shrines are considered much more holy than others. The Czar on his arrival in Moscow invariably pays

his first visit to the icon of the Iversky Virgin, on whose face there is a mark said to have been inflicted by a Tartar's hand. Different shrines are looked upon with special veneration by different people as patron saints vary.

gilded altar. Enter the church at any time, and one will see worshipers come in, bow their heads to the floor, not once only but thrice, or a score of times, and not before one altar alone but before each one in turn. They may kiss a half dozen sacred icons be-



MOSCOW, THE HOLY HOME OF THE IVERSKY VIRGIN

Within all the churches there is manifested the greatest veneration. One can not but feel that there is something deeper than mere ceremonial formality. There may be ignorance and superstition blended with reverence, but there is a force here to be reckoned with, whether we call it fanaticism or religious feeling. The usual Russian church, unlike Roman Catholic edifices, does not contain a large nave. The interior space is generally small and is made up of several chapels, each with a brilliantly

fore leaving the sanctuary and sometimes lie prostrate on the floor. The visit is seldom ended without the purchase of a candle to place before one of the altars. Altho many men engage in these acts of homage, their dress shows them to belong to the poor peasant class.

No instrumental music is permitted in these Russian churches, but the choirs have magnificent voices. There are no seats, and during the services, which are generally very long, the people patiently stand. They do this,

they say, as they would in the presence of an earthly sovereign. They frequently cross themselves fervently, not so much in unison at a particular point in the service, but as the impulse seizes each individual worshiper. The services as a rule are very impressive, as the long-haired priests recite the litany in their deep-toned voices and the choir chant their responses in musical tones.

In many of the ceremonies of the Orthodox Church there is undoubtedly a great deal of pagan superstition mixed up with their Christian belief. Many of the Russian superstitions are centuries old, and have their origin far back in the times of paganism. The only difference is that they have been Christianized in form, as in Mexico and South America. They have replaced Perun, their old god of thunder, with Elijah. When it thunders the people say, "It is Elijah the Prophet, who is driving his chariot on the clouds." The flashes of lightning are called the arrows that he throws to the earth. It is he who sends or withholds rain or hail, and when a drought is threatened special prayers are offered to him. With the advent of Christianity the heathen gods and goddesses were not annihilated, but were simply driven from heaven into hell. They there assumed the character of malignant spirits, waging constant war against the people and compelling them to be constantly on their guard.

One ceremony, called "Blessing the Waters," is held as winter approaches. A procession is formed, and a wide space is left for all the demons, spirits, and other strange invisible creatures to march. Priest and people chant the litany as they march

toward the stream where a cross has been erected. Peasants cut a hole in the ice, and while the priest pronounces their doom, all these uncanny creatures must leap into the icy waters. In the spring when the ice melts these creatures are freed so the priest is called to bless the fields in order to insure good crops. Then again the ripening crop must be blest before it is harvested.

There are two classes of clergy in the Orthodox Church, the white and the black. Between these two classes of priests is a bitter hostility. The former are the parish priests and the latter are the monks, from whom are drawn all the higher church officials. To this fact much of the hostility is due. Another reason is the almost military authority exercised over the White Clergy by their bishops, and the severe discipline in the seminaries which are also under the control of the Black Clergy. The parish priest must be married, but the Black Clergy are celibates.

The village priest, or *pop*, is very often almost as poor as his parishioners. He is not always looked up to with the greatest respect by his people, for it may be that his personal habits do not invite respect for the cloth. This lack of personal influence among the clergy is one of the peculiar anomalies of the Orthodox Church. The priests also form a caste by themselves and many habits and ideals are handed down for generations. But regardless of their feeling toward the priests as individuals the peasants have the greatest faith in the ceremonies of the Church. The rites and services of the Church are accepted without question, even tho performed by a priest for whom

the recipient feels only contempt. The clergy are the only ones who can perform these divinely appointed rites. Provided the *pop* be the right *pop*, and the words he utters be the right words, and spoken in the proper way and in the right place, they are cer-

a very important part in the life of the Church in Russia. The monks who first settled in Russia were similar to the early Roman monks—men of the ascetic missionary type. They were filled with evangelical zeal, and thought principally of the salva-



RUSSIAN PEASANTS ON THE WAY TO A CHURCH CELEBRATION

tain to have the desired effect. The character of the speaker or his commercial spirit in the transaction makes no difference whatever. The sacredness of these ceremonies is imprest upon them almost daily by the popular customs that enter into their daily life. The peasant who has been baptized in infancy, has regularly observed the fasts, has partaken of the communion and has just received extreme unction, faces death with perfect tranquility.

The monks and monasteries occupy

tion of souls. They lived on simple fare. But as the monasteries increased in wealth, the life grew less simple and austere. It is claimed that at the beginning of the eighteenth century, a fourth of the population were serfs of the Church. The monks wear long black robes, and a high black hat without a brim, from which a black veil descends down the back. A look at their rotund bodies shows that they are well kept and groomed. Unlike the Roman Catholic orders, however, they are not occu-

pied in any special work. There are more than 500 monasteries still remaining.

Russia is a land of many sects dissenting from the official Orthodox Church. The first split came about the time of Peter the Great with whom nearly everything seems to originate. To correct certain errors the Patriarch Nikon issued a new edition of the mass-book, which had been carefully revised and corrected according to the old Slavonic and Greek originals, in 1659. He ordered all the old liturgical books to be called in and new ones distributed. Many refused to accept the innovations. This was a natural result of the extreme stress that had always been laid upon ceremony and details of ritual. The most important innovation was the position of the fingers in making the sign of the cross. Heretofore the Russians held two fingers together when they crossed themselves, while the Greeks used three fingers uniting into one point. The Greek form was enjoined by the new ritual. In their processions the Russians turned their steps westward, going with the sun, while the Greeks marched eastward. Here, also, the Greek custom was followed. The Hallelujah was directed to be sung thrice, after the manner of the old Greek tradition, instead of twice. A new spelling of the name of Jesus was likewise introduced. The Russians had dropt the letter "s" and this was restored.

"And yet it was for these trifles,"

says Mr. Stepniak, "—a letter less in a name; a finger more in a cross; the doubling instead of trebling of a word—that thousands of people, both men and women, encountered death on the scaffold or at the stake."

No nation in the world probably contains so many strange religious beliefs as Russia, unless it be the United States. At least none contains those who follow such strange practices. There are sects which believe in the reincarnation of Christ, some which interpret the Scriptures literally, and others which pay little or no attention to the Bible but derive their doctrine from living teachers. In fact, they seem to be groping in the dark and yearning for something, they know not what. Some confine their idiosyncrasies to peculiar actions, such as dancing or jumping; a few prefer celibacy, while others practise self-mutilation. Some admit polygamy, and others protest against the family in any form. The practice of many of these would not bear description.

Russia is both tolerant and intolerant toward other faiths. It is fairly tolerant toward those of alien birth who profess other faiths. But if an Orthodox Russian becomes a Roman Catholic or Lutheran, he is not only condemned by public opinion as a renegade and an apostate, but he is amenable to the criminal law. He can, for that offense, be deprived of all his civil rights, and his property passes to his heirs, as tho he were already dead.

THE SPIRITUAL EMPHASIS

The Church with her present spiritual equipment is not equal to the requirements of the day. Notwithstanding greatly increased knowledge of conditions in Mission fields and notwithstanding highly developed organization, the Church does not measure up to the opportunities and responsibilities of the hour, and can not do so without a large accession of spiritual power.—*Men and Missions.*

THE TRIALS OF A CHRISTIAN IN INDIA

BY REV. H. HALLIWELL, BANGALORE, INDIA

Editor of the *India Christian Endeavor*



INDIA is not only a land where for more than a century there has been sowing—often amid much tribulation and sorrow—but it is also a land of magnificent harvests. The latest census revealed unprecedented advance, even in some of the most unexpected quarters and in regions always regarded hitherto as very “stony ground.”

It is worth while to take a tiny bundle of sheaves, unbind, and glance at them one by one, in order that we may know from the examination what may be the nature of the harvest as a whole.

Three Valluyan lads in the Tamil country had learned to read in the mission village night school, and there for the first time they came under the spell of the wonderful life of Jesus Christ. The more they learned, the more they were determined to accept Him as their Lord. The first time the missionary met them was at a Thanksgiving service. They had walked six miles, carrying their offerings, to join in the service of praise. After the service they came and said that they wished to be baptized.

“Are you prepared for persecution?” they were asked.

“Yes, our people will drive us out and we shall lose our employment. We know all that, but we are determined to become Christians. Did Christ sacrifice nothing for us?”

After a period of testing, it was decided to baptize them and partly to avoid a tumult in their village, the

service was held at Tamil, as an encouragement to the young Christians there. The lads did not quite approve of this, and the young spokesman said, “Sir, can we not be baptized in the midst of our people? Our confession must be public, and we are not ashamed.”

This request showed a truer Christian courage than we had thought possible among outcasts, but there were many reasons for adhering to the first decision, and the lads were baptized as arranged.

The fact became known in their own village that they had joined the “pariah religion.” It was reported and believed that water in which cows’ skin had been soaked, was poured over them, and then they and some pariahs had drunk the remaining fluid from the same vessel. This was regarded as the foulest pollution. For several days they were subjected to foul abuse; but when it was found that they still remained firm in their faith, the angry relatives began to devise severer measures. They were made to eat their food on the road side, like beggars, water was refused them, their rightful portion of the harvest was withheld; village policemen were instructed to beat them, and in a hundred ways their lives were made miserable. But the more they suffered the firmer grew their faith.

Finally their obstinacy so roused the anger of the whole village that a special council of the elders was called to decide what should be done. The youngest of the converts is only 17, so that, tho he is permitted by

law to choose his own religion, he is not permitted to choose his own guardian. His case was, therefore, easily dealt with. His father is the village priest, and he was ordered to keep his son confined and forbid him to have any intercourse with the Christians. This was done, and the boy has not been seen since. His last message was, "Do not fear. I shall never draw back."

Concerning the others, it was decided that no one must allow either of the converts to enter his house, no one must speak to them, or give them food or drink. Any one found doing either of these would be fined 15 rupees (\$5.00). The young men were then called and the head-man told them the decision, and warned them that this was only the beginning of what they would suffer unless they left the pariah religion. To this they replied immediately, "Thou drive us from our houses and take away our work, we will never deny Christ, who died to save us." On hearing this confession, the mother of one of the young men tore her garment in two, and, shrieking with rage, she rushed through the village, calling down curses on the Christians.

The village officers next took the matter up. Their power is almost unlimited, and any one is a bold man who would defy them and strike out a line for himself. One of the lads, who held a position as village canal-man, was dismissed. The only effect has been to make him more unwavering in his faith. The other holds a subordinate hereditary office, and to dismiss him would require the sanction of government and very clear proof of bad character.

But when all the superiors are Hindu, and the accused person is a poor outcast Christian, it is not generally a difficult thing to carry the case through. The village headman, therefore, wrote to the Brahman magistrate, accusing the new convert of three heinous offenses. He said he was incorrigibly lazy, incessantly drunk, and, worst of all, a Christian. After hearing all the witnesses had to say, the magistrate decided:

1. It was absurd that a servant against whom no charge had been previously made should suddenly become lazy and drunken.

2. If he had been so before, the village officers were at fault in not reporting the matter earlier.

3. No further trivial charges of this sort should be brought before him.

4. The religion of any man is no concern of government.

Listen to the evidence of an eye witness of these young men's trials.

"These young men, seeing all they are called to suffer, are filled with courage and joy—they give their reasons for their faith with meekness to all who come to see them. When I see the heavenly change in these young men, my mind is cooled with the breath of God." Already others, seeing them in the time of trial, have altered their opinion, and have begun to attend worship and plead on behalf of them with the others.

This kind of thing is happening in the year of grace, 1913. As the blood of the early martyrs was the seed of the Church, so, assuredly, the trials and sufferings of young heroes like these, 1900 years after, are the nurseries of the Church of Christ in India.

THE CALL OF MOSLEM CHILDREN*

BY BISHOP JOSEPH C. HARTZELL, D.D., CHAIRMAN, AND
REV. SAMUEL M. ZWEMER, D.D., SECRETARY
World's Sunday-school Commission on Moslem Lands



THE Moslem world includes over 200,000,000, or one-eighth of the earth's population. That means one-eighth of the world's childhood. The unoccupied mission fields of the world to-day are largely Mohammedan. The neglected classes and sections of the occupied fields are in many cases Mohammedan. It is no exaggeration to state that Moslem childhood has had a pitifully small share hitherto, in the ministry of the Christian Sabbath school.

We pause at the very outset of our report to lay on the hearts of all those who hear it, the burden of the unoccupied lands under the shadow and yoke of Islam, from which our commission could gather no information because there are no missionary correspondents. How full of pathos are the words of Miss Von Mayer, who writes from Samarkand:

"I shall gather information as to numbers, education and mortality of children here, but I can not contribute to the conference anything as to the religious work done, for not a single one of the one and a half million Moslem children in this field, at any time or anywhere, comes into contact with Christianity."

What she says of Bokhara and Khiva is true also of Chinese Turkestan, of the nomad tribes in the deserts of Cobi and Mongolia, of all Afghan children, of those in Central and Western Arabia, the extreme south of Persia, and most of Baluchistan. Add to this the unoccupied areas of Moslem population in Africa—Morocco, the southern half of Algeria, Tripoli, the Atlas Riff country, the uncounted thousands of the Sahara districts, the millions of Nigeria and the Sudan, and the thousands in British, French and Italian Somaliland—and we face a

problem of unreached and utterly neglected childhood which this convention must lay upon its heart, as it rests upon the heart of God. The total number of children in these wholly unoccupied areas is not less than 40,000,000 untouched by any Christian influences.

I—Mohammedan Children

The following table presents a statistical survey of the number of Moslem children in the world, based upon government reports, and the most recent estimates in missionary literature concerning Moslem populations in the lands named.* This gives a total of Moslem childhood of over 80,000,000 divided as follows:

Africa, North of the 20th Parallel (Egypt, Tripoli, Tunis, Algeria, Morocco, Rio de Oro)	8,500,000
Between the Equator and the 20th Parallel, (including Somaliland, Abyssinia, Senegambia, Niger Region, Kameruns)	13,000,000
South of the Equator	1,600,000
Asia, India and other British Possessions	25,600,000
Philippine Islands	120,000
Dutch East India	12,000,000
French Possessions, chiefly Tonking and Cochín China	600,000
Russian Empire	5,600,000
Turkey and Arabia	6,000,000
Afghanistan	1,600,000
Persia	3,000,000
China	3,200,000
Europe	400,000
	<hr/> 81,220,000

II—Condition of Moslem Childhood

Statistics alone, however, do not give any adequate conception of the utterly neglected condition and pitiful need of Moslem childhood. From every part of the Mohammedan

*According to the Encyclopedia Britannica, the number of children under fifteen in every thousand of the population is four hundred. As this is based upon European statistics, the percentage is less than that which obtains in the Orient where families are larger. We have nevertheless taken 40 per cent. as a minimum estimate.

*From a report given at the World's Sunday-school Convention, Zurich.

world, with one or two notable exceptions, the reports of the physical and social evils that rest on Moslem childhood as a hereditary curse are sad beyond description.

Infant mortality is enormous, due to ignorance, superstitious practises, vice and early marriage. In Algeria it is said to be 60 per cent., in Sierra Leone 50 per cent., in Egypt 75 per cent., in Turkey 50 per cent., in Morocco over 75 per cent., while from Palestine we hear that the mortality among Moslem children is so high that it is a common thing for a man to say he has had twenty-four children, and only three or four living. In many of these lands the statistics are necessarily estimates, but they are estimates by missionary physicians and those best acquainted with the situation. In Egypt, where infant mortality is terrible, we have government statistics, which, if anything, underestimate the real conditions. In the year 1911, 74,415 children were born; in that same year 22,516, or nearly one-third, died at less than twelve years old. Epidemics are frequent and deadly among Moslem children because of lack of all hygiene. Rev. G. F. White, of Marsovan, speaking of infant mortality, says: "The children die like flies. The weaklings all perish, and only the hardy survive." Dr. Hoskins, of Beirut, speaks of the neglect in regard to isolating contagious diseases, which the Mohammedan doctrine of fate forbids. In consequence, smallpox, ophthalmia, and all childhood diseases are specially virulent.

Because of general immoral conditions, which beggar description, many of our correspondents speak of the terrible physical inheritance of Moslem childhood. From Algiers and Tunis we are told that the children are, with few exceptions, tainted with syphilis. A lady writes from Casablanca, Morocco: "Immorality and frequency of divorce, with a total lack of hygiene, combined with superstitious practises, have sapped

the brains and constitutions of over 80 per cent. of the children." The children in Chinese Turkestan also suffer much from inherited venereal diseases. Goitre is terribly prevalent in Yarkand, and affects the children both physically and intellectually. Smallpox is very virulent, and thousands of children die from it annually.

The physical condition of Moslem childhood generally is well summed up by a missionary physician of more than twenty years' experience in Persia, who writes:

"There are more childhood diseases here than in any place of which I know. There are no quarantine regulations against epidemics, and no government system of vaccination. Sore and weak eyes and skin diseases are very common. The Mohammedan system of public hot baths in great tanks where the water is seldom changed, and to which sick people are habitually brought, spreads disease and endangers the life of weak and sick children. In the city the drinking water flows in open ways through the middle of the streets, exposed to filth, and where the women wash their clothes. In general, it may be said that the children are frail and undersized, and were it not for the splendid climate and clear, dry air few would survive the unsanitary conditions. As it is, the majority of children die. It is estimated that the mortality is 85 per cent. Another estimate states that only one child out of ten reaches the age of 20, tho this may be rather an extreme opinion."

Where Western civilization and Christian influence are exerting their power, the picture is not so dark. President Bliss writes from Beirut: "The Moslems of Syria are a clean race; parents bring their children without hesitation to our hospitals, and little by little hygienic laws are being observed." Yet he states that the general condition of children judged by Christian standards, is deplorable.

Demoralizing Environment

If Moslem children are thus handicapped, and come into the world with the curse of Islam already resting upon them, the social conditions in which they live are calculated to augment these evils. All our correspondents without exception speak of early marriages, divorce, and immoral environment as causing unspeakable suffering and woe. In Syria, we are told, girls are married at twelve and are grandmothers at twenty-five. Close confinement of Moslem girls to the house begins as early as the age of eight or nine. It is not conceivable that a child can grow up pure minded in the atmosphere of a Moslem home. The conditions in Tunis are not exceptional. Mr. Cooksey says:

"Foul language, lying, treachery, and intrigue, is their common life. Small boys curse and strike their mothers, who glory in this manliness. Immorality, including Sodomy, is very rife among the adolescent."

Children are precocious in all that is evil; and physical as well as moral conditions are most unfavorable to any purity of thought or conduct; because from earliest childhood they are familiarized with degrading conversation. In many parts of the Moslem world this precocity for evil is also due to scanty clothing and improper housing of children. Rev. Mr. Jessup writes from Persia:

"In well-to-do houses the boys and girls are separated when little children, and are relegated to the men's and women's apartments respectively, where in the company of their elders they are exposed to coarse and impure language and degrading suggestions. Among the poorer people all the family occupy one room; and sleep around a common Persian heating arrangement, and childhood innocence and ignorance of evil are alike impossible. Girls may be married at nine, and often are when ten, twelve or thirteen. On the other hand, the children seem bright and happy, and are loved. Tho at times

cruelly treated, they are more often harmed through ignorance than through ill will."

In speaking of the intellectual, moral and spiritual conditions of Moslem childhood, it must be remembered at the outset that education in Moslem lands always signifies religious education. The Koran is the basis of all intellectual and moral training, and Mohammed the prophet is made the ideal of character.

In most lands Moslem children are fairly intelligent; some correspondents even speak of extreme nimbleness of mind, finding expression in overweening pride and vanity. Where the Koran is taught in parrot-like fashion, the result is only to train the memory without a training of the heart or judgment, or even of the intelligence! The Koran, is in the Arabic, utterly unintelligible to the children of many lands, besides being in classic Arabic is not understood by the masses among the Moslem people. The religious primers published for the use of boys and girls even in Egypt, contain matters concerning which every boy and girl should be in ignorance, and generally speaking, all Moslem religious literature is unfit for the mind of a child. We are not surprized, therefore, to hear from every part of the Moslem world testimony of the sad results of such intellectual and moral training as Islam can boast. Mr. Purdon writes:

"In Tunis the child is taught to lie, is encouraged to use obscene and profane language in play because it sounds amusing, is educated to despise all non-Moslem people, altho left at liberty to absorb every form of wickedness from the West offered in French literature or in public entertainments. Judged by Christian standards the condition of Moslem children in Tunisia is indecent rather than innocent, ever tending to degradation."

The testimony from Egypt is that there is no real home life, no desire

even to instil principles of right and wrong or to educate the conscience; that there is early acquaintance with unnatural crime, little of filial piety, altho there is a slavish subjection to parents without real reverence, and generally an absolute lack of reticence before children on subjects concerning which it is a shame even to speak.

Similar conditions prevail in Turkey. The great bulk of the child population grows up in ignorance of good and acquainted with evil. There is no opportunity for the poor in the villages, and the Moslem method of Koran education, one correspondent writes: "Is splendidly adapted to develop narrow, intolerant, unthinking fanatics." Dr. James Cantine, of Busrah, while pointing out the advantages of early memorizing the fundamentals of their faith and practise, says: "Moslem children are unhappy not because of lack of love, but from lack of knowledge of what is best for them, and lack of wisdom on the part of their parents in using what little knowledge they have." When we remember the condition of our Moslem sisters, the motherhood of Islam, we are not surprized to learn from Palestine and Persia, from Nigeria and Java, that children grow up neglected, untrained, uncontrolled, and that the atmosphere of their home life is often so foul that it is no wonder they have foul minds and fouler tongues. "It is not a shame," says Dr. Webb, of Nablous, "for a Moslem mother to engage in the most filthy and polluting conversation before her young children, and when she has taught them to curse their own father, she praises them for their cleverness."

Intellectual Ability

Regarding intellectual ability, the testimony is that while both boys and girls begin life, to a degree wide awake and intelligent, this intelligence markedly diminishes as they grow out of childhood, probably due to the inherited influence of early

marriages, and also to the methods of education. They learn to read by rote, but no encouragement is given to form the reading habit or to independent thinking.

The statistics of illiteracy in all Moslem lands are alarming. The masses still care nothing for the education of girls, and only a small per cent. of Moslem boys have the opportunity to attend primary schools. On the other hand, there are some hopeful signs of intellectual revival in this respect. Dr. Wherry writes that the Moslems in India are awakening to the need of general education for both boys and girls. The same is true of Egypt, Persia and Turkey, but until the Moslem method of education is changed, we can not hope for better results morally or even intellectually.

As Dr. Hoskins writes from Syria: "We can learn from Moslems how *not* to do it. Moslem children are dirty, diseased, untrained, knowing altogether too much for their years of things veiled in Christian lands. They are inferior to even the most ignorant Christians. The boys are given to nameless vices, therefore they are unclean and stunted intellectually. Moslem parents are kind to their children, but also teach them to swear and curse in fun. A little later they curse in earnest, and then ignorant parents resort to great cruelty. These are the general conditions. On the other hand, there are good families where parental discipline is of the highest order, tho the relations of parents and children have never anything of comradeship."

Chinese Turkestan is typical of conditions in all Central Asia. A Swedish missionary writes from Kashgar:

"Many of the children, both boys and girls, are sent to the Mohammedan day school, but the girls are taken away when they reach the age of eight or nine. The boys remain longer. In the schools they begin by learning the Koran, as in other

Moslem lands, but as it is in Arabic they do not understand it at all, and the teacher does not try to explain it. On account of this mode of teaching very few children on leaving school can read, and still fewer can write. They very soon forget what they have learned. In the cities of Kashgar, New Kashgar, Yangi Hisar and Yarkand, the area directly occupied by missions, with a population of approximately 400,000, there are from 2,000 to 3,000 students in the higher schools. Perhaps about five per cent. of the population can read, and during eighteen years in this country I have met with five or six women who could read an ordinary book. Any one who can read and write is highly respected and looked up to by the common people. What is said above about the education of the children, applies to the well-to-do and the masses. The parents, altho they have an intense love for their children, have no idea whatever of bringing them up, judged by our Christian standards. They run perfectly wild, no attention is paid to cleanliness; they learn all the evil things they see in their homes and in the streets, and are applauded as being clever when they use bad words. It is really a wonder that they are so amenable to teaching and rules when they come under the influence of the mission."

Lack of Child Literature

The lack of children's literature is undoubtedly one of the chief reasons for the backward condition, intellectual and moral, in the Mohammedan world. The Koran is not a book for children in any sense of the word. Its style is obscure even to adult Arabs, and except for a few Old Testament stories and some references to Jesus Christ told in garbled form, there is nothing in it to attract children. Pictures and music, altho increasingly winning their way among Moslem children, must do so over against religious prohibition according to the letter of the law. The

contents of a children's primer on religion by Sheikh Mohammed Amin al Kurdi, which has had an enormous circulation in Egypt, Malaysia, and North Africa, will indicate what a Moslem child is taught; it is typical of this sort of literature. In the introduction the author says that his book is intended for primary schools and for boys and girls at home. The first part of the book defines God, His unity and His attributes, speaks of Mohammed, the doctrine of angels and the Koran, and says that the Gospel now in the hands of Christians has been utterly corrupted and is untrustworthy. The second part of the book might well be entitled, "What a boy and girl ought *not* to know." It treats of ceremonial purity for men and for women, and the washings and lustrations necessary after certain natural functions. There are also sections on marriage, divorce, and kindred topics, as well as on prayer, observance of the feast days, the conduct of a funeral, almsgiving, fasting, and the pilgrimage to Mecca. The last part of the book teaches children how they may repeat the names of God and His attributes after the manner of the dervish orders, and so receive spiritual blessing. Text books in daily use in El Azhar, the great Moslem University in Cairo, have indecent passages which forbid their publication in English.

One can well imagine the result of such primary education. We must add to this that the literature accessible to children who can read is nearly all of it of such a nature that without expurgating passages, it would be unfit for translation. This holds true not only of stories like the Arabian Nights and fireside poetry, but of the Lives of Mohammed and of Moslem saints. Very little has yet been done by Moslems to meet this need of children's literature. Over 60 Arabic newspapers and periodicals are published in Cairo, yet there is not one for children. The Bible societies and mis-

sionary organizations have, however, done a great deal in this direction.

One would think that a religion which almost worships its sacred book, and which was once the mistress of science and literature, would have enlightened its followers. But facts are stubborn things. Careful investigation shows that from 75 per cent. to 95 per cent. of the Mohammedans in Asia and Africa are unable to read or write. In Egypt 88 per cent. are illiterate, in Algeria over 90 per cent., and in India 96 per cent. If this is true of the population in general, we can judge what must be the condition of literacy among children. Superstition prevails everywhere among the illiterate, and its harmful effects are evident on every hand. Spirits (Ginn), witches, the evil eye, the use of amulets and talismans, and every sort of quackery based on these beliefs, are part of the everyday environment of a Moslem child.

III—Missionary Work for Moslem Children

Even where missionary organizations exist and are carrying on work in Moslem lands, the Moslem population (and this includes the children), are difficult of access. From some fields reports are more hopeful. One missionary writes from Morocco that 90 per cent. of the children of the common people are accessible; another from Algeria that the poorest are most easily reached; and still another from German East Africa says they are as accessible as heathen children when out of their schools and away from the influence of their teachers.

But the majority of our correspondents report conditions quite the contrary. In Tunisia, Moslem children are hardly accessible at all, the parents being very careful to keep them away from the Christian missionary, and that French law forbids interference with the Moslem religion. "Financial difficulties alone sometimes force Moslems to permit

their children to remain under Christian influence." From Turkey and Arabia the missionaries write that there is the greatest difficulty in getting Moslem children to attend Christian schools, and that the children are prevented from associating with mission workers. "Ignorance and prejudice on the part of parents must be overcome before we can reach them."

The intolerant spirit of Islam is a great barrier between the Moslem child and those who desire to help him. Kindness is frequently interpreted as arising from fear, and Moslem children, as well as their parents, are apt to consider Christians their inferiors in every way. This inaccessibility seems to apply especially to the girls. From India, North Africa, and Arabia we have reports that are discouraging in their unanimity. "Girls seem to be practically inaccessible in this district." Among the upper classes they are shut in, and among both rich and poor, early marriage is a bar to religion as well as to education. In Malaysia and the Malay Peninsula, as well as in India and in Egypt, children are more accessible, and we might sum up these apparently conflicting testimonies in the statement of Dr. Young, of Aden, that "Moslem children are completely accessible for ordinary intercourse, but whenever one begins to teach Christianity, a barrier is raised by parents or teachers, and the child is removed." Nevertheless, there are indications everywhere that this spirit of opposition and fanaticism is waning.

This is notably so in the Ottoman Empire, as it was a year ago. *The Orient*, a religious journal published in Constantinople, says:

"The Sunday-school movement in the Ottoman Empire has attained respectable dimensions, and now enrolls more than 40,000 persons, in over 400 schools. Three-quarters of these are under the general supervision of the American Board. . . . Certain patent facts indicate that there is

room for improvement. Some of our evangelical churches report no Sunday-school at all; in others the attendance at Sunday-school falls far below what the size of the congregation would indicate. The publication department at Constantinople has for years issued a booklet of lesson helps which is sold far below cost, but the greatest difficulty is experienced in securing its circulation or use. Again, the matter of proper grading in the schools needs much attention. Often the same lesson is being taught in the same school to those of all ages from five to fifty. This is surely not the meaning of receiving the Kingdom of God as a little child."

Christian Work in Day Schools

It is encouraging to note that work for Moslem children in leading them to the Christ is not limited to the Sunday-school as such. There is scarcely a day school throughout the fields under consideration, which has not some proportion of Moslem children. And it is undoubtedly true, as one correspondent from Nablous, Palestine, points out, that these day schools are like a five day in the week Sunday-school, where more religious instruction is given on each of these five days to the Moslem child, than in the ordinary Sunday-school of Christian lands. This may account for the fact that so little is being done in direct Sunday-school work, for when parents know that the children are to come for definite religious teaching in the church, on the Lord's Day, they may not give them permission, but the same objection is not raised when the children receive religious instruction as part of the curriculum of a general education. The number of Moslem children attending mission boarding and day schools, both for girls and boys, is largely on the increase. Especially is this true in Turkey, Egypt, Palestine, India, and Persia. As long as Christianity is associated in the mind, either with the idolatrous practises found in some of the Orien-

tal churches, or with the political aggressions and diplomatic deceptions represented by Christians from abroad, we can not be surprized at this spirit of aloofness which hinders work among them. When workers among Moslems win the confidence of the people and their love through the ministry of friendship, this bigotry, due to ignorance, wears away, and opportunities open for instructing the children.

The report received from Bagdad and even from Constantinople, seems, however, to be true of many great Moslem centers, namely, that the problem of Moslem childhood "has never been seriously tackled," and that no regular work specifically for Moslem children has been attempted in the Sunday-schools. Most missionary societies do not furnish statistics of the number of Moslem children reached, either through the Sunday-school or the day school, but enough evidence has been received to show that this number, altho encouraging, is not large. In Constantine there are 40 children in the Sunday-school; in Morocco we hear of another school with 50 scholars; in the province of Algiers and Oran, of three Sunday-schools, with an average attendance of 50; in Tripoli, of a girls' school of 45; at Blida, Algeria, there are two Sunday-schools with 150 scholars; in Egypt, many hundreds of Moslem children are receiving instruction in the day or Sunday-schools. At the Girls' College, Cairo, and in the central school, there are no less than 300 Moslems in attendance, many of them of the better classes, and the religious instruction is thorough to a high degree. In one center in Persia, about 300 Moslem children are receiving regular Christian instruction in the mission schools.

From India the reports are encouraging. Miss Williams, of Delhi, writes: "We might teach any number by going to their homes. We have a day school of forty-six girls who have daily Bible lessons." Dr.

Wherry states from his wide experience throughout the whole of the Punjab, that "in many places Moslems prefer to send their children to mission schools rather than to government schools, where no religious instruction is given."

These testimonies might be multiplied to show that there are gleams of light penetrating this world darkness. In considering the direct contact of the Sunday-school and the day school with Moslem childhood, it would be a mistake to forget that after all, the Sunday-school in Moslem lands is only a little candle burning in the night. There are other indirect methods of contact with Moslem childhood, which are preparing the way for the Sunday-school, and in many ways are its substitute. Then there are hundreds of thousands of Moslem children who come in contact with vital Christianity through the splendid ministrations of medical missionaries, the doctor and the nurse, the evangelist, the Christian servant, and in scores of hospitals and dispensaries. The missionary home in all these lands is also like a city set on a hill that can not be hid, and the silent, pervasive influence of Christian home life has a powerful effect upon those who come in contact with it. We must add to this the increasing circulation of literature suitable for childhood as well as for Moslem manhood and womanhood. This plan offers large possibilities for Sunday-school methods. Rev. Percy Smith, of Constantine, North Africa, is translating the stories of the Bible into simple Arabic rimes. These are very popular among Moslem youth. Illustrated Bible stories, picture cards, Old Testament stories of our Lord Jesus Christ, booklets and temperance tracts—all these, altho in many cases provided for adult readers, are reaching Moslem childhood. The American Press at Beirut, the Nile Mission Press at Cairo, the Methodist Episcopal Press at Lucknow, the Baptist Missionary

Press at Calcutta, and that of the American Board at Constantinople, are among the most efficient forces of the kingdom for the enlightenment and redemption of Mohammedan childhood.

The statistics of illiteracy might indicate that literature does not have a large field, but this is a question not of missionary statistics but of missionary dynamics. The children who *can* read are the future leaders, and their number is steadily increasing. The problem is to bring these forces of the Christian press in more vital contact with the needs and opportunities of Moslem youth, both in the preparation of suitable literature and in its much wider circulation. Most important of all is the work of the Bible societies through the missionary boards in all Moslem lands. Bible portions, beautifully printed, attractively bound, and presenting an irresistible appeal, are being circulated by hundreds of thousands of copies every year, and statistics would show that perhaps one-third of these sales are to children. In some of the mountain villages of Oman Arabi, the Proverbs of Solomon and Genesis are being used as text books. The testimony is, therefore, unanimous as to the value of Christian literature, and presents a plea for its translation into the languages of mission fields. This literature must be made as attractive as possible and put in the languages understood by the people. There is need of great haste in this matter. Already books and periodicals of a non-Christian, and often of an anti-Christian or corrupting, character,—translations of the worst products of the European market, are being offered for sale.

The Native Evangelical Church

Lastly, the Native Evangelical Church is the most vital factor of all in reaching neglected Mohammedan childhood. These communities of Christians with higher social and moral standards wherever organized

have been as a light in the darkness, and as the very salt of the earth amid corruption and degradation. Take the Nile Valley as an illustration of what is true in larger or smaller degree in Turkey, Persia, Palestine, Java, India, and even those lands where the evangelical church is just springing into existence. In Egypt the American Mission has 98 native pastors, 509 school teachers, 83 colporteurs and workers among women, 76 organized native congregations, with a membership of 11,464, and representing a Protestant community of over 33,000. Surely the unconscious influence, not to speak of the conscious effort, of all these humble disciples, is telling in the problem of Moslem evangelization.

We should aim in our Sunday-school work to reach every fiber of the lives of our children with the spirit of Christ, in the same intense method as the Moslems use to charge them with Islam. The great value of early impressions, the advantages of memorizing the fundamentals of the faith, reverence for the Holy Book, and bringing religion into every detail of life, are certainly elements in Moslem training that are worthy of imitation. We may add to this the testimony of the Rev. Mr. Jessup, of Tabriz, regarding the need of *positive* teaching in these days of universal doubt and criticism.

"Among Moslems, not doubts and uncertainties, but absolute verities, from the Moslem standpoint, are taught and believed. The essentials of the faith are fixt in children's minds while they are young; religious zeal is stirred by teaching the defense of Islam; the whole life of the people is religious. Islam is recognized in everything, and the children grow up in an atmosphere permeated by religion. The unreligious man is at a discount. Altho so much is only formal and outward, yet the effect on the child's mind is immense, and he becomes a staunch believer and a defender of the faith."

The Present Opportunity

If the evangelization of Moslem childhood is part of the plan of God—and no thoughtful Christian man or woman can for a moment doubt this—there never was a time when this task was more urgent and more possible than it is to-day. As the Koran itself says: "Every nation has its appointed time, and when that appointed time comes they can not hold it back an hour." There is no part of the whole world field that has seen more stupendous changes, political and social, within the last two years, than has Southeast Europe, North Africa, and Western Asia. Politically Islam has lost its power throughout the whole of Africa, the whole of Europe, and is losing its grip even on Asia. Where formerly all evangelistic effort carried on directly for Moslems was interdicted or suppress by the jealousy of Moslem governors and rulers, to-day Islam has lost its sword, and the very disasters which have overtaken its rulers have chastened and subdued the hearts of Moslems everywhere. The thinking classes can see with their own eyes that the Kingdom of God is coming with power, and the kingdom of Mohammed is waning. It is literally true that in what was once European Turkey, in Tripoli, in Morocco, and in Persia, millions of Mohammedans have become accessible within the past twelve months who were inaccessible before. And this means also a challenge to the Sunday-school and an appeal from Moslem childhood.

There have also been tremendous social changes. The Moslem world is no longer self satisfied. Educational movements and desire for reform are found nearly everywhere, and with an increased demand for education comes the opportunity for Sunday-school effort. Alas, it has been too long true that Mohammedan children have been neglected, even in lands where other children have been gathered into the fold of Jesus Christ.

Turning now to definite statements regarding present-day opportunities, we quote the following:

From Algiers comes the testimony: "If well-trained native workers and suitable literature were provided, there would be little difficulty in establishing Sunday-schools in many towns and villages, especially where there is a mixed and native population." Another worker speaks of the opportunities as unlimited, the only hindrance being lack of workers and means.

Dr. Giffin writes that in Egypt there are more than 200 Sunday-schools, and yet that many of them are without Moslem pupils. This may be due to lack of the right methods in reaching them, or to lack of laborers sufficient to overtake the task. In other parts of Africa, such as Sierra Leone, we hear of wide fields for aggressive Sunday-school work. The children are responsive to Old Testament stories, and when the prejudice of parents is overcome, they can be successfully reached. But the same correspondent tells of 5,000 Moslem children in that colony, and 250,000 in the Protectorate, who are practically untouched.

The situation in Turkey is full of promise. Rev. Dr. Barton, Secretary of the American Board, writes: "My correspondence, coming from all parts of Turkey, makes it clear that this is one of the most strategic and opportune times for approaching the Moslems that we have experienced in our 90 years in that land. The one universal testimony is that they are discouraged in regard to their country, and disheartened about their religion. They are ready to talk about religion and speak freely and most critically of the failure of Mohammedanism.

In some parts of Turkey, Arabia, and Syria, the opposition of bigoted government officials is complained of, so that the children are not allowed even to accept picture cards. In India the opportunity is practically unlimited. Even illiterate children,

we are told, can be gathered for picture Bible study. From the most part of Morocco, parts of Central Asia and of Java, we regret to report that Sunday-school work seems hardly possible as yet, but the unanimous testimony of all missionaries to the value of Christian literature for children, and a plea for its translation in languages of the people, prove the importance of this method of reaching childhood even when organized Sunday-schools may not be possible.

It is impossible to express in words the full significance of this world cry. . . . The appeal is rational, inspired by the Holy Spirit, and voices the call of God.

Practical Suggestions

Some definite responsibility should be assumed by each one individually, some place on the map of this world-darkness selected, where we will resolve to kindle the Light of Life; at some Moslem outpost, by founding a station, being foster-parent to some boy or girl, or supporting a worker. This will count far more in the eyes of our Master than applause or enthusiasm for resolutions. As the picture rises before us of this vast company of children for whom Christ died, stretching all the way from Morocco, on through Mecca and Arabia to the extreme East, where the Moros in the Philippine Islands are without Christ or hope; who that loves his Lord can hesitate to take his share in lifting this world-burden of sorrow and need. As Dr. Robert E. Spear has said:

"Our great peril to-day is that we will lose ourselves among manipulations and schemes for organization, while we neglect the forces that create the material to be manipulated, and the life to be organized. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexpected work, which the good, plain men alone are

willing and able to do. I do not believe that the great need of the Christian enterprise at home or abroad is for high finance, or masterful manipulations, or lofty exploits with capable press agents; but for more solid work between individual and individual, more foundation-laying in the dark, more building of solid Christian congregations and solid character in persons, and quiet occupation of small areas, with such true work done as will abide the test of time and spread by the contagion of life."

These studies of Moslem childhood will have been in vain unless we are brought to realize fully the momentous fact that the world-contest between the Cross and the Crescent—between Christianity and Mohammedanism—is real and fundamental. "Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies Christianity; the only one that seriously disputes the world with Christianity and the only one that has in the past signally defeated Christianity; and the only one which in several parts of the world is to-day forestalling and gaining on Christianity."

In the presence of this supreme issue every influence should be utilized to awaken and cooperate in directing the thought and purpose of the followers of Christ, so that both as individuals and as members of organized missionary movements, there may be no lack either of wise counsel or of heroic sacrifice.

There is an imperative need of an immediate and effective propaganda of information and suggestion throughout Christian lands concerning the Moslem problem. Comparatively few Christian leaders are informed, much less interested. An ideal Mohammedanism, judged by its numbers, its remarkable military success through the centuries, its few fundamental truths and the unity and

enthusiasm of its followers, continues to dazzle the eyes and warp the judgment of the multitude. But a new day has dawned. It is no longer possible for Islam or any other religious faith to occupy vast areas of the earth unmolested in their perversions of fundamental truths, or false ethical teachings. Civil and religious liberty are human birthrights; and the law of our Lord—"by their fruits ye shall know them"—is the true measure of all religious beliefs. The Koran and the faith founded upon it has been weighed in the balances of eternal truths, and found wanting. On the other hand the Christian church is awakening to the world-wide and momentous barrier which confronts it at the beginning of the twentieth century, challenging its advance to the conquest of the world for Christ. The call is for information. . . .

Islam appealed to the sword, and after centuries of victory by force, has lost. Its military power is gone and its national prestige is no more. The contest now is by the peaceful methods of the Bible, the Church, the printing-press and the school, inspired by the Spirit of God. Give to the children in the Sunday-schools of Christendom during the next 50 years, with wisdom and faithfulness, the stories side by side, of Jesus and Mohammed, the ethics of the Bible and the Koran, and the conditions in Moslem and Christian lands, of womanhood and childhood, and home life; of society, as to intelligence and morality, and of the administration of justice among the masses; and we need have no fear. These are the methods of peace and righteousness, and directed by the Holy Spirit victory for Christianity is sure. The way of victory for the Church of God can never change. That way is "not by might nor by power, but by my Spirit, saith the Lord"; and in that way of victory is another law, more certain and permanent than the stars: "A little child shall lead them."

EDITORIALS

PROSPERITY—ITS USE AND ABUSE

EVERY healthy man and woman desires prosperity, power, money, friends, success, but every one can not stand it. The important question is: What will we do with the influence, the money, the power, the prosperity that we have? One man uses his money and his God-given ability to make money, to run an automobile, as a luxury, and another uses the same God-given money and ability to run a mission station; one child uses a dime for cigarets or candy or a show, and another uses the same amount to send Bibles to a mission or to help give a child in Asia or Africa a Christian education. Which is most worth while?

The temptations of prosperity are even greater than those of adversity, and there are even Sunday-school pupils and teachers, ministers and missionaries, who have fallen through the self-confidence and indulgence that often goes with prosperity. One widely-used Christian, in a foreign mission field, who fell into sin, afterward gave as the reasons: (1) neglect of the Bible and private prayer; (2) taking glory to himself for success; (3) harboring thoughts displeasing and dishonoring to God.

Every one has gifts from God. How shall we use them—our tongues for scandal, or for the Gospel; our influence for leading away from Christ, or to Him; our money for selfish luxuries, or for giving the Gospel to the non-Christian world. The gifts and opportunities that become a curse if misappropriated for self become a blessing when used for God.

SUCCESSORS IN SERVICE

WHEN God called Moses to give up his leadership of Israel, Joshua was ready to take Moses' place, and the onward march continued. Does God always have such new leaders and workers ready? When we read that a great leader

or preacher or great Christian steward has been called to surrender his stewardship, like Robert Arthington, Morris K. Jesup, John S. Kennedy, John H. Converse, William W. Borden, Louis H. Severence and Robert C. Ogden, princely men and princely givers, we can not but ask: Who will take his place? Who has been given the talent and has the consecration to take up the work?

Is it true that God always has leaders ready to take the places of those who have passed away? Tho Joshua was ready to follow Moses, and Elisha was at hand to take up the mantle of Elijah, still this does not always seem to be the case. When Joshua died there followed a period of darkness, because there was no prophet. Other dark ages have come in ancient and modern times. The need is great, God is great and ready to equip, but the men themselves must be ready to respond. Churches have languished and missions have drooped because of the lack of leaders. Men with the ability must have eyes open to the vision of God. The voice of human need must strike a responsive note in the ears of those who are willing to hear. It requires more than physical strength to lift a man out of the gutter; there must be moral and spiritual force, and a willing cooperation on the part of the drunkard before he can be lifted permanently. It requires more than a vacant place and a great need to lift a man into the place of service and of effective stewardship; there must also be a willing mind and responsive heart. Then there will follow power and joyful service.

There are many men of financial ability who could take up the great work laid down by prophets and consecrated laymen. Will they do it or will they prefer to take their ease in Zion? "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not."

WORLD-WIDE MISSIONARY NEWS

MOSLEM LANDS

The Religious Status of Islam

A VERY powerful impression was recently made at the World Sunday-school Convention at Zurich by the presentation of the report of the commission on Mohammedan lands. This was fairly put before that vast audience—to conquer Moslem is the missionary problem of the age. The problem may be stated in this way: "How can we get the proudest man in the world to accept that which he abhors, from one whom he despises?" Mohammedanism is interracial, intercontinental and international, but it presents a solid front to its enemies. There are 230,000,000 of Moslems—one-eighth of the population of the world. Nationally they are under many flags, but religiously they are one compact body, and must be treated in their solidarity. No considerable breach has yet been made in this "solid wall." While there are many successful missions in Mohammedan lands, the converts are from other religious faiths. The unoccupied fields of the world are mostly among Moslems, and those parts of occupied fields that are neglected are among Moslems. The Coptic Church in Egypt and the Catholic Church have practically surrendered and given up the struggle. The Copts are making no effort to convert the Moslems, and the Catholics are compromising with them. It is Protestantism only that is the death-grip with the Moslems.

Mohammedan Views of Statistics

SCIENTIFIC curiosity is an attitude of mind unknown among typical Moslems, judging from the incidents related by Miss Isabel Blake of Aintab.

It is considered irreverent even to seek to know the facts of the universe. "Allah knows; why should I seek to

understand?" is the answer one ordinarily receives when asking questions in Turkey. A curious American asked a Turkish camel driver how long camels live. The reply was, "How should I know? Allah knows. When Allah wills to take a camel he takes him. Who am I that I should inquire!"

A French statistician wrote to the vali of Aleppo and asked these four questions: "What are the imports of Aleppo? What is the water supply? What is the birth-rate? The death-rate?" The vali replied, "It is impossible for anyone to know the number of camels that kneel in the markets of Aleppo. The water supply is sufficient. No one ever died of thirst in Aleppo. The mind of Allah alone knows how many children shall be born in this vast city in any given time. As to the death-rate, who would venture to ascertain this, for it is revealed only to the angels of death, who shall be taken and who shall be left. O Son of the West, cease your idle and presumptuous questionings, and know that these things are not revealed to the children of men."

The Gospel for Moslems

THE best gospel missionary to Moslems is the gospel itself. While engaged in missionary work some 35 years ago in the field of the Seven Churches of Asia Minor, I became acquainted with an incident that had occurred at Thyatira some 300 years before. A Turkish hodja came into possession of a copy of the Bible. He and some companions became very much interested in studying it. Some 200 or more Moslems were led to the Christian faith, and they held out manfully against severe persecution.

Within the past few years many impressive incidents have been reported from various parts of the mis-

sion field, illustrating the singular power of the unaided gospel over Moslem hearts. Moslems seem peculiarly responsive to spiritual truth. I have seen them standing at the open windows of the open church, drinking in the words that fell from the preacher's mouth. The Christianity they have intimately known in the past has not been of a type to win their respect. But the simple preaching of Jesus Christ from evangelical pulpits has seemed to make a wonderful impression, not perhaps expressly favorable to technical Christianity, but favorable at least to high appreciation of this, to them new, interpretation of the genuine Christian life.

Turkish Youth Seeking Education

THE attendance of young people in American colleges in Turkey is fast approaching the 4,000 mark—being now 3,796. The largest student group is the Armenian (1,589). Then comes the Greek (891). Over 400 Moslem youth are here under Christian training. These mission colleges draw students from Egypt and even Abyssinia in the South and from Russia in the North. Robert College employs an Albanian instructor for its 25 Albanian boys. Students in mission high-schools are not included in these totals.

A New Christian College

FORTY years ago G. C. Raynolds 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 it was indeed a notable occasion when the Prudential Committee at a meeting a few weeks ago acceded to this request. The project is practically assured, so that the Board has added another Christian college to the six already existing in the Turkish Empire. From each of these institutions streams of students are pouring out every year.—*Missionary Herald*.

The Bible for Travelers

THE energy of "the Gideons" has suggested imitation in an unexpected quarter. From Harpoot, in Asiatic Turkey, comes a report that the Armenian Christians have succeeded in placing Bibles in the native institutions which answer the general purposes of our Western hotels. The circumstances bring in a modification of the Gideon plan, for the hotels of the country contain no furniture; the travelers take their bedding, provide their own food! Nevertheless, the proprietors of these "hotels" have raised no objection; tho in order that the Holy Book might not suffer desecration by being placed on the floor, it was arranged that it should be hung on the wall. Shall we not pray that God will bless the devotion of the Armenian Christians as shown in this quiet but important ministry?

Among Jews in Palestine

LET those who question the success of missions to Jews, read and take to heart this testimony from a correspondent of the *Jewish Chronicle*:—

The "conversionist" has spread his net to some purpose, even in Palestine. A few facts will illustrate the truth of this statement. In Jerusalem, 400 Jewish children attend missionary institutions, and in one school 45 children have actually been con-

verted to Christianity. In Safed, that great historic city, once the home of Torah and Cabalah, 300 children are brought under the care of the missionaries. In Jaffa, Haifa, Tiberias, and Hebron, there are also about the same number of children who are being corrupted by missionary teaching and who are being torn away from their people and faith. This means that about 1,000 Jewish children in Palestine are being enticed away from Judaism to Christianity.

The writer—whose attitude to Christianity is, of course, hostile—goes on to deplore also the work in the same direction done in connection with medical missions; and unconsciously bears strong testimony to the value, from a Christian point of view, of missionary effort in the land which is destined to play so large a part in future Jewish history.—*London Christian*.

The Bible in Bagdad

THE Bible Society's agent for Egypt, who visited Bagdad some little time ago (says the *Bible in the World*), wrote: "A new Bagdad is destined to appear in the near future. The railway-line now in course of construction between Bagdad and Aleppo has brought in many Europeans. A sum of £200,000 has been secured for the construction of a new port on the river, with railway-station, stores and government offices. New hotels are fast springing up. The Society's depot has recently been moved out into a new shop on the main street, where a large stock of Scriptures may be seen." Within the limits of the old city on the bank of the Tigris are the remains of a quay built of bricks, bearing an inscription of Nebuchadnezzar.

Baptism of a Persian Doctor

BISHOP STILEMAN wrote from Julfa on April 3d: "Last Sunday I had the privilege of baptizing a Persian doctor. He has been an inquirer for four or five years, and is now a convinced and very earnest Christian. He took the name Luga

(Luke) and will, we trust, like 'the beloved physician,' be a great power for good among his brethren.

"The fact that the baptism of a convert can now be so far public as to take place in our morning service, in the presence of a good-sized congregation of Christians and a few non-Christians, shows that there is now much more religious liberty in this land, and brighter days, we believe, before the Church of Christ in Persia."

Moslem University at Mecca?

THE *Bombay Guardian* says: "Moulvi Shibli Noamani has come forward with another Mohammedan university scheme, which he wants to establish at Mecca. He has supplied the outlines of his scheme to the Mohammedan press. The new university will aim at teaching the Mohammedan youths from all parts of the world Mohammedan literature, but it will be conducted on modern lines. As to funds he feels there can be no misgiving. There may be some trouble with the Turks who have never cared to educate Arabs, but the Moulvi is sanguine that these difficulties will be easily got over because when the Indian Mohammedans make up their minds to help this university, the Sultan of Turkey will not say no to the Indian Mohammedans." "It is a grand idea, no doubt," says the *Lucknow Advocate*, "but we will remind the Moulvi Noamani that the building of Nadvat ul-Islam at Lucknow has yet to be completed. A boarding-house has yet to be constructed. Surely it has greater claims on his public spirit than the proposed university at Mecca. When this institution is placed on a sound basis that its existence should not depend on the government grant, then and then only it will be time for friends of Mohammedan education to contribute funds for a university at Mecca."

Railway from Port Said to Jaffa

JERUSALEM papers report that England has received the concession for a railway from Port Said to

Jaffa. The line will pass through El Arish, Gaza, Beersheba, and thence branch off to Jaffa and Jerusalem, thus connecting Egypt and Palestine. It is calculated that the minimum amount necessary will be \$12,000,000, and English engineers are said to be making the necessary surveys.

INDIA

A Self-Supporting Hospital

THE splendid work done at the hospital of the Presbyterian Board at Miraj, India, is well known to those who are interested in missions, and the last report records encouraging developments, most notable being these words: "It is a satisfaction to be able to report the complete self-support of the work, and we expect in the coming fiscal year to relinquish all appropriations from America, either for current work or new buildings." The Washington Home for nurses and the new cottage for European patients were completed during the year. The new Septic ward is nearing completion. The new clinical building, which is to provide a new dispensary and eye wards on the ground floor, and class-rooms for the medical students on the second floor, is in course of erection, as is also a new electric light and X-ray plant. The latter is a special gift of the present sheriff of Bombay. Through the generosity of His Highness the Maharajah of Kohlapur, a new plot of six and a half acres of land opposite the hospital has been secured. Two gifts of \$5,000 and \$3,300 respectively have been promised toward the erection of a new hospital block for Parsees on this site, where it is also hoped in time to erect a new residence for physicians and a laboratory. Miraj station is very much in need of an evangelistic missionary who can give his entire time to personal work in the hospital and in the nearby villages from which the patients come. Every day people come, some in pain, some blind, some crippled; and every day some go in

joy, for they have no pain, they can walk, and they can see.

Once a Missionary, Now a Leper

IT has been, and is, a matter of great gratitude that the many missionaries laboring among the lepers have been so mercifully preserved from the contagion of the disease. The story of one exception to the rule is told in "Without the Camp." He contracted the disease in South India, and now, after a brave struggle to overcome it, he has become an inmate of the Leper Settlement in New Brunswick. He writes to the editor: "The cross seemed too great for me at first, but the longer I have carried it the lighter it has become. Jesus has come to carry it with me, and I have had sweet fellowship with Him as I did in days gone by.

"My health, no doubt, is gone, as far as this world is concerned; my wife has been called away, and I have had to leave my home and children; I am nearly blind, and I have lost my voice so that I can only speak in whispers and I suffer considerable pain. Nevertheless, I am joyful and I am full of hope. Hope for the world, because Christ liveth and He is doing wonderful things, and one of those wonderful things is the establishment and upkeep of such homes as your society have in India and the East."

Praise for the Salvation Army

IN a recent issue the *Khalsa Advocate*, of Amritsar, Punjab, a weekly devoted to championing the cause of the Sikhs, giving its leading columns to a generously worded summary of the Salvation Army's work. Since it gives an excellent bird's-eye view of this missionary movement as witnessed by one actively engaged in non-Christian propaganda, the following extract, quite apart from the interest attached to it, on account of the appreciative vein running through it, will make instructive reading:

"In times of need and scarcity they have given ample support to destitute people and helpless children. Where water was scarce they sunk wells and distributed food among needy orphans and helpless children. In the Punjab and the United Provinces the work of the Salvation Army has been splendidly successful, and the collectors (high executive authorities) of these districts have warmly praised their activities, and spoken of their marvelous achievements in terms of the highest approbation. The number of criminal classes has rapidly dwindled as a result of their beneficial influence, and the heads of the police departments in both the provinces have correctly attributed the decrease in crime to their useful activities in this behalf. In these places the Army has 11 colonies solely dedicated to the reform of these classes and is thinking of founding a few others. The number of criminal classes under the supervising care of the Army is 2,000, of which there are many helpless orphans and females. A remarkable change is perceptible in their lives since their subjection to this wholesome influence. By means of these men the Army is trying to plant fruit trees in hilly tracts and is engaged in arranging for fodder for the beasts. . . . They have some 859 educational institutions, in which 14,520 males and females are pursuing their studies."

Expulsion Results in Conversions

AT the Sangli Industrial School, in western India, one of the boys, a lad named Tatu, was recently expelled for a misdemeanor and had to be sent back to his village. He kept on thinking, and later confessed that a voice kept speaking to him. Finally he realized it was God's voice calling him to service, and Tatu responded. He did not go back to school, but decided to stay where he was and use every influence to bring his friends in the village to Christ. He started a night-school for his boy friends, obtained Bibles for them

and taught them to read. Within a few months he appeared at the school with five of his young companions, all of them asking for baptism. Now, six months later, there are seven more from that village asking for baptism, and among them are his father, mother, sister and wife.

In the village are about 4,000 people and Tatu's influence is stirring the whole place. Perhaps the thing which has attracted most attention is the fact that neither he nor any of his Christian companions will work on the Sabbath. This sacrifice is a greater one than Americans can readily appreciate, for in India, where a day's wage is so small, every day counts.—*The Continent*.

Training School for Workers

AT Moga, half way between Ferozepur and Ludhiana, there is a training-school for Christian workers. In the entire territory of all those over seven years of age more than 90 per cent. are illiterate, and of those over 16 years of age less than 10 per cent. are communicants. The training-school has now 35 students, lads of 14 and 15, who are being trained to go out as teachers in the village schools. In addition to the regular courses they are taught blacksmithing, carpentry and much else. They have built roads, leveled grounds, cleared brush, made dry bricks, planted trees, whitewashed houses, built mud walls, etc. They are earning more than one-third of the cost of their education, food, clothing, light, soap and books. Such workers are greatly needed for the great awakening among the lower classes in India.

CHINESE REPUBLIC

The Most Popular Book in China

THE China Agency of the American Bible Society reports issues for the first six months of 1913, nearly or quite reaching 1,000,000 Bibles, Testaments, and portions (905,416 in all, with two depots yet to be heard from). If this rate of

issues continues during the year, it may be expected to reach 2,000,000 copies.

The agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for."

It is safe to assume that among the purchases were many of the 7,000 students who were reported to have signed cards in the meetings held by Dr. John R. Mott and Mr. Sherwood Eddy, promising "to study the four Gospels, to pray to God daily for light and guidance, and to accept Christ if they found Him true." Mr. David Yui, secretary of the National Committee of China, reports as many as 20 students at a time in various places being baptized and received into the church.

Chinese Magazines for Women

CHINESE women are eager to read, and there are many newspapers published for them. There are several such in Shanghai, made up mostly of translations of second-rate English fiction. Since April, 1912, the Christian Literature Society has issued a magazine, called "The Women's Messenger." This contains articles in Mandarin on hygiene, the care and bringing-up of children, good stories, and explanations of Christian truth. It is extremely popular and reaching large numbers of women. The Young Women's Christian Association in Shanghai is responsible for several departments of it, viz., Association notes, school news, games and biography. This magazine goes monthly into many non-Christian homes and is eagerly read. Perhaps its influence has much to do with the fact that in many heathen homes, the idols are being entirely given up, and the religious ceremonies of the family being performed only before the ancestral tablets.—*Zeitschrift für Missionskunde und Religions-Wissenschaft* and *The Foreign Annual of the Y. W. C. A.*

The "Free Church of China"

IN Taiyuanfu, the capital of Shansi, where in the Boxer days 45 mission workers were beheaded by the governor's order, a number of distinguished men have sent out a call for the establishment of a Free Church of China. Among the 32 signers are the military governor, the civil governor, the president and vice-president of the provincial assembly, and the chief of police. The new Church is to preach and to seek to spread His kingdom. The call states that the prosperity and the freedom of western lands is founded upon that Protestant faith which is also the hope of China. A program is outlined for practical evangelistic work, for philanthropic effort, for education, and for the restoration of an inner friendship between Chinese and foreigners. The patriotic note rings distinctly throughout the document, as it does in all the utterances of Chinese Christian circles today. The demand for the creation of an independent church organization is constantly growing stronger in China.—*Zeitschrift für Missionskunde und Religions-Wissenschaft*.

Some Chinese Advertisements

TRADESMEN in China have quite as high appreciation of the value of advertising as any other people in the world. In China the biscuits bear the imprint of the baker, and the ducks bought in the Celestial markets frequently show on their backs a big red stamp bearing the name of the seller. Chinese shops have large signboards which show an odd mixture of the poetic and the commercial traits of the people. Here are a few examples: "Shop of Heaven-sent Luck," "Tea-shop of Celestial Principles," "The Nine Felicities Prolonged," "Mutton-Chop of Morning Twilight," "The Ten Virtues All Complete," "Flowers Rise to the Milky Way." A charcoal-shop in Canton calls itself the "Fountain of Beauty," and a place for the sale of coal indulges in the title of "Heavenly Embroidery."

An oil- and wine-establishment is the "Neighborhood of Chief Beauty," and "The Honest Penshop of Li" implies that some penshops are not honest.—*Sun*.

Great and Impressive Gatherings

AN old Confucian scholar, tho not a Christian, was so imprest with the Day of Prayer services held in Tientsin that he proposed a great meeting in which all the people—Confucianists, Buddhists, Taoists, Mohammedans, Catholics and Protestants—should join in common prayer for the welfare of the nation. The service was held June 1st in the educational compound. Seats had been provided for 2,000, and the place was packed with a mixture of all religions. The Roman Catholics and Mohammedans held services at the same hour in the cathedral and the mosques. The presiding officer of the union meeting was a Methodist pastor. Addresses were made by a Christian, a Mohammedan, a Buddhist and a Confucianist. There was singing by the Anglo-Chinese girl's school, and music by the governor's band. The prayers had been prepared and printed copies placed in the hands of the people.

A Large Place for Mission Schools

A WRITER in the *Chinese Recorder* gives the total number of missionary-schools in China as 3,728, with over 100,000 pupils. Of these schools more than two-thirds are of primary grade, the rest including academies, industrial, medical, normal, and Bible-training schools and colleges. The Chinese government reports 42,000 schools under its control; it has now primary and intermediate grades in every province of the empire, besides many professional schools, with a total enrollment of 1,500,000 students. While the government-schools altogether outstrip those under missionary control in numbers, in quality of teaching and management the mission-schools far surpass the others. It is believed that

it will take a generation at least for the government-schools to reach the standard of the others, which, beyond question, furnish the model for China's educational development. Perhaps 75 per cent. of the text-books used in the government-schools have been prepared by Christians or under Christian supervision. In the matter of teachers in these 42,000 schools, one-third, who have been held over from the old-style teachers, are still giving instruction in the classics after the old way, for the lack of better qualified instructors; less than one-third are returned students from Japan. There are perhaps 200 European and American teachers; the rest, more than one-third, are largely those who have studied for longer or shorter time in the mission-schools.

JAPAN AND KOREA

Win Japan to Win the Orient

A. L. DYER has recently written in *The Christian*: "The whole of the Orient to-day is instinct with life, and movement, and progress, and the pulse of that life beats strongest in the land of the Rising Sun. Any one who is at all interested in that remarkable and powerful empire, must recognize its preponderant influence in the Far East.

Japan is, without doubt, the strategical point of the missionary problem in the Far East. Let that empire—civilized, educated, and far in advance of any other Oriental nation—be won for Christ, and the check which has been put upon the progress of His kingdom in Korea, through Japanese officialism, will be removed, and the whole of the 12,000,000 of the Korean people will yet be baptized with revival grace. Let Japan be won for Christ and who can say where the influence and fruit of such a spiritual triumph shall cease to be felt and seen in the new republic of China, with its 400,000,000 of people calling for spiritual leadership? Again, he would be a prophet of no mean order who could predict the results for God and the

Gospel throughout the Empire of India when Japan shall for ever repudiate the apotheosis of every other and worship God in Christ Jesus.

Emphasis Laid Upon Education

THE school is the conspicuous institution in Japan. One may visit the Imperial universities, where one is told that some of the departments rank with similar departments of the universities of Europe and America, and one marvels. But one marvels more on going to the small islands of the Inland Sea, or to the villages in the rice-fields, or to the cold Hokkaido, and finding schools, schools, schools everywhere. Education is compulsory for all children up to a certain age, and when that age is reached the sons and daughters of Japan need no compulsion. I am informed that only about one-third of those who graduate from the grammar-schools and wish to go further can be accommodated in the high-schools, and only a small proportion of those who graduate from the high-schools can be accommodated in the universities, and this in spite of the heroic efforts of the Japanese government.

Japan's Christian University

AT the Doshisha the professors and teachers number 44, of whom 32 are Japanese and 12 are Americans. Besides these are 29 lecturers chiefly from the Kyoto Imperial University. Of the 1,500 alumni, 300 are in business, some occupying positions of great responsibility. More than 200 are in educational work, many of whom are in the leading schools of the land. The ministry abounds in Doshisha men who occupy leading pulpits. Several members of parliament, government officials, army officers, and physicians are among the number, while many of the younger men are pursuing further study in Japan and abroad. Among the 300 graduates of the girls' school are numbered wives of two of the present ministers of state,

teachers, and centers of Christian home-life all over the empire. Besides these 1,500 graduates, more than 5,000 students have been connected with the school and are now scattered throughout the land doing their work, for the most part, in a way to prove the power of the Christian influence here received. During the past year the Doshisha has been raised to a university rank. There is a campaign on now to raise \$150,000 for endowment for the theological department. About half of it is to be raised among the Japanese, and the other half from American friends.

Japan Honors Dr. Greene

ABOUT 44 years ago, Rev. D. C. Greene and his wife went out to Japan as missionaries of the American Board. Since then Dr. Greene has been occupied with preaching, teaching, committee work and Bible translation. He has gained an honored place not only among the members of his own mission, but is highly esteemed by foreigners and Japanese in all departments of life. Recently, he has exerted his influence to promote good feeling between the land of his birth and that of his adoption. In recognition of this the Emperor of Japan has conferred upon him the third Order of the Rising Sun. Dr. Greene's share in the tremendous changes of 40 years makes him worthy indeed of the honor that has come to him.

Leading Japanese Christians in Korea

CHIEF JUSTICE WATANABE, of the Supreme Court in Korea, who has recently visited America, is known as a noble witness for Christ. His wife is equally devoted. It is a custom in some Japanese churches that the one who has been instrumental in leading a person to Christ should stand with the new believer at the time of baptism. Mrs. Watanabe has thus stood sponsor for many, and is constantly bringing in new converts. A large number of

Japanese, old and young, rich and poor, look to her for spiritual help; and she fails none of them.

Mr. Saito, superintendent of the Forestry Department in Korea, and his wife, are also an earnest Christian couple. One of the ideals which they brought to Korea was the desire to have the whole staff in the Forestry Department Christian. The new chief began seeking for Japanese Christians to fill the important positions. They then began definitely praying and working for the conversion of 50 men and their families employed in the department. Their method has been a weekly meeting in their home for these workmen and their wives, where all are taught the fundamentals about God, Christ, sin and salvation. One week the husband leads and gives the message, the next, the wife takes his place. This Christian woman also visits the employees in their homes. In one year, God gave them the joy of seeing 10 families brought into the church.

Korea's Foreign Missions

THE problem that confronts Korea to-day is the overwhelming number of Japanese who flocked over to Korea. Altho they bring benefits to the Koreans materially and educationally, their lack of spirituality threatens to hinder the work of Christians there. But the Koreans are eager for the Gospel. Naturally spiritual-minded, they readily take up the work of teacher and evangelist. The native Christians show their zeal by work among the Japanese in Korea. The General Assembly of the Korean Presbyterian Church last year organized a board of foreign missions and has asked for a distinct territory in China as its foreign mission field. The native churches propose to raise \$1,000 toward missionary work in China. It seems strange that Korea, a land lately heathen, then grievously troubled by political unrest and persecutions of Christians, should reach out in its weakness and poverty to help other nations. Tho

only a tributary to Japan, it may be the means of contributing to the Gospel work where other agencies have partially succeeded.

AMERICA

The Hosts of Immigrants

DURING the fiscal year of the government ending June 30th, 836,473 immigrants landed at Ellis Island. The largest number arriving in any one month during the year came in June, when 115,973 immigrants landed. Among these people, the missionaries of the New York Bible Society distributed over 100,000 volumes of the Scriptures. These volumes were in more than 30 languages. This is the largest distribution of Scriptures ever made among the immigrants. The Society aims to make it possible for every immigrant who desires one to receive a copy of the Scriptures in his own language, without note or comment.

Y. M. C. A. Work for Immigrants

THE work of the Young Men's Christian Association among immigrants, to which attention has before been directed in these columns, is growing constantly in scope and efficiency. During March over 6,000 cards were distributed among outgoing passengers in European ports. Nearly 50 per cent. of these were reported by their holders when met in American ports. One man who had been back to Europe on a visit said to his fellow passengers: "This is the finest organization you can get into. I got a card two years ago, went to Mr. Bowers, the secretary, and got a position which I kept until I went to Europe. I am going to the Association again, and you ought to go."

Meeting Italians as They Land

THE Rev. Alberto Clot, whom the Waldensians sent a few years ago to reside in America as their fraternal ambassador to the American churches, has been deeply impressed since his coming here, with

the problem which the gigantic Italian immigration makes for this country. He has, therefore, induced the Waldensian Aid Society to raise a certain sum for what is in practical effect a home mission work for the United States. Under the auspices of the aid society Professor Clot has formed an immigrant bureau which proposes to put religious and patriotic American literature into the hands of immigrants sailing from Italian ports to the new world. The bureau has already employed colporteurs at Naples, Palermo and Genoa; and as an unexpected sign of official favor, it has received from the Italian government passes which permit these colporteurs to go freely on the docks and decks of the immigrant steamships as they are preparing to sail. Testaments and portions of the Scriptures are, of course, distributed; but perhaps an even more direct influence is the distribution of a little pamphlet in Italian called "Guide to America," which the society's agents hand out even to those who will not accept Bibles.

Missions and Current Expenses

THE Sherbourne Street Methodist Church of Toronto, Canada, sets a noble example by contributing twice as much to missions as to current expenses during the year ending September 30, 1911:

Total for local church purposes	\$12,075.16
Total for direct missionary work	20,004.02
Total for city missionary and extension work	2,104.21
Total for connectional funds (educational, superannuation, etc.)	2,678.80
	<hr/>
	\$36,806.19

The figures given above do not include building fund subscriptions, nor private givings to educational or benevolent work. The report shows a decrease of \$1,000 in current expenses and an increase of over \$2,000 to benevolences over the previous year.

Gospel Motor Cars

A GOSPEL motor-car is in use by the City Rescue Mission, Grand Rapids, Mich. While the initial cost is greater than the ordinary wagon drawn by horses, yet the cost of maintenance is very much less. In fact, the cost of running the car is very little more than that of the gasoline used. The Moody Bible Institute, Chicago, is also hoping to start such a car. It was always considered by Mr. Moody, and is so considered by the Bible Institute which bears his name, that the summer season is a most opportune time to reach the people of a city with the Gospel message. The Institute sends its students and workers into different sections of Chicago with Gospel tents, Gospel wagons, and "soap-box" pulpits, to conduct evangelistic meetings.

Fifty Years of Hawaiian Missions

AT the recent annual meeting of the Hawaiian Board of Missions, the 50th anniversary of its organization was commemorated. Stirring addresses were delivered by the president of the Board, Peter C. Jones, Secretary W. B. Oleson, and by the first governor of Hawaii, Sanford B. Dole. All spoke of the great changes that Hawaii has undergone during the 50 years. Most significant was the review of missionary activities which pointed to the fact that not more than 40 years after Hawaii had been Christianized, Hawaiian ministers went to carry the Gospel further into the Marquesas Islands. This anniversary was also the 50th celebration of Rev. H. H. Parker's pastorate of the Kakaiahao Church.

The Dendo-Dan

THE Dendo-Dan is an independent organization of Christian Japanese on the Pacific Coast. The Dendo-Dan believe that in a few years, say ten, the Japanese Christians will be able to carry on all the evangelistic work on this coast among

their countrymen, without the aid of the Boards, provided the Boards now engaged in Japanese work will assist them at the present time. They contemplate the organization of a Japanese Christian Church in which all Christian Japanese will unite.

David Baron in America

IT is not always remembered by friends of Israel, that the largest single Jewish community which has ever existed in the Dispersion is now gathered in the city of New York, and comprises over 1,000,000. Within comparatively few years there has been a transference of over 2,000,000 Jews from Europe (mainly from Russia) to the United States and Canada. Excellent work is being done among these large companies of God's Chosen People; but many will be glad to know that, in response to repeated and pressing invitations, Rev. David Baron is leaving London, on Saturday next, for a few weeks, with a view to the fostering of aggressive Gospel effort in this direction. He will value highly the prayerful remembrance of all who are interested in this department of Christian service.—*London Christian*.

Was This in Free America?

PRESS reports tell us that on the night of June 12, 1913, at Oelwein, Iowa, the Rev. Jeremiah Crowley, author of an important book on Romanism of this day, and for 25 years a Roman priest, but now an honest Protestant, exercised his constitutional right of freedom of speech in giving a lecture in the Opera House of the town under the auspices of the Guardians of Liberty; and that on his return from the Opera House to his hotel, one block distant, he was attacked by a howling mob of Romanists, yelling "Kill him!" "Cut out his heart!" "Send a dagger through him!" who finally gave him a black eye and a blow upon his head with a heavy iron weight, causing an ugly wound in the scalp, which freely bled in sight of the mob,

and which required three stitches at the hand of a surgeon.

In the course of his address on "Rome's Real Attitude Toward the Public School," Mr. Crowley said: "The American people should set themselves as a wall of granite against even the shadow of sectarian interference with the bulwark of their liberties, the public school. Their declaration should be: We will treat as a deadly enemy of the nation any sect that attempts to undermine the public-school, or that tries to get public funds."—*The Converted Catholic*.

"Catch My Pal"

A MAN described by the newspapers as "a red-cheeked, blue-eyed little Irish minister" from the city of Armagh, arrived in New York a few weeks ago to propagate in this country a total abstinence scheme which has wrought wonders in the Emerald Isle. This was Rev. R. J. Patterson, the founder of the "Catch My Pal" movement, which places the responsibility for the reform of drinkers on their reformed comrades. Four years ago six men signed the pledge in Armagh with the understanding that each was to go out and get at least one other man to do the same. Hence the significance of legend on the button worn by these temperance recruits, "Catch My Pal." The method worked so admirably in Ireland that within four years 150,000 persons who have kept the pledge were enrolled.

During the first eight days of June, which Mr. Patterson spent in Detroit, he delivered 16 addresses to audiences that varied in number from 100 to 1,800. Most of the meetings were held in churches, tho some of the best were those at the Y. M. C. A. and the noon-day meetings at the automobile factories, where the factory hands gave him an enthusiastic reception.

His itinerary includes a short stay in Chicago, addresses at Omaha, Denver, Salt Lake City, Boise, Idaho, and

three speeches at the Christian citizenship convention at Portland, Oregon. His stay in America is to cover three months.—*The Continent* and *The Christian Advocate*.

A Hindu Missionary on the Pacific Coast

REFERENCE was recently made in these columns to the recommendation made by the Home Mission Council in California to the Home Mission Boards of the churches and the American Bible Society that they unite in cooperative work in reaching the scattered Hindus, Chinese and Japanese, who as yet have not been touched by any missionary societies. The result has been the appointment for work among the Hindus of the Pacific Coast, of Mr. Paul Chovey, a native of Bombay, whose father was the first convert from Hinduism made by Bishop William Taylor. Mr. Chovey attended the Presbyterian College at Allahabad, and took the William Jennings Bryan prize in oratory there. The past two years he has spent working his way through Syracuse University, where he is taking a university and medical course, expecting to return as a medical missionary. He has been spending the summer visiting the Hindu camps on the coast, doing a personal work among his fellow-countrymen and carrying with him a supply of Scriptures for distribution.—*The Congregationalist*.

Japanese in America

MR. MERLE DAVIS, who has been studying the Japanese community in America, is struck with its prosperity. There are four Japanese millionaires on the west coast and a considerable number of large business men. Truck farming, potato raising and selling, the nursery trade, importation of silks, porcelain and matting, the supplying of contract labor to railways, and banking, are some of the industries in which the Japanese play a prominent role. Mr. Furuya of Seattle,

Mr. Ban of Portland, Mr. Domoto of Oakland, and Mr. Ushijima of Berkeley, are generous in their support of the Y. M. C. A. and other forms of philanthropy. Mr. Takamine, the chemist, president of the Nippon Society in New York City, has provided a fund for the best prize essay on Japanese-American relationships. The Japan Society has 100 Japanese members in its total membership of 700. Buddhist temples have been established in most of the important Japanese communities in America. To those in San Francisco and Seattle are also attached Buddhist parochial schools.

Federation in Porto Rico

THE Federation of Evangelical Churches in Porto Rico held its Fifth Biennial Association at Ariebo last December, when it appeared that organized churches have been increased by 22 in the last two years. They number now about 208. The church buildings and chapels were increased 30; making a total beyond 260. Every town is occupied, and practically all important centers are. Church membership has increased less rapidly owing to a weeding-out process and the high standards of membership now required. The total membership of the various Protestant bodies in Porto Rico in full connection now approximates 12,000.

"A Continent of Dead Souls"

THE Evangelical Union of South America is rapidly gathering a powerful *clientele* of its own. At the annual meeting in Queen's Hall, there were a thousand present in the afternoon, and nearly three times that number at night. Rev. C. Inwood, who recently returned from South America, described it as "a continent of dead souls." In referring to Argentina, Rev. C. Inwood quoted an old missionary, who said that corruption was increasing so rapidly there that, unless something special happened in a few years,

they would have a civilized and a degraded heathenism rampant in their midst. Dr. Campbell Morgan made an urgent appeal for an increase of £371 per month in the Union's income. It needed £1,041 a month to cover its work, but the present income was only £670.

EUROPE—GREAT BRITAIN

The Y. M. C. A. as a World Force

SIX HUNDRED Christian leaders from 32 nations met at the World's Y. M. C. A. Conference at Edinburgh in July. Lord Kinnaird was chairman of the conference, and his personality contributed much to the spiritual uplift. There was a prevailing sentiment for trained leadership, which means higher qualifications in candidates for secretarial positions and the establishment of schools for training employed officers. The importance of presenting Bible study in a larger way to meet the needs of bodies of men and boys not ordinarily approached, was brought before the convention. The principal expansion of the association work at present is in Macedonia and the Near East among the soldiers of many nations, among emigrants and immigrants at the principal ports of the world. Bulgaria and Turkey were formally added to the World's Association Alliance. Paul Des Gouttes of Geneva was elected as chairman of the World's Committee.

It is a striking proof of the vigor and the versatility of the Association movement, that this World Conference should have been possible less than a month after the representatives of 40 different nations had assembled at the meeting of that World's Student Christian Federation, whose origin can be clearly traced to the student department of the Y. M. C. A.—*The Congregationalist*.

King Daudi Chwa in London

ON the recent visit of the young king of Uganda to England (referred to in the August REVIEW) he went to the C. M. S. office and met

the Missionary Committee. King Daudi Chwa is just 17 years old, and has occupied the throne of Uganda 16 years. Next year, if spared to see his 18th birthday, King Daudi will be of age and will assume the full responsibilities of his royal rank, which are now borne in part by three Regents, of whom Sir Apolo Kagwa, the Protestant Katikiro, is the chief. His visit to England has been planned with an educational purpose, to help to fit him for his future duties. Colonel Williams told the young king that there were gentlemen present who remembered the reading of Stanley's letter in 1875 and the Committee's resolution to respond to the challenge by sending a mission to Uganda, who had shared in bidding farewell to the first party of missionaries and who had watched, sometimes with anxiety but oftener with wonder and praise, the fluctuating experiences of the mission from then till now. He expressed the joy and thankfulness of the Committee in welcoming as a brother in Christ the sovereign of that land of many prayers.—*C. M. S. Review*.

Some Encouraging Figures

THE Church Missionary Society reports an income last year of £375,028 (\$1,875,140), and these figures hint at the great world-work it is doing. Stations, 556. Out-stations, 4,230. European missionaries: clergy, 402; lay, 127; wives, 373; single ladies, 431; total, 1,333. Native clergy, 454. Native lay agents, 9,318; native Christian adherents (including catechumens), 421,378. Native communicants, 116,770. Baptisms during the year, 28,970. Schools, 3,205; scholars, 220,926. Medical work: beds, 3,608; in-patients, 36,916; visits of out-patients, 1,156,032. These figures are approximate, as no returns have been received from some of the missions.

British Mission to Miners

AMONG the forms of uplift that English home missions promote is the British mission to miners,

which carries on Christian work among miners and their families, but also goes into the matter of wages and safety for lives of the miners. The substantial support for this work, which dates only from 1887, came about in a curious way. A very wealthy mill and mine owner of Bristol was some years ago walking the streets of Brighton when he suddenly went blind, never to see again. His affliction brought him into close touch with the church, and he became interested in Christian work, which he had never before cared about. He started a fund for the aid of British miners, thus founding the mission which has spread into the central countries of England, Australia, Japan, Western Canada, distant Siberia, and now similar work is to be started in the mines of Chile.

THE CONTINENT

Protestant Activity in France

THE Presbyterian Council of the French Reformed Churches of Nîmes issues a little brochure describing the work of the Nîmes churches along social, charitable and Christian evangelistic lines. It is an encouraging document, with its titles of 43 different types of Christian effort, and constitutes a striking proof of the vitality of the Reformed Church in the south of France. There are *creches*, a society for the aid of young mothers, a hospital for children, a Protestant orphanage, a farm school for boys, a school for dress-cutting, sea-baths for the poor, a society for providing wedding outfits for young women, a deaconess institution, a Protestant hospital, a Protestant poor relief society, a temperance society, societies for saving and mutual aid, Young People's Societies of Christian Endeavor, foreign mission societies, a section of the French Bible Society, a work of popular evangelization, associations of young men—also of young women, an old persons' aid society, a workshop for women out of employment, workshops for men in the

same difficulty, and many other beneficent and helpful institutions.

Jews Burned to Death

A TERRIBLE story is reported from a Polish village. At Pont-neff, a Jewish house was set on fire at three o'clock in the morning. All the doors and windows were nailed up by miscreants, and of the nine persons who slept in the house, only one little girl escaped—almost miraculously—but even she lost her reason. All the others perished in the fire, and their remains were found at the doors which they had vainly tried to open. An energetic inquiry is being made by the police into the crime, which is believed to have originated with a peasant who lost a lawsuit with the head of the unfortunate family, and turned an agitation against Jews to his own advantage. Threatening letters have, since the occurrence of the tragedy, been received by the Jews of other villages. "Depart, or you will be burned alive," is the ultimatum of the boycott leaders!

Rumania's Treatment of the Jews

AT the peace conference in Bucharest a request of the United States was presented that a clause confirming religious liberty in all the Balkan countries be included in the treaty. The request was somewhat cavalierly turned down without discussion by the Rumanian presiding officer, who declared that such liberty was already included in the constitutions of all the countries. As the request was really offered in behalf of the suffering Jews of Rumania and the other Jews who will be compelled in the transfer of territory from Bulgaria to Rumania to be subject to her barbarous and inhuman laws and customs, the denial of a hearing comes with a bad grace and probably from a bad conscience on the part of the Rumanian premier. Rumania has laws enough; the trouble is that they are denied application to the Jew. Years ago Secretary Hay expostulated with the Rumanian gov-

ernment on the ground that the treatment of the Jews unfitted them for good citizenship and more and more sent them across to us as the only refuge open to them, to our great perplexity and trouble. In this respect Rumania is still to be reckoned among the half-civilized and half-Christianized nations.—*The Congregationalist*.

NORTH AFRICA

Evangelizing a Great Agency

BY the river of Egypt. The Nile Press was founded in 1905 for the purpose of printing Christian literature for the Moslems of Egypt and Arabia, but its field has so immensely widened that it is sending literature now to Mohammedans in the Kameruns, Lagos, South and North Nigeria, Haussa, Morocco, Algeria, Tunisia, Tripoli, the Egyptian Sudan, German East Africa, British East Africa, Nyassaland, the Transvaal, Natal, Cape Colony, Turkey, Russia, Cyprus, Syria, Persian Armenia, Persia, India, Java, Chinese Turkestan and every province of China. In 1910 the Press printed 10,500,000 pages of evangelical books. In seven years its output was no less than 200,061 volumes. Among these were "Christ and Islam," "Koran Education," "The Life of Kamil," "The Proof of Christ's Death on the Cross," "The True Islam." One of the special features of the Press' publishing activity has been the sermons for Moslems or Khuthas, based upon a Koran text, but Christian in teaching. These are written by Sheikh Abdullah, a graduate of the Cairo Mohammedan University El-Azhar, but converted and baptized in Cairo. The Press is managed by representatives of the Church Missionary Society, the United Presbyterian Mission in Egypt and the Egypt General Mission.

WEST AFRICA

Protestant Influence on the Kongo

M. ANET, a Belgian observer, visiting the Kongo, says that in the region under Protestant influence

one discovers villages where the proportion of illiteracy is less than in Flanders! The love of reading is becoming very wide-spread among the natives, who spend much for books and papers, and enjoy writing from village to village. As to their capacity he thinks it equal to that of the whites. He visited a school at Wathen where mental arithmetic classes were being held by 20 pupils, ranging from 11 to 14 years. Eleven sums were solved in 40 seconds. In 15 seconds 13 of the 20 pupils correctly solved the following problem: "If eight *Kuanga* (manioc) cost 40 *natku* how much would 11 cost?"

Half the Population Moslems

I N Lagos the Christian population is less than one-third of the community. According to the census for 1911 for the Lagos municipal area, out of a total of 73,766, the Christians numbered 21,155, or 29 per cent., and Pagans 10,593, or 22 per cent. The Christians and Heathen together number over one half. The other half consists of Mohammedans, of whom there are 36,018. It is encouraging to notice that during the last decade the pagan proportion remained stationary, notwithstanding a large immigration of Pagans, while Mohammedanism lost ground from 52.8 to 49 per cent.; Christianity alone advanced, and that by 3.5 per cent. In the interior of the Yoruba country Islam is doubtless gaining; its followers are most active and alert to gain recruits. In Ibadan there is a Mohammedan Young Men's Society, whose members wear a distinctive dress and are ever on the look-out to make converts. In most cases the new adherents are taught very little regarding Mohammedanism, neither are they expected to give up their charms or the practise of heathen rites and customs; nevertheless their joining Islam erects a barrier against the Christian evangelist, and thereafter they are much harder to win than while they remained Pagans. The Moslems, how-

ever solid in their resistance to the Gospel, are far from being perfectly united among themselves. One of the Lagos clergy, the Rev. T. A. J. Ogunbiyi, paid a visit to Palestine and Egypt during 1912 with a view to fitting himself for urging the Gospel message on Mohammedans, and before he started he was waited on by deputations of rival Mohammedan sects, who begged him to make careful inquiries in the East, so that on his return he might help them to decide which sect was orthodox!

Islam Aggressive in the Yoruba Country

MR. C. W. F. JEBB writes from Oshogbo: "It is sad that Mohammedanism is getting such a foothold on the multitudes in Ibadan. There is now a Mohammedan Young Men's Society formed in this place whose members wear a distinctive dress and who are very much on the *qui vive* for recruits. Getting into touch with a number of these young fellows, I was very much struck with their ignorance of either the Koran or the most elementary tenets of Mohammedanism. They are not open to any argument or persuasion, they simply cut one off with such an expression as 'Jesus was a thief.' If only they had been taken in hand by some of the Christian people round about them they would have been easy to lead out of Heathenism to Christianity, but now they are as wells without water, proud and knowing nothing."

EAST AFRICA

Difficulties in Pokomoland

THE Neukirchen Mission has 20 missionaries at work in Java, and 16 in East Africa. In Pokomoland, British East Africa, where the work has been carried on for 25 years, it finds itself considerably handicapped by the official regulation, which forbids the opening of new stations at any point along the banks of the Tana River, unless the village elders give their full consent.

The regulation is prompted by the spirit of fair dealing, leaving the decision in heathen villages with the elders, in Mohammedan centers with the leaders of Islam, and in Christian communities with the missionaries. But the latter find it hard, when young men come from neighboring villages and ask for teachers, to have to refuse their request, because the elders are obdurate. The supply of a motorboat has met a long-felt want, and has already done excellent service in making it practicable to reach up-river villages, where at any rate no restriction as to preaching exists.

OBITUARY NOTE

Robert C. Ogden, of New York

A STRIKING example of a successful business man who always sought first the Kingdom of God, was Robert C. Ogden, whose death occurred in August last. A partner of John Wanamaker and manager, until he retired six years ago, of the New York house, Mr. Ogden was more than a successful merchant with benevolent tendencies. While always a loyal supporter of the Presbyterian Church and its interests, he will be remembered as a specialist in philanthropy, having chosen as the object of his attention the negroes in the South. He helped General Armstrong and Dr. Frissell build up Hampton Institute and in connection with Dr. J. L. M. Curry, in 1893, he originated a series of conferences, which have helped to unite progressive men in the North and South in behalf of justice and education for the negro. The wholesome influence emanating from these annual gatherings in various places in the South, to which Mr. Ogden often took at his own expense large delegations of sympathetic Northerners, paved the way for the present effective labors of the Southern Education Board and the General Education Board, with both of which he was officially connected. The Church in America to-day needs more such business men.

BOOKS ON MISSIONS AND MISSION LANDS

SURVEY OF THE MISSIONARY OCCUPATION OF CHINA. By Thos. Cochrane, M.B., with atlas. 12mo, 372 pp. Christian Literature Society for China, Shanghai, 1913.

The importance of China as a political power, as a commercial mart, as a force in the intellectual life of the world, and as a mission field, is being increasingly recognized. If the young republic but hoary nation is to become the blessing to the world that Christians desire, the Church at home must realize the need of a more thorough missionary occupation. While there are over 4,000 Protestant Christian missionaries in China, these are all too few since vast areas are unoccupied and thousands of cities are without a messenger of Christ.

Mr. Cochrane has rendered a valuable service in his survey of China by provinces, showing what is the missionary situation from a comprehensive viewpoint. The task of collecting and tabulating the data has been difficult, and there are naturally some omissions and errors, for some missions can not or will not give exact facts. But as a whole, it is accurate and exceedingly useful to those interested in the evangelization of China.

The volume consists of 24 chapters, including one on each of the 18 provinces, Manchuria, Mongolia, Sinkiang and Tibet, and others on general subjects, and a summary. In describing each province, the author gives area and population, physical characteristics, products, routes of trade, climate, chief cities, people and language, missionary occupation, government, the missionary needs and a detailed list of missions and their forces.

Kwangsi, for instance, has 77,200 square miles (the size of England and Scotland), and a population of

5,142,000 (about equal to that of Scotland and Wales, or of Pennsylvania). This province has 120 counties and only 30 missionaries, including wives, and 52 Chinese preachers. Besides cities, there are 1,200 market towns and 4,500 villages. Missionary stations and outstations number less than 60. This leaves over 5,600 market towns and villages unoccupied for Christ in this one province.

Mr. Cochrane recommends missionary councils and economical plans with additional missionaries, an increase in Chinese evangelists and more voluntary free service in Christian work. One missionary started a home missionary society, in which each member promised to endeavor to lead one new convert to Christ each year, and to give at least one *cash* a day in addition to his regular church contributions. The result was very encouraging.

Many topics are considered, and suggestions are made that are well worth the attention of missionaries in China—suggestions as to salaries of Chinese workers, adequate occupation, cost of the work, cooperation, and other methods. The author, rightly, we believe, deprecates the purpose of some missionary societies to rush into higher education by the establishment of universities and colleges. Considering the small number of students of college grade, one or two large, well-equipped universities could more effectively do the work now being done by 15 or 16. He says, "it is alarming to find that missions throughout China are proposing to have a larger number of universities than the Chinese Government."

In conclusion, Mr. Cochrane cites as the outstanding needs of China: (1) more Chinese Christian workers;

(2) a vigorous evangelistic campaign; (3) concentration in higher education; (4) an adequate supply of Christian literature; (5) development of Y. M. C. A. work; (6) closer cooperation among missionary workers through the provincial and national councils.

Waste of time and money, of men and energy in China means robbery of needy Africa or some other field.

THE MODERN CALL OF MISSIONS. By James S. Dennis, D.D. 8vo, 341 pp. \$1.50, *net*. Fleming H. Revell Co., 1913.

The subject of Christian missions is inexhaustible, because it is living and growing. It touches human life at every point and every period. Each new discovery and every fresh event in human history is of importance in proportion to its relation to the advancement of the Kingdom of God.

This is the secret of the vigor and value of Dr. Dennis' volume. As a missionary statesman he discusses various subjects in their relation to human progress: Diplomacy, colonial history, national evolution, commerce. He also takes up modern movements and interprets their meaning and indicates their value from a missionary viewpoint: China and the martyrs, Islam and the Levant, Syrian Protestant College, the Laymen's Movement, Progress Toward Church Union, Prayer, and Hymnody.

Those who know Dr. Dennis and his former writings will anticipate the thoughtful and thought-provoking way in which he writes. He is painstaking in his collection of facts, apt in his quotations, clear in his argument, and forceful in his conclusions. Some of the chapters are not of permanent importance, but there are others—such as those on diplomacy, national evolution, commerce, the appeal of missions, and Islam, that have a permanent message. Pastors will find in them excellent material for missionary addresses to men.

THE KING'S BUSINESS. By Maud W. Raymond. 12mo, 287 pp., 30c., (paper); 50c., (cloth). Central Committee on United Study of Foreign Missions., West Medford, Mass., 1913.

This women's study book for the coming year takes up the general subject of the missionary movement, especially as it is related to women, and with a view to increased efficiency. The magnitude of the work is set forth, the organizations and administration of women's boards and local societies, the need and plans for education and prayer, the finances and the plans for cooperation, and interdenominational work. Charts add interest and suggest means by which the facts may be pictorially presented to a class or an audience. The many programs outlined will also prove a boon to many a worried committee and many a wearied society.

The study of this book is an education in the work of foreign missions—the need of women in the Orient and the ability, the consecration and the opportunity of women in the Occident. There are now 2,252 unmarried women missionaries on the field, and the call is for 10,000 more (or one out of a thousand women church members), to meet the needs of their 500,000,000 non-Christian sisters. Let the Christian women study this volume and their hearts will be touched by the world's need and their spirits kindled by the knowledge of the magnitude of woman's achievement and of the task allotted to them.

THE NEW AMERICA: A STUDY IN IMMIGRATION. By Mary Clark Barnes and Lemuel Call Barnes. 12mo, 160 pp. 50c., *net*. Revell, 1913.

AMERICA, GOD'S MELTING POT. By Laura G. Craig. 12mo, 96 pp. Paper, 25c., *net*. Revell, 1913.

COMRADES FROM OTHER LANDS. By Leila Allen Dimock. 12mo, 75 pp. Paper, 25c., *net*. Fleming H. Revell Co., 1913.

The increased attention given to foreigners in America is an encouraging sign. They have been neglected too long. If the Church had awakened to its opportunity to

preach Christ to these incoming millions as they arrived—beginning in small numbers—the social and religious problems of America would have been less tremendous and less dangerous.

Of these three volumes, the first is the home mission text book for 1913-1914, and presents clearly and forcefully the origin and development of immigration, the present situation and influences, and the agencies at work for the uplift of the immigrants. The book is packed with facts—essentially a study book.

Miss Craig's little volume is one of the Interdenominational Home Mission study course for women, and is unusually well written, with literary merit and a wealth of facts and incidents that make it interesting as well as informing. America is taken as God's melting pot, for which the ore is collected from many lands; the ore is weighed and assayed by immigration officials; it is melted and transformed by American influences and institutions, and the final product is tested in national life and service. The figure is well conceived and well developed.

For juniors, "Comrades From Other Lands" offers a delightful study book about the children of the immigrants. We read of the breaker boys at the coal mines; the workers at coke ovens; immigrants on the farm and in the orchards; children at the canneries and among the lumber-jacks. Story and incident add brightness to the narrative and make the book one that wide-awake juniors will read with profit and delight.

IMMIGRANT FORCES: FACTORS IN THE NEW DEMOCRACY. By William P. Shriver. Illustrated. 12mo, 277 pp. 50c. and 35c. Missionary Education Movement, New York, 1913.

The story of the incoming millions is full of picturesque humor and of heartrending pathos—the story of lovers united and of lovers parted, of grotesque costumes and ignorant peasants, of hopeful youth and despairing old age. Mr. Schriver has

told the story well for mission study classes. He describes the lure of America and its throbbing industries, the gathering of the varied nations of Europe, the settlement in new communities in city and country, the new ideals and service which meet them in America, the religions which they bring, and the task of conversion that confronts the Christian Church. Many branches of work are unnoted, but much information is given. The difficulties, the opportunities and the failures and successes are all outlined with enough of detail to interest and inspire. We hope that the study of this great problem will lead to its more thorough mastery. The appendices fill some twenty pages and include bibliography, statistics, and a list of Protestant church agencies working among immigrants.

THE IMMIGRANT: AN ASSET AND A LIABILITY. By Frederic J. Haskin. 8vo, 251 pp. Illustrated. \$1.25, net. Fleming H. Revell Co., New York, 1913.

We have here an admirable book on the complicated problems and opportunities presented by foreigners in America. It would make an excellent text book on the many phases of the greatest migration of history. Mr. Haskin tells us why the immigrant comes and what he does when he arrives in America; how he comes in the steerage, and where he goes in the great Republic. Other chapters deal with "Immigrants and Crime," "Padrones and Peons." Concisely and clearly the author gives in good literary style the actual facts as taken from responsible investigation and government report. The underlying principles and practical problems are so presented as to give the reader a sympathetic acquaintance with the immigrant himself and his place in American life.

CANADA'S GREATEST NEED. By Rev. Edgar Rogers, M.A. Illustrated. 12mo, 365 pp. 2s., net. S. P. G., London, 1913.

Great Britain has had a unique opportunity in Canada—a land of vast resources and a territory in which many from the overcrowded

islands have found their homes and fortunes. Canada is no longer in a true sense a foreign mission field, but there is much work to be done before it is wholly Christian.

The present volume describes the charm of the land, its early history, its government and churches. The last refer almost entirely to the Church of England work. In the appendices are charts and statistics relating to immigration and population, growth, products, cities and towns, railways and religious beliefs and events. Some will be surprised to learn that out of every million immigrants who enter Canada, 325,000 are from the United States, and only 425,000 from British possessions.

The history of Christian work in Canada is full of adventure, romance and inspiration, but the limited space of the volume has prevented more than a brief mention.

MISSIONARY EXPLORERS AMONG THE AMERICAN INDIANS. Edited by Maud G. Humphries. Illustrated. 12mo, 306 pp. \$1.50, *net*. Scribners, 1913.

There are no more thrilling stories of adventure and self-sacrificing service than those connected with the missions to the red men of America. Six biographical narratives are included in the present volume. John Eliot, the early American missionary of 1631; David Brainerd, who came nearly a century later; Stephen Riggs, who went to the Sioux a hundred years later still; and Marcus Whitman, who saved Oregon. John Dyer was a "snow-shoe missionary," but not to the Indians, and Samson Occum was a Mohican Indian preacher.

Boys will find these stories peculiarly fascinating. They are excellent for Scout libraries and Sunday-schools.

INSIDE VIEW OF MISSION LIFE. By Annie L. Baird. 12mo, 138 pp. 25c. Presbyterian Board of Publication, Philadelphia, 1913.

A missionary gives us an intimate and instructive view of the missionary at work on the field—including

the temptations—and they are many—the trials, the manifold duties, the diversions and the compensations. It is a story that young missionaries should read to prepare them for life on the field, and in those at home it will awaken more sympathy and lead to more earnest and intelligent prayer for those on the frontiers, men and women of like passions with us, but as a rule, Christians of Christlike personality and power.

WHAT TO READ ON MEXICO

LATIN AMERICA. By H. W. Brown. \$1.20, *net*. Revell, 1901.

MEXICO COMING INTO THE LIGHT. By J. W. Butler. 35c. Eaton & Mains, 1907.

UNITED STATES AND MEXICO. By J. Douglas. Free. Am. Assoc. for Internat. Conciliation, 1910.

COMING MEXICO. By J. K. Goodrich. \$1.50. A. C. McClurg & Co., 1913.

MEXICO OF THE 20TH CENTURY. By P. F. Martin. \$8.50. Dodd, Mead & Co., 1907.

BARBAROUS MEXICO. By J. K. Turner. \$1.50. C. H. Kerr & Co., 1911.

MEXICO AND HER PEOPLE TO-DAY. By N. O. Winter. \$3.00. L. C. Page & Co., 1907.

MEXICO TO-DAY. By G. B. Winton. 50c. M. E. M., 1913.

NEW BOOKS

OUR WORLD—THE NEW WORLD LIFE. By Josiah Strong, D.D. 12mo, 291 pp. \$1.00, *net*. (50c. paper.) Doubleday, Page & Co., 1913.

TURKEY: A STUDY FOR JUNIORS. By Mary Preston. 25c., *net*. Women's United Study of Missions Committee, 1913.

THE SOUTH MOBILIZING FOR SOCIAL SERVICE. Atlanta Congress. 8vo, 702 pp. Southern Sociological Congress, Nashville, Tenn., 1913.

THE CHRISTIAN MOVEMENT IN JAPAN (Including Formosa and Korea). Edited by John L. Dearing. 12mo, 771 pp, map. Conference of Federated Missions, Japan, 1913.

BY THE EQUATOR'S SNOWY PEAK. By E. May Crawford. 8vo, 176 pp. Illustrated. 2s., 6d. Church Missionary Society, London, 1913.

THE PROGRESSING PHILIPPINES. By Charles W. Briggs. Illustrated. 12mo, 174 pp. 50c., *net*. Griffith & Rowland Press, Philadelphia, 1913.

IMMIGRANT FORCES. By William P. Shriver. Illustrated. 12mo, 277 pp. Cloth, 50c.; paper, 35c. Missionary Education Movement, New York, 1913.

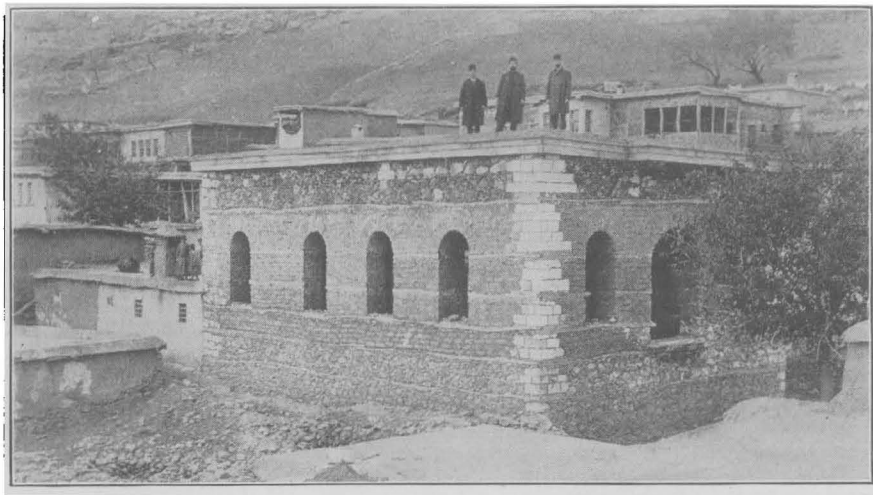
MEXICO TO-DAY. By Geo. B. Winton. Illustrated, map. 12mo, 235 pp. 50c. and 35c., *net*. Missionary Education Movement.

Clues to the Contents

QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT

1. Where (under the American flag) was a little girl sold by her mother for "some pigs, chickens, rice and a cloak"?
2. Why have two large parties of American tourists gone to Burma this winter?
3. Why was it found difficult to translate, for the Japanese Emperor, Prof. Peabody's lecture on "Service"?
4. What is the Aglipay movement, and what unworthy inducement does it hold out to Protestant Christians?
5. What wonderful and almost unbelievable change does one Chinese memorial tablet describe?
6. How are the cannibals of New Guinea indebted to an orange tree in Florida?
7. What kept the rowdies quiet at a meeting in Turkey?
8. How have "violent" hands been laid by Brahmans themselves on venerable Brahman customs in India?
9. What children had their schooling "charged to God's account"?
10. Why did a father offer a friend a large sum to put poison in his son's food?
11. In the history of nations, what connection can be traced between zero weather and progress?
12. What was written on the charm, and what great boon was promised to any one who carried it?
13. What type of missionary dramatic program appeals especially to men?
14. What religion teaches "the lowest conception of a God the world has known"?
15. Why were four Baptist preachers included among "many criminals"?
16. When and why did grown American women carry large dolls clothed as babies?
17. "Whosoever changeth his religion, kill him." What religious leader said this?
18. Where is the Church considered simply "the conventional way of being named, married and buried"?
19. "The right of selfishness in man and the duty of unselfishness in woman" are taught by what religion?
20. What people are compared to the Jews in their ability to hold out under difficulties?



THE NEW PROTESTANT CHAPEL AT SHEPLİK

Without floor, doors or windows, this chapel was used for the first time for the stereopticon talk



INTERIOR OF THE GREGORIAN CHURCH AT DZAK, ARMENIA

CHURCHES USED IN A STEREOPTICON GOSPEL TOUR IN ASIA MINOR

The Missionary Review of the World



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Signs of the Times

MISSIONARY PROGRESS IN AUSTRALIA

[LIKE North America, the continent of Australia is both a great home missionary field and is the home base for many foreign missionary societies. The churches of Australia are especially active in the surrounding islands, and some of them carry the Gospel to China, India and Korea. Recently there has been a marked revival of prayer and endeavor on the part of the Protestant denominations in the interests of the Aborigines of the island continent. An arrangement has been in operation for several years whereby the Moravians furnish trained head workers for various stations and the Presbyterians supply assistants and funds for the work. Now the whole aboriginal problem has been considered from a national point of view by the Protestant churches of Australia. This conference agreed that all the territory inhabited by Aborigines should be apportioned for missionary work to the various denominations so that all of the fast-perishing race may be speedily evan-

gelized. Methodists, Presbyterians, Baptists, Anglicans, and others have divided the territory and a few have already occupied new fields. The Presbyterians are endeavoring to establish a station on Warrington Island in the Gulf of Carpentaria and near Broome in the northwest.

ONE HUNDRED YEARS IN BURMA

[N December the American Baptists are to begin celebrating the one-hundredth anniversary of the founding of missions in Burma by Adoniram Judson. Two large parties of tourists have sailed from America, in order to be present at the meetings in Rangoon, Moulmein and Mandalay. It is appropriate at this time to look back and to see what has been accomplished in this century of work.

Burma is very different from what it was when Judson first set out to convert its people from their ancient faith and practises. Buddhism, Hinduism and Mohammedanism still exist, and hold the masses of the people in their superstitions, but

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

their hold has been loosened, and they are undergoing more change than would have seemed possible.

Recently a convention met attended by 83 missionaries and 2,000 delegates, representing some 64,000 communicants, 728 schools, 1,142 teachers and 24,656 scholars. This is some of the harvest from Judson's sowing. There are also a large number of Christian hospitals and dispensaries, printing presses and book depots that disseminate Christianity. Some of the villages and a few districts are practically wholly Christian.

The total number of Christians (church members) in Burma is now over 80,000 and with the Christward movements among the Karens and others it is hoped that the present century will see the conversion of the people to Christ.

AGITATION IN THE PHILIPPINES

THE activity of the native agitators who are stirring up the people to demand release from their dependence upon the United States is proving a hindrance to the work of the American missionaries in the Islands. A missionary writes that "Shrewd and underhanded insinuations are used by these profest patriots to make the name and presence of all Americans more and more odious to the native population." The men who represent the independent Filipino Catholic Church, popularly known as the "Aglipay movement," are particularly industrious in fomenting these suspicions. They are attempting to proselytize among Protestants, and some at least of them do not hesitate to tell the Protestants that if they will join the independent church they need not be so careful about their conduct as

they are obliged to be under the supervision of missionaries. The lives of some of these independent priests themselves fully attest their claim that there are no high moral standards for membership in their church.

For this reason many missionaries urge the American Government to make a clear statement of their plans, for until the independence question is settled one way or the other, it is feared that missionary enterprise in the Philippines will have to make headway against great opposition from patriots as well as from priests.

The message of President Wilson on the subject of the Philippines denotes a friendly policy and ultimate independence, but gives no promise as to when freedom will be granted. The Filipinos are to have a majority of members on the Governing Commission, and this power will test their abilities in self-government.

ARE THE BRAHMANS ALSO AWAKENING

THE Brahmans of India seem to have had an awakening from the sleep of centuries. A convention of Brahman priests has been held at Amritsar, the second largest city of the Punjab, attended by a thousand delegates. This convention adopted a remarkable set of resolutions, "some of which laid violent hands upon venerable Brahman customs and superstitions accepted by some 217,000,000 human beings." One of these resolutions expresses the opinion that the Brahmans ought to work for a living and not subsist upon charity. Another enjoined upon all Brahmans as their first duty to get an education. A third advocated that Brahmans should disregard the present-

day sub-castes among themselves and intermarry among themselves with due regard for consanguinity. A fourth urged all Brahmans to put an end to unnecessary and wasteful marriage and funeral ceremonies. Perhaps the most radical resolution was the injunction upon all Brahmans to support Brahman widows and care for the orphan and poor Brahman children. The president of the convention is reported as urging upon all that they maintain a high moral character and purity of mind, and be truthful and honest in all their dealings. This convention and its conclusions may well be regarded as one of the by-products of Christianity in India.

NEW CLERICAL LAW IN MADAGASCAR

SINCE the seizure of Madagascar by the French Protestants, Christians have been greatly hampered, and especially since Governor-General Augagneur promulgated his own autocratic decrees in 1906, the missionaries have been working under most discouraging disabilities. So precarious has been the position that churches have been closed on the most frivolous pretexts, and Christians have been thrown into prison for holding services of worship in private houses. Now, however, a brighter day has dawned, for on March 11, 1913, the new clerical law was signed by the French President and the colonial minister. Its provisions are liberal beyond all expectations and have been hailed with intense satisfaction. The government has not by any means relinquished its hold on church affairs but the days of suppression and oppression seem

to have passed. A congregation must petition the Governor-General for permission to erect a church. The State reserves to itself the right of compelling the congregations to maintain the churches in reasonable upkeep, and, under certain specified conditions, a church may be closed by order of the Governor-General. Meetings other than of a religious nature are forbidden in churches, and it is forbidden to set up "Faith emblems," such as the cross, on public monuments or buildings, tho their use is allowable on churches and in burial places.

RUSSIANS AGAINST BAPTISTS

BAPTISTS in Russia are said to be winning altogether too many converts to please the Greek Church. The officials have, consequently, stirred up the government to prevent their propaganda, on the ground that Baptists are too democratic, and refuse to take the military oath.

Rev. William Fetler, the Baptist evangelist and pastor in St. Petersburg, was put under bond of 5,000 rubles to a Russian court in Moscow to answer for public Protestant preaching, but he recently received the pleasing tidings that, with three other Baptist preachers, he had been included in an amnesty proclamation which extended the mercy of the Czar to "many criminals." The Moscow court also issued an order that Mr. Fetler should no longer be subject to police surveillance. Russian priests have filed a protest in Moscow against the release of Pastor Fetler and are trying to have his case reopened. This effort of the hierarchy will probably be futile, but it is another sign of the hatred

of the Russian Church against evangelical Christianity.

STUDENT CONVERSION IN CHINA

THE interest awakened in March and April in the Mott and Eddy meetings in China has shown encouraging signs of permanency. The reports of the follow-up committee showed on May 31st large numbers of the inquirers enrolled in Bible classes and many already uniting with Christian churches. Of those who signed cards in Hongkong some 42 have been baptized and two Bible study courses have been held. One of the most encouraging results was seen in the new life and activity of the Christian students and the College Y. M. C. A.

In Canton of the 823 men who signed cards over half have been followed up and 90 have either been baptized or are preparing for baptism. The Bible Study Classes enrol 332 men who are showing more or less definite interest. Some of these did not sign cards during Dr. Mott's meetings. Personal workers are being trained to follow up the inquirers.

In Tsinanfu meetings the number of signed cards was 725 and 278 of these are enrolled in Bible classes to study the Gospel by Mark. It is hoped that a Y. M. C. A. will grow out of the work. This is especially encouraging since there was previously no Bible study work in Tsinanfu. The so-called Independent Chinese Church here has received a gift of over 3 acres of land for their building from the government.

In Tientsin the student work has been particularly promising and ripe. Of 545 inquirers 92 per cent. (497)

have been followed up and 80 per cent. (434) are in 54 Bible classes in government schools, associations and churches. Those already baptized or in preparation for baptism number 157 and more are coming. The students in the Bible classes come from 18 different schools and every one of the higher-grade government schools has now a Bible class.

Peking, the capital, is a difficult city to work in on account of its size, lack of sufficient workers, and the distractions found there. Of 738 inquirers 331 enrolled in Bible classes. In May the attendance increased to 407, including 22 officials, 43 soldiers and 14 business men. New Bible classes have been formed in nearly every important school in the city, whereas before the meetings there was only one. The work of the Christian associations is being brought prominently before the whole city. Normal classes for Bible teachers have been formed and the work has been well organized.

In Paoting-fu nearly all of the 293 who signed the cards have been looked up and 233 of them have joined classes—14 of which are in government schools. Missionaries and Chinese Christians urge the immediate formation of a Y. M. C. A. to carry on the student work and a committee of management has been formed with the Postal Inspector as chairman.

Another center visited was Wuchang, where 235 signed cards as inquirers and practically all have been visited. Those enrolled in Bible study number 158 and there are 30 candidates for baptism. The recent revolution has somewhat interfered with organized work since the gov-

ernment closed the student hostels and prohibited large meetings.

No regular series of meetings were held in Hankow, but two addresses were given by Dr. Mott and Mr. Eddy and as a result 97 men signed cards. Of these 50 attend regular Bible classes and some have applied for baptism.

In Nanking where there were 428 inquirers there are 168 in Bible classes at the Y. M. C. A. each Sunday. Shanghai meetings resulted in 611 inquirers who netted 424 for Bible study and up to June 1st, 31 baptized converts and 49 other probationers.

Fuchau had some remarkable meetings with 1,530 men enrolled as inquirers. Of these over one-third (562) have joined Bible classes, 55 have been baptized and 134 others are now probationers.

In twelve of the fourteen cities visited 720 men have already been baptized and many more are enrolled as probationers. In these eleven cities 3,183 have already been enrolled in Bible study groups.

These results, so far as mere statistics can show them, are significant. Faithful follow-up work has borne good fruit, for which any city might be thankful. Some of the influential Christian leaders of the political, educational and religious life in China have no doubt been "born again" in this campaign. Who can estimate the fruitage from the seed thus planted?

CHINESE STUDENT VOLUNTEERS

ONE of the most important and encouraging branches of missionary work is that for students, since it means the training of future edu-

cated Christian leaders. In China great progress has been made among these young men, enrolling inquirers and converts, forming Bible classes and organizing a Student Volunteer Movement for the ministry. This organization has recently received many recruits, and has adopted the following simple basis:

"It is my purpose through the Lord to become a minister."

Before any student is allowed to sign the declaration and be enrolled as a member of the movement, he must have reached the age of 18 years; have attained at least the middle grade in scholarship; and have the approval of the principal of the school or of some ordained minister, who is a confidential adviser. A form of organization for local bands has been started, and the management of the movement is entrusted to an executive committee, appointed annually by the National Young Men's Christian Association of China. This movement is great with possibilities.

EDUCATIONAL CHANGES IN CHINA

A RECENT action of officials in China will have a decided effect on the missionary schools and colleges of the Republic. The educational bureau has reduced all schools to two classifications: (1) Public schools, established by the government and supported by public funds, and (2) private schools, established by private individuals or groups and supported by benevolent donations.

The latter group, of course, includes the missionary schools, which will thus have the prestige of government registration. The curriculum

and hours for primary and grammar schools are prescribed by government edict, but any of these schools may teach additional subjects outside of the hours of their scheduled sessions. In the province of Kwangtung, where the dean of Canton College is Commissioner of Education, an odd regulation provides that no school shall give instruction in the classics of Confucius within prescribed school hours. Thus the study which, under the ancient regime, was the staple of all education for China, is, by the modern reformers, eliminated entirely from the studies of Chinese youth. The Peking government requires that "morals" shall be taught in every school, and in Kwangtung province the statement, "We use the Bible as our text," is taken to be one way of meeting this requirement.

RELIGIOUS CONDITIONS IN GERMANY

REPORTS of wholesale defections from the Church in Germany have been appearing recently and show that all the losses in Europe have not been from the Roman churches. During the first four months of this year, 40,000 persons have left the State Protestant Church and it is estimated that in 1913 about 200,000 persons will secede in the area served by the Berlin Synods. The question of compulsory church support is at the root of much of the movement. The law says that a citizen is bound to belong to some faith. If nominally a Protestant, the forces of the State compel him to support the Protestant State Church; if nominally a Catholic, the same compulsion is used for the benefit of the Church of Rome. Twenty per cent. of one's income tax is col-

lected, and if a man hesitates to pay, the State sends its bailiff and sells a man's goods until the demands are satisfied. These sales are of frequent occurrence. Formal withdrawal from the Church is the only remedy.

The movement, as far as it has gone, has begun to be felt by the taxing officials. Last year there was a deficit and a loan of £250,000 had to be raised. These loans, however, can not go on indefinitely, and the only chance the Church has to recoup itself financially is to raise the percentage of income tax from 20 to 25 per cent. But what will be the result? The secessions, which are now moderate in number, will be enormously increased, and either the State will have to come to the aid of the Church with a substantial grant-in-aid, or the State connection will receive its death blow.

YOUNG WOMEN WANTED FOR FOREIGN WORK

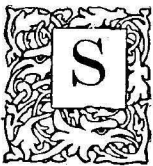
THE World's Young Women's Christian Association has issued "an appeal for Christian Social Service" in an outline of the work which is being carried on under its auspices among young women in non-Christian lands, and for which more workers are urgently needed. The secretaries sent out under this committee by the Foreign Department of the National Board of Young Women's Christian Associations in the United States are at work in India, China, Japan and South America. There are 27 such secretaries, eight of whom have gone out during the past year. One of the developments in China is the sending of a trained gymnasium teacher as national director of physical education. She has over 80 young women in gymnasium classes in Shanghai.



MASQUERADERS AT A ROMAN CATHOLIC FESTIVAL IN GUATEMALA

GUATEMALA CONDITIONS

BY REV. EDWARD M. HAYMAKER, WARRENSBURG, MO.



SOME Americans assume that Guatemala or any other Latin American nation can change quickly from the most absolute despotism to the successful operation of an up-to-date republic. The United States did not reach this point of civilization suddenly and Europe has been over three centuries in process of transformation. It behooves us to lay aside supercilious criticism of the governments of Latin America and to look frankly and sympathetically at their difficulties.

The disastrous character of the priestly rule that has produced general

upheavals in Europe has brought about the same results in the New World. It was this abuse of priestly prerogative that made Italy under Victor Emanuel and Garibaldi overthrow papal domination; that set France ten years ago to fighting her own state church; that made Canalejas and anti-Romanism possible even in Spain; that impelled the many papal countries of the world to banish, with disgust, their monastic orders and close many of their convents. This priestly rule must always produce finally a situation where life becomes intolerable and the worm turns.

In Guatemala a little group of enlightened leaders, seeing their country

moribund, easily enlisted the suffering Roman Catholics as a Liberal Party against their own Church, and succeeded in ousting the Italian hierarchy, banishing religious associations, separating Church and State, and making all Church property national instead of ecclesiastical. Thereupon they found themselves confronted with the Herculean labor of governing a nation. Many Liberals had read and studied, but perforce were without experience in handling governmental machinery. Republicanism appealed to them as theoretically beautiful and at the same time as the strongest counteragent to Rome.

In practise there was one great difficulty. This little group of leaders had to deal with a public utterly unprepared for liberty, a people whose moral, social and civic ideals had been molded by the priest and his system. From this public they must draw their working and controlling force for schools, customs, telegraph, taxes, municipalities and courts, not to mention a reliable army and a constabulary. This impossible thing the Liberals have accomplished and have not only held their own, but are gradually growing stronger.

The practical sense of the Liberal presidents has led them to adopt the only possible policy in the case, namely: While maintaining the outward form and ideals of a republic, to govern with a strong hand. Meanwhile they educate the people in the principles of liberty and self-government and multiply the popular privileges as fast as the people can safely use them. This is keeping the razor out of the youngster's hands until he has sense and beard enough to use it.

This policy necessitates acts and

measures on the part of the government, that seem arbitrary or cruel to an enlightened American. But a Guatemalan executive is not primarily engaged in adjusting himself to alien criticism, but in struggling upward with his country to a higher degree of enlightenment, while he heroically seeks to save it from returning to a despotism far more thoroughgoing than could be indicated by even the most arbitrary measures of his own. He is necessarily surrounded by enemies and dangers—the Church party, ambitious colleagues, vengeful relatives of prisoners, factional idols, any of whom may promote an attempt upon his life. Then there is the evil political effect of the slurs and ridicule of many an influential foreigner, resident or tourist, who has either never taken the trouble or never had the opportunity to look into the conditions. Surely if there is anybody who ought to have the hearty sympathy and unstinted encouragement of every patriotic American and especially of every Protestant Christian it is a Guatemalan executive.

The religious beliefs of the Liberals in Guatemala have undergone violent yet quite natural transformations. Tho often nominal Romanists, they look upon the Church as merely the conventional way to be named, married and buried. As most of these men are too intelligent to be duped by empty forms or blinded to evil consequences of sham, it is only a step to the conclusion that all religion is false. Casting about for something to which they may cling and for a weapon with which to fight Rome, they found in the Positivism of Auguste Comte what appealed to them. They naturally allied themselves with that branch

of his followers who accept his philosophy but reject his polity and religion.

But Positivism while furnishing a weapon has not proved satisfying. Its moral results have been disastrous. Then too the philosophical type of Comte's following has the great disadvantage of having no element that is both beneficial and

At the same time the Conservative element is becoming rapidly dreligionized. The Friars have been banished, and the native priests are dying off between four and five times as fast as they are being ordained. A resident priest now is unknown outside of the principal towns, and visits the smaller towns only once in several months. Outside of this the religious



WOMEN WASHING AT THE PUBLIC FOUNTAIN, GUATEMALA

adapted to the common people. Hence after trying out Comte, many of the Liberals are seeking a belief "that hath foundations, whose builder and maker is God." Spiritualism entered the field Christians neglected, and has had a phenomenal growth, but as its adherents begin to understand its character, many are falling away. To-day we find a decided leaning of both Positivists and Spiritualists toward Protestantism and our Christian duty is as clear as day.

life is confined to the repetition of a few prayers, the burning of a tallow dip before a wooden image or cheap print in the house, and an occasional trip to a larger town to attend mass. Even these forms are kept up by a diminishing minority. Fanaticism has lost its teeth.

Thirty years ago, Protestantism began with nothing, not even a Bible. There are now 52 Protestant centers in Guatemala under several societies, varying in number from 12 to 300, and

the traveler may find a Bible in any house. It is easier to gather a congregation of 30 than it is to secure a proper man to look after them. Four self-organized congregations are clamoring for the services of a native pastor, who already serves six congregations, preaching all week.

All the currents are setting toward Protestantism.

Why do the Liberals favor this form of religion? One of the severest blows against priestly prerogative was the law guaranteeing liberty of conscience and freedom of worship. It was to make this law practical that the great Liberal leader J. Rufino Barrios took a personal interest in establishing, and his successors in safeguarding the Protestant Missions in Guatemala. After 30 years of Protestant object lessons, the Liberal sympathy is becoming more cordial and less calculating as it becomes more obvious that Protestantism is not merely anti-Romanism, but is a mighty positive force making for morality, industry, good citizenship and intellectual progress. There is a growing conviction that the simple primitive principles of Christianity are precisely what are needed to supply the missing moral factor for the solution of the great national problems.

In no line is the need of this moral force more evident than in that of public instruction. President Estrada Cabrera has high ambitions for the education of his people. His fine school buildings all over the land; his attempt to establish efficient schools with free books, charts, and scientific equipment; public institutions to train the people in the best practise on vital topics; and the great annual edu-

cational festival that to a pageant-trained people tends to put education in the front rank of public necessities, these all show what President Cabrera considers most important.

But ambition is insufficient. The President must work through an army of employees, who should be intelligent and moral. The moral factor is the weak point. Positivism does not tend to produce dependable people, and it is coming more and more into the light that character spring from a definite moral and spiritual conviction.

The Presbyterian mission in Guatemala has now a girls' school equipped to produce teachers of the right kind. Some of them will doubtless find employment in the government schools, not because they are Protestants, but because they can be relied on. A Honduras official last year offered to employ all the teachers the Friend's Society girls' school in Chiquimula could furnish.

It is very regrettable that the Protestant missionaries are as yet unable to take advantage of this most strategic educational opening by establishing a thoroughly equipped boys' school. It is difficult to suppress envy when we see great benefactors of humanity seeking some unpreempted spot in which to found a great educational institution among the more than 500 splendid colleges and universities in the United States. In Guatemala there is now one of the finest opportunities ever known for the uplift of a nation. Like Diogenes with his lantern, we are *looking for a man*, —the man for this call, a strategist, a cosmopolite capable of a vision of world life, who understands historical perspective and can look into the

years and see his Guatemala college or university unfolding into the glorious flower and fruit of a ransomed nation—yes six nations, cooperating with Christendom in a world's redemption.

The Gospel is for all. Yet humanly speaking the conversion of Saul of Tarsus was economically more important than that of some incompetent tent maker working beside him. The

to and independent of European influence.

The Mayas, a very ancient people, still inhabit northern Guatemala and southern Yucatan. Their wonderful ruins in the Copan and Motagua valleys show a social organization so complete and a development so extraordinary that the beholder is awed by their extent and grandeur. An antiquarian of international repute recent-



A FASHIONABLE STREET IN GUATEMALA CITY

same is true of nations. What is Guatemala character worth?

In her 63,000 square miles (New York State has only 49,000) Guatemala has a million and a half of people, whose blood, counting that in Ladino veins, is about 85 per cent. aboriginal, of the industrial type of Indian. The pure blood aborigines even yet have many industries and arts of their own that are far from primitive, and which are all the more valuable because developed previous

ly made the statement that the Maya civilization was fully equal if not superior to that of ancient Egypt. American antiquarians say that the building of the Maya city of Quirigua was contemporaneous with the fall of the western Roman Empire. The Germans date it back 5,000 years.

But the fact that concerns us here is that the descendants of these people and of their allies and conquerors are with us yet, with their monuments, their pride, and the traditions

of their mighty deeds, from all of which are born the visions, instincts and hopes that urge them on to a more illustrious greatness that may yet be theirs. Why have they not attained it in four centuries of Christianity? The Iberian conquest receives the credit of civilizing and Christianizing the Latin American world. What it did was to destroy a very valuable indigenous civilization, suggestive in its originality and remarkable in its possibilities; break the spirit of initiative of the people; destroy their valuable records because they were not Catholics; malign their civilization to the world; and reduce the population to a condition of servitude and stagnation. It was in the 16th century that northern Europe, enlightened by the philosophy and science of pagan Greece threw off Romanism with its priestly tyranny, its ecclesiastical graft, its crass superstition, and its unspeakable immorality, as utterly unfit for human toleration. In that same epoch, that same type of nominal Christianity, in its worst form, was imposed upon the aborigines of Latin America. Could such a system Christianize anything? Their own writers, Las Casas and Edward Gage, moved by sentiments of ordinary humanity, in spite of their religion, denounced the abuses they saw in paragraphs of fire that read like lost portions of the *Inferno*. The simple fact is that Guatemala was decivilized, and has never yet been Christianized. The Liberal revolution was the first great movement toward the light.

Reverting to the Guatemala character as seen in the aborigines, a careful analysis reveals the following valuable traits:—

Industry, when their labor and interest is protected; great respect for lawful authority; fidelity in family relations; respect for parents; perseverance in seeking facts; a marked conservatism; a strong spirit of sacrifice for conscience sake; patience and endurance; ability to hold out under difficulties, like the Jews; natural taste for the fine arts; industrial and literary ingenuity; profound conviction; etc., etc. What soil for the Gospel! Many of these characteristics of the Indian appear only to him who wins their confidence. The Indian leads a dual life, one for his conquerors, the other for his own people. Their objectionable features will be found to be almost wholly due, not to their innate character, but to their vicious environment. The Indian characteristics have taken up more of our space than the Spanish, because they constitute the determining factor in the temperament of the people, and will ultimately control the type and even the fate of the nation. The Spanish factor has many most excellent qualities that need only the vitalizing power of Christianity to bring them out. In a word, the character lines of the Guatemalteco are of the very best, but their moral environment has been the very worst.

The work of the Guatemala Missions should not be misconceived. It is not that of establishing a group of struggling Protestant churches. It is taking advantage of a matchless opportunity for the uplift of a Republic by an all-around cooperation with the native reformers. It is giving to a land four-sevenths as large as Italy the moral and spiritual factor that can fill it with happy people and make it greater than the

Roman Empire—a joy to itself and an angel of light to the world.

“Ah, but we can’t hope for much from people living in those climates. They need the sting of winter in their blood to become a great people.” Let us see.

Egypt, the “cradle of civilization” fanned itself and flourished by the warm Nile and Sahara’s sands. The ancient enlightenment and organization of Babylon and Nineveh grew in warm southern valleys amid the hot breath of the Asian deserts. The Hindus wrote Vedas, hewed out temples and built palaces where the heated atmosphere dances on the burning dust of Hindustan. The frost and snow left the races of northern Europe submerged, while all around the mild and sunny shore of the Mediterranean Phœnicia traded, Rome ruled, Greece reasoned,

built and sang, and Israel blest a world with the monotheistic religion, a Bible and a Redeemer. Among the aborigines of the New World the colder climates produced nothing better than the quarrelsome Algonquin and the bellicose Araucanian, while the hot countries gave the Aztec, the Maya, the Chibcha and the Inca. Vanity leads us to connect zero weather with progress, but as a matter of historical verity, up until the time of the Reformation, indigenous civilization seldom wore skates. This suggests that the chief reason why Southern Europe and Central America are not to-day in the very vanguard of progress is not the thermometer but the miter. Their light has been smothered. It is our mission to bring to them the light and liberty of the unadulterated Gospel of Christ.

WHAT I SAW IN CHINA

BY STANLEY A. HUNTER, NEW YORK

Late of the Arthur Ewing Christian College, Allahabad, India



ON my way to China in the summer of 1912, I stopt at Singapore, and attended a meeting in the Princep Street Church of the English Presbyterian Mission. The room was filled with about 300 Chinese, most of whom were young; all clean, manly and alert. Many were in foreign clothes. Not a cue was to be seen. They had come to hear an address in English on the Chinese Revolution, which had been financed so largely by their own millionaires and merchants

in the Straits Settlements. Presiding over the meeting was a Mr. Song Ong Siang, a refined gentleman, who, as a youth, had won a thousand-pound scholarship from the government and had thus received a splendid education in Cambridge University and the Inner Temple. He was a leader in the Chinese community and he never refused to preach in the church in an emergency, altho he was a lawyer by profession. As we went out my attention was called to a memorial stone over the door. It was to his father and the inscription read:

1830—1900

In Loving

Memory of

SONG HOOT KIAM

Pupil of

James Legge, LL.D.

When Baptized in 1846

There were in all China Six
Protestant Communicants.

When he Died (the Year of the
Great Martyrdom)

There were over 80,000

That seemed almost impossible. When this father of the chairman of our meeting was baptized there were only 6 Protestant communicants; to-day, according to the *China Mission Year-Book* of 1912, there are 324,890 Protestant Christians, to say nothing of the Catholics, who claim one convert out of every 299 inhabitants.

This one incident was only an introduction of great changes soon to be seen in China. Opium cultivation forbidden, foot-binding prohibited, regard for the foreigner stipulated, jury trial introduced, superstitions shattered, and a hundred other reforms instituted, were heard of almost every day.

Fifty miles north of Peking we visited the Great 1,500-mile Wall of China. That wall stood for the old ideal of exclusion; our railroad train represented the new ideal of communication. When this particular railroad is finished it will not take all the thirteen days that are now required to travel from Peking to the

European cities. When that wall was being built 2,100 years ago all that China desired from outside nations was to be left alone. Her "Flowery Middle Kingdom" was the middle of the earth and there was nothing to be gained from foreigners. It must have taken a virile nation to construct that great fortification which stretches for 1,500 miles across the mountain heights, difficult of access, and broad plains. The virility of the race that built it is still there; and now the same energy that was once being turned to cut off communication with the world is being utilized for increased traffic. Shall Christianity build a great wall around its blessings and isolate itself, or shall it keep step with modern progress in the interchange, sharing its best? The whole history of our faith has been one of unselfish giving.

Shall we exchange goods and not ideas? On the steamer which brought me home was a consignment of \$2,000,000 worth of silk and tons of Chinese lilies. What shall be the cargo going westward? Hospital appliances and printing presses or only guns and cigars? Wherever one goes in China the advertisements of American cigaret companies stare one in the face. Their agents have penetrated almost as far into the interior as have the Standard Oil representatives, and Rev. Henry W. Luce, observing these two organizations and the missionary enterprise, said "they are all in China engaged on the errand of light, but light of what a different character!"



GREGORIAN CHURCH SCHOOL AT DZAK, ARMENIA

THE GOSPEL WITH A STEREOPTICON IN TURKEY

BY REO HENRY H. RIGGS, HARPUR, TURKEY



REACHING with the aid of a stereopticon is a practically untried method in this region, and it proves an exceedingly interesting and promising experiment. The following notes taken during the past few months are records of actual events as they took place. They will give a first-hand impression of this kind of missionary work.

Arakkir, November 18th. This evening the church was packed with 700 people. It was a motley crowd which showed the oriental aptitude for laughing at the wrong time. When I showed the truly tragic picture of Judas going out into the night to betray his Master, an audible titter went over the room. It is hard to

make the real meaning of it all impressive. People paid fairly good attention, but I have much to learn before I can make this work effective.

Dzak, November 21st. As there is no Protestant church here I did not think I would have an opportunity to use the lantern, but the trustees of the Gregorian Armenian church were persuaded to invite me to use their fine church, outside the village, on condition that the curtain be drawn before the altar. As that was where I wanted to hang my screen I was quite willing, and obliged them with two curtains. There had been no time to give notice beforehand, but word was passed from roof to roof and from door to door that there was something new in the "Zham," so that when the gong sounded the

people began streaming out to the church. By the time we were well started there was "no one left in the village but the lame and the blind," so the people said, afterward. They are all Armenians, and were a friendly and appreciative audience. Who can tell how much of the truth spoken went *home!*

Egin, December 7th. There were only 20 out to the Sunday morning service, but 250 saw the pictures of the Life of Christ this evening, including a score of Turks,—four of them drunk! They were remarkably orderly, and listened intently. Here, as in Aghun, I spoke in Turkish, tho only a small part of the audience were Turks. The Moslems are bitter and resentful at the turn which the Balkan war has taken. This, perhaps, accounts for so few coming, tho the lecture was well advertised.

Haini, January 9th. The Protestant church here seats 700 people. As the hour for beginning the lecture approached the hall gradually filled and out of the 500 people who entered, at least 400 came straight for the lantern to examine the strange apparatus. I stood guard, and had to watch every minute to prevent injury. One man started to handle the slides, another pinched the rubber tube from the generator, another removed the cap from the lens and poked in his finger to find out what was inside. We deal with them tactfully, for they must be made friends and not enemies. One disgruntled visitor could disturb the whole lecture. I showed them everything, let them feel and smell the carbide, poke their fingers into the gas flame, and satisfy their curiosity in every practicable way.

When I asked them all to sit down and the lights were put out, there was remarkably good order. The first slide bears the legend in Armenian, "Please keep *silence*," and the request was heeded, as a fair proportion of those present were Protestants, who are accustomed to orderly services. Then the pictures were thrown on the screen, beginning with the Annunciation, and giving scenes connected with the birth, childhood, and early ministry of our Lord.

It is the first time a magic lantern has been seen here; even ordinary pictures are rare, and each view had to be explained in detail. "Here is Jesus in a boat by the seashore";—but few of the audience ever saw the sea, much less a boat. All that must be pointed out, or the picture would mean nothing.

At the end of an hour and a half the people were told that the other pictures would be shown Friday evening. To-morrow evening the entire lecture will be given in Turkish, and all were urged to bring their Turkish neighbors.

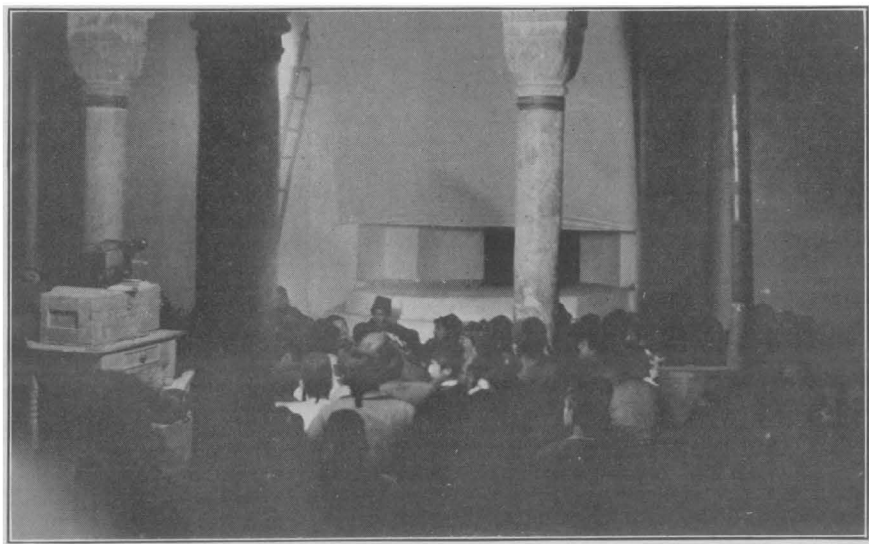
As the people started to leave the church there was a scene of indescribable confusion at the door. Each person had kicked off his shoes as he entered the church, and now the problem was to find them; and to pick out the right two from the 1,000 shoes strewn about the door is no easy matter, especially when it is dark, and 500 others are also on the hunt. Some had been provident enough to put their shoes in the racks provided for the purpose, but most were too intent on getting a look at the lantern to think of that. After a while the hubbub subsided as the crowd melted away into the night,

and there remained only a weeping youngster who could not find his shoes. He was finally persuaded to go home with the only remaining pair, two tattered remnants that fitted him,—but were not his. There was also an indignant man who had only one shoe,—not even a remnant to cover his other foot.

Has it paid? Did any impression of the story of love and power sur-

of a magic lantern; it is also their first hearing of the story of Jesus. The officials were seated in properly honorable seats near the screen, and the house was filled up with a larger crowd than last night.

As I spoke in Turkish to-night the Armenian boys made it hard to preserve order. The Turkish gentlemen also did not hesitate, at times, to exchange loud comments about the



READY FOR THE PICTURES, PROTESTANT CHURCH AT HAINI

vive in the souls of those ignorant people?

Haini, January 10th. Last evening's lecture was the talk of the town to-day. "Did you see the pictures?" "I am going to-night." "I have heard the preachers many times before, but never was I so moved as last night"—such were the comments heard in the market.

The Turkish governor of the town was especially invited to be present this evening, and with him came quite a group of other Moslems. For them this is not only the first sight

pictures, and I had to wait repeatedly for silence. This time I did not begin with the Annunciation, for the Incarnation is a great rock of offense to Moslems. The first picture showed John the Baptist preaching righteousness and repentance. Then his prediction of "One that cometh after me" was followed by pictures and descriptions of the miracles of love and mercy and power, and the wonderful preaching of the Man of Nazareth. Then the question of his neighbors, "Whence hath this man this wisdom and these mighty works?"

Is not this the carpenter's son?" was put to the audience. For answer, the lovely picture of the Annunciation was thrown on the screen and the story of the miraculous birth of the Son of God was told, while the Moslems present listened in respectful silence.

The remainder of the story, childhood, ministry, parables, persecution, death, resurrection and ascension seemed to be of absorbing interest to all. Two hours passed, but still they listened. As the picture of the ascending Christ was before them, there was a closing message to those self-satisfied Moslems. "Friends, our Gospel and your Koran both tell us that this 'Adorable Jesus' will come again at the last day to be our judge. Is it not the duty of all of us to know and heed the demands according to which He will pass judgment?"

Again there was the hurly-burly at the door, but the governor and his suite lingered a few minutes. He said, "The pictures were very good, and what you said was quite right. This is no mere show, as I had supposed; it is a sermon, and a rebuke to the people. It will do good. Thank you very much."

Haini, January 11th. This evening the church was packed. First came a great crowd of small boys, and it was hard to seat them and to quiet their chatter. But I confess the greatest strain on my faith was when I saw enter, along with crowds of others, several of the worst young fellows in town,—uncontrollable rowdies, whose rakish headgear and truculent swagger did not promise a peaceful evening. It was a very different sort of an audience from that

of Wednesday night, and quiet and attention seemed a long way off. Before darkening the room I told the small boys a couple of stories, and then explained to all that the rule was "no silence no pictures." When the first picture was thrown on the screen, there was a buzz of comment; another picture likewise.

"What is that black thing?"

"He says it is a boat."

"See the people on the shore."

"The man in the boat is holding out his hand."

In spite of repeated appeals for silence, after a few more pictures the buzz threatened to rise to a roar, so I capped the lens and waited. Surprized by the darkness some stopt talking. "*Silence!*" the sharp word and the darkness did the business, and you could hear a pin drop as the next picture came on. But they soon forgot, and the treatment had to be repeated occasionally. Gradually they learned to listen instead of talking.

When the matchless parable of the Prodigal was reached, there was a buzz and a giggle at the pigs feeding around the despairing boy; but as his hopelessness and his new resolution were described, the people grew quiet. There was a hushed "Ah!" as the beautiful final scene came on. The father, in his rich robes, embracing the ragged outcast, and lifting streaming eyes to heaven in thanksgiving. The people listened intently,—breathlessly—as I told them the meaning of the parable: "Is there someone here to-night who has wasted his life far from his Father's house? Even if you have come to the place where you are eating with the pigs, your Father is waiting for you,—waiting to wel-

come and receive you. Come home to Him! There will be joy in the presence of the angels over one sinner that repenteth." There was a silence in the room that could be felt; what of those rowdies who swaggered in an hour ago?

The remainder of the lecture was listened to very quietly, and the story of the last days made a strong appeal. The picture of Christ before Pilate is a sermon in itself, and I asked the people to come Sunday morning to consider again Pilate's question, "What shall I do with Jesus?"

We can not measure results, but any doubt I had before as to the value of the lantern in this country is gone. In these three evenings at least a thousand people have heard the Gospel story who would not, in all probability, have entered the church had not the pictures brought them in. The pictures do carry home the feeling of reality as words can not.

Dibneh, January 15th. Last evening I had a good audience, in spite of most unfavorable circumstances. The Protestant chapel is very small, so the Gregorian priest invited me to use his church. Of course there was no stove there, and it was bitterly cold. I do not see how any one could sit through the service on that thin straw matting over the cold stones. But about half of the audience had already sat there for two hours through New Year's mass and a sermon by the priest;—for it was Oriental New Year's Day. To cap the climax of difficulty for the audience, yesterday came the worst blizzard of the season, and the boys and men had been shovelling roofs all day. Everybody had to tramp

through the drifts out to the church; so that they were a wet, shivering crowd. Still, they were eager to see and hear, and apparently, as at Dzak, none stayed at home. What will not these people endure for a little variety in their dark, monotonous lives! The priest was very appreciative, and so were the "princes" of the church.

There was no such thing as a desk or table, so I set up the book-rack from which the priest reads, set my box on top of that, and the lantern on the box,—a rather high and top-heavy arrangement, but fortunately no accident happened, except that the gas gave out just before the last picture was shown.

Farkin, February 7th. It is not all smooth sailing, even with a lantern! As the Protestant church here is too small, it was arranged to have the illustrated lecture on Sunday in the Gregorian church. The service was at noon, and nearly a thousand people were present. The second picture was on the screen, and I was trying to quiet that restless mass of people, when the Vartabed (chief Armenian Prelate of the place), appeared, and crowding his way to the front, burst forth in a terrible storm of abusive language. At first I thought he was trying to quiet the people, so I tried to proceed, but he broke forth again, and ordered all windows opened. It was not until I approached near enough to note his breath that I realized what the trouble was. Reasoning with him was of no use, tho he had previously been consulted and approved the use of his church for that purpose. But unreasonable and drunk as he was, he was supreme authority there, so there was nothing for me to do but pack up my lantern and leave.

Pandemonium broke loose then, and before I got out of the church there was a rough-and-tumble around the Vartabed; some of the disappointed people wanted to beat him, but others came to his defense. For an hour there was uproar there, and all through the week the town has been agog over it. Everyone is down on the Vartabed, of course, and profuse in their apologies to me. But few realize what a mockery it is to have such a man at the head of that great church. One result has been a far larger attendance at the daily preaching services than I have had any-

where else, and when I used the lantern our little chapel, which will hardly seat 300 people, was packed with nearly 500 *men*,—which nearly wrecked the building!—and how they listened!

A Moslem who was present drew a crowd afterward telling what he had seen, and one of the leading Begs of the place made inquiries as to whether I could show the pictures again for them. But the Moslems are all stirred up now over the renewal of hostilities in the Balkans, and the arrangements for a continuance of the pictures were not completed.

FOR ALL THY MISSIONARY SAINTS

For all thy saints who labor on we pray—

Thy patient, toiling saints, who still are here
Climbing and faltering up life's rugged way—
Forget them not, O Lord, to them be near!

For all thy saints in far-flung lines, who still
Gallantly raise thy standard 'gainst the foe,
We plead—oh, show them perfectly thy will,
Give them the succors of thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives,
Aid each true saint on fields of battle wide,
As with the ranks of sin he sternly strives.

These are thy saints, O God—as truly thine
As those that rest before the great White Throne.
May they at last in that same radiance shine,
May they, like them, be numbered as thine own.

May they, when life's long fight is fully o'er,
Join in that hallelujah chorus grand
Amongst the victors, gathered on heaven's shore,
Who, crowned and robed in white, triumphant stand.

So, for thy saints who labor still, we pray,
Thy fainting, faithful saints—O Friend Divine,
Let them be circled by thine arms to-day,
And soon, like those who rest, in glory shine!

—ELIZABETH STRANG BAIRD in *The Pacific Baptist*.

A TWICE-BORN "TURK"—PART II

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEREEF

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT
Superintendent of the Nile Mission Press

OUT OF WORK IN CAIRO



DOCTOR: Welcome, you find me expecting you, my son. Let us go to Dr. X. With regard to your son, how do you propose to fill up his time?

Sheikh: My boy's natural inclination is toward carpentering and he has often pulled the tools about. He was apprenticed to the setting of type at a press in Beirut, but he did not persevere with it because he thought his grandfather's fortune would be his and there was no need to bother. I have not, however, received the inheritance. Perhaps he might learn in a printing press for the time being. The matter shall be as you think best.

Doctor: This is our friend, the Doctor of Philosophy.

(The usual Oriental salutations take place and the conversation continues.)

Sheikh: As your time is valuable, I will summarize my remarks by saying that after scientific and practical testing of the various religions I have found the Way of Truth and Life. But since Syria, as you know, is a land of religious fanaticism and of divisions I was not able to remain there, especially on account of my family connections.

Ph.D.: What was your profession in Syria?

Sheikh: At times I gave general religious instructions, at times preaching and the issuing of Fetwas, and at other times teaching in the schools (including my own private school); at another time editing a magazine; but the greater part of my life I was expecting to inherit the wealth of my family, consequently the greatest part of my instruction was given gratis.

Ph.D.: From whom is your family descended then?

Sheikh: It is descended from Aly ibn Hamud . . . ibn Idris, who fled to Morocco from the battle with his nephew Husain ibn Aly ibn Hassan ibn Aly ibn Abu Talib, and who received the fealty of the Moslems in Morocco in A.H. 172. There were descended from him twelve Xhalifas.

After giving an account of the Moslem wars in Spain, the Sheikh turned to the Doctor and said: "It is getting late, we will meet again, but in the meantime will you grant me one request?"

Doctor: Ask what you like, I will do my very best to help you.

Sheikh: May God bless you. You know the condition of personal and religious liberty in the Ottoman Empire, even tho it professes to have constitutional principles.

The reasons for this condition of things are: The numerous religious divisions; the great differences in habits and customs; the poverty of

the country; differences in the languages; different elements of nationality; widespread ignorance; excessive love of self, found both among rulers and subjects. These are deadly diseases which cut at its life, somewhat similar to a number of warring principalities and savage tribes of days gone by. On the other hand, in accordance with natural evolution and "the survival of the fittest" you find each of these elements contending for the mastery and extending the borders of their own district with mutual envy and jealousy. This is due to the oldest known eastern disease, namely, the love of leadership, which causes them always to be at war with one another.

Look, for instance, at the provinces of Yemen, Baghdad, Macedonia, Armenia and others, through the mutual animosities of Turks and Arabs, and even dissensions in the new parliament, the *Mab'ûthân*. Now, if you apply the gage to past history and see what has happened to all nations similarly situated, you will know what to expect from the present condition of things.

It is impossible for one holding my views and in my position to live among people who hold that blind fanaticism is the chief of religious virtues, quoting in support of it traditions sound enough in their attribution, being traced directly to Mohammed himself, among them:

"Whosoever changeth his religion, kill him"; which explicitly states that if any one leaves the religion of Islam, his blood, his honor, his wealth, his everything are lawful booty. Therefore, I have come as an emigrant to Egypt, and here I must remain unless Syria is some day occu-

pied, as Egypt has been, by the British.

Doctor: Did you bring your family with you? How many are they? And did you receive anything of your father's inheritance?

Sheikh: I only brought my boy with me. He is 17 years old, but as for his mother, she promised me that she would come when I could provide a dwelling-place for her and have enough to support her. The only other member is my daughter, and I am in despair of her salvation, for she is married to a Moslem husband and has children.

As for my father's legacy, I have only received a very little, for when he found that I was straying from Islam toward Christianity he officially registered certain documents to show that he had left his property to my three brothers, to be divided between them. At the time of his death I was absent at Beirut, and the keys to his private boxes were in the hands of his wife (not my mother). There was no ruler to watch the property, for the simple reason that the deceased himself was the ruler. When the boxes were finally opened we did not find any of the wealth or the belongings that had been in them.

As my brother had robbed my father during his lifetime, I entered a claim against him in the religious court, but as bribery is always prevalent I lost the case after I had spent upon it all my share of the furniture left in the house.

I therefore came away and a friend loaned me sufficient money to bring me to Cairo. If you have work for me I shall be grateful, and if you have any work for my boy I beg you

to see about it as quickly as possible, as I have only enough money to keep us a few days.

Ph.D.: As regards your boy, there is no difficulty, God willing, he will prosper all right. As for yourself, I would have been glad to have you here. But I can not, because there are many Mohammedans coming to my place; especially the Sheikhs, who would know you, for some of them come from Syria, and they would even know from your style of writing that you have been a Moslem Sheikh. This, no doubt, would expose you to great risk.

Sheikh (laughing at this warning): Your brotherly love is evident, but you do not know, my friend, that my desire is to be a real Christian in deed, not in name. Our Master said, "If any man will follow Me let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall find it."

As is well known, the seeker after truth, or rather after eternal life with the Beloved in the eternal habitations, cares not what may befall him. The light of faith given from God freely is reflected into all his trials and temptations, which become converted into grace, by means of which the believer increases in spiritual prosperity. I have experienced this myself. If my presence in your office would injure you materially or morally in the least, let me sacrifice myself, for I would not like to injure you.

Ph.D.: I will speak on the telephone to some friends, who may possibly give you some employment as a teacher in one of the schools, and

I will ask them to hasten. Have you patience to teach primary lessons?

Sheikh: Not only have I patience, but I have great delight in teaching simple children the elements of reading and writing, for I myself opened a private school in the town of Latakia to teach reading and writing, and also the four simple rules of arithmetic and religious instruction. Their progress in ten months brought me great gain, altho ten of them were taken in freely and the cost charged to God's account.

The school, however, had not been started two years when that appeared for which we would have given our own souls during 20 years, namely, the "*Dustoor*" (Constitution). The Unionist Society made me director of the National School, to enlighten the teachers along with the pupils, that they might gradually leave religion and take up the three principles of the Society of Union and Progress—liberty, equality and fraternity. There the events happened which caused me to be arrested and sent to the military court at Constantinople. Kindly excuse me now.

Sells His Books

The Sheikh went out and said to his boy, "Come along, my son, we must go and sell all the books and things that I have inherited from your grandfather." They went to the station and took possession of the cases and bags and the rest of their effects and went on to deposit their goods at the doctor's, and then interviewed one of the Islamic libraries. The director sent a lad to open the boxes, and he found a large book, entitled, "Holy Bible." He immediate-

ly turned to the Sheikh and speaking in an ordinary way, as tho it were a usual remark, said, "Is this the dirty Bible?"

The Sheikh took it at once from him, looked at it earnestly, and said, "I see no dirt upon it; whence, then, should it be called 'dirty'?"

"Oh," said the boy, "because it is full of lies about God and His apostles and prophets, upon whom be prayers and peace."

Sheikh: I am surprized at you. How can you attribute lies to the book of which the Koran claims to be the preserver, effectually preserving it from all alteration and corruption? It says in Sura, "Now," addressing the people of the Scriptures, "Believe in what has been sent down as a confirmation of that which is given you." Then in the same Sura, "We have given Moses the book and have sent other apostles after him, and we have given Jesus the Son of Mary, the evident signs, and we have given Him the Holy Spirit . . . and there came to them a book confirming that which was with them." In another verse it says, "Those to whom we have given the book and read it aright, they believe in it. Those who disbelieve it, they are the iniquitous ones." The Koran has taught us to believe in all the Holy Scriptures just as we believe in itself. In verse 136, "Say, we have believed in God and what he sent down to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no difference between them." In verse 213, "He sent down to them the Book with truth that it might judge

between men in that on which they were disagreeing."

Is it right, then, my brother, for you to give expression to such a wicked phrase when the Koran has said these things about the Holy Scriptures?

Now I know well the accusations of some concerning the alleged corruption of the Old and New Testaments. This has no evidence to support it, and the Koran itself denies it as do also history and reason. How many years, my brother, did I spend sitting up at night searching into the subject until the truth was revealed to me from clear proofs that the Holy Bible is the very scripture which God sent by the mouth of His prophets, and which the pearls of its truths have been preserved from every substitution, alteration and corruption, altho it has been translated into more than 400 languages and goes on being translated even now. Some ancient copies go back some hundreds of years before the birth of Mohammed and, when compared with the printed copy as found at the present time the meanings are found to be the same, neither added to nor taken from. Therefore, with these proofs, is it not wicked ignorance to make the idle claim of alteration and corruption? I advise you to let alone what some men say who claim to be scholars, but who are not known to science. They have never tasted of it anything but their own imagination.

Lad: May God guide you as you have guided me.

Sheikh: But such guidance can only be given to you by repentance. Now, as a pledge of your sincere repentance, will you kindly accept from

me this Holy Bible as a present, and promise that you will read it every night, a few pages with reflection, away from other people, and anything that you may find in it difficult to understand you can ask me about it, or you can ask someone else.

Lad: I have repented before God of my sin and I promise to do what you ask.

Sheikh: Thank you. May God make your repentance sincere. Let us now return to these books and consider the way of disposing of them, for I am in need of the money, however little it may be.

Lad: Be so good as to speak to the director about that and I will help you all I can.

The narrator then saw the Sheikh go into the office of the director, where they drank coffee, and after asking about his family and town, the director said, "As you are one of the honorables, it is incumbent upon me to assist you to dispose of these books. I will speak to the book shop-keeper on the telephone and send the books with this lad. He will sell them by public auction."

He then called the lad and said, "Put the books back into the box and go with this professor to sell them in the market by auction, but be careful to watch his rights even more than you will watch our own rights, for he is come as a blessing to us."

The lad promised him faithfully so to do. They emptied the box of books and put them in the shop and said, "Leave them till to-morrow morning, that we may negotiate." The Sheikh agreed to that, and he and the boy went away to meet their friend in the Ezbekieh Gardens.

A Christian Apostate

As he went along the Musky Street we saw a great crowd of roughs raising their voices and shouting, "Peace upon Mohammed," and following a young man who was mounted on a donkey, holding in his hand a lighted candle, altho the sun was still up, and on his head a white cap on which was written, "There is no deity but God, and Mohammed is the apostle of God."

Son: What is this procession, father?

Sheikh: The boy on the donkey has become a Moslem. I think he was a Christian before, Mustafa.

Son: Why did he become a Moslem and leave the religion in which he was born?

Sheikh: I have seen some Christian lads in Syria become Moslems, but I never saw any one who remained true to Islam, for they only did this in order to gain the love of some woman, or on account of extreme poverty, or for fear of vengeance or an enemy, or because of the softening of the brain. Our Moslem brethren do not stop to consider what is the motive for apostasy to Islam, for their prophet says, "Ours are the outward appearances, but God's are the secrets." If any Moslem finds a person come to him wishing to become a Moslem, it is incumbent upon him to teach him the two *Shahadas* and the necessity of disavowing any religion opposed to Islam.

Sometimes lads come to me, asking to become Moslems, but I would ask them, from what motive? Some would say that they had seen dreams in which Mohammed or one of his followers appeared to them, advising them to seek Islam. Others said that

there were things in Christianity which the brain could not receive, such as the doctrine of the Trinity of persons in One essence.

Once, in a mosque at Tripoli, I met a man who had left Christianity for Islam, and I asked him the reason for the change. He replied that he had discovered Christian theological difficulties which his reason had been unable to accept! I found it difficult to restrain myself from laughing in his face. When he pressed me to know the reason for my amusement, I said, "If you have left one religion on account of things which reason can not accept, you will find in Islam more of such non-sensities than in any other religion. There are many more than in the religion you have left." He was completely silenced.

However, you should know, my son, that the Christians in general, and the evangelicals in particular, are entirely different from the Moslems in this, for when any one comes to them earnestly wishing baptism, the Church council will meet and they will ask him as to his father and his age; where his parents are living; whether he is responsible and married; has he a trade by which he can live; what was his motive for wishing to become a Christian; what was the difficulty which caused him to leave Islam; and what is his proof as to the authenticity of the Christian religion? They will then ask him concerning his knowledge of things that all Christians are supposed to know. If it is clear that his only object is to save his soul from eternal perdition by believing in the only Savior, and when he has sufficient knowledge concerning the Christian life and faith they will meet privately

in his absence to discuss the time for his baptism and his reception into the Church. But if they find that he fails to come up to their expectations, they will tell him to continue attending the church and they will give him spiritual instruction and teach him to pray to God for sincerity and for growth in faith. Then, when they are clear as to the will of God, they will either receive him or reject him.

For this reason, the chief cause for the conversion of most of those who leave Islam for Christianity is one of two things: either evidence from the Bible and the Koran as to the truth of the Christian religion and the falseness of Islam, or the Holy Spirit has brought the light of God, revealing the truth that he may follow it.

Son: I see that the Christians go on gradually being established in the faith, different from the Moslems.

Sheikh: True, for the tradition says: "Deliberation is of God, and hurry is of the devil." Now, Islam admits this truth, but the learned men advise haste in such a very important matter as the initiation of converts.

Lad: Father, look at the young man sitting on the mat wearing a red turban. See how the women and men are kissing his hands and he is speaking to them in a speech not understood. Some of them he beats with a stick, and they are giving him money to get a blessing from him. See how he wipes his fingers across the cheek of a woman and she is very glad. He prophesies to the ignorant ones as to their fortunes, claiming to see the plan of the future.

Sheikh: That fellow has inherited his job from his father, who on account of his laziness and love of ease

profest to weak-minded people to be a *Vali*, and through his various schemes he received a certain credit among ignorant people until they provided for all his necessities, thinking to obtain a blessing from so doing. After his death his boy took up the same despicable trade, for his father had neglected to teach him any profession by which he could earn an honest living. There are in Egypt many more like him. In Syria there are not so many as here. I have had experience with these rascals in both countries for some years when I was investigating religions to find a creed that would agree with the Words of God.

Lad: Who are these, dancing to the sound of a pipe and shouting like wild beasts?

Sheikh: These, my boy, are doing the *Dhikr* (mention of the names of God) and these are the "Dancing Dervishes," who whirl around howling until they lose consciousness from sheer fatigue.

Impostures

Lad: Look at this old turbaned man who looks like one of the teaching Sheikhs who is standing on a platform, giving a lecture, and in his hand are printed papers.

Sheikh: Let us go and hear what he says:

"O servants of God, say, God is one and pray for the prophet."

This is the prayer of our Lord Ukasha, a companion of the prophet of God, upon him be prayers and peace, whom Gabriel brought down to the prophet and with him 70,000 angels, every angel having 70,000 wings, on every wing 70,000 feathers, on every feather 70,000 heads, on every head 70,000 faces, on every face 70,000

mouths, in every mouth 70,000 tongues and every tongue doing a *Dhikr* (mention of God) in 70,000 languages. All this is written on a sheet. Every one who reads and carries this, God will preserve him in his body, in his soul, in his wealth, and in his family and in his house and his possessions in this world and the next, and preserve him from the torment of the grave and the question put by Munkar and Nakir to him. Death will be easy to him and God will give him the reward of 70,000 prophets and on the day of resurrection his face shall shine as the full moon. He shall be clothed in 70,000 garments from Paradise, and shall walk upon the Sirât (bridge of eternity) like lightning, being mounted upon one of the camels of Paradise which he shall not leave until he enters it."

Narrator: The turbaned man began to collect money from the people saying that it is not allowable to sell the printed papers but that people might present him with the money and he would make them a present of this wonderful prayer (charm). After folding it and kissing it and giving it he would instruct the recipient to put a little piece of waterproof round it and then to put it into a little sealed tin case.

Lad: What is the truth about this, father?

Sheikh: This man is one of the lazy scamps who have found no means of earning a livelihood more easy than this devilish scheming. He lies in the name of the angels and prophets, and even of God Himself, in order to deceive men with myths, defrauding them, not only of their money, but also of their intellect and their religion. Probably after he has

sold these papers he will sit at his door, and numbers of women will come to give him money to predict the future for them. Having prescribed certain drugs he will take enormous fees from them. Whoever looks into the Islamic law, will find these things to be entirely illegal according to a number of Mohammedan traditions.

Let us now go to the Husain Mosque.

A Form of Polytheism

Lad: What is the crowd at the door of the mosque and what is all this shouting?

Sheikh: The crowd is wishing to visit the tomb. The shouting is simply the voices of those who are proclaiming the virtues of Husain, while others are crying aloud to him to fulfil their needs and some are calling upon his grandfather, Mohammed, for they hold that he is present at the Moulid as some of the Walis have stated. They are supposed to meet him awake, and ask him questions about abstruse subjects, and he is supposed to answer them. They even profess to assemble with many other prophets so much so that Muhyid-Din accounted as his tutors Abraham and Jesus, and said that he learned many sciences from them verbally, for he had seen them walking along in the streets and used to salute them.

Lad: Even if we suppose that the head of Husain was in this tomb, could it even then hear their speech and understand their words, being dead? altho, as a matter of fact, that which is here is only the head without the rest of the body. Even if we admitted this absurdity can Husain or any other created being walk

about in the world after death and are the professors of religion satisfied with such vain beliefs?

Sheikh: My boy, the answer to your first question can be clearly found in the Koran as it says (Ant: 80) that the dead and the deaf can not hear the call, and in the chapter of the Angels, "The living and the dead are not equal. God heareth whom he pleaseth. Thou canst not cause those that are in the graves to hear." There is, however, a Hadith which contradicts this. [The Sheikh gave it all in detail.]

Altho the founder of Islam forbade in the first place the visitation of the graves and then allowed it in order that we might profit by the example of the deceased ones, yet he never gave permission to go to the grave to receive blessing or to offer vows or to ask intercession or to pray for the relief of needs; rather, the spirit of Islam reckons that to be a kind of polytheism, so that the prophet himself said, lest they should fall into this error, "Do not take my grave as a place of prayer": they have so far disobeyed him that they have not only taken his grave but the graves of his followers as places of prayer, or rather as idols which should be worshiped along with God. All praise to the Wahhabis and the Mutazila (the puritans of Islam) who have exposed these sins in their writings.

Lad: Listen, father, to what these ignorant men say: "O, Husain, for the sake of your grandfather, the prophet, heal my eye, look at my sick boy. Thou art a generous one, O, Husain, etc."

Sheikh: Leave them in their folly wandering along. Let us now enter

this court which is prepared for the chanting of the Koran. Look at the man on the speaker's seat. He is the one who is going to do the chanting.

Narrator: After they had sat there for half an hour they rose and came out of the mosque and upon Mustafa's face could be seen much surprise and astonishment at what he had witnessed and the musical intonation and the pleasure of the hearers and their echoing of the sounds every time he came to a suitable pause, showing their appreciation by calling "Allah, Allah" and "Ya salâm" as tho it were a concert of mirth, in which there were no traces of worship at all.

Lad: But is this allowable in Islam?

Sheikh: Know, my son, that the first object of much rehearsal of the Koran was to cause spiritual meditation in order to profit by its exhortations and its commands and avoid that which it prohibits. Yes, the Moslems have been instructed to train their voices in chanting it and to exercise Arab tones in doing so, but you have been seeing them now as a matter of fact rehearse it for the sake of its musical intonation and the pronunciation of the sounds, and they are neither edified, nor do they even understand of its meaning anything but that which is on the surface, while they do not act upon it at all. Their obedience is turned into disobedience, since they spend their energy in the pronunciation of the sounds, so that they are like people who spend all their time

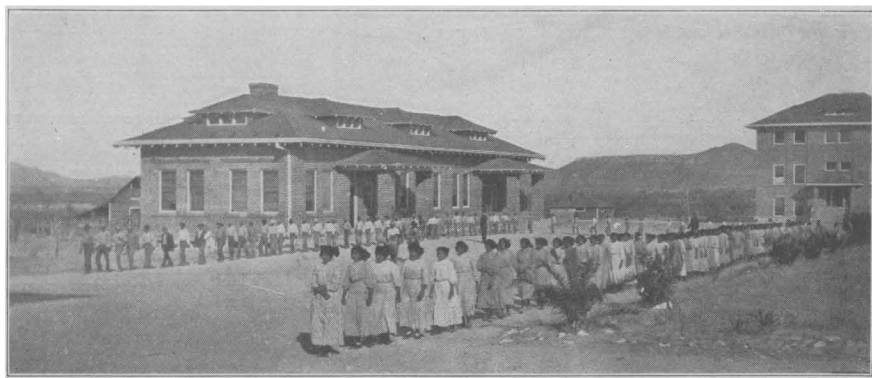
dressing up the outside of the body and quite forgetting the inside which may be filled with ever-increasing secret diseases, so that their manners are corrupted and their hearts filled with envy, pride, hypocrisy and other sins.

Lad: Who are those people smoking tobacco out of a shisha (Nargileh made of a cocoanut shell) sitting on the ground like dervishes? I see them looking out of the corners of their eyes afraid that someone will see them.

Sheikh: Those are Hashish smokers, who are afraid that the police will see them, for the Egyptian Government prohibits its importation to Egypt because it brings with it terrible diseases such as madness, paralysis and consumption, also it causes laziness which in its turn brings poverty; but, sad to say, it remains prevalent in Egypt, either on account of the carelessness of individual policemen, or through their unfaithfulness to their government, as I have often seen people smoking it with a policeman guarding them lest any one should see.

I, however, blame the authorities that they have allowed them liberty to sell such things as Menzöl. They have shops in some streets to sell this deadly poison which destroys body intellect and wealth. Menzöl is not any less injurious than Hashish probably, as it incites the sensual desire, from which may God preserve us.

(To be continued.)

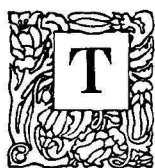


THE PRESBYTERIAN MISSION SCHOOL AT TUCSON, ARIZONA

AMERICAN INDIANS AND THE GOSPEL

BY JOHN W. CLARK, NEW YORK

Executive Secretary of The National Indian Association



THE Indian population of the United States, exclusive of Alaska, on June 30, 1912, was reported by the Commissioner of Indian Affairs to be 327,425, of whom 300,930 were under Federal supervision. In the same report we are told that:

Of 184,784 Indians reported upon, 90,341 speak the English language, and 54,843 read and write the English language.

Of 193,609 Indians reported upon, 140,721 wear modern attire.

Of 186,398 Indians reported upon, 78,543 are citizens of the United States.

Much is being done to-day by Government and by voluntary agencies to educate the Indians, to teach them the laws of health and the principles of sanitation and to train them in habits of industry. Some voluntary organizations also are looking after the natural and political rights of the

Indians. All such work is important and there is need of it, but most important is the work of Christian missions carried on by various boards and societies. The present condition of the Indians presents a favorable opportunity for an increase of such work.

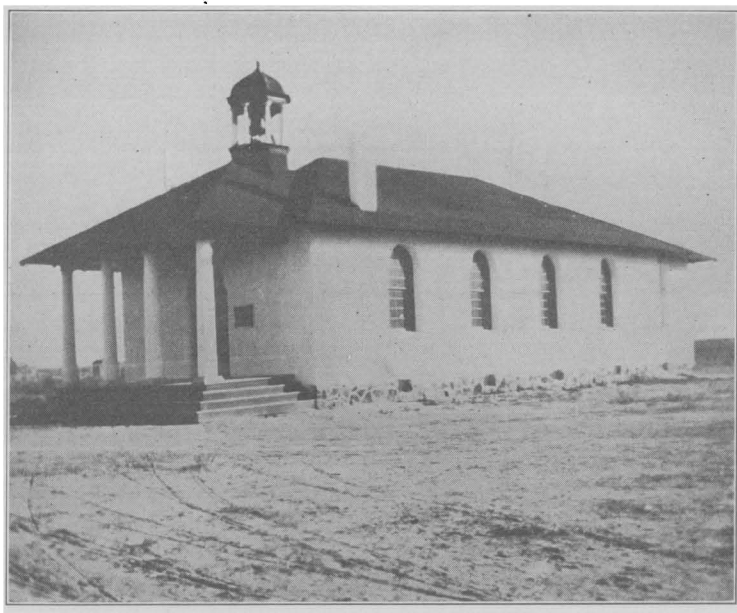
For the Indian this is a period of transition from the old to a new order of things. The reservation system and tribal organizations are rapidly giving place to the individual ownership of land. It is often a difficult thing for the Indian to adapt himself to the new order, and just now when old tribal props and restraints are being removed he needs help to enable him to hold his own as a man among other men. The Christian missionary better than any one else can give that help, for he has a larger opportunity than any one else to reach the home of the Indian and influence him to live a pure life, both physically and morally. Only as the

Indian is brought under the power of the Gospel of Christ is he adequately fitted to meet these changing conditions of his life and to get from our civilization the best it has to give him.

Early Missions

The history of Indian missions shows that in the early days of missionary effort among them, the Indians welcomed Christian teaching

lization of the Indians were not wholly abandoned. A few decades later began the westward march of the white man, the consequent "Indian wars," and the forced removal of the tribes from territory formerly occupied by them to tracts of land set apart for their use by the government. For a long time these events interfered with the successful prosecution of Indian mission



THE JOHN ELIOT MEMORIAL CHAPEL, PAPAGO MISSION, TUCSON, ARIZONA

and sought to transmit the blessings of the Christian religion to their children. Following those early successes on the mission field, however, there came a time when the bright promises of a rich and abundant harvest were blasted by adverse events. During the latter part of the eighteenth century the work of the Christian missionaries was almost fatally interrupted by political struggles and the War of the Revolution. Yet even then efforts for the evange-

work. Under the system of wardship created by the government the Indian's spirit of independence was largely broken; treaties made with various tribes were ruthlessly violated by our nation, and the red man became suspicious of the white man. But notwithstanding the dark chapters in the history of our dealings with the Indian, the records of Christian missions prove that he responds to Christian teaching. To-day the attitude of the Indian race, as a

whole, toward the white race is friendly, and this is due for the most part to the faithful and patient work of Christian missionaries.

Protestant mission work for the Indians may be said to have begun in 1636 when Roger Williams, the Baptist preacher, started his purely personal work among the Pequots and Narragansetts and the tribes in Rhode Island. Ten years later the

had devoted its efforts to secure legal recognition and protection for Indians, began missionary work. This work is somewhat unique in character and needs a word of explanation. The policy of the association is to do pioneer work among uncivilized tribes. After opening a mission station and meeting the expenses of erecting the needed buildings, such station with the property gathered is



THE GOOD SAMARITAN HOSPITAL FOR NAVAJOS AT INDIAN WELLS, ARIZONA
This hospital was erected by the National Indian Association

work of Williams was extended by the Congregational missionaries Mayhew and Eliot. In 1741 the Lutherans, the Society of Friends, the Protestant Episcopal Church, the Moravians and the Presbyterian Church had entered the field. Organized work by the Baptists began in 1801. This was soon followed by organized work of the Congregationalists, Methodists and Mennonites.

Present-Day Missions

In 1884 The National Indian Association, an undenominational organization which for five years previously

given to one of the Protestant denominational mission boards on its undertaking a continuance of the work. The Association's most recent enterprise is the erection and equipment of a hospital and dispensary in connection with its mission to the Navajo Indians in Arizona.

In 1895 the Women's Committee of the Board of Domestic Missions of the Reformed Church of America began work at Colony, Oklahoma, and has since entered other Indian fields. Out of the work at Colony under the late Dr. W. C. Roe and his wife, there has grown up a philan-

thropic enterprise for the benefit of the Indians known as "Mohonk Lodge," with "home" and "industrial" departments.

A forward step in Indian mission work of recent years was the appointment of an "Indian Committee" by the Home Missions Council of the Protestant mission boards. This committee works for a practical cooperation by the Protestant forces in the division of mission fields, the gathering of data concerning neglected tribes of Indians and the locating of new mission stations. The results of this work are seen in the avoidance of an overlapping of work, a better understanding of the needs of the great field, and a deepening of interest and an increase of effort in Indian work among the various denominations. The committee undertook a tabulation of statistics of all the evangelical Church missions on the Indian field, and the following table gives a summary of the result. These statistics were gathered in 1910 and tho incomplete they are the latest to be tabulated and show approximately the extent of the work of the Protestant forces to-day. During the past year some boards have reported an increase in the number of their mission stations or in their working forces.

Early in the history of our country the Roman Catholic Church entered

the Indian mission field and has conducted missions among various tribes. According to statistics given by the Rev. William Hughes, in an address at the 1912 Mohonk Indian Conference, the Indian work of the Roman Catholic Church is carried on at 137 centers, and the number of Roman Catholic Indians is "estimated at about 100,000,"* and this Church has 55 boarding and 8 day schools.

The Young Men's and the Young Women's Christian Associations are engaged in an important work among the pupils in the various Government Indian schools and among the returned students on the Indian reservations.

Among the humanitarian enterprises carried on by the mission boards and other voluntary agencies none are more fruitful in beneficent results than their medical and hospital work.

The latest report of the Commissioner of Indian Affairs gives the statistics relating to the Indian scholastic population. From those statistics the summary on page 834 is taken.

School facilities are therefore needed for 20,000 Indian children of school age on the reservations. A

*This is an estimate. Mr. Hughes' words are quoted. In 1910, Dr. Ketcham claimed for the Roman Catholic Church the same number of Indians, but he stated that of this number only 40,000 were "good Catholics."

INCOMPLETE STATISTICS OF INDIAN CHURCHES AND MISSIONS OF THE PROTESTANT BOARDS

Number of Boards and Societies	Tribes	Stations	Churches	Ordained Ministers		Commissioned Helpers		Communicants	Adherents	Sunday-schools	S. S. Enrolment
				White	Native	White	Native				
18	174	318	397	164	211	114	191	26,532	60,347	342	16,083

MISSION SCHOOLS

Number of Boards and Societies Carrying on Mission Schools	Number of Mission Schools	Enrolment	Teachers and Helpers	
			White	Native
13	35	1819	145	5

SCHOOL ATTENDANCE DURING YEAR ENDING JUNE 30, 1912

Number of Indian Children Eligible for School Attendance	Number of Indian Children in Government Schools	Number of Indian Children in Mission and Private Schools	Number of Indian Children in Public Schools	Number of Eligible Indian Children not in Schools
*65,093	24,341	4,779	17,011	18,962

*There were 72,603 Indian children of school age in 1912. 7,510 were ineligible for school attendance because of illness, deformity, etc.

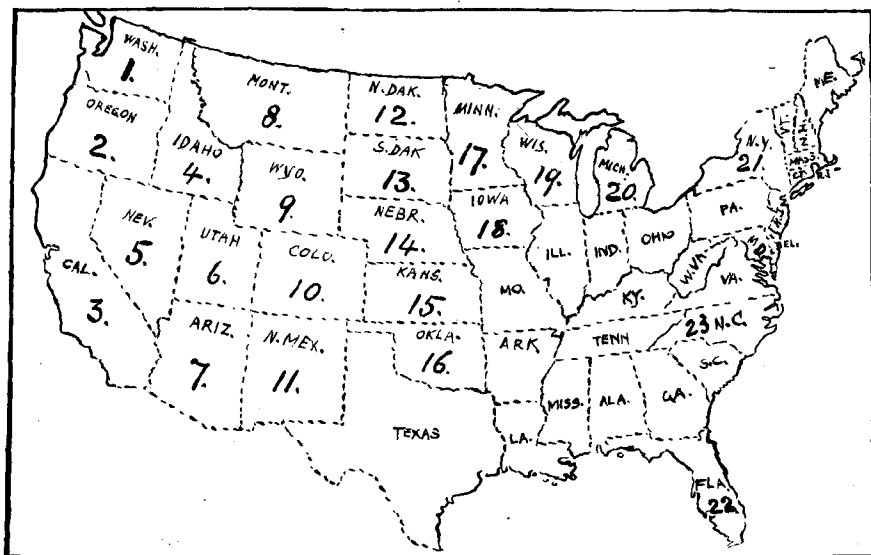
great need is presented here and a large opportunity for an increase in the number of mission boarding and day schools. One weak feature of Protestant mission work among the Indians is the fewness of such schools. There is great need for the training of Indian young people in Christian character, and that training should be given in mission schools in connection with the various mission stations.

The work outlined above reveals a large amount of missionary effort, and doubtless many people have the impression that all the Indians in our land are evangelized. Such is not the case, for the statistics gathered in 1910 by the Indian Committee, referred to, showed approximately 54,000 Indians among whom no Christian missionary work is being conducted. These Indians were found to be in tribes and separated parts of tribes resident in 15 different States, the largest groups being in Arizona, New Mexico and California. These figures indicate an opportunity for enlarged missionary effort in a field right at our very doors. The obligation to win the allegiance of

these native Americans to Christ is one which every American Christian should feel pressing upon him.

The work of the Christian missionary among the Indians is often a very difficult one. Pagan superstition and practises have a deep and powerful hold upon Indian life. Add to these the vices of intemperance and gambling for which the white man is largely responsible, and the encouragement given by many well-meaning, but, in my opinion, mistaken, people to the old-time Indian dances because of the picturesque features of some of them, and the whole forms a barrier that is not easily broken down. Unlimited patience, loving sympathy, much tact and a practical workable knowledge of some industrial pursuit suitable to the particular environment of the Indians among whom they are located, are requisites for successful work by the missionaries. Does the work pay? There are no brighter Christian characters anywhere than can be found among Indian converts, and the whole story of Indian missions is filled with instances of the transforming power of the Gospel of

Protestant Mission Work



The numerals opposite the name of a board or society indicate that mission work is conducted by that board or society among the Indians in the State marked on map with corresponding number.

Baptist: 21, 16, 2, 8, 7, 4, 1, 10, 23.
 Southern Baptist: 16, 17.
 Congregational: 13, 8, 1, 17.
 Dutch Reformed: 11, 16, 14.
 Christian Reformed: 7, 11.
 Lutheran: 7, 19.
 Mennonite: 16, 7, 8, 3.
 Methodist Episcopal: 1, 2, 7, 21, 19, 17,
 8, 5, 3, 20, 11, 23.
 Methodist Episcopal South: 16.

Presbyterian: 1, 2, 3, 4, 6, 9, 12, 13, 8,
 19, 17, 14, 16, 15, 10, 11, 7, 21.
 Southern Presbyterian: 16.
 Reformed Presbyterian: 16.
 United Presbyterian: 2, 18.
 Friends: 16.
 Moravian: 3.
 Protestant Episcopal: 19, 17, 5, 3, 9, 4,
 1, 6, 7, 22, 13, 21, 16, 12.
 Independent: 3.

National Indian Association and Auxiliaries: 7, 19, 3, 11.*

Christ in individual and communal life. Under the influence of the Gospel of Christ, Indian young men and women have taken their stand upon the platform of human brotherhood and worked for the uplift of others, seeking to help all who needed their aid, irrespective of race or color. An illustration of this is seen in the life of Henry Roe Cloud, a Winnebago, who was graduated from Yale University in the class of 1910. When he entered the university he became interested in Y. M. C. A.

work and was especially active in the work at Yale Hall, the downtown mission of the students. He was able to interest many of his classmates as well as others in mission work among the people of races other than his own. He realizes that the hope for his own people lies in their being brought into a personal experience of the power of the Gospel of Christ. In an address at Lake Mohonk, two years ago, he said:

"It is very important to remember that the salvation of the Indian must

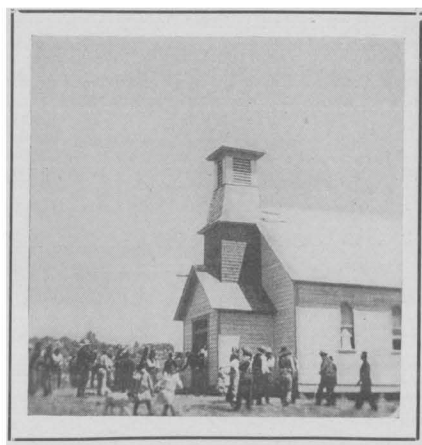
* The National Indian Association does pioneer work and has planted 51 mission stations, 50 of which have been transferred.



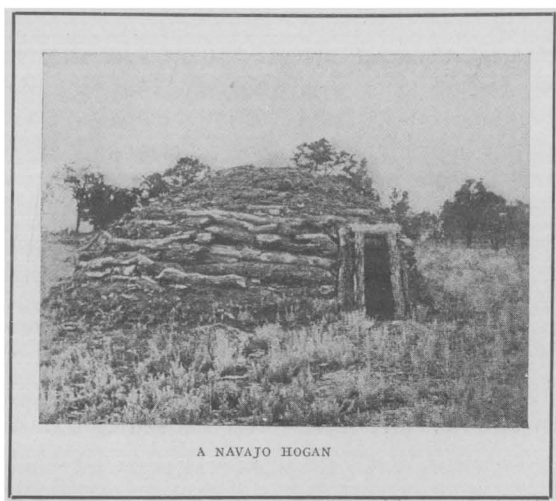
INDIAN TEPEES

be from the inside. I should not be true to the deepest convictions of my soul if I did not say this. I can well remember a dark night years ago when a missionary came to me and urged me to seek the friendship of the strong Son of God and asked me to give Him my allegiance. That night I started to follow Christ, and His power has sustained me till this hour. There is a splendid opportunity offered now for Christian people to guide the Indian into good citizenship, self-respect, and fine character. The time

when the government lets go of the Indian and he has to stand face to face with modern life and all its problems and perplexities, is a moment of great opportunity for the Christian people of this nation. Now on the reservations the Indians are scattering about like cotton tails among the bushes. Now is the time to go after the Indian and strengthen him by the power of the Gospel."



INDIAN CHURCH ON KLAMATH RESERVATION, OREGON
The building was erected by the National Indian Association.




A NAVAJO HOGAN

THE CHRISTIAN CHURCH IN CHINA *

BY REV. ARTHUR H. SMITH, D.D.
Author of "China and America To-day," etc.

II

MID the swift and perplexing changes which the Revolution has brought to China the Christian Church has not only held its own but has steadily increased in influence. The wonderful contrast between the bitter persecution of 1900 and the careful protection afforded in 1911-12 imprest even the unimpressible Orientals, however accustomed to sudden changes of fate and fortune. To the Christians, however, these changes had a far deeper significance as the promise and the potency of a larger and a more permanent triumph yet to come. As we have seen, the Revolution itself was the work of but a handful of Chinese, who for the most part has either been educated abroad or under Western influences. Among these it was the Christians who saw sooner and more clearly than others the ultimate bearings of the movement, and it is not surprising that they exerted an influence out of all proportion to their numerical strength. An interesting monograph might be written upon this subject by one in possession of the requisite knowledge. Should this be done it would probably appear that the number of such Christians had been greatly overestimated. (In America, for example, it was, and still is, often represented that this element was so large as to form an

extensive "group," which measurably engineered the Revolution and held something like a balance of power.) It is also important to remember that the fact that a Chinese youth has at one time been received into a Christian Church, does not necessarily mean, either in China or elsewhere, that he is actuated by Christian motives, or is living a Christian life, altho it may still be true that his point of view has been permanently altered. Yet with all these necessary abatements it remains a fact that the contribution of its Christian elements to the Revolution was of incalculable importance.

The Request for Prayer

The Christian Church has now a recognized position in China. It is looked up to in a new way, and is regarded as an actual and far more as a potential force in the construction of the New China. In the month of April an event occurred which attracted world-wide attention. Mr. Lu, a Christian member of the Cabinet, remarked to a missionary that he should like to have the Christians in Peking meet in a quiet way for special united prayer for the nation. He believed that God could help China at this time of unrest and change. The Chinese pastors took the matter up and appointed April 13th as a special day of prayer. They also sent to the President a notice of the meeting.

* Continuation of Chapter I of the "China Mission Year Book for 1913."

He then replied expressing his approval, and sent a delegate to attend the service. It was afterward proposed to hold another special day of prayer throughout China. The government was asked to aid by sending the telegrams free of charge. Mr. Lu consulted with the Cabinet, secured their approval, and sent out the call for prayer from the Peking churches. He also offered to send special telegrams to the same places asking the Chinese officials to send representatives to attend the meeting. On the 18th a Reuter's telegram from Peking was sent out in the following terms: "Yesterday the following message was adopted by the Cabinet and telegraphed by the Chinese Government to all Provincial Governors and other high officials within whose jurisdiction there are Christian communities, and also to leaders of Christian churches in China, both Catholic and Protestant: Prayer is requested for the National Assembly now in session; for the newly established Government; for the President yet to be elected; for the Constitution of the Republic; that the Chinese Government may be recognized by the Powers; that peace may reign within our country; that strong, virtuous men may be elected to office; and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian churches in your Provinces that April 27th has been set aside as a day of prayer for the nation. Let all take part. Representatives of the provincial authorities are requested to attend the services which will be sincerely carried out by the entire missionary and Chinese forces of the

nation. This is the first time in the history of the world that such an appeal has come from a non-Christian nation, and it has given extraordinary satisfaction to the Christian communities in North China, while old foreign residents consider it a striking proof of the deep changes that are being accomplished in China since the Revolution."

Great interest was naturally excited in Great Britain and in the United States, where similar services were also widely held. The Archbishop of Canterbury and the Bishop of London referred in convocation to the Chinese appeal with the warmest sympathy, the latter remarking that few things *had happened in this generation more encouraging to missionary effort*. This striking occurrence might very easily be underrated in importance by the "old restraint" in the Far East, and as readily overrated in Western lands. It certainly does *not* signify that China is officially desirous of becoming a Christian nation; nor was it as in some quarters alleged a covert bid for Christian political support. It was an instinctive cry to God for help in time of national trouble.

When the new Constitution shall have been adopted it will be early enough to discuss the *legal* position of Christianity in China. In the meantime the Chinese Church would do well to recognize on one hand that the quest for official recognition and for dependence upon it may do the church much harm. In a China which politically, socially, morally, and religiously, is in a condition of flux, to keep the Christian Church true to its lofty and its divine ideals is to be no easy task. Popular prestige and the advantage of more or less well defined

"spheres of influence" in Chinese society are indeed a most welcome relief from the often thinly veiled persecution and the authorized snubs of Manchu times; but Christian teachings in regard to sin and salvation will never be *popular in China*, or anywhere else. A reaction in favor of old ways, old worship, old deities, is from time to time inevitable. Under the so-called rule of the people it will be much easier than before to incite local risings against unpopular and perhaps objectionable Christians now that in order to hold his place in peace the local official is mainly anxious to do what "the people" want done. It used to be said: The mountains are high; the Emperor is remote. Now the mountains are as high as ever, but beyond them there is no Emperor at all.

Independent Church Movements

One of the most striking developments of the new day in China is the wide-spread movement toward "independent" Chinese Churches. While this tendency has been for several years in evidence, since the Revolution and the establishment of a Republic it has received a marked development. In addition to more or less reaction against "domination" by foreigners, and a more or less conscious floating with the racial current of "China for the Chinese" there are other and complex elements involved. There is probably a recognition of the backwardness on the part of the Chinese (especially as compared with Japanese Christians) in assuming self-support, and in the assumption of responsibility. There is likewise the general principle so well emphasized by one of the delegates to

the Edinburgh Conference that "denominational distinctions do not interest us Chinese." There is also an obvious impatience of the minutiae of credal statements and of the details of ecclesiastical procedure, despite the fact that Chinese political and social life so largely depends upon those rules and regulations without which nothing Chinese can be carried or even begun. In the case of the church, this feeling might arise from ignorance of the historic development of that church, as well as from its indifference to the process of that development. Some of these Chinese Independent Churches seem to ignore both Christian doctrine and Christian discipline, short-circuiting Church history, and merely postulating the results of whatever form of Christianity happened to be most familiar to the founders of the new independence. Thus one of these prospectuses containing more than 700 characters ranged under 13 heads, provides for the formation of an Independent Church of Christ, the object of which is to preach the Gospel (undefiled), and so to instruct and to reform society that all may love instruction and love their country, with a view to encourage a spirit of self-management, and of liberty. Any one might join, whether previously a Christian or not, provided he is willing to keep the Ten Commandments, but if he comes to have a bad name he may be summarily dropt. Yet in the entire sheet the name of God does not occur, nor that of Christ, except as an adjective defining Christ, nor is there any reference to the Holy Spirit, to the Bible, to a weekly day of rest, to sin, to salvation, repentance, faith, prayer, baptism, the Lord's Supper, the re-

surrection from the dead, and the hope of immortality. All these are probably not so much ignored as taken for granted, nor is it apparently perceived that in default of wise and skilful leadership the effect would naturally, if not inevitably, be to transform the Church into a loosely organized moral and patriotic club, without initiative, without permanent notice, and without result.

There can be little doubt that during the past year the Christian Church in China has in many places made great advances, not merely or mainly in numbers, but in the recognition of its unique opportunities and its heavy responsibilities. But in other places it has seemed rather in a state of bewilderment merely marking time.

All accounts agree that doors are now wide open which were never before even ajar. At fairs, or markets, in camps, in many other places where men and women gather it is possible to get not merely a respectful but an interesting hearing. The street-chapel, which has been said to have become more or less an object of "contempt," has shown that by wise and skilful handling it may be not merely a gospel hall, but a center of intellectual and moral activity gradually penetrating a community. The openings for lectures to officials, to the best classes of Chinese, and especially to students in government schools have been unprecedented, and in the future are probably destined to very large increase.

John R. Mott in China

During the visit of Dr. Mott to China in the months of January, February and March of the current year, carefully organized efforts were made

to reach the students of 12 important cities of China, as well as Hong-kong, with evangelistic meetings, and in six of them by preliminary science lectures, by Prof. Robertson, which were of the nature of a huge bell to notify the student world that something special was offered. The report of those meetings showed that the aggregate attendance at the evangelistic meetings amounted to more than 78,000. Special efforts were made to have the same men attend consecutively the series of addresses in each city. At a conservative estimate probably at least 35,000 different men were in attendance at these student evangelistic meetings. In addition an aggregate of more than 59,000 were present at the preparatory science lectures. The combined aggregate attendance amounted to the vast total of 137,569. In spite of the difficult conditions placed upon inquirers, requiring not only daily Bible study, and daily prayer, but in most cases consent to enroll in Bible Classes, 7,057 took this first step in relation to the Christian life.

It is to be expected that there will be a considerable shrinkage in results as these men are tested by opposition, for inquirers are not to be confused with actual converts, and only the power of God can keep men true to their purpose. Only united prayer and effort can bring them through to baptism. Unusual efforts are being made to conserve the results. Specially trained men have been set aside in each city for this responsibility, and carefully organized follow-up plans are carried on with groups of Christian workers. The sales of Gospel portions and of New Testaments to students in connection with

these and similar meetings is matched by the steady and increasing demand for the same from schools and colleges. The baseless rumor current a few years ago in Western lands that the Christian scriptures had been introduced in the schools of two important provinces as textbooks (a fiction to which was accorded a wider circulation and an inextinguishable conviction with which facts are seldom greeted), has thus at length been automatically displaced by something of far greater promise and significance. The free distribution of small booklets and the use of large Gospel posters have received an enormous impulse from the gift of Mr. Milton Stewart, with what result does not appear to be publicly known. Each of the Bible societies has greatly increased its issues and its sales. The report of the British and Foreign Bible Society in China showed a circulation of 1,867,000 copies or portions in 1912, which is 214,000 volumes above the records for 1911. Under any circumstances in any year this would be a remarkable exhibit, but in the present condition of China it takes on overwhelming importance as related to the moral and religious welfare of the country.

Influence of the Y. M. C. A.

Among the many forms of activity of the Christian Church in China during the eventful years since the Boxer episode of 1900, none has proved so adaptable in the wide range of its working, nor more fruitful in results than the Y. M. C. A., which continues to combine the vigor of perpetual youth with the wisdom of mature age. The past year has

perhaps surpassed all others in the history of this virile organization. ~~Also~~ it will naturally have a chapter to itself, a few words are in place concerning its relation to the recent general progress of missions. Its international and interdenominational character, its constantly widening base-line of operations, its unique fitness for dealing with sudden and serious emergencies, have made it more and more an indispensable factor in the evolution of a Christian China. The confidence of the leading non-Christian men of China is exhibited in the large gifts of money during the past year from President Sun Wen, Premier Tang Shao, President Yuan Shih-kai, and many other officials, so that for the first time the contributions of the Chinese exceed those from foreigners. The striking developments by which there was a sudden call for an association in the remote and little known capital of the province of Yunnan, illustrates a normal expansion which might conceivably become almost or quite nation-wide. It is a matter of the highest importance that by vote of the United Societies of Mission Secretaries for the United States and Canada it is recognized that the association work is rather a method than a mission, in accordance with which several of these societies are loaning a total of 20 men to that work, some of whom are already on the ground and are engaged in language study. The highly successful sixth general convention of the Y. M. C. A. in Peking was characterized by the hearty participation of distinguished Chinese not themselves members. President Yuan Shih-kai welcomed them at his headquarters

and made an address like that of the head of any Christian land in the same circumstances. Without the extraordinary efficiency of the Chinese Y. M. C. A., the five sectional conferences held by Dr. J. R. Mott in leading cities of China, and more particularly the closing National Conference in Shanghai would not have been the conspicuous successes which they became.

It was the aim of these conferences under the auspices and the inspiration of Dr. Mott, representing the Continuation Committee of the World Missionary Conference at Edinburgh, to collect and to coordinate the views of leading missionaries from many parts of China, upon topics of vital interest and importance. The National Conference in Shanghai unified, expanded, and emphasized these findings, which now stand as the formulated opinions of those best qualified to express them. The selection of a large China Continuation Committee as a permanent body, with specific functions to link more closely to one another the various parts of the complex missionary work and to relate them to that of the Edinburgh Continuation Committee and to the numerous administrative missionary boards in Christian lands—this is the step which will characterize the national conference of 1913. If this effort accomplishes what it is expected to accomplish no subsequent issue of the Mission Year Book will fail to afford evidence of that fact.

Need for United Action

While the perception of the duty

and the necessity of united action in Protestant missionary work in China grows steadily clearer and stronger, there are indications from widely different quarters that the practical difficulties even of union already achieved and in operation for a series of years, do not for this reason grow less, but rather greater. This, however, ought to occasion neither surprise nor regret. Complexity of life implies a steadily increasing complexity of vital adjustments. This is what life means, and to the process there is no perceptible end.

Nothing is more difficult than to comprehend the meaning of one's own age. Within a comparatively brief period we in China have witnessed as in a cinematographic display the passage from the China of Marco Polo, the Mongols, and the Mings, to that of presidents, parliaments and tangs (parties). While we do not yet know exactly where we are, yet timing ourselves by the stars we may perceive in what direction we are swiftly, surely moving. The predominant impression made upon the mind of one who habitually studies the multiplying evidences of the uplift of China, and indeed of the uplift of the world, is that it is a process too complicated and too vast to be under the guidance of man, or of men. It may be accelerated; it may be hindered; but it can not be stopt. The upward slope is long and difficult, roughly paved with surprises and with disappointments, yet always it climbs toward liberty and toward light; for this, be it fast or be it slow, is the law of human progress.

(To be concluded.)



THE IMMIGRATION PAGEANT AT SILVER BAY
College men and women landing as poor immigrants

MISSIONARY METHODS FOR WORKERS AT HOME

CONDUCTED BY MISS BELLE M. BRAIN, SCHENECTADY, N. Y.

Author of "Holding the Ropes," "Fuel for Missionary Fires," "Fifty Missionary Programs," etc.

IF the hours spent in preparing for and giving simple missionary plays make more vivid to the participants and to the audience the desperate need of the world without Christ, they are well spent. If, failing in this purpose, they prove only a pleasant entertainment, the drama should, in the future, have no place among the serious tools of missionary education."

—MARY E. ALLIS.

MISSIONARY EXHIBITS AND DEMONSTRATIONS

BY HARRY WADE HICKS, NEW YORK, N. Y.

General Secretary of the Missionary Education Movement

There are several fundamental educational considerations involved in the use of missionary exhibits and demonstrations.

First, the fact that knowledge comes primarily through the eye, and not the ear, through what is seen rather than what is heard. Some educators testify that for the average learner three-quarters of the knowledge acquired is received through the eye.

Second, whereas most missionary knowledge involves verbal instruction only, that gained through exhibits and demonstrations involves personal and associated *activities* and personal *expression* of the knowledge gained. This expression, according to a sound psychological law, fixes impression and makes permanent the good derived.

Third, both participants and visitors at a missionary exhibit gain a new understanding of the realities of Christian missions by the portrayal

to the eye, and through the eye to the understanding, of scenes, customs and events familiar to the missionary but unfamiliar and unreal to the average church worker.

The missionary exhibit is a graphic and material representation of conditions of life in one or more home or foreign mission fields and the methods of missionary effort therein. It includes the collection and display of scenes, buildings, curios and other objects native to the fields involved, all being interpreted by stewards trained for the work. For the purpose of interpretation use is made of impersonations, demonstrations, plays, games, native music, addresses, and stereopticon and motion pictures.

A missionary demonstration is an impersonation or interpretation of some custom, scene or event in the life of a missionary or the people among whom he labors, by one or more persons trained for the purpose. It may be done either with or without a spoken part and may deal with the customary sights of street life, the home, social customs, schools, business, worship, the physical condition of the people and a multitude of other subjects.

The first step in organizing an exhibit is to determine who shall undertake it—one church alone or a group of churches in a community. There is manifest advantage in enlisting all the churches of a town up to five or ten if there is a hall available large enough to represent the interests of all. The next step is to appoint a general committee with sub-committees as follows:

Stewards—to enroll and train the participants.

Publicity—to advertise the exhibit and take tickets at the door.

Exhibits—to collect and arrange exhibit material and act as custodians of it.

Costumes—to collect and make the necessary costumes.

The period of the year should be carefully chosen as well as the dates on which the exhibits will be open. At least two (preferably three) months of preparation should be planned so that the participants may be thoroughly trained.

The securing of exhibit and demonstration material is a great practical problem in giving an exhibit. As far as possible it should be gathered locally and by borrowing from friends in other communities. Travelers and missionary families usually have some suitable curios, costumes and decorations, and some mission boards have collections which they rent for a small fee. Much can be done by the committee and participants in the way of making costumes, charts, banners and other decorations. The Missionary Education Movement is now gathering collections of material for exhibits on some countries, including curios and costumes, arranged in small sets for rental. Printed texts for demonstrations and plays are also being prepared. A number of these are now ready for use. All this material will be available for churches desiring to use it, along with the experienced counsel of a practical director of exhibits. A pamphlet entitled, "Missionary and Palestine Exhibits," setting forth in detail the method of conducting exhibits, will be sent, on application, to any one desiring a copy.

The enrolment and training of the

participants is one of the most important features in arranging an exhibit. In the case of young people and adults, it is strongly urged that they enroll in mission study classes for a period of eight weeks before the final period of training in the demonstrations. These classes should deal with the general subject to be treated. If the exhibit is to be on China, Chinese literature should be studied. If on Immigration, then the best literature on Immigration. Such thorough preparation is of inestimable value in making the demonstrations a success.

The purpose of a missionary exhibit is to enlist a number of Christian people in the study of missions, and through them and the exhibits to arouse and make permanent in the lives of those who attend, an intelligent and active interest in missions. The end in view, therefore, is not to make money through the admission fee, nor merely to entertain those who attend or participate. The only aim justifying the use of the method is to arouse the conscience and strengthen the will of Christians to give the Gospel to all the peoples of the earth, and to respect and encourage the missionaries at home and abroad.

The Value of the Dramatic Method

The advantages of the dramatic method now so largely used in missionary work, together with the dangers that threaten it, have been admirably summed up by Dr. T. H. P. Sailer as follows:

"The principal advantages of the dramatic method are its interest and vividness. Persons will attend to missionary information presented in

this way who would take little interest in an ordinary missionary meeting. Moreover, the impressions made on all classes by this method are apt to be much deeper and more lasting than those made by any but the most brilliant speaker. The method is not an easy one, but it is surely worth some trouble to get missionary impressions deeply implanted.

"The dangers of the methods are: (1) Dragging or drifting of the dialog due to insufficient preparation. (2) A spirit of frivolity due to the element of make-believe. This may be avoided by inviting only those to take part who are deeply interested in missions, and by an understanding of the real importance of the exercise. Certain things will undoubtedly provoke mirth, but the prevailing tone must be one of seriousness and reality. Ridiculous names, exaggerated mannerisms, and levity of tone must all be avoided. (3) Arousing antagonism by over-statements, or by caricature. (4) Misrepresentations of missionary methods or principles. The speakers must not improvise too freely, lest they make statements that are positively misleading. Minor inaccuracies will be unavoidable, but the principles of missions should not be misrepresented."

Missionary Monologs

The simplest form of dramatic presentation of missionary information and one that can be effectively used by any society, is the monolog or impersonation given by some one person, in costume if appropriate.

By this method make-believe returned travelers, armed with pictures cut from missionary magazines and any curios obtainable, can give vivid descriptions of the mission field and what is being done there; missionaries impersonated by clever and sympathetic students of their work,

can be summoned from any field to tell of what they are doing there; and native converts, drest in appropriate costumes, can be brought in to tell the story of their conversion, or to make appeals in behalf of their people.

Material for such monologs and impersonations can be found in abundance in *THE MISSIONARY REVIEW OF THE WORLD*, in the various denominational magazines, and in leaflets and books. The stories of Ramabai and some of her little widows in chapters V. and VI. of "Mosaics of India," by Margaret B. Denning, and of the native Chinese physicians in "Notable Women of Modern China," by Margaret Burton, can be used.

A fine monolog, "The Wireless 'S.O.S.' of India's Women," appeared in *Woman's Work* for April, 1913.

Some persons have a talent for impersonation that should be made use of. One young woman who caught the idea at one of the Silver Bay conferences, worked up one impersonation with such success that she has given it 50 times in different churches by request.

How Not To Do It

Few societies could fail to find profit in the little dialog entitled: "How Not To Do It." This demonstration of a missionary meeting that is guilty of all the sins to which such meetings fall heir, was a popular number on the Northfield program last summer.

The president was late; the secretary had forgotten the minutes; there was no prayer because "the lady who usually prays for us" was absent; the devotional meeting was omitted to save time; the hymn books having been taken to the home of the presi-

dent to have labels pasted on, an inappropriate hymn was sung because all the ladies knew it; there was a terrible mix-up over dues, magazine subscriptions and special objects, and a lengthy discussion of ways of raising money, fairs, festivals, concerts, lectures, and a rummage sale, each having their advocates. The program was a farce, the one woman who was prepared (?) substituting for the paper she had been asked to give on "The Condition of Women in India," a short article on "Prison Reforms in the South," which she read from a secular magazine in very poor style.

"How Not To Do It" was originally prepared by the late Mrs. B. B. Comegys for the 1909 annual meeting of the Philadelphia Presbyterial Society of which she was president. Each of the mistakes shown forth in it was an actual occurrence, tho no one society was guilty of them all. It may now be had in leaflet form,* and tho especially prepared for Presbyterians, it could be easily adapted to any denomination and a few slight changes could turn it into a home missionary meeting instead of a foreign one.

A Sample Presbyterian Board Meeting

At Princeton, New Jersey, not long ago, a class of women studying "The Why and How of Foreign Missions" under the leadership of Miss Elizabeth D. Paxton, superintendent of the Missionary Department of the Mercer County Sunday-school Association, gave a demonstration of a meeting of the Presbyterian Board of Foreign

*"How Not To Do It." Price 2 cents. *Woman's Foreign Missionary Society of the Presbyterian Church*, 501 Witherspoon Building, Philadelphia, Pa. Also an edition by the *Woman's F. M. S. of the M. E. Church*.

Missions at one of their sessions that resulted in the members realizing as they never had before some of the many problems that confront the Board. .

This demonstration is one of a series of six dramatic programs,* prepared by Dr. T. H. P. Sailer for use in connection with the study of "The Why and How of Foreign Missions." There are six characters: Dr. George Alexander, president of the Board; Secretaries Speer, Brown, Halsey, and White, Mr. Dwight H. Day, treasurer; Mr. David McConaughy, assistant secretary of the Home Department; and two members, one of whom is supposed to be newly-appointed. The appeals for new missionaries that must be refused for lack of funds; the doors opening in all directions that can not be entered because the Church is not ready; the consideration of a question concerning the international relationship between missionaries and the government under which they are working; the statements of the treasurer concerning receipts and expenditures; and the discussions of ways and means, are all most illuminating. Many of the statements have been taken from the minutes of the Board and all are truly typical.

This is a form of missionary dramatic program that makes a strong appeal to men and that they would enjoy giving. Nothing save being actually present at a meeting of the Board could give so vivid an idea of its workings.

Many Lands in Schenectady

In November, 1911, inspired by the "World in Boston" held the previous spring, the Woman's Foreign Missionary Society of the Emmanuel Baptist Church, Schenectady, New York, gave a missionary exhibit called "Many Lands," which shows what can be accomplished in an individual church by a company of clever women who are willing to study and work.

There were courts representing China, Japan, India, Burma, Africa, North American Indians, and Cuba and Porto Rico; and scenes and demonstrations of native home life with men, women and children; schools with teachers and pupils; temples and shrines with priests and worshipers; and mission hospitals with doctors, nurses and patients. The class-rooms of the Sunday-school were utilized for the various courts, each of which was given into the hands of some one capable woman with authority to plan her own decorations and demonstrations and select her own helpers.

Flags of all nations, oriental hangings, and a number of curios were obtained from the Woman's Baptist Missionary Society in Boston; others were loaned by returned missionaries in Schenectady and vicinity. A few of the costumes were rented, but most of them were made by the women themselves, as were also paper flowers and other things used as decorations. The curios, many of them of priceless value, were carefully guarded, a watchman being kept on duty all night as well as all day. In each court there was literature for sale descriptive of the country and the work being done in it.

*"Missionary Dramatic Programs," by Dr. T. H. P. Sailer. Price 10 cents. Educational Department of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, N. Y.

The exhibit was opened on the afternoons and evenings of two days and there was no admission fee, tho a charge of 25 cents was made to those visitors who wished a guide to show them through the courts and explain the curios and demonstrations to them. Having been well advertised it was largely attended not only by the members of Emmanuel Church but by the town's people also, and was a great success. Since the exhibit the society has doubled in numbers, partly, tho not wholly, as a result of the interest aroused.

China in Glen Ridge

A very successful exhibit called "China in Glen Ridge" was given last winter under the direction of Mrs. Harry Wade Hicks in the Congregational Church of Glen Ridge, New Jersey, a beautiful and wealthy little suburb of New York. Four organizations united in the effort—a mission study class of young women between the ages of 18 and 25; a mission band of girls from 10 to 16; a Sunday-school class of boys from 9 to 12; and the "Knights of King Arthur," an organization composed of boys of high-school age.

The church was beautifully decorated with Chinese hangings, banners, scrolls and lanterns and there were interesting exhibits of Chinese curios in several of the class rooms, interpreted to visitors by stewards who had been prepared by special study for the work. The Chinese missionary play, "Slave Girl and School Girl," published by the Missionary Education Movement, was given together with some 15 to 20 demonstrations including a dispensary scene, a series of street scenes, a number of

scenes illustrating home life and customs, a boys' school, a number of Chinese games, and methods of worship in temples and shrines. Addresses were also given by special speakers at different times, the whole aim being to show forth the purpose and results of mission work in China.

The exhibit was open two days with four sessions. In the evening the admission fee was 25 cents for adults and 15 for children. In the afternoon, in order to encourage mothers to bring their children, only 10 cents was charged. The attendance averaged a little over 200 at each session, and tho making money was not the object of the exhibit, the net proceeds were a little more than \$90, the expenses being from \$30 to \$35 and the receipts \$125.

The results were most gratifying. No missionary activity given in the church ever so aroused the interest of the community as this. Many who have no connection with the church came and were deeply impressed. There was too an immediate and very noticeable increase in the interest in missions, not only on the part of the participants themselves but also of the adult members of their families, especially those in which there were children taking part. Several of the participants attended the missionary conferences at Silver Bay largely as a result of the exhibit and in all the organizations taking part there was a noticeable centering of interest in denominational work rather than in independent, outside objects.

Medical Missionary Demonstrations

Medical missionary demonstrations are easily arranged and always make a strong appeal. At Northfield, in

July, 1912, a group of missionaries under the direction of Dr. Li Bi Cue, the famous young Chinese physician, gave a demonstration of the work of a medical missionary on tour in China, that could be arranged by any society that was willing to study up on medical missions and rent or make a few costumes.

A tent was set up on the lawn and just outside the clever little doctor adjusted bandages, examined eyes and prescribed for patients, among them a haughty, high-class lady whose bound feet were giving her trouble. Meanwhile a Bible woman was going about among the patients talking with them while they waited their turn for treatment.

A demonstration along the same lines, more easily arranged yet equally effective, was given at the conferences of the Missionary Education Movement at Silver Bay last summer. The platform of the auditorium was arranged to represent a dispensary in China, the setting being merely a few chairs and benches so placed as to form three sides of a hollow square and a table with a few medicine bottles and a box of powders done up in white papers. At the table sat a lady dressed in white, impersonating a medical missionary, and in the seats were a number of patients and a native Bible woman all in native costume.

Among the patients treated were the following:

A young woman with her sick baby (a large doll) who was highly indignant when the doctor told her she must wash her baby, but finally came to terms.

A boy who came running in with his hands on his stomach, screaming

that he was on fire. The doctor diagnosed it as dyspepsia and sprinkled a white powder on his tongue, which gave immediate relief.

A woman who wept and groaned and declared she had a devil which the native doctors had tried to drive out by puncturing her flesh with long needles in various places. This was also diagnosed as dyspepsia and the same white powder was administered. Two were wasted before one finally went down, the woman knocking them out of the doctor's hand in her great fear of the foreign remedies.

A young woman who came hobbling in with one foot heavily bandaged and was insulted when the doctor asked to see it. She was told to sit down and wait awhile, and after seeing a number of other patients treated, timidly announced that the "foreign lady might see her foot."

Meanwhile the Bible woman was going about among the patients with an open Bible in her hand quieting their fears and telling them about the new religion.

Immigrant Pageant at Silver Bay

An Immigrant Pageant that could easily be reproduced in any church or group of churches was given at Silver Bay last July under the auspices of the Missionary Education Movement. As the topic for Home Mission Week this year is Immigration this would be a good time for it. Care should be taken, however, not to give it in too public a way.* Immigrants are sensitive like other people, and might be hurt by it. At Silver Bay, there were none to see it.

Soon after the opening of the con-

*A leaflet with full directions for giving this Pageant may be obtained from the Missionary Education Movement, 156 Fifth Avenue New York, N. Y. It is entitled "The Immigrant Gateway." Price 25 cents.

ference it was announced that on Tuesday, July 15, at 2:30 o'clock, a large party of Immigrants would arrive at the dock and proceed at once to the auditorium for inspection. Promptly at the hour named a steam launch came up with a motly crowd of nearly 100 imitation Immigrants, attired in improvised costumes of many kinds and colors and carrying their possessions done up in old bags, baskets, bundles and valises. Several women carried babies,—dolls so cleverly drest and handled it was hard to realize they were not the real thing!

At the auditorium the platform had been railed off on the order of Ellis Island. There was a passageway across the entire front and back of it three compartments or "pens." Stationed at intervals along the passage way were three inspectors, the first provided with chalk, the second with a towel and a basin of water presumably containing disinfectants, the third with a table on which were pens and ink and a large ledger.

The immigrants were ushered into the first compartment and then filed along the front of the platform one by one. Inspector No. 1 examined them for physical disability of any kind and chalk-marked those who showed symptoms of disease; No. 2 examined their eyes, ostentatiously washing and wiping his hands after each inspection; No. 3 asked questions and recorded the answers in his big book. Those admitted passed into the second compartment on the platform, there to await transportation to their destination in the new country. Doubtful cases were put into the third compartment—the much-

dreaded "detention pen," where a missionary was waiting (a real deaconess of the Protestant Episcopal Church in costume) to cheer and comfort them, and to straighten out tangles.

Much of the success of the pageant depends on Inspector No. 3. This part was admirably taken at Silver Bay by the Rev. Herman F. Swartz, Associate Secretary of the Congregational Home Missionary Society, who announced that the inspection would be conducted in English for the benefit of the immigrants, the audience, and the inspector himself! Among the questions he asked were the following:

1. What is your name? Your age?
2. Where did you come from?
3. Who paid for your ticket—you or the steamship company?
4. Are you a polygamist? (Changed to, "How many wives?" if not understood.)
5. Are you an anarchist? (Changed to "Shoot?" if not understood.)
6. How much money have you? Let me see it.
7. Have you friends in this country? (To girls coming alone.)
8. How many children? (To married men or women. Great amusement was created by one man who turned to count his children before answering "Eleven!")

The whole affair was admirably carried out. Many incidents, some amusing, some pathetic, were introduced to represent real conditions. One man was deported with his wife who chose to return with him. The picture of the two taken on the dock where they were presumably awaiting deportation, portrays the most abject dejection.

THE OPPORTUNITY IN SOUTH AMERICA *

BY THE REV. CHARLES INWOOD, F.R.G.S.



N South America we are face to face with an amazing missionary situation which ought to stir the most sluggish soul into enthusiasm and into action.

It is one which will make colossal demands upon our brains, our purses, our hearts, and our lives. The South American Continent represents one seventh of the earth's surface. Across that vast area one word stands out, flashes out, blazes out, and that one word is OPPORTUNITY. Let me mention three features of that situation, which in some real sense creates this opportunity.

The first fact is this: In South America *we have religious liberty in all the eleven republics save one*. Peru, where I was last year, is the solitary exception. It was in Peru the hateful Inquisition was first set up, and it was there it held its sway longest and latest. But the rising spirit of liberty broke that yoke of blood. It went when Spain went, and it went never to return. Now the same spirit of liberty is beginning to move and surge among the peoples of Peru. It asserted itself in the Presidential election when I was there last year. In spite of all the planning of the clerical party, it carried into power an anti-clerical President, the grandson of an Englishman; and his election, we believe and hope, is the pledge that in the near future Peru also will grant civil and religious liberty. And when it does, we shall have religious liberty from one end of the Continent to the other. Now this fact alone marks progress and it clears the way as never before for a great wide missionary advance. That is one fact for which we thank God.

The second fact is this, that *the attitude of the governments toward us and our work is in the main sympathetic*. Of course, now and again some local authority, usually at the instigation of a priest, will hinder our work; but in the main, as never before, the governments of South America are really on our side. It is not long since the Minister of Education in the Argentine expressed the hope to see the day when the Bible would be taught in all the public schools of Argentina. When I was in South America, nearly four years ago, there was a great outbreak of anarchism imported mainly from Italy, and during my stay in the city of Buenos Aires some frightful outrages occurred, in one of which the head of the police and his secretary were assassinated. At once the authorities prohibited all public gatherings throughout the Argentine. In the town to which I was going they had just arrested seventy anarchists. I was going to hold public meetings, and at that time all public meetings were prohibited by the public authorities. Our missionary of the Evangelical Union of South America waited upon the Mayor of the town, to know whether this prohibition would be applied to my meetings. He, Roman Catholic tho he was, said in substance, "Oh! dear no. Your meetings can go on all the same. We know that you are not preaching anarchy. You are making law-abiding citizens, and seeking to make the people good. Go on!" The same thing happened with the open-air work in Buenos Aires. But with the exception of these Gospel meetings no public gathering was allowed throughout the whole Province of Argentina.

A third fact which is vast and far reaching: *The attitude of the people*

* From *South America*.

is changing toward Protestant Christianity. Where we are known, prejudice is rapidly dying, and in its place we are winning the confidence and esteem of the people, which itself marks a revolution. When I was in Cuzco last autumn, there came into our Mission Home a woman to undergo a terrible operation. It was one which had come upon her through wrongdoing, but perhaps more through the wrongdoing of another than herself; and it was of so serious a nature that the doctor who performed the operation said afterward it was the worst he had ever performed. That poor thing, an unmarried woman, came to our Home for the operation. The man, the brute I will call him, who was the cause of her trouble, knowing that her life could hardly be saved but by a miracle, wanted her to be sent to the hospital in that city, where, had she gone, she would probably have been a dead woman in twenty-four hours. He attacked the motherly woman for sending the sufferer to Protestants. That Roman Catholic woman replied, "The Protestants are the only people in this city who will help this poor woman in her hour of trouble."

It is not many years ago that our missionaries had to flee from that city in terror of their lives. They had to steal out by back ways, and undertake a long perilous journey overland to Lima, while the bells of the cathedral rang out peals of joy, and the saints were carried in procession round the great Square, which was thronged with a hostile multitude, gathered to watch the departure and to heap insults upon the hated heretics. But through the efforts of our workers, and especially through the gentle, Christ-like ministry of our nurses, all this has changed, and if they left Cuzco to-day, I am sure no joy-bells would be rung over their departure.

Take another illustration. I went down to see Mr. Payne at that

lonely outpost in the Urco Farm. Eight years ago or so in the town of Calca near by, which I visited, the priest made an attack upon the missionaries at early mass, and they had to flee for their lives. Last year, from that very town, a deputation of merchants waited upon our brother Payne, to urge him to become a candidate for the Town Council, for if he consented, they said, he would be returned at the head of the poll. You people do not yet understand what a revolution is behind that single fact.

So the attitude of the people is changing. Behind all this there is something more than chance, something more than a combination of favorable circumstances; *God is behind it*, and behind it not as an idle or listless spectator. He is the creator of it, He is the interpreter of it, He is the guardian of it, He is the very spirit and life of it. It is vitally related to His redeeming purpose for South America. He has opened the door that the people of South America may come to know Him. He has opened the door that He may pour in upon them all the regenerative forces of Calvary and Pentecost.

Because God is behind the opportunity *there comes from Him to us—a call and challenge to cooperation*. In the great primal work of creation God sought no finite aid. He spake and it was done. God does not now need the help of man to guide the planets or uphold the stars. No! But in this other realm, wonder of wonders, God desires, seeks, asks, and in some sense is dependent upon our cooperation, upon the measure of it, and the motive of it, and the quality of it. He is waiting and asking for that cooperation from you and from me.

The far-reaching issues of this opportunity are greater still, when we remember our close and potential relation of South America. South America is entering the family of nations, and the question of questions is this: Shall she enter

to impoverish or enrich us; shall she enter the family of the West as a maiden with the bloom of youth and purity on her brow? Or as is more than possible, shall she enter as a rotting leper, whose presence is a menace, and whose embrace means death? If we do not evangelize South America, South America in turn will blight us. Our Christianity and our civilization will suffer if South America, black and foul to the heart's core, come into close relation to us. Our statesmen are waking up to this. Our men of commerce are waking up to it. Shall we who are sons of freedom, we who are the champions of freedom, we who are the Lord's people, we who are called to guard His interests and to extend His sway, shall we Christian people be blind to this future? Shall we, through any in-

ertia or lack of heroism, or of sacrifice, compromise the future of a great Continent like that? We are not to seek victory for a society or a sect. Our hearts yearn that our risen loving Lord may come to His own in South America, for we know that when the Lord Jesus comes to His own in South America, she also will come to her own, and never till then.


Think of the infinite sacrifice of Calvary. Think of it till our hearts are melted into oneness with Him Who gave His all for us. Then in the light of Calvary let us measure our duty, measure our gifts, measure our sacrifice, measure our privilege, and then respond—

My Savior! how shall I proclaim
Or pay the mighty debt I owe?
May all I have and all I am,
Ceaseless, to all Thy glory show.

PROGRESS IN A COLOMBIAN MISSION*

BY JOHN L. JARRETT, CAMPANITO, COLOMBIA

Mr. Jarrett, whose genius lies in pioneering and the opening up of new work, was one of the founders of the work in Peru nearly 20 years ago. That work has passed through the period of bitter persecution and has entered upon a phase of steady progress, and God has called his servant to lay foundations in another dark corner of the Great Continent.

ROM Cartagena westwards toward the Isthmus of Panama, and about halfway between the two points, the River Sinu enters the Caribbean Sea. By several mouths the sluggish brown waters, bearing on their bosom great masses of plants and tangled brushwood, mingle with the blue of the ocean.

You reach the river by steam, motor, or sail boat from Cartagena, where the ocean steamer leaves you, choosing which is first available, for nothing is certain, and you may spend two days *en route*, or you may spend seven. Wind, water, and cargo and captain are all important factors in your movements.

Steaming up the river, every turn reveals fresh beauties and wonders, but the heat is terrific, and the nights are usually spent in wooing sleep, but never winning it. There is a tiny fly which defies any mosquito net, yet its sting is like a red hot needle. When, through sheer exhaustion, you feel like sleeping, then all is bustle and confusion on board, folding beds must be packed away to make room for cargo. A wash in a bowl as large as a teacup, which is all the washing appliance there is on board, and this not often used, a cup of strong coffee (cups washed in aforesaid bowl and wiped on a tablecloth too dirty to be used on the table), and you try to feel fit. After passing through many miles of forest on the lower river, you come to

*From *All Nations*.

the cleared land, where there is a succession of beautiful pastures and numerous hamlets, villages, and towns. Here there is a magnificent opportunity for missionary work. Thousands upon thousands of people most accessible. I have seen no such mission field in all my experience. The people, altho nominally Catholic, seldom see a priest. In only three towns of more than 50 I know, are there resident priests—one in each case. There are schools in some places, but many of the people are quite illiterate. Wherever you go you get an audience at once; for a lantern service in the open air a whole town will turn out. No missionaries have ever visited the region before, and, so far, we are alone in the work. We want helpers to enable us to start regular work in one of the towns, and to make possible a more systematic visitation.

We leave the steamer at Cerete, and from there take a journey 30 miles back into the bush, right into the heart of the forest. If conditions were primitive and wild on the river, they are more so here. Our home in Campanito is in a village on a large cattle rearing and rubber plantation. Through the forest in every direction paths lead to other settlements and villages.

The people live in rude huts, often nothing more than a roof. Sometimes part of the house is enclosed with canes, and sometimes these are plastered over with mud. A bench of sticks makes a bed, tho many sleep in hammocks. A pot or two for cooking purposes, a mosquito net, a wooden spoon or two, and you have all the household utensils and furniture. A leaf spread out makes both table and tablecloth, and for drinking vessels the gourds from the forest are used. The people are poor, and content to live in poverty for lack of enterprise and energy.

We have a day school for the boys and girls, night school for the men, and Mrs. Jarrett spends a large part of each day in the vil-

lage among the women and children. The days are very full of work. Very often, tho tired and weary, the night's rest is disturbed to attend to some sick one, and frequently we rise before the sun to find some waiting at the door who have come a long distance for advice and medicine or surgical treatment. There is no doctor within a day's journey, and the people are very sickly, besides being exposed to many dangers from falling trees, tangled undergrowth, and deadly snakes.

The people have lived in entire ignorance of the Gospel; they have received no teaching whatever. We have had most interesting audiences from the very beginning. As none can read or write, we have to teach them the words of the hymns as well as the tunes. Now they know and sing well several hymns.

On Saturday nights lantern services are held, and create a great interest. These people have never seen anything of the kind before, and large crowds gather, whose astonishment and surprise baffles description. It is a wonderful opportunity to preach the Gospel, and our limited supply of slides was used over and over again, always fresh to some in the audience, always interesting to all. We need a large supply of Gospel and other slides—they will be put to good use in Colombia. Our Sunday work begins early. Then everybody tries to get into clean clothes. Maybe all through the week very little has been worn, but for Sunday every available article of clothing in Campanito is put to good service. Sometimes the one suit has been worn all the week at school, and Saturday has been too wet or too busy to wash and dry. Then some are missing from meeting, for too dirty or too scant clothing keeps old and young away.

Here there is a work of wonderful possibilities and great scope and God has already evidenced His approval by giving His blessing.

FACTS ON MORMONISM *

PREPARED BY MRS. JOHN PADDOCK AND MISS ELIZABETH VERMILYE

Anti-Polygamy Resolution

The concurrent resolution for an amendment to the Federal Constitution, prohibiting polygamy and polygamous practises, has passed in 31 States:

Mormon Power, Purpose and Plans POWER

Political: Reed Smoot, apostle and representative of the hierarchy in the United States Senate, is the oldest and has been for six years one of the most influential members of that body. He is chairman of the U. S. Publicity Bureau and *has permitted to remain in its files nothing unfavorable to his church.* He has frequently occupied the executive chair and presided over the business of the Nation for hours together, thus fulfilling a prophecy of Brigham Young, that "Mormonism, polygamy and all, would be forced down the throat of the Nation."

Through its colonization policy in states where the balance of power is easily obtained, the Mormon Church has immense political influence controlling the vote of every Mormon and thus giving the solid Mormon vote to the political party which will help and not interfere with the Mormon system.

Commercial: By far-reaching trust affiliations, the hierarchy influences or dominates business interests all over the land.

As a Religious Force: It unites Church and State, assuming complete control of each. It sends thousands of missionaries throughout this land and all lands, under command to visit every city, town, hamlet and house and to talk with each person at least twice.

PURPOSES

Political: To establish a temporal monarchy and to rule this Nation and all nations, because "The King-

dom of God (Mormon Church) is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe."

Religious: To overthrow Christianity and the Christian Church.

Social: To make polygamy, as it is "the law of Heaven," the law, also, of our land.

Individual: To dominate all the life and action of every Mormon.

PLANS

First, last and always to colonize.

Second: To send bright girls at the expense of the Church to Eastern schools and colleges, to disarm prejudice.

Third: To send bright young men to theological seminaries, to acquaint themselves with Christian methods and to enter Christian pulpits.

Mormonism—A Menace

1. *A menace* to honor and the integrity of the nation; because in sworn testimony in the Smoot trial it was shown that every Mormon leader takes an oath of treason and vengeance against the United States. Their leaders have declared that they expect conflict sooner or later with this nation.

2. *A menace* to national ideals.

a. To pure home life, through polygamy.

b. To individual freedom through claim to political and life control.

c. To democracy, by the ideal of a kingdom.

3. *A menace* to high moral standards according to Brigham Young's testimony.

4. *A menace* to regard for law and decency according to Joseph Smith's sworn testimony in Smoot trial. He confessed he violated both in order "to obey the law of God."

*Displayed at the Presbyterian General Assembly at Atlanta.

5. *A menace* in their appeal to converts.

a. They teach: That Mormonism restores primitive Christianity with all its powers and forms.

b. "That no sin enters Utah."

c. Additions to the Bible through constant and direct revelations.

d. The provision of a way by baptism and marriage after death to save dead relatives.

e. The right of selfishness in man, and duty of unselfishness in woman.

Mormonism

Its corporate title, "Church of Latter Day Saints of Jesus Christ."

Politically. A self-styled kingdom within a republic. One of the most compact, wealthy, one-man-controlled kingdoms in the world to-day.

"The organization of Mormonism is the most perfect secret organization with which I have ever come in contact except, perhaps, the German army."—*Prof. Ely, of California*.

Brigham Young claimed, and maintained, the right of the hierarchy "to control every act of every Mormon from the cradle to the grave."

"Joseph Smith is God's representative on earth, and by virtue of his acknowledged polygamy will become a god after death."—*"New Witness for God," p. 187, Journal of Discoveries*.

Commercially, a gigantic trust, identified with most of the great trusts of the country, especially the "Sugar Trust."

Joseph F. Smith is director of all the great commercial activities of Utah and Idaho.

As a Religion. A mixture of Paganism, Mohammedanism, Judaism and Diabolism, with the lowest conception of a God of any system the world has known except devil worship. Teaches many gods who become gods through practise of polygamy. The "Divine and eternal or-

der of Heaven"—"to disobey means damnation." "Christ obeyed and had several wives."—Quoted from "*Doctrines and Covenants*," "*Journal of Discoveries*," "*Pearl of Great Price*," and "*Compendium of Doctrine for 1912*."

Mormons in United States

One million in good and regular standing: one-half million "Jack Mormons," i. e., Mormon supporters, according to ex-Senator Cannon.

Mormons claim six hundred thousand converts.

Burton Hendricks, in *McClure's Magazine* articles, which Mormons pronounce correct, gives these figures:

Utah	112,000
Washington	61,000
Montana	87,000
Idaho	81,000
Wyoming	46,000
Oregon	56,000
Colorado	63,000
California	40,000
Arizona	39,000
New Mexico	24,000
Nevada	22,000

Proportion of population in 1832, one in every 1,125; in 1913, one in every 180. Government religious census for 1906 gives proportion of growth in membership to religious increase in entire population since 1890 as 38 per cent. Mormon against 28 per cent. Protestant and 21 per cent. Roman Catholic.

Proportion religiously affiliated in various states, as per Government census:

Utah	92 per cent.
Idaho	62 per cent.
Wyoming	11 per cent.
Arizona	24 per cent.
Nevada	8 per cent.
Colorado	3 per cent.

Mormons are scattered through all other states from the Pacific to the Atlantic, and from the Lakes to the Gulf. They claim to control a belt of states cutting the country in two from the North to the South.

By method of colonization they now control eight states through balance of political power, giving 66 electoral votes.

DOES IT PAY TO CHRISTIANIZE THE INDIAN?*

BY LEVI LEVERING, AN OMAHA INDIAN CHIEF, BEGGS, OKLAHOMA
Superintendent, Nuyaka (Government) Boarding School



MOST of the arguments for or against Indian education are written by white men, but I wish to speak of the problem as an Indian sees it. One summer, more than 40 years ago, when my people, the Omahas, were hunting the buffalo on the prairies of Nebraska, I first saw the light. I grew up with the other Indian children until—when I was seven years old—a kind Providence turned my steps toward the Presbyterian Mission School, near the Omaha Agency. Later I was graduated from Carlisle, and then spent three years in Bellevue College. Ever since then I have been in the service of our government in its Indian schools. In spite of these experiences, however, I have always maintained an active interest in my own Omaha people, and felt it a great honor when, five years ago, they elected me as a Chief in our tribe.

When Columbus landed on the shores of America he found the country peopled only by the so-called Indians. To-day the Indian is still in our midst. During this long period he has proven that he possesses all the attributes which God has bestowed upon other members of the human family. He has shown that he has an intellect which is capable of development, that he is ready to receive instruction, and that he is able to take his place as an American citizen in every sense of the word.

What difference does it make whether a man's skin does chance to be red, when we remember that God "hath made of one blood all nations of men for to dwell on all the face of the earth." What difference, I repeat, does it make, so long as the Indian is willing—willing to be taught in our schools, willing to adapt himself to American ways of living,

willing to accept the religion of our Lord and Master Jesus Christ. . . .

The religious awakening has an effect upon the Indian which is little short of marvelous. This effect is not confined to any particular tribe, but is the same among Indians wherever found. I heard not long ago a Nez Perce Indian preach and pray. If I had needed any additional argument for the desirability of Christianizing the Indian, that sermon and that prayer would have convinced me. No work which produces such results can be in vain.

I was a delegate from my tribe to the Sioux Indian Conference, in South Dakota. Many of the Indians gathered there represented the most blood-thirsty tribe of the old days. But here again I realized that the preaching of the Gospel has the power to change men's lives.

My own people, the Omahas, live in northeastern Nebraska. They are not a large tribe, but "Father" Hamilton loved them and labored faithfully for their uplift. I think they have been progressive in every respect. They have a neat church and manse, and the majority own good houses and farms.

It has paid and is paying to Christianize the Indian, and it is going to pay more and more until all the red children are brought to Christ and His Church. Of course, we must not always expect results too quickly. The Indian must have a fair chance, we must be patient with him in his struggles and stand by him when he fails, just as we must in the case of any other person who is weak and has many things to discourage him.

The great mission of the Church is to bring men to God, and this mission will not be accomplished until the American Indians are brought into the fold.

* *The Assembly Herald.*

EDITORIALS

THE BROTHERHOOD OF MAN

THE expressions, "Fatherhood of God," and the "Brotherhood of Man," sound altruistic and religious. Many people use them glibly without much consideration of their real meaning or the logical outcome of their adoption as a working creed. These ideas are popular among Socialists, among Hindu reformers, Bahaiists and also among some Christian Sociologists. How far are they true and how are they related to the purpose and the progress of Christian missions?

These questions are brought to mind by a recent review of a volume on "Spiritual Culture and Social Service." The reviewer commends the thought that ignorant, non-Christian men are merely the "weaker children of God to be helped and uplifted by their stronger brothers" and that we can not say "Our Father" unless we regard every human being as "our brother." The Christian author goes so far as to say that "we have no right to interpret our individual life upward and then interpret our brothers' lives downward. . . . You are God's child; so then is the humblest servant in your house." This sounds sympathetic and religious—is it true from a spiritual standpoint?

Here is marked the parting of the ways for two classes of Christian thinkers. The one party would argue that God's image is in every man and that the life and light of God are common to all mankind—the Chinese pirate, the African cannibal, the Hindu devotee and the Christian saint. According to this theory, what is needed is not a new birth but a development—a new environment and better education—an uplift by the stronger brothers.

The other conviction as to mankind in relation to God is that man has

fallen and that the spiritual image of God has been so marred as to be practically obliterated; that he has therefore lost the right to be called a child of God and has therefore lost his spiritual life. As a result, what men need is not first education but power, not a new start but new life, not a human uplift but birth from above.

This is the teaching of our Lord Jesus Christ in the Gospel according to John. The Jews claimed to be the chosen people of God, and the children of God (John 8:41), but showed no spiritual likeness to the Father and refused to receive the Son of God. To them He said: "If God were your Father ye would love Me. . . . Ye are of your father the devil" (John 8:42-43; I John 3:8). The apostle John, who wrote in order that men might believe and have life, declares that only to those who "received Him" (Jesus Christ as the Son of God. I John 5:12) did He (the Father) give "the right to become children of God . . . who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

The doctrines of the Fatherhood of God and the brotherhood of man are half-truths that have led many to deny the necessity of new spiritual life from the Spirit of God—not only new in degree but new in kind. Even the words of Christ: "All ye are brethren" and "One is your Father," were spoken to the disciples, not to unbelievers. God is the Father of all men as He is the Creator and in a natural sense all men are brethren. This should lead us to humility and to sympathy with all mankind. We should despair of none from whatever race or condition he may come, for Christ Jesus came to bring the good news of salvation to all men.

But in a spiritual sense only those who have received life through Jesus Christ can claim to be the children of God and only those who are His children are members of the spiritual brotherhood (Matthew 12:50). This understanding of the teachings of Christ and of His apostles must impress upon every Christian the urgency of the call to use every possible means to preach the Gospel of Christ and to depend on the Spirit of God for spiritual life (John 3:5).

ORTHODOXY AMONG MISSIONARIES

THE Presbyterian missionaries in Korea have sent out a protest against sending into their field any ordained ministers who deny or hold loosely the distinctive doctrines of the Church. *The Presbyterian Examiner* thinks that there is no need for alarm since "ministers who have cut loose from the old faith are not looking longingly toward a mission station in the mountains of Korea. They prefer as a rule a pulpit on the avenue or a chair in the seminary."

This, however, does not do credit to many Christians, whose spirit of heroism and self-sacrifice is far in advance of their firm faith in what we believe to be the teachings of Christ and His apostles. Some men are now in the field who are preaching a "gospel" of reform rather than one of regeneration through faith in Jesus Christ. A few of these men have returned home after a period discouraged and discredited. If men and women do not believe in salvation for this life and for eternity only through the life and death of Jesus Christ and by union with Him and if the Bible is not their rule of faith and practise, they would best remain at home. Sure foundations and a life hid with Christ in God are needed to keep a man from sinking in the mire of heathenism.

LIMITING GOD

FEW people realize how unbelief *limits* God. They are wont to think of God's power as *omnipotent*,

unlimited. But there are two kinds of power: *physical* and *moral*. Physical power depends on force or energy. Moral power depends on co-operation. By mere physical strength you can lift a man out of the gutter when drunk, but you can only insure his becoming a permanently sober man by moral influence, the response of his own will. Fénelon says that in dealing with men, force can never persuade—it can only compel, and so make hypocrites.

Our Lord in His miracles did not simply work wonders by His own absolute power. He addrest *faith* as the condition of healing. The light of the body is the eye, not because the eye makes light, but makes light available, like a window in a house. Hence, unbelief limits God because He will not treat man as a *machine*. He depends on man's response to His approach and appeal.

Thus, in limiting God, we limit also our *own* attainment and achievement. We can not *do* mighty works—the same limitations we put about God we put about ourselves. And to remove the restraint on His working is by the same act to remove the hindrances about our own.

Unbelief puts *limitations* upon everything good, while it offers facility for all that is evil. It demands signs and wonders as a condition of faith, and then rejects even signs when wrought. It prevents the acceptance of salvation, the true hearing of the Word, seeking after eternal life, and rejoicing in God.

Unbelief insults and assaults God. It makes Him a *liar*. It impugns His *veracity*, or *sincerity*, or both. He makes an unequivocal promise and offers boundless benefits to the suppliant and obedient soul. If the offer is not accepted there is but one solution. It is not believed to be a real, genuine offer. Take the sum of the whole witness God has given of His Son: "He that believeth on the Son of God hath everlasting life; and he that be-

lieth not the Son of God hath not life." It is obvious that no man can *believe* that and *not* accept Jesus. The blessing of having, the curse of not having, so infinite a good is too obvious to allow of argument. If, then, any man does not accept it must be because the offer is not *real*. Either God does not mean it, or He will not stand by it; He is either not making a genuine offer, or else He is changeable and will not now make His offer good.

There is no sin or crime more emphatically arraigned in the Bible than the sin of persistent unbelief in God. It is treated as no venial fault, but as a *mortal sin* that holds in itself the germ of all other sin and makes all other crimes possible.

Its first great arraignment is in connection with the Desert Journey of God's Pilgrim People, Exod., xvii.

And it is well to notice just what the sin was to which it led. They came to Rephedem and there was no water to drink, and immediately they began to murmur and complain—almost ready to stone Moses. Now mark how *unbelief* is oblivious of past mercies and ungrateful for them. Already there had been two stupendous miracles wrought in connection with water—at the Red Sea and Marah. In one case the power of God had piled up the waters as a wall; in the other, sweetened the bitterness of them; and yet, as soon as a *new* crisis arose, unbelief forgot all God had done. And the name of that place was called Massah—*Temptation*; Meribah—*Provocation*. Comp. Hebrews, iii, 7; iv, 11. Better still perhaps, *exasperation*, and what was so exasperating to God! They tempted the Lord by saying, *Is the Lord among us or not?* They asked this in the presence of the Pillar of Cloud!

Another arraignment of unbelief is recorded in Numbers, xiv. This was the crisis. Here God for the first time *lost patience*, which shows us that even Infinite forbearance sometimes may be exhausted. Here was

the very goal of all their journey in sight. The Lord had brought them out that He might bring them in. And He had promised to bring them in with wonders that rivalled His bringing out. And here they were at Kadesh Barnea, on the borders, if not within the land. And the spies returned and all of them brought a good report, and all told of the Anakim, but Joshua and Caleb encouraged them to enter and possess the land. But so unbelieving were they that they not only refused to go up, but would have stoned the faithful spies for encouraging them to *trust* in God. How like the treatment of the Lord Jesus—our true Joshua—when that same Hebrew people not only refused His saving message, but crucified Him for urging them to believe and possess the promises.

Hear God's awful testimony and indignant rebuke (Numbers xiv, 21-39). Hundreds of believers come to the borders of blessing, hear the report of those who have entered into it, and urge them to go in and possess their possessions; and from that very gateway of blessing go back to wander in the wilderness of unbelief!

Hence that emphatic saying twice found in the Old Testament, II Chron., xx, 20. Jehosaphat stood and said to Judah and the inhabitants of Jerusalem: "Believe in the Lord, your God: so shall ye be established; believe His prophets so shall ye prosper." Again, in Isaiah, vii, 9, Isaiah said to Ahaz, 130 years before, If ye will not believe surely ye shall not be established—a very difficult passage to translate and convey the full force of the original: "Non credideritis, non intelligitis."

If in God ye do not confide,
Neither in power shall ye abide.

"If ye will not *believe*, neither shall ye *receive*."

Its most awful arraignment is in Hebrews, vi, 6, 7, 8; x, 29. It is there represented as crucifying the

Son of God afresh and putting Him to an open shame; trampling under foot, etc. This mysterious sentence is passed over as an exaggeration.

God so loved man as to give His only Son a ransom for the sinner. Everything depends, as to the *practical effect* of that sacrifice, upon the acceptance of the Lord Jesus as Savior. Every man, therefore, who on any pretext rejects or neglects Him, practically makes vain His whole atoning work. So far as he is concerned, our Lord might as well have not died at all. Here has been an expenditure of love that no language can express, and it is treated as *nothing*.

Christ's Death of the Cross is regarded as having once for all atoned for all sin repented of and forsaken. But if Christ is rejected, God is compelled to go back and take up these pretermitted sins and deal with them, legally giving each the just recompense of reward and ending by visiting wrath on that last and crowning sin of sins, rejection of proffered pardon and grace.

A. T. P.

MISSIONARIES AND JAPANESE IN KOREA

"PUTTING aside the past history of their religious work in the Peninsula (of Korea), the (Japanese) government now trusts these foreign missionaries to confine their activities to purely religious work without any intermeddling in political affairs." This sentence is from p. 52 of the *Annual Report on Reforms and Progress in Chosen* (Korea) (1911-12), compiled by Governor General of Chosen, Keijo (Seoul), December, 1912." It is a typical specimen of the animus that has at times been displayed by Japanese administrators toward Christian missionaries in Korea. The meaning which is evidently intended to be conveyed by the repeated implication of the sentence quoted is that missionaries did interfere and might again in the political affairs

of the once "hermit nation." Before and during the trial of the 106 "conspirators" the administration attempted to implicate directly the missionaries in the now disproved "conspiracy" to murder a high Japanese official. This charge was embodied in the "confessions" which Japanese police officials inspired and extorted by torture from the luckless Korean prisoners. And now, since the complete collapse of the prosecution, the same government is resorting to innuendo in its official publications. The Japanese press contains many of these charges and innuendos. Little confidence can be felt in an administration which uses such methods. We hope it will not be necessary for missionaries, in sheer self-defense, to detail, with name and date and place, some of the many outrages against person, property, honor, and humanity, committed by Japanese soldiers and officials in Korea, complete knowledge of which is in their possession. The missionaries have been most circumspect, have endured with great patience many trying experiences. But their cause and their honor must forbid continual and lasting charges that have as their only foundation the animus of prejudiced or bad administrators. It is difficult, if not impossible, for Christian missionaries to stand silently and idly by while they see innocent fellow-Christians maligned, imprisoned and tortured by officials who apparently have determined beforehand the guilt of Koreans under trial. As men, if not as missionaries, these American and British citizens must speak out and call the world to witness and protest. In all other respects the missionaries have been strictly non-partizan and have advised the Koreans to submit cheerfully to the Japanese domination. The missionaries are not in Korea to interfere in politics or national affairs but are there solely to preach righteousness and peace to the people and to extend the spiritual sovereignty of God through the Gospel of Jesus Christ.

WORLD-WIDE MISSIONARY NEWS

NORTH AMERICA

Y. M. C. A. Secretaries for Army and Navy

THE new year-book of the Y. M. C. A. deals in large figures, which show the Association to rank in property and expenses along with some of the largest religious denominations. The Army and Navy work is entering upon a period of great development, thanks to its share in the will of the widow of General Daniel Butterfield, which is expected to reach some \$2,000,000. Great pressure has been brought to bear on the Y. M. C. A. by Government authorities to provide secretaries for all battleships in the United States service not provided with Government chaplains, and for as many army posts in the West as may need them. It is reckoned that at least twenty-five men will be needed for navy work alone, and a considerable number for army work. There are now two Y. M. C. A. secretaries in the naval service, one in the Atlantic and one in the Pacific squadron.

Comity Between Bible Societies

THERE is perhaps no field where the principles of comity and co-operation, which are in the air nowadays, should more obviously be applied than in the work of Bible societies. When so many places are without the Bible altogether, there would seem to be no reason why colporteurs representing two different organizations should be traveling over the same ground. It is therefore welcome news that the American and the British and Foreign Bible Societies have entered into an agreement by which the former gives up its work in Persia, and the latter its work in Central America. The next step should be an agreement as to

Korea. As *The Continent* remarks: "It is high time to drop argument and apply the excellent solution which Abraham proposed to Lot."

The Woman's American Baptist F. M. S.

THE two Woman's Baptist F. M. Societies, which have had headquarters in Boston and Chicago, have now been united into one. The new society consists of nine districts, each with its own organizations. Mrs. Helen Barrett Montgomery is the first president of the United Society, and Mrs. Henry W. Peabody is vice-president. The president and vice-president are starting on a world-tour of Christian missions in November. Mrs. Montgomery is also a member of the Editorial Council of the *MISSIONARY REVIEW OF THE WORLD*.

The Kennedy School of Missions

"SPECIALIZED training for leadership" is one of the favorite phrases of the day, and since the Edinburgh Conference issued its call for "special missionary preparation on the part of missionary candidates in view of the increasing complexity of their work," it has often been heard in missionary circles. The Hartford School of Missions was opened in 1911 to meet this demand, and its constituency during its first two years has been international as well as interdenominational. It has provided instruction for candidates or missionaries whose work lies on three continents and in practically every large mission field; and it has thus served nearly a dozen denominations.

It is now entering upon a period of greater usefulness. Through the generosity of Mrs. John Stewart Kennedy of New York and friends

who have met her conditions, the School of Missions will soon have the income from an endowment of \$500,000, and will hereafter be known as the Kennedy School of Missions, one of the several schools maintained by the corporation known as The Hartford Seminary Foundation.

The courses offered aim to prepare for the delivery of the Gospel message; for the acquisition of foreign languages; for the work of teaching; for an understanding of missionary problems; for a preliminary knowledge of the field, and for increasing the efficiency in certain practical directions. The strength of the department on the Moslem field, under Dr. Macdonald and other specialists, has attracted a number of missionaries on furlough. What the school can offer as preparation for work among Moslems is typical of what it hopes to offer for each of the great mission fields.

More About Negro Progress

THE fiftieth anniversary of the signing of the Emancipation Proclamation has been the occasion for many summaries of the progress made by the negro race along various lines. The anniversary edition of the year-book, issued by Tuskegee Institute, states that the Negroes of the country to-day own hundreds of millions of dollars' worth of land, securities and other property. Negro farmers in the South are cultivating about 42,000,000 acres of ground, of which they own more than half. In the State of North Carolina alone Negro realty holdings are estimated to be worth nearly \$30,000,000. The report of the American Church Institute for Negroes points out some of the more important achievements of the race, namely, that they have established more than 500,000 homes owned in fee simple, have built and maintained upward of 26,000 churches valued at nearly \$30,000,000; and have expended more than \$25,000,000 for their own educa-

tion. Not a bad record for a people that a generation ago were in slavery and not only owned nothing but were owned by their masters!

A Good Work Advancing

THE Student Christian Movement has a persistence and potency which at one time was not counted on for it. When the World Federation was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2,320 with 156,063 members. In the United States there are now 20 student secretaries of the International Committee, 21 belonging to state committees, and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the state universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation at the start organized in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa.

Missionary Tree

A MISSIONARY, at a recent gathering, said pointedly: "I have established missionary trees all over the country. But perhaps you don't know what a missionary tree is? A missionary tree is one whose profit goes entirely to missions. A Roxborough farmer has in his apple orchard a golden pippin tree that helps to support the Chinese missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of Christianity in Zanzibar."

Mormonism in a Nutshell

THE Utah Gospel Mission whose twofold purpose is the teaching of Christianity to Mormons and the teaching of the truth concerning Mormonism to Christians, has published a considerable amount of good

special literature on Mormonism. We take the following strong facts from one of its leaflets.

In 1890 there were 144,352 Mormons in the United States, now there are said to be 400,000 in the United States, and 20,000 in other lands. In 1910, over 16,000 new members were gained by birth, more than half of the total, and by proselyting. Two thousand Mormon missionaries are at work (about 800 in the United States), who visit about 2,000,000 homes annually and distribute their literature, and hold some 50,000 meetings. Mormonism is paganism veneered with Christian terminology. It teaches that there are many gods, who were formerly men and women, have flesh and bones, are sinners, and often live in polygamy; that there is no Trinity, but that Christ is a polygamist and the Holy Spirit is a fluid; that Adam is the god of this world and each world has its own god; that sin is a necessity for all; that there is a "priesthood," which constitutes "the only right government" and receives continuous revelation which supersedes all, if desired; that there are four Bibles; and so on.

No reader of these tenets of Mormonism can fail to see the necessity of preaching the Gospel to its adherents, even if he is not conscious of the evil and moral degradation which follow in the train of Mormonism.

Christian Endeavor in Alaska

THE work of the church at Point Barrow, Alaska, is supported by the Presbyterian Board of Home Missions. The society of Christian Endeavor in connection with it here has a membership of more than 200, including the Juniors, Intermediates, and Young People. These are all Eskimos.

The Young People's society is largely composed of young married people who constitute the progressive element of the community. They stand for the betterment of their own condition, as well as that of their people. One by one they are build-

ing better houses for their families, and giving more heed to sanitation, both inside and around their dwellings.

Physically they represent the flower of the young manhood and womanhood of their people. The general impression that the Eskimos are an inferior race, either mentally or physically, does not hold good with regard to those in our Alaskan possessions. The Christian Endeavor meetings are well attended, and a splendid spirit pervades them.—*Christian Endeavor World*.

Another Side of Life in the Canal Zone

ONE of the achievements of our government in building the Panama Canal is the care given to the moral and spiritual welfare of the workers on the Canal. As early as October 4, 1905, church work was authorized by the Isthmian Canal Commission as one of the means of stabilizing the working force and promoting social order. By 1911 there were 40 churches on the Canal Zone. All the buildings are on land set aside by the government and 20 are owned by it. Seventeen chaplains are maintained by the government. The center of the social life is to be found in the seven Y. M. C. A. club-houses, which were built by the government under President Roosevelt. Each club-house with its equipment, cost \$35,000, and was specially designed and constructed for the tropics. The members, who are all white Americans, number over 2,000 men and about 150 boys.

SPANISH AMERICA

What Protestantism Has Done for Mexico

THAT Protestantism is to be one of the main forces in the future progress of Mexico is the conviction of Signor Garza Leal, a Y. M. C. A. secretary, who bases his confidence on what seem to him the things that it has already done for his native land. He says that it has been a force against those who systematically rob the lower classes, and that

it has helped to purify the Roman Catholic Church and to rouse it to new activities. Protestantism has helped to develop in Mexico a middle class. Its efforts have always been especially directed toward the lower classes, who need only ambition to be prosperous, clean, well-educated, independent, and good. That ambition the Protestant Church is helping to awaken in them.

Protestantism has helped, too, to a great extent to form an educated class and build up the school system in Mexico. Greatest of all is what it has done for Mexican women. Here Signor Leal has a very personal word to say: "I am one of millions of Mexican brothers, and I am glad that through Protestant education I have sisters who not only have some sense, but who know they have it and use it, and show me through their acts that they are just as good and even better than I."

The Putumayo Mission

AFTER spending several months in travel into the Putumayo district, and after expending thousands of dollars for transportation and equipment, the Evangelical Union of South America missionaries have returned home to England. The party of pioneer missionaries, headed by Dr. E. H. Glenny, endured many hardships on the journey and found that the Putumayo Indians, among whom they expected to labor, had moved further to the interior. The missionaries therefore returned home. It seems strange that they did not select some other locality where missionaries are needed and there establish a station and preach the Gospel of Christ. The rubber region atrocities seem to be of the past, but the Indians of South America are still neglected.

BRITISH ISLES

Inspiring Gifts at Swanwick

STORIES of individual sacrifices for God's work have not lost their appealing power since the day

when the Master called the disciples' attention to the widow who cast in all that she had. At a gathering of some three hundred supporters of the Church Missionary Society held at Swanwick, England, during the summer, especial prayer was offered in regard to the large deficit and over \$80,000 was contributed toward the fund to make up the amount needed. Many of the gifts evidenced heroic self-sacrifice. One young curate who had saved \$500 sent it all. A young lady who had received a substantial present of money to enable her to realize a dream of her life in a visit to Palestine, gave up the trip and contributed the money. From an old shoemaker came a letter, in which he said that he had been asking God to show him how he could help. He wrote:

"Some of us are failing in our duty. I have a feeling that I am to blame. I do not earn a deal now, for I am seventy-six years old, but I might have spared a bit. Just to think of the light being withheld from some who sit in darkness, because of selfishness or thoughtlessness in men like me. So I prayed and prayed, 'Lord, what can I do?' 'Mend your old boots, they'll do a bit longer,' was the answer. So here's the money I had put away for my new boots."

General Booth's Latest Scheme

GENERAL BRAMWELL BOOTH has projected a great institution for London under the auspices of the Salvation Army. It is to be called the "University of Humanity," and will cost \$1,000,000. Two hundred men and 300 women will be accommodated and educated in the ordinary courses of study, in manual training, in religion and army organization, and in the social activities that mark the work of the army in the slums.

A Great Gift to Charity

THE announcement by cable of the death of Joseph Storrs Fry, of the famous cocoa firm at Bristol, and of his bequest of £149,000 for charities, including £43,000 for missions, elicited some interest in the

Indian press, but there are many accounts in the English papers of his noble tho simple personality and his large charities. J. S. Fry was a member of the Society of Friends but he was a servant of the churches, "as much separated unto the Gospel as the highest ecclesiastic who realizes fully the spirituality of his high calling." A writer in the London *Friend* says of his public life: "J. S. Fry must have presided and spoken at more meetings for religious and philanthropic subjects during the last forty years than any five others of his fellow citizens." On the day of his funeral the Friends' Meeting House could only hold the personal friends and relatives and those present in a representative capacity; but many others were present at a memorial service, impressive in its simplicity, held simultaneously at the Cathedral. Mr. Fry was interested in everything that benefited his fellow men. His employees were never forgotten, but his interest extended to hospitals, adult and Sunday-schools, orphanages and the Y. M. C. A., and stretched out to foreign missions; he appeared to have a passion for humanity, and he ever sought to bring men into touch with the Lord.

Making Long-lived Missionaries

"**I** F I had the ordering of things," said a famous surgeon and missionary enthusiast at Livingstone College, London, England, recently, "no missionary should leave our shores until he had taken a nine months' course at this college. Livingstone himself had no pride in missionary martyrs; he did not believe in dead missionaries. It is the long-lived missionary that we want to cultivate." Livingstone College, occupying a pleasant house and grounds in an unspoiled corner of Leyton, exists for that very purpose. Saturday was Commemoration Day, and it was thought fitting that this year the festival should have a special note, should be, in fact, the college's own

celebration of the Livingstone centenary. The great missionary's medicine chest was on view, together with other Livingstone relics and some interesting microscopical exhibits relating to tropical medicine. The 26 students in residence illustrated the cosmopolitan nature of the college, for they represented 9 different nations and 13 denominations. Nine, six and three months' courses are taken at the college. This does not mean the turning out of medical missionaries but it means that the ex-student will know how to look after his own health, do simple doctoring for his natives, and give "first aid" to his wife or to brother missionary.

THE CONTINENT

Outlook for Temperance in Europe

THE rulers of Europe are well disposed as to the cause of liquor. Alphonso XIII of Spain and his mother, Queen Christina, are both total abstainers. So is Victor Emmanuel III of Italy, as well as Queen Wilhelmina of Holland, and her mother, Queen Emma, the two queens of Sweden and King Gustavus Adolphus, Czar Ferdinand of Bulgaria, and George V of Great Britain. The emperors of Austria, Russia and Germany are extremely abstemious in the matter of stimulants, and have done everything in their power to encourage temperance among their subjects.

A National Missionary Collection

AMONG many forms of national celebration which have been adopted in Germany to commemorate the completion of 25 years' reign by the Kaiser, is one in aid of foreign missions. It is called a national collection, because it is the only one in which the whole nation is participating. It is divided into two sections, part for the Evangelical and part for the Roman Catholic missions. The Evangelical collection, according to latest information, amounted to two-and-a-half mil-

lion marks (£125,000). Evangelical Christians of all denominations are participating in this collection. When complete, the money will be presented to the Kaiser, who will have the pleasure of forwarding it to the various foreign missionary societies of his country.

Zionist Congress

THE aspirations of the Jews which find expression in re-peopling Palestine and restoring it to Jewish control are promoted by what is known as the Zionist movement. The annual convention has just been held in Vienna. There are two schools of Jewish patriots among them—one which would secure political control of Palestine, and the other which would promote primarily industrial and agricultural development looking upon the territorial control as impracticable, more so now than ever, since Turkey has suffered so great losses in the Balkan war. At the Vienna meeting colonization was strongly urged. It was determined to establish a university at Jerusalem, \$500,000 being named as the sum required. The delegates to the Congress subscribed one hundred thousand dollars, an American Hebrew giving one-fourth of it.

Protestantism in Italy

IN Italy there are about 600 Protestant churches, with a membership of 25,000, the Waldensian Church being by far the strongest Protestant body. There are several fine educational institutions, medical missions, etc., and 15 religious papers and reviews carry the Gospel over the Peninsula. A great change has taken place in the attitude of the people toward Protestantism. Whereas formerly Italian converts were regarded with suspicion and even as morally infectious and boycotted from public hospitals and factories, to-day they are respected, sought out, and all doors are open to them. The press speaks well of them, the cultured classes ap-

peal to the various pastors for evangelistic servants, knowing them to be honest and diligent, and even the Royal family entrusts the care of its children to Protestant governesses.

Sabbath Neglect in Germany

THE Berlin correspondent of the London *Christian World* reports the Prussian government will attempt to secure the enactment of a law to secure better observance of Sabbath. At present the day is not given to religious observance to any considerable degree. It is devoted to recreation, amusement, sport, theater-going. The Protestant Churches are represented as pretty near empty—men are said to be rare among attendants. The new law proposes to reduce and change the hours when stores, shops and box-offices may be open, but the cafes and saloons may continue to be open all day and all night. The storekeepers will be asked to cover up the displays in their windows. There can be no question of the need of a more reverent and religious observance of the day, but the measure proposed does not seem likely to secure it nor will anything else until the spirit of loyalty to the Lord of the Sabbath takes hold of the people. The correspondent quoted above says: "The fact is that, as far as Germany is concerned, Sabbath is in imminent danger of losing its significance, and until its people treat Sabbath as the Lord's Day all the restrictive legislation in the world will not help."

Religious Freedom in Russia

THERE is no such thing. The Czar, several years ago, issued an edict guaranteeing religious freedom, but it has remained a dead letter, as the laws necessary for its enforcement have never been passed, and are not likely to be soon. The same intolerance continues. No missionary of any religion is allowed in Russia.

How a Church Began in Spain

THE beginning of the Protestant Church in a Spanish village is thus described by Pastor Theodor Fliedner:—"A peasant was brought to Madrid to undergo a serious operation. On his recovery his wife came to take him home. While in Madrid, she saw a Bible for the first time, and bought it. The husband and wife read it together, and a new world opened to them—they were taken hold of by the power of the Gospel. Another, a drunkard and gambler, joined them. He, too, was won over. Besides the Bible, they possess the 'Pilgrim's Progress.' One day I received a letter from the village, of which I did not even recognize the name, begging me to come as soon as possible; a number of people there were anxious to hear a Gospel sermon. I went, and, in spite of the difficulties which were made by the clerical party, I was able to preach in a yard to a large congregation."

Monastir: A Center of Interest

THE town of Monastir, which by Serbo-Bulgarian treaty before the war was to go to Bulgaria, has now been assigned to Servia by the arrangement with Greece. News comes also that Isa Bolatinatz and his Albanian cohorts, estimated at 25,000, are marching to effect the capture of Monastir. Thus the town of 50,000 inhabitants that has been a station of the American Board for 40 years suddenly springs into unenviable fame as a bone of contention between four nations. Its Slavic name, Vitolia, as well as the Greek Monastirion, has reference to an old monastery found there by the Turks when they took the region. Next to the Moslems, who comprized nearly one-half the population up till a year ago, came the Bulgarians; there are also in the immediate vicinity many Rumanians, Jews and gipsies.

Two American Board missionaries and their wives occupied the station in 1873. In 1878 a girls' school

was opened, which in 1881 was made a boarding school, and contains now about 50 pupils annually. There is also an organized Evangelical Church among the Bulgarians of the place, and an orphanage containing about 40 children.—*The Orient*.

ASIA—MOSLEM LANDS

Missions and Higher Education in Turkey

INSTITUTIONS of higher education, of any kind, are few and far between in Turkey. There are several cities of over 100,000 inhabitants each with no semblance of a high-school or a college, as, for example, Damascus, Bagdad, Aleppo, Salonica, and many others of over 50,000 each, such as Adrianople, Afion Kara Hisar, Trebizond, etc. And all these cities are centers of a considerably larger suburban population, equally neglected. What an opportunity for the philanthropist who wishes to promote the cause of education! And now is the time, for the people are eager for the best possible training and are willing to pay for it.

There are now 3,796 students in the various American colleges in Turkey. Of these 917 are in the Syrian Protestant College in Beirut and 470 in Robert College. These students include 1,370 in collegiate and 1,795 in preparatory departments. There are 1,589 Armenians, 891 Greeks, 198 Turks and 497 Syrians, 124 Jews, 119 Bulgarians, 34 Albanians, 36 Russians and 199 Egyptians. These colleges are a great force in the upbuilding of the Nearer East.

An Opportunity for Love

A MOHAMMEDAN Sheikh of Bagdad, says *Men and Missions*, has recently sent an appeal to Christian nations, which appeal contains such sentences as these: "Islam is filled with anger and hatred against Christianity. We hate you to-day more than at any other period in our history." "We have only horror and contempt for the culture and civilization which make you so rich and

glorious." "We hate your civilization because you uphold that it rests upon the doctrine of the Trinity." "We desire to hold the same attitude toward you forever."

Work for Lepers in Persia

THE outcast lepers in Persia, where the disease appears to be seriously prevalent are still neglected but it is hoped that the *Mission to Lepers* will soon make a grant toward supplying some relief and Christian teaching to the lepers in the isolated colony about a day's journey from Tabriz.

For several years the missionaries have paid occasional visits once or twice a year to these neglected people in their village of mud huts, many of which have become dilapidated and are mere miserable shelters, not protecting their inmates from wild beasts and robbers. Sometimes in a hut six feet square, four or five lepers have had to sleep and live. The journey from Tabriz is long and difficult, across the plain and over a steep path which is closed in winter. The number of lepers varies from 75 to 150, and there can be no doubt that they form one of the most needy and neglected communities in the world. Mrs. Vanneman has made one or two recent visits to them, providing extra food, medicines, materials for clothing, and quilts for warmth in the winter. On her December visit she found that many of the lepers had died from hunger during the siege of Tabriz. There were at least 16 children in the colony, half of them probably untainted.

INDIA AND TIBET

The Centennial of Missions in India

THE approaching centennial of missions in India calls attention in a wide way to the whole question of missions. The American Board alone has invested about \$10,000,000 in these missions. It is not hard to imagine, then, in the absence of exact figures, the much larger amount which the whole Christian Church has poured into

this work, and not only into India, but into all the nations of the earth wherein missions are being carried on, and this now means nearly all nations. But the money is not the only thing which has been poured in, but human life, sacrifice, prayers. For what purpose was all this century of noble enterprise and labor? For one chief purpose—the giving of the Gospel to these millions, that they might be rescued unto eternal life through Christ's work for them and in them. What have been the results? Thousands saved unto eternal life, and relief and prosperity for the life that now is, to thousands more.

Living Epistles in India

OF a village in Aurungabad, where only a short time ago those who had the courage to become Christians were turned out of house and home by the Mohammedan owner, the Rev. J. P. Butlin writes: "One of the most remarkable sermons I ever heard (or saw) was what happened when we camped at B—. It was enacted rather than spoken. The catechist invited the elders of the village to my tent to see me, and they came. And then the Christians who had formerly been thieves and thoroughly bad, but were now reformed by the grace of God, came and told the story of their's and the world's salvation in song. Truly the refrain, 'For sinful men, for sinful men He came into the world, to die and be a Savior, for sinful men,' was a wonderful sermon, for these were some of the people He had saved, and this was their testimony to the whole village. It was not for me to speak. 'Ye are our epistle . . . known and read of all men.'"

Hardships of a Persian Convert

FROM Bombay comes the story of a young Persian of royal blood, who, while visiting a wealthy relative in that city, met an earnest young Christian, who told him of the One who could satisfy the long-

ings of his life. The young man told his mother that he was going to be baptized. At once his father was sent for and preparations were made for his return to Persia. One morning, before it was light, the young man slipped away to a missionary's house. When his father sought him there, and begged him to go back with him, he replied: "But why should I go? I have known no joy or satisfaction ever to compare with what I now know. Surely this is the Way." It was impossible! And so his father having taken all the boy's clothing except what he had on, and having spat in his son's face, disowned him for ever with a curse. The father bought poison and offered a friend a large sum if he would see that it was put in his son's food. Later, the young man and his Christian friend, while walking in an out-of-the-way part of the city, were attacked by a group of men and were severely beaten. He is now living his new life in another city, for his friends do not consider it safe for him to remain in Bombay.—*Young Men of India.*

A Challenge to Occupy Tibet

A WOMAN of the Christian denomination, who is especially interested in the evangelization of Tibet, has issued a stirring challenge to the people of her church in these words, which appear in *The Missionary Intelligencer*:

"I do hereby covenant with my Heavenly Father and with the mission of the Foreign Christian Missionary Society in Tibet, to build churches and chapels to the number of 30 as stations and out-stations are opened in Tibet—in order that the last man in all Tibet may be within reach of the Gospel."

The denomination must provide the missionaries and build them homes. If this is done, six main stations and twenty-four out-stations will have churches and chapels, and Tibet may be evangelized in this generation.

CHINA

Victories Gained for the Gospel

SAYS a recent writer: "One's heart can not but be stirred by the news of Gospel victories coming just now from China. In Shanghai the reformatory authorities have asked the Young Men's Christian Association to furnish teachers for educational, Bible, and personal hygiene classes, and to provide a religious service on Sundays for the boys. The auditorium and gymnasium of the Association Building were packed to overflowing with men to attend the religious prayer service requested by the government. Two thousand men sought entrance, among them being many leading men of the city and government, some attending their first prayer service."

Christian Influence at Work

THERE is no "sign of progress" more marked than the changed attitude toward Christianity on the part of officials, gentry, and the common people. The attitude of the officials is more than simple religious toleration. Under the old régime students from Mission-schools and ministers of the Gospel were not even allowed a voice in the selection of delegates to the Provincial Assembly. Now they may not only be members of this Assembly, but numbers of them have been appointed to high official positions. 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. A preacher was one of the first advisers of the first Viceroy of the Republic.

The Curse of Opium

THE origin of the opium problem can not be better described than in the words of Lord Morley of Blackburn in his comments on Mr. Glad-

stone's attitude to the opium war of 1839-42: "The Chinese question," he writes, "was of the simplest. British subjects insisted on smuggling opium into China, in the teeth of the Chinese law. The British agent on the spot began war against China for protecting herself against these malpractices. There was no pretense that China was in the wrong, but war having begun, Great Britain felt bound to see it through, with the result that China was compelled to open four ports, to cede Hongkong, and to pay an indemnity of £600,000. So true is it that statesmen have no concern with paternosters, the Sermon on the Mount, or the *vade mecum* of the moralist. We shall soon see that this transaction began to make Mr. Gladstone uneasy, as was indeed to be expected in anybody who held that a State should have a conscience. Under such conditions was opened a chapter in our national history on which this generation will live to look back with shame and humiliation."

A Critical Time for Chinese Women

IN a striking article in the October *C. M. Review*, Miss Lambert, Principal of the C. M. S. girls' high-school in Fuchau, says: "Delay means loss. The whole education of the women of China might now be shaped by the Christian Church. There is religious toleration, and the abolition of religious disabilities. Some of the highest posts in the Empire are held by graduates from Christian colleges, but we want thousands more of them among 300,000,000 people. The women of China are in a very dangerous condition. Emancipated from centuries of serfdom, ignorance and derogatory treatment they have new and great perils besetting them, so that if not wisely and sympathetically guided now their freedom means disaster. We trust that supporters of our society may be alert so to impart information and to use their influence that, in the name and strength of God, well-educated Christian Church-

women may come forward and lay their culture on the altar for China in this hour of opportunity."

How the Gospel Reached an Island

HAITANG is a Chinese island about 25 miles long, with a population of 70,000. About 37 years ago, we are told, an inhabitant traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. He accepted the truth, returned to Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came about 10 years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.

European Vice in Peking.

THE missionary meets no greater difficulty in his work than is presented by the lives of some other representatives of Christian lands. A sad commentary on the state of affairs in Peking is to be found in an extract from *The Republican Advocate*, a Chinese publication of Shanghai:

"The Boxer trouble made Peking the rendezvous of adventurers: many of them stayed and attracted others, with the result that the city of the diplomats, has become a miniature Babylon. The presence of undesirable foreigners has exercised a most baneful influence not only on the foreigners themselves but also on our youth, who never knew what the taste of European vice was until the worst type of foreigners made their abode in our Capital. We are very pleased to note from the information circulated by the Far Eastern Information Bureau, that the diplomatic corps has determined to deport all gamblers and similar characters who are still in the Capital city. Their women companions must go with them, and hereafter all of this kind who venture here will be ordered away immediately.

"The diplomats have also decided that all foreign houses of prostitution, bars and restaurants must be regulated hereafter. The day of wide open joints in Peking seems to be over."

It is time, also, that the American government and American business

houses insist that their representatives shall at least live moral as well as outwardly honest lives.

Makers of the New China

CHINA's changed attitude toward Christianity is express by many of the makers of the new republic.

1. President Yuan contributes \$1,000 yearly toward Christian missionary work. He has openly express his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

2. Vice-President Li Yuan Hung, military leader of the revolution, and, with the possible exception of Dr. Sun Yat Sen, the most widely beloved man in China to-day, has voiced his strong desire that more missionaries may come to China and penetrate into the interior provinces where yet they have not gone. "We will do all we can to help them," he has said.

3. Tho not a Christian himself, the manager of the Kanking railway said recently: "Confucianism has supplied China with precepts in the past, but China imperatively needs Christianity to-day to supply her with moral power. Many leading men are turning toward Christianity as the hope of China; it is a sign of the times."

4. In order to accommodate the thousands of students who attended special meetings recently held in Manchuria, the governor of the province erected, at his own expense, a large auditorium which for several days was crowded to the limit with fully 5,000 government students and teachers. The provincial commissioner of education sat upon the platform throughout the meetings.—*Spirit of Missions*.

JAPAN—KOREA

Service a Christian Idea

A SIGNIFICANT story comes from Japan concerning an incident connected with Professor Peabody's lecture at the University in Tokyo on the subject of "Liberty, Culture, Service." This lecture was highly praised, so that when the emperor

heard of it he express a desire to read it. Altho the professor spoke entirely without notes, some one had reported the lecture in shorthand. A missionary, who happened to spend a half hour on the train with the Japanese professor who was appointed to translate this report for the emperor's benefit, learned that he had found it very difficult to choose just the right word to translate "Service" in the heading of the lecture, because the idea was not to be found in Japanese thought.

A Notable Japanese Woman

THE *Outlook* tells a very interesting story of the work of a Japanese woman who has made for herself a unique place among the women of her nation. She is Miss Ume Tsuda. She was one of seven girls—the first to leave their country, herself but seven years old—sent to America for an education. She spent ten years in schools in Washington and distinguished herself as a pupil on returning to Japan at the age of 17. She was made secretary and interpreter to the wife of Prime Minister Ito. When the Empress of Japan opened a school for peeresses Miss Tsuda was called to a place in it. This she later gave up and determined upon founding a school of collegiate grade for women. No other school provided training for women beyond high school grades. In 1900 she began with 15 pupils. There are now 150, with special buildings and grounds. The standing of the school is such that graduates have license to teach in government schools without examination. Miss Tsuda is a devout Christian, and while her school is not avowedly missionary, it is credited with sending yearly to homes of their own or to public places of influence from 20 to 25 college-bred women in sympathy with the principles of Christianity.

Odd Missionary Collections

IN one of the Methodist churches three collections are taken. The first is a plate collection for church expenses; the second is the woman's special collection for the building

fund of the church, and consists of a handful of rice taken from the regular allowance each meal and brought in a bag to the church on Sunday; and the last collection is given by the men of the congregation who have given up tobacco since becoming Christians, and so contribute their smoke to the cause.

A Large Korean Bible Class

A MISSIONARY writes home: The men's Bible class in Andong last winter was the largest and best ever held there. About 350 men studied in the five divisions, and at night only one small corner of the church was left for the women. They brought their own rice, and prepared it at little open fires, morning and evening, and slept in very overcrowded rooms at night. Another class with as big an increase would find us unable to accommodate it comfortably. After this central class, several smaller classes were held in the larger grounds throughout the country, some people walking five miles each morning and evening, in order to attend some of these. Many of the country groups report a largely increased attendance within the last few months. One of Mr. Welbon's churches, on a recent Sabbath, received 15 baptized members and 25 catechumens.

The colporteurs received a great stirring up after the class by the visit of a star colporteur from Seoul, who came to show them how to sell books. Judging from the stories they tell, he would make a good book agent at home. People could not shake him off, and had to buy to get rid of him. He took not only money, but various articles, in pay, providing he could turn them into money. Since that time the sale of Gospels has been some 10 to 20 times as great as it had been, while the sale of some larger books has fallen off, and less time is spent in preaching. The seed is being sown broadcast in far greater quantity than ever before, and needs the prayers of the people at home, that the harvest may be plenteous.

AFRICA—NORTH

Baptisms of Moslems

ON June 24 five persons were baptized at the C. M. S. Mission, Cairo. Three of them were an old man and his wife and son, and the other two a woman and her daughter. The daughter of the old man, Mohammed, had already been baptized. The old man himself was employed by the Mission several years ago as gate-keeper, but his zeal for Islam was such that he hindered the work. Under the influence of the late Dr. Pain he experienced a spiritual change, and soon after Dr. Pain's death he asked for baptism. His son about the same time, unknown to the father, under the influence of a recent convert, was also led to Christ. The father and son were each afraid for several weeks of informing the other of his change.

AFRICA—CENTRAL

A Chief Destroys Objects of Worship

AT Nabumale, the oldest station in Bukedi, in the eastern province of the protectorate, through the labors of the Baganda and Basoga teachers, who volunteered for certain periods of missionary work among their Bantu and Nilotic neighbors, a number of persons have put themselves under instruction. Of one chief, who publicly declared his faith in the true God, and deliberately destroyed all the shrines and other objects connected with spirit-worship in his village, the Rev. A. J. Leech writes: "During the last few months his faith and trust have been very sorely tried; sickness has been endemic and bubonic plague has been epidemic in his district, and he has mourned the loss one after another of two of his sons and two of his wives, besides many of his people. Then to his sorrow was added persecution, persistent and malicious. Some neighboring chiefs began to taunt him by asserting that he, by welcoming the Muganda Christian teacher to his village, and by giving

heed to the doctrines of Christianity, had angered the spirits and had brought all this sickness and death into his country. They then began to be angry with him, and accused him of spreading disease and death into their territories, and have even threatened to take his life if he persists in angering the spirits by maintaining his trust in 'Weré' (the true God) and in refusing to make offerings and worship at the shrines of the offended ghosts."—C. M. S. *Gleaner*.

A "Rush" into the Church

WRITING recently from Ode Ondo, a town 70 miles east of Abeokuta, Archdeacon Melville Jones said: "We have been spending Easter here. My last visit was with Bishop Tugwell in 1906, when there was one church in the town which was filled with a congregation of 330. On Sunday last I preached in a very fine new church to a congregation numbering between 1,100 and 1,200. There are two other large churches in the town, and the total number of worshippers on Easter Day can not have been much under 2,000. The rapid development, this *rush* (I can call it nothing less) into the Church, is a wonderful opportunity, and at the same time a tremendous responsibility. How to shepherd our growing flocks is the problem. . . . Training more African agents seems the best way we can help the growing work at this stage."

How the Gospel Advances

NO better news than that can come from Kongoland. It reached us from Baringa where a Kongo-Balolo mission station was first opened in 1900, amid a fierce and cannibal people that had never heard of Christ. In 1908, the church there numbered 8; in 1910, 15; in 1912, 80; and now as this extract from one of Rev. C. Padfield's letters shows, it is increasing fast. Many are being saved. Let this good news stand as typical of that which may be ex-

pected from Kongoland to-day. The hearts of workers there are glowing with fresh hope, and Kongo-Balolo missionaries are looking around their sphere with a view to possibilities that were never there before. It is huge—about 140,000 square miles; put Great Britain and Ireland into it, and there would still be many miles to spare; but wherever they go within that area—and they long to go further and faster than their present numbers permit—they find the people awakening to a new life, and an open door on every side. There is a native at Bonginda, who is already worth 3,000 francs, which he has made in the gum copal business, and there is no reason why he should not double his capital in a year or two, unless there be a serious slump in the copal market. *This man is a Christian, and maintains his own evangelist in the field.* He has just ordered £20 worth of corrugated iron from Europe to make a roof for his house. At some mission stations quite a number of iron roofs may be seen on houses belonging to natives.

Millions Hungry for the Word

THE marvelous possibilities of Christian work in Africa are just beginning to be appreciated by the Church of God. Among the 2,500,000 of native Africans that are dependent upon our Southern Presbyterian Church for the knowledge of the Gospel, there is a pathetic appeal for more teachers to bring to them the light of Eternal Life. Dr. W. M. Morrison tells of a community in Africa visited by him some time ago, where he found a chapel erected by the natives, with a boy 12 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.

AFRICA—SOUTH

Missionary Waste in Natal

THE number of missionary societies having more than three white workers each in Natal is sixteen. There are about an equal number of societies having less than three white missionaries. The former may be classified, according to Lewis E. Hertslet, secretary of the Natal Missionary Conference Advisory Committee on Cooperation:

- Lutheran—5 societies (3 federated.)
- Methodist—2 societies.
- Udenominational—3 societies (federation contemplated.)
- Roman Catholic—1 society.
- Anglican—1 society.
- Presbyterian—1 society (federated in education).
- Congregational—1 society (federated in education).
- Salvation Army—1 society.
- Baptist—1 society.

The presence of smaller societies and independent workers further complicates the situation. Practically all of the Protestant societies appointed official delegates to the meeting of the Advisory Council, which met at Maritzburg in February, 1912. One society objected to advise on the matter and some of the native delegates were opposed to the idea of cooperation. This attitude prevented any satisfactory progress. The only practical work given to the Committee was the preparation of a syllabus for religious instruction in all government-aided native schools in Natal.

There are three movements toward federation that are making some

progress. (1) The three Lutheran societies—Berlin, Norwegian and Church of Sweden—have agreed to a combined executive controlling institutions for native ministers, for teachers and for evangelists. They have also prepared a common hymn book and a joint syllabus for religious instruction. (2) The United Church of Scotland and the American Zulu Mission have combined in educational work and have a well-organized Union Theological College and a Normal School. (3) Several undenominational societies have started a movement toward federation. There is still in Natal an overlapping which is unnecessary and wasteful and which seems on the increase. Societies claim to have been sent by God into their respective fields and refuse to consider common sense and Christian statesmanlike propositions.

The Needs of South Africa

AT the Zurich Convention of the World Sunday-school Association the report of the Commission on South and Central Africa was made by Mr. Arthur Black, secretary. There are 9,000,000 people, black and white, scattered over a territory of 1,000,000 square miles. Of these 1,250,000 are white and the remainder are black. Thirty-six missionary societies are working among these people and it is the best covered of any missionary field in the British empire, unless it may be one or two islands of the South Seas. The "Cape to Cairo" road, now within 600 miles of completion, is rapidly opening this territory. These people, especially the blacks, are the most plastic and the most easily reached on any mission field. There are 30,000 schools and an enrollment of 337,000. There needs to be a Sunday-school council on this field that shall bring the representatives of all denominations together for conference and consultation. There is great need of native leadership, and this must be secured through the

missionary colleges, of which there are 50, with 1,500 students.

ISLANDS

Slavery in the Philippines

A CARTOON of a man bound with chains standing on a slave block, and the caption, "Under the Flag," is not a pleasant one for Americans to contemplate. The occasion of this cartoon, in the New York *Sun*, was the report made by Dean Worcester, of the Philippine Commission, that slavery is all too prevalent in the Islands. This report was called forth by a request for information from the United States War Department and recounts the capture of children and their sale in the Islands or in China, their being enticed from home on various pretexts, and their purchase from parents. One thirteen-year-old girl, for example, "had been bought from her mother for some pigs, chickens, rice, and a cloak." Slavery exists throughout the Islands, according to this authority, even in the so-called "Christian provinces," under the direct control of the Philippine Assembly, not openly, yet on such a scale as to make it one of the most serious problems confronting the Government.

Naturally, the accuracy of these statements has been questioned by the Filipino Resident at Washington and others, and the report was made the object of a severe attack in Congress, but Dean Worcester's statement has been confirmed by Mr. Forbes, the retiring Governor-General of the Islands.

OBITUARY NOTES

Rev. Daniel C. Greene, D.D., of Japan

IN our October number (p. 788) we mentioned the honor conferred on Rev. D. C. Greene, of Japan, when the Emperor presented him with the Third Class of the Order of the Rising Sun, the highest order bestowed on civilians resident

in Japan. Now it is our sad duty to record the death of Dr. Greene. He was for over 40 years the distinguished missionary of the American Board. He went to Japan in 1869 and has conspicuously figured in the transformation of the nation. As teacher of Old Testament in the Doshisha, as translator of the New Testament into Japanese, as reviser of the modern Japanese Bible, as translator of books, as president of the Asiatic Society of Japan, independent author, or as a preacher of Christianity, Dr. Greene invariably brought to bear upon his task an intellect trained by study and experience and a balance of judgment that commanded a hearing. For the last twenty years Dr. Greene has belonged to Japan more than to America.

Mrs. William Butler

MRS. WILLIAM BUTLER, who, with her husband, helped to found Methodist missions in India and in Mexico, died at her home in Newton Center, Mass., September 12th, at the age of 93.

Clementina Rowe was born in Wexford, Ireland, July 30, 1820, and was married to Dr. Butler, in Portland, Me., November 23, 1854. The two pioneer missionaries established their home in the city of Bareilly just ten weeks before the breaking out of the terrible Sepoy Rebellion. Later Dr. and Mrs. Butler resumed their mission work until 1865, when they returned to America. A few years later she was one of seven women to found the Woman's Foreign Missionary Society of the Methodist Church. In 1873 Mrs. Butler accompanied her husband to Mexico, where she shared with him the responsibility of founding a mission of their denomination. In 1883 she revisited India, and in 1906, a few years after the death of her husband, she visited India for the third time, being a central figure in the 50-year jubilee of Methodism in that land.

BOOKS ON MISSIONS AND MISSION LANDS

THE HOME MISSION TASK. Edited by Victor L. Master. 12mo, 331 pp. 35c., paper, *net*. H. M. Board, Southern Baptist Convention, Atlanta, Ga., 1913.

Unfortunately, many Christians know nothing of the magnitude, problems, opportunities or success of the Home Mission Task. They are content with general impressions and interest. Mr. Master, secretary of the Southern Baptist Board, has gathered together some 14 practical and informing papers on various phases of the subject. It is an important book for pastors to read. The historical matter relates almost wholly to the work of Southern Baptists, but other chapters are of wide interest and importance. Dr. Wm. E. Thatcher gives his view of "House Keeping for Our Neighbor"; Dr. Howard L. Jones presents the "Social Application of the Gospel"; Dr. J. B. Campbell describes the difficult "Race Question of the South," and others take up the Immigrants, the Highlands, Frontier Missions, A Country Church, and the Needs of the City. We especially commend the chapter on the negro to the attention of Northern Christians. It is safe, sane and Christian. *Note.* "The supreme peril in the Southland is not the negro, but the white man."

OUR NEIGHBORS: THE JAPANESE. By Joseph King Goodrich. 16mo, 246 pp. Illustrated. \$1.25, *net*. F. G. Browne & Co., Chicago, 1913.

This is the first of a series of handy volumes to be issued dealing with the history and life of our neighbors of other lands. Professor Goodrich was a member of the faculty in the Imperial College, Kyoto, and gives to a very thorough knowledge of Japan and the Japanese a style of writing that is graphic, concise, and entertaining. Written in the first person, this little volume reads like a

friendly talk on the subject, and is entirely free from dry disquisitions, while at the same time it furnishes a complete outline of the history of Japan and the leading characteristics of its people.

THE CHRISTIAN MOVEMENT IN JAPAN FOR 1913 (including Korea and Formosa). Maps and statistics. Edited by John L. Dearing. 8vo, 751 pp. \$1.25. Missionary Education Movement, New York, and John L. Dearing, Yokohama.

The eleventh annual issue of this exceedingly valuable publication is an improvement even on its predecessors. The topics covered relate to Japan's progress in domestic and foreign affairs, in business and education, in political, social and religious life. Here we have the story of the visit of Dr. Mott of the Continuation Committee, and of the Japanese in California. There are also topics of interest like the "Opinion of Japanese on the Need of More Missionaries." The statistics are full and the missionary directory is unusually complete. The 34 chapters and numerous appendices leave little to be wished for in the way of record of progress in Japan.

"THEOSOPHY AND THE COMING CHRIST." By E. R. McNeile. 1d. S. P. J., London, 1913.

The author of this booklet was once so much under the influence of Theosophy that she went to India to work with Mrs. Besant, the Protector of the Faith, in spreading its teachings. There, having fully investigated its claims, she repudiated the cult, and turned to active teaching of Christianity. She now exposes the absurdities of the cult.

In order to enlighten others who have named themselves Theosophists without realizing the trend of the cult, she gives the facts which she

discovered. She describes the teaching that the Christ, the deity of the Fifth Root Race (or Aryans), appeared successively incarnated as Hermes, Zoroaster, Orpheus, and, lastly, in Buddha, passed beyond need of further rebirth. In the next enlightenment of the world, therefore, he merely made use of the body of an advanced disciple, a man Jesus of Nazareth.

According to the latest revelations, the latest and most advanced of the Masters is now at hand. The Christ, once more enlightens the world, using the physical body of a disciple, one Krishnamurti. A Madras by birth, he came under the influence of Mr. Leadbeater and Mrs. Besant, of the Central Hindu College, in Benares, and around him they built up first the Order of the Rising Sun, which prepared his coming. Krishnamurti later became head of the Order of the Star of the East and received worship from many disciples. He was completing in Oxford his preparation for his coming rôle under the guidance of a high priest, when his father sued Mrs. Besant for custody of his son, whom she was leading astray, and was shortly awarded the decision.

Miss McNeile attests that such facts show clearly that a Christian may not be a Theosophist. Theosophy denies the Incarnation, the Atonement, the death of Jesus Christ, and His claim to be the Only Way to the Father. These are the fundamentals of the Christian faith and any religion which attacks them is hostile.

A PRIMER OF HINDUISM. By J. N. Farquhar. 12mo, 222 pp. Oxford University Press, London, 1912.

Mr. Farquhar has given us a very valuable and fair-minded short study of Hinduism. Those who read his articles in the April (1912) number of the MISSIONARY REVIEW will realize his ability to speak forcefully and clearly on the subject. He gives Hinduism credit for its good points, but shows its weakness and failure. The

book contains an excellent bibliography and an index. It is better adapted for study than for casual reading.

WORLD'S STUDENT CHRISTIAN FEDERATION. Lake Mohonk Conference, 1913. 8vo, 497 pp. World's S. C. F., New York.

This imposing volume reports the addresses and discussions at a very significant conference. The Christian Student leaders from all over the world came together at Lake Mohonk last June and there listened to remarkable addresses from Robert E. Speer, Professor Cairns, of Scotland, Baron Nicolay, of Russia, Charles Graus, of France, President Ibuka, of Japan, Fletcher Brockman, of China, John R. Mott, and others. It would be difficult to find a volume that gives a more inspiring and encouraging view of the progress of the Gospel or one that shows more clearly the need of prayer and of dependence on God for spiritual results. Robert E. Speer's addresses on "Christ our Example, our Lord and Savior," and those of Mr. Brockman, of Mr. Graus and of Baron Nicolay were especially strong. The growth of this Federation in numbers and influence in the past 18 years has been remarkable. In the past four years the Student Federation has increased by nearly 300 associations and 20,000 members.

THE SOUTH MOBILIZING FOR SOCIAL SERVICE. Addresses delivered at the Southern Sociological Congress, Atlanta, April, 1913. Edited by James E. McCulloch. 8vo, 702 pp. \$2.00. Nashville, Tenn.

This important subject, with its many phases, forms the basis of addresses by men of national reputation. Public Health was treated in nine papers, Courts and Prisons in six, Child Welfare in five, Organized Charities in six, Race Problems in eighteen, and the Church and Social Service in nineteen. It is a volume worthy of careful study, and no one who desires to be conversant with the best thought and achievements in this department of work can afford to overlook these valuable contributions to the subject.

MISSIONS IN LATIN AMERICA. Conference, March, 1913. Foreign Missions Library, New York.

The Latin-American lands that were left out of consideration at the Edinburgh Conference are here considered in the report of a special conference arranged by the Foreign Missionary Conference of North America. The report contains the excellent addresses by Bishop Hendrix, R. E. Speer, Miss Florence E. Smith, Dr. L. C. Barnes, and Rev. Juan Gonzalez. Important themes were discussed and many diverging views were presented, but the time allotted was evidently too brief to reach conclusions on such important topics as "The Attitude Toward the Roman Church," "The Place of Education," etc. Nevertheless, the reading of this report brings to light many helpful facts and opinions.

CANTON CHRISTIAN COLLEGE BULLETIN. President Edmunds' Report, 1911 to 1912. Published at 156 Fifth Ave., New York.

An elaborate and interesting report of this interdenominational missionary college is presented by the president and is well illustrated. The college was founded by Dr. A. P. Hopper in 1885 and has now 428 students in all departments. The plans for the college include a large equipment with first-class buildings, extensive campus and up-to-date teachers and apparatus. The immediate needs include endowment for professors and scholarships, equipment for various departments and buildings.

REVIVALS OF RELIGION. By Charles G. Finley. Revised and edited with notes by William Henry Harding. 8vo, 542 pp. 2s. 6d. Morgan & Scott, London, 1912.

These lectures were first printed in the *New York Evangelist*, and awakened so much interest that they created a wide circulation for the paper. They helped much to spread evangelism in America and England 80 years ago, and they have lost none of their wonderful power. Every pastor and Christian worker who has not already done so, would do well to read them.

The lectures not only describe revivals and how to promote them, but deal with prayer, the Holy Spirit, personal work, preaching, and the care of converts.

What to Read on Burma

- ADONIRIAM JUDSON. By Edward Judson. Am. Bapt. Pub. Soc., \$1.50.
 AMONG THE BURMANS. By H. P. Cochrane. Revell, \$1.25.
 SOO THAH. By Alonzo Bunker. Revell, \$1.00.
 ODDS AND ENDS FROM PAGODA LAND. W. C. Griggs. Am. Bapt. Pub. Soc. 90c.
 BURMA. M. and B. Ferrars. Dutton, \$15.00.
 SKETCHES FROM THE KAREN HILLS. A Bunker. Revell, \$1.00.

NEW BOOKS

- WITH THE TURKS IN THRACE. By Ellis Ashmead-Bartlett. Illustrated, 8vo, 335 pp. \$3.00, net. George H. Doran Co., New York, 1913.
 WHAT NEXT IN TURKEY. Glimpses of the American Board's Work in the Near East. By David Brewer Eddy. Illustrated, 12mo, 191 pp. American Board, Boston, 1913.
 A CHURCH IN THE WILDS. The Remarkable Story of the Establishment of the South American Mission Among the Hitherto Savage and Intractable Natives of the Paraguayan Chaco. By W. Barbrooke Grubb. Edited by H. T. Morrey Jones, M.A. Illustrated, 12mo, 287 pp. \$1.50, net. E. P. Dutton & Co., New York, 1913.
 WINNING A PRIMITIVE PEOPLE. Sixteen Years' Work Among the Warlike Tribe of the Ngoni and the Senga and Tumbuka Peoples of Central Africa. By Donald Fraser. With an Introduction by John R. Mott, LL.D., F.R.G.S. Illustrated. 12mo, 320 pp. \$1.50, net. E. P. Dutton & Co., New York, 1913.
 A MODERN PILGRIM IN MECCA. By A. J. B. Wavell. 343 pp. \$2.80. Small, Maynard & Co., Boston, 1913.
 ALASKA: AN EMPIRE IN THE MAKING. By John J. Underwood. 440 pp. \$2.00 net. Dodd, Mead & Co., New York, 1913.
 THE APPEAL OF MEDICAL MISSIONS. By R. Fletcher Moorehead, M.B., F.R.G.S. With an Introduction by Sir Andrew Fraser. 12mo, 224 pp. 2s. 6d., net. Oliphant, Anderson & Ferrier, Edinburgh, 1913.
 THE ITALIAN HELPER FOR CHRISTIAN WORKERS. By Rev. Angelo Di Domenica. B.D. 16mo, 143 pp. 50c., net, postpaid. American Baptist Publication Society, Philadelphia, 1913.

- THE GREAT ACCEPTANCE.** The Life Story of F. N. Charrington. By Huy Thorne. Illustrated, 12mo, 272 pp. \$1.00, *net*. George H. Doran Co., New York, 1913.
- HOW EUROPE WAS WON FOR CHRISTIANITY.** Being the Life-Stories of the Men Concerned in Its Conquest. By M. Wilma Stubbs. Illustrated, 12mo, 309 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.
- THE PASSING OF THE DRAGON.** The Story of the Shensi Revolution and Relief Expedition. By J. C. Keyte, M.A. 12mo. \$1.50, *net*. George H. Doran Co., New York, 1913.
- A SOUTH AMERICAN TOUR.** By Annie S. Peck. Illustrated, 8vo. \$2.50, *net*. George H. Doran Co., New York, 1913.
- THE MAN OF EGYPT.** By Clayton Sedgwick Cooper, M.A. Illustrated, 12mo. \$1.25, *net*. George H. Doran Co., New York, 1913.
- OUT OF THE ABYSS:** The Biography of One Who Was Dead and Is Alive Again. With Introduction by Dr. George Steven. 12mo. \$1.25, *net*. George H. Doran Co., New York, 1913.
- A HEROIC BISHOP.** The Life Story of French of Lahore. By Eugene Stock. \$1.00, *net*. George H. Doran Co., New York, 1913.
- THE SPIRITUAL CONQUEST OF THE ROCKIES.** By Rev. W. N. Sloan, Ph.D. 12mo. \$1.25, *net*. George H. Doran Co., New York, 1913.
- GRIFFITH JOHN: THE APOSTLE OF CENTRAL CHINA.** By Nelson Bitton. Illustrated, 16mo, 143 pp. 1s., post free. London Missionary Society, 16 New Bridge St., E.C., 1913.
- THE GREAT EMBASSY.** Studies in the Growth of Christianity. By Cuthbert McEvoy, M.A. 16mo, 96 pp. 1s. 2d., post free. London Missionary Society, 1913.
- THE KINGDOM IN THE PACIFIC.** By Frank H. L. Paton. Illustrated, 16mo, 166 pp. 1s. 3d., post free. London Missionary Society, 1913.
- THE HOLY LAND OF THE HINDUS.** By Robert L. Lacey. 3s. 6d., *net*. Robert Scott, London, 1913.
- THE EMERGENCY IN CHINA.** By F. L. Hawkes Pott. Illustrated. 12mo, 309 pp. 50c. and 35c. Missionary Education Movement, 1913.
- CHINA AND THE GOSPEL.** C. I. M. Report. Illustrated. 1913.
- CALL TO BAHAIISTS OF AMERICA.** By August J. Stenstrand, Chicago, Ill., 1913.
- EVERY-DAY ACCIDENTS AND HOW TO TREAT THEM.** Burroughs Wellcome Co., London, 1913.
- MESSAGE TO THE JAPANESE PEOPLE.** Approved by 700 Missionaries. Kyobankwan and Keiseisha, Tokyo.
- REPORT OF THE WORLD'S STUDENT CHRISTIAN FEDERATION.** Conference at Lake Mohonk. 500 pp. 124 East 28th Street, New York, 1913.
- FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.** 8vo. Foreign Missions Library, New York, 1913.
- METHODS OF SPIRITUAL SCIENCE APPLIED TO THE GOSPEL.** According to St. John. By John Coutts. G. Lyal, London, 1913.
- UNCLE SAM.** By Martha S. Gielow. Illustrated, 16mo, 61 pp. 50c. Fleming H. Revell Co., New York, 1913.
- INDIAN UNREST.** By Chiro. \$2.00. Macmillan Co., New York, 1913.
- THE ALASKAN PATHFINDER.** The Story of Sheldon Jackson for Boys. By John T. Faris. \$1.00. Fleming H. Revell Co., New York, 1913.
- THE RUSSIAN EMPIRE OF TO-DAY AND YESTERDAY.** By Nevin O. Winter. 476 pp. \$3.00. L. C. Page & Co., Boston, 1913.
- THE MODERN MISSIONARY CRISIS.** By James Pickett. 2s., 6d., *net*. Primitive Methodist Publishing House, London, 1913.
- THE SOUL OF INDIA.** By George Howells, B.D., Ph.D. 5s., *net*. James Clarke & Co., London, 1913.
- THE CITY CHURCH AND ITS SOCIAL MISSION.** By A. M. Trawick. 60c. Association Press, New York, 1913.
- "A CRUISE OF MOST PRECIOUS OINTMENT."** By W. St. Clair Tisdall, D.D. 21 pp., 3d. Nile Mission Press, 16 Southfield Road, Tunbridge Wells, England, 1913.
- THE BOOK OF BABIES.** Stories for the Primary Department and the Home. By Mary Entwistle. 16mo, illustrated, 54 pp. 8d., post free. London Missionary Society, 1913.
- DR. HORTON IN INDIA.** An Account of a Visit to India in 1912-13. Illustrated, 63 pp. 8d., post free. London Missionary Society, 1913.
- YARNS OF SOUTH SEA PIONEERS.** By Basil Mathews, M.A. With Notes and Suggestions by F. Deaville Walker. A Book for Workers Among Boys and Girls. Illustrated, 96 pp. 8d., post free. London Missionary Society, 1913.

PAMPHLETS AND REPORTS

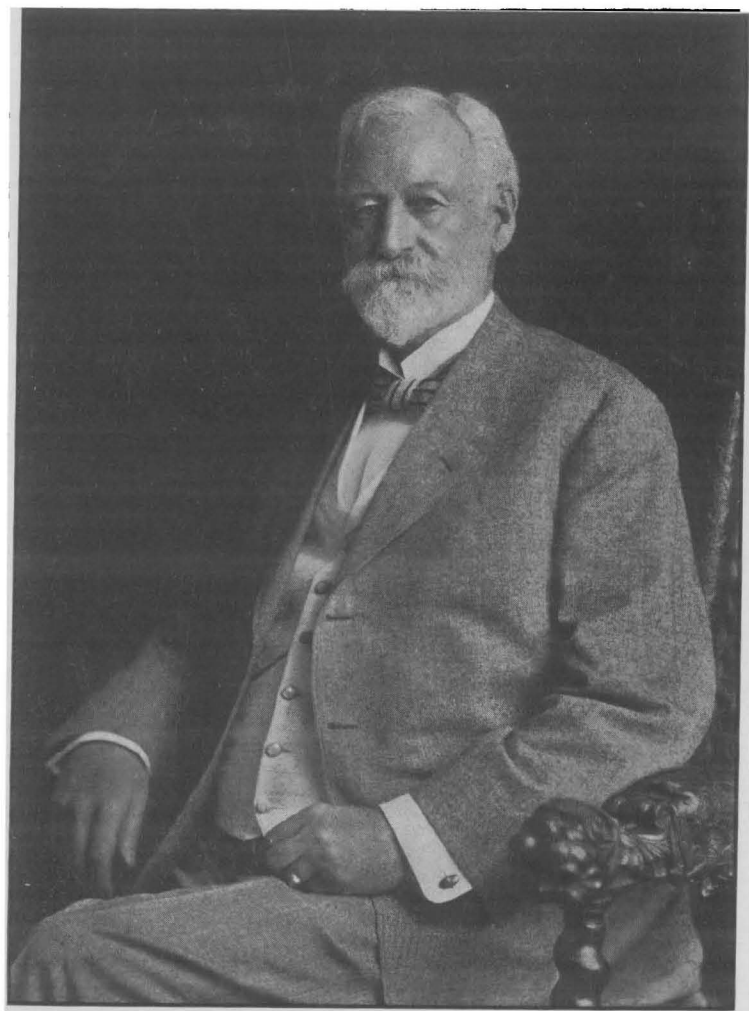
- CONFERENCE ON MISSIONS IN LATIN AMERICA.** 20c. Presbyterian Board of Foreign Missions, New York, 1913.
- BRIEF HISTORY OF MISSIONS.** By James L. Howe. 25c. Christian Observer, Louisville, Ky., 1913.

Clues to the Contents

SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT

1. What favor did the heathen governor ask the missionary to do for him when the missionary reached Heaven?
2. How did a country church in two years increase its contributions for current expenses 400 per cent. and for missions 4,000 per cent.?
3. What creed did a heathen governor make for himself from studying the Bible alone?
4. What important plan that is being widely adopted is described as System in place of Spasm?
5. Why did a Moslem teacher, under false arrest, refuse to accept the consul's plan for rescue?
6. What kind of a Christmas entertainment did the small boy say was "a lot better than candy"?
7. What was in the letter taken from the drunken soldier's pocket?
8. Why did the Indian rajah refuse to use his foreign machinery?
9. "The Church of the Kicking Overseers" is the Chinese name for which of the Christian denominations?
10. What was the reason for holding the Christmas entertainment in July?
11. Why did the convert in Uganda decide to take the name of Jonah?
12. What recent converts from heathenism are now sending out their own foreign missionary?
13. What two foreign things do the Chinese say have been forced upon them?
14. In what country do the Protestants number one-fourth of the population and produce more than two-thirds of the revenue?
15. Where are people coming 50 miles on foot to ask for a pastor?
16. Where are empty school buildings waiting for missionary schools to be opened in them—rent free?
17. Where in United States is the American flag flying where it has never flown before?
18. When three business men of South America lost their positions because they became Christians what was their next investment?
19. How have the Austrian authorities tried to check Polish immigration to America?
20. What happened when the Young Women's Band "got tired of missions"?



LOUIS H. SEVERANCE—MISSIONARY PHILANTHROPIST.

The Missionary Review of the World



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Signs of the Times

PROTESTANT EPISCOPAL COOPERATION

AT the General Convention of the Protestant Episcopal Church, held in New York in October, some important decisions were reached—negative and positive. There was no definite action taken toward changing the name to “The American Church” or “the Church of America” and the motion to change the wording of the prayer for the conversion of “Jews, Turks, infidels and heretics,” was lost. Perhaps the most important action taken from a missionary viewpoint—tho not so radical as was hoped—was the permission of this, the highest court of the church, to the Board of Missions to cooperate with other denominations in efforts to stimulate churches at home and to establish the Kingdom of Christ in all lands. The resolution was as follows:

“That the Board of Missions is informed that, in the judgment of the General Convention, it has full authority to take such steps as it may deem wise to cooperate with other Christian Boards of Missions in this country and elsewhere, in united ef-

fort to arouse, organize and direct the missionary spirit and activity of Christian people, to the end that the people of this Church may be enabled to discharge their duties to support the mission of the Church at home and abroad, through prayer, work and giving; provided that the expenses incurred in such cooperative educational efforts shall not be a charge upon the funds raised through the apportionment.”

The Church Board of Missions felt it necessary to withdraw from official connection with the United Missionary campaign now in progress, because this sanction had not before been given; in all the mission fields the Church of England and the Protestant Episcopal Church of America have been the only important branch of Protestant Christianity that has refused to join in union movements for the purpose of more effective and economical missionary service. It is hoped and expected that this action of the General Convention will remove an obstacle to Christian union and progress.

The House of Deputies, in harmony with this spirit, also voted to cooper-

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

ate with the Federal Council of Churches of Christ in America, but the House of Bishops rejected the resolution. On this point *The Churchman* remarks: "This action of the House of Bishops will be a grievous disappointment to that large number of churchmen who, with all allegiance to the Church, and with all regard for the Church's historic traditions, yet have had reason to deplore her aloofness, and, in some instances, her lack of charity, toward other Christian bodies. The rejection of the resolution must inevitably prove a serious embarrassment to our Commission on Faith and Order. . . . Is it our ecclesiastical pride and arrogance which prompts us to withhold from our brethren of the Protestant Churches any official recognition of their existence? If so, our efforts in behalf of unity had best be confined, for the time being, to our own constituency."

A resolution was, however, adopted by the Conference commending the work being done by the Federal Council of Churches, and recommending to the Commission on Social Service and the Commission on Christian Unity to send representatives to its meetings.

Speakers both in the House of Bishops and in the House of Deputies struck again and again the note of a wider outlook, of a broader conception of the mission of the Church to the world. The report of the Commission appointed three years before to bring about a world-wide Christian conference "on questions touching faith and order" was one of the most significant features of the program. It outlined the present-day movements tending toward Christian

unity throughout the world, and showed the actual cooperation thus far obtained by the Commission both in this country and in Europe.

The Commission asked for the continuance of its existence, so that it may represent the Church at all times in the event that overtures for reunion are received by the Episcopal Church.

Furthermore, this General Convention registered a long step toward the recognition of social service as an essential phase of the Church's relation to the world. The Joint Committee on Social Service held meetings for a week, which included conferences on such subjects as "The Church and Industry," "The Church and the Rural Problem," "Cooperation with Secular Agencies," and "Education for Social Service." During the past three years the number of diocesan social service commissions has increased from twenty to seventy-five, and a growing number of parishes throughout the country have begun to relate themselves in some systematic manner to community welfare.

CIVILIZED NATIONS OBSTRUCTING CIVILIZATION IN CHINA

PRESIDENT YUAN'S expulsion of 300 members of the Chinese Parliament because they obstructed his policies, was not only a personal move against the followers of Dr. Sun Yat Sen. The revolution and the dissolution of parliament is a war of principles, writes Rev. Hugh W. White, of the Presbyterian Mission in Yencheng, Kiangsi. Yuan Shih Kai is the leader of the party favoring a centralized government, possibly even a new monarchy and a return of the Manchus. The other party, headed by Sun Yat Sen, is thoroughly republican in theory and

in practise. Dr. Sun has not the personal ambition of President Yuan and against the advice of Chinese colleagues and foreign advisers, he gave up his authority to throw his strength on the side of Yuan. Now Yuan, by his monarchical tendencies, and by connivance in the assassination of a prominent Republican and by dismissing 300 deputies and declaring martial law in Peking has shown his purpose to maintain dictatorial power.

The platform of the Ku Ming-tang, or people's party, stands for Independence, Republicanism, Civilization, while that of Yuan's party is for centralized power and military rule.

"The Republicans have thus far failed," says Mr. White, "for the 'five powers' have enabled Yuan to maintain control of the infant Republic. Yuan promised his right-hand man, Chang Hsun, that if he captured Nanking there would be no roll-call for ten days, allowing them to work their own will on the helpless non-combatants. With fiendish cruelty they robbed, raped, ravaged. Yuan rewarded this Chang with high honors. Civilization has had a set-back. The educated, traveled men are being put out of office everywhere, and their places supplied by pig-tailed heathen of the old school. While Dr. Sun was president, there were given strong guarantees of freedom of conscience, and preference to no sect. Now a strong effort is being made to establish Confucianism as the state religion, and thus discountenance Christianity. Under the genuine republicans in many cities the idols were removed. In Nanking and in Hsichoufu they were taken out of all the temples. But when Yuan came into power they were

all replaced with new idols and the temples were repaired. The five 'civilized' powers have forced China to revert to heathenism."

But God is working and we believe that the tide of events will be forwarded. In other lands it has taken a hundred years or more to establish liberty, and reactionary movements can not permanently hinder free government and free religion. In God's own time righteousness and liberty will prevail. In the meantime the people must be educated to know God and to know how to govern themselves and their land according to His laws.

OPIUM AND RELIGION IN CHINA

EVERY evil overcome is a new cause for thanksgiving. The baneful effects of opium on progress toward Christianity in China was indicated in an address by General Chang, president of the National Opium Prohibition Union of China, at the annual meeting of the Society of Friends in London. General Chang spoke with touching directness and simplicity on this burning question, saying in conclusion: "As to the harm caused by opium to Christianity in China, I will not refrain from telling you the truth about our fellow countrymen. They call the opium '*Foreign Opium*' and Christianity '*Foreign Religion*.' They regard the '*Foreign Opium*' in the same way as the '*Foreign Religion*.'" Of course, the opium was forced upon China by a foreign country and the religion was also forced upon us by a foreign country. As long as the '*Foreign Opium*' is allowed to be in China, the '*Foreign Religion*' is unwelcome to the people. Let the '*Foreign Opium*' be banished

at once, then the 'Foreign Religion' will be gladly welcomed." The action taken at the recent International Conference on Opium, held at The Hague in July, was also encouraging.

Twenty-four governments sent delegates, mostly their ambassadors. All of these delegates signed the treaty then drawn up, and the signatures of nine other governments have since been obtained. There are still twelve governments which were invited to sign the treaty which have either refused to do so, or have failed to respond to the invitation. The treaty deals with the exportation of raw and prepared opium, with the manufacture of prepared opium and internal traffic in it, and with the question of the restraint and control of the sale and use of opium in foreign concessions in China. This is an official recognition of the fact that the opium evil is world-wide, and calls for international suppression, but the signing of the treaty does not mean the end of the curse. In the first place, the treaty has yet to be ratified, and this Great Britain and Germany refuse to do until several of the twelve remaining governments have signed. After ratification must come diplomatic agreement as to a date for the enforcement of the treaty. Public sentiment will be the most important factor in making this treaty effective, and to rouse this sentiment the forces of pulpit, platform and press must combine.

OPIMUM AND FARMING IN INDIA

WHILE China is endeavoring to stamp out opium and Great Britain has finally consented to permit

a cessation of the importation of the drug from India, the Indian Empire itself seems to be increasing in the use of the poison. In ten years the amount of opium consumed in India has increased 181,439 pounds. While the population in British India increased only 5½%, the opium increased over 20%.

The British government has, however, entered into an agreement to lessen the production of opium in India, writes Mr. Stanley A. Hunter, so that in a few more years not an acre will be under poppy cultivation. Some of the Indian princes are at a loss as to what should be done with their farm lands. As a result there has been an increased interest in scientific agriculture. Professor Samuel Higginbottom of the Arthur Ewing Christian College's department of agriculture, has found the people enthusiastic. He found that one of the rajahs had machinery which had not been used since its purchase four years before because he thought the oxen could not pull the plow. Professor Higginbottom surprised them by hitching four oxen and plowing the garden, in the presence of the rajah and his ministers.

"The Allahabad Pioneer," the best known daily paper in India, devoted two columns recently to a description of Mr. Higginbottom's new enterprise, and Brahman students of the college have begun to work with their own hands—a new thing in India.

REFORM IN THE PUNJAB

A MOVEMENT for religious and social reform is reported among the Sikhs of the Punjab. Idols have been removed from the Golden Temple at Amritsar, and polytheistic rites have been banished from daily life.

The new party of reform among the Sikhs is called Singh Sabha, or the Society of the Lions. Their motto is "back to the warrior prophet of the Sikhs—Guru Gobind Singh."

The new Sikhs, who are a vigorous military people, are steadily moving out of pantheism into theism. The religious reforms are accompanied by social reforms. A marriage bill passed by the Punjab legislative council has freed marriage from the contaminating influence of popular Hinduism, and there is an advance in the marriageable age. A high school for girls at Ferozepur promises much for the development of Sikh womanhood, and many young men attend the flourishing Khalsa College. The Khalsa educational conference gives direction to the educational movement. A large Sikh orphanage at Gujranwala is another illustration of the awakening social conscience of these people.

THE LAYMEN'S CONFERENCE IN ENGLAND

FIVE years of the Laymen's Missionary Movement in America have given it a recognized place with recognized power in the missionary campaign. Recently Great Britain has taken up the plan and has held the first British Laymen's Missionary Conference in Buxton, England. Certain features showed its distinctively British character—the telegram to King George, expressing the loyalty and good will of the assembled laymen; the statement of Lord Lamington, "We certainly could not hold our Empire together without the help of Christian missions"; the striking testimony from officers of both Army and Navy, who had been made enthusiastic for foreign missions by

what they had seen in their service abroad. Just here the question suggests itself, whether the attitude of the American Government representatives in foreign lands toward American missionary work should not be made a matter of deeper concern on the part of the Church. Native Christians from Africa, India and China were among the most effective speakers at the Buxton Conference. Professor Baju of India asserted with emphasis that Christianity is not simply one among other great religions of the world, and that Jesus Christ is not simply one of the world's great teachers, but that He is the express image of the Father. The keynote of the conference was struck by Mr. Kenneth McLellan, when he said, "We can influence two generations, the generation that is, and the one that is to be. And it is our privilege to see that never again shall there be a generation of men who do not believe in foreign missions."

THE OUTLOOK IN ALBANIA

THE Balkan War has completely changed the whole Albanian question. It is resulting in freeing Albania from Turkish rule and so from Mohammedan domination, and leading Albanians have spoken freely of their intention to throw off Mohammedanism. They claim that they were made Mohammedans only by compulsion, and now that the compulsion is removed, they are free to adopt any religion that in their judgment is best suited to their needs. This religion, their leaders have stated, they believe to be Protestant Christianity. They have petitioned the Powers to give them a Protestant prince, and they are asking for Chris-

tian schools. Mr. C. T. Erickson, missionary of the American Board, says: "They say frankly they will not trust their boys and girls to other nations who would willingly give the whole nation an educational system free of charge, for political propaganda, of course. In half-a-dozen cities the local officials showed me school-buildings, once occupied by Turkish schools, in which Turkish will never again be taught; and they begged me to bring teachers and open these schools, promising us buildings free of rent, and all the boys and girls the buildings would hold."

There is a pressing need, not only for schools, but for medical work and for industrial development. Mr. and Mrs. P. B. Kennedy, who were expelled by the Greeks from Albania, have been given permission to return as soon as order is restored.

The Albanians are a people of fine qualities, naturally peace-loving, quiet, industrious, morally clean, intelligent, capable of a splendid culture, with a fine sense of honor and chivalry, lovers of home and children, loyal in friendship, full of sentiment, poetry, imagination, ready to follow new leadership into new life once their confidence is won.

A strong hold has been obtained by the American missionaries in the confidence and affection of the Albanians and the American Board feels that the present state of affairs there is a striking challenge to the Church and has a special bearing upon the Mohammedan question. The Moslem Albanians are particularly urgent in asking for mission schools. Many of the leaders declare that the future Church in Albania can not be Greek or Catholic or Moslem, but must be

Protestant, with its emphasis on Christian education.

The significance of Christianized Albania to the Christianization of the Mohammedans of Turkey can hardly be over stated. The Albanian is held in high esteem by Moslems everywhere and will find an access to the confidence of the Moslems of Turkey. He can command a hearing, far beyond that which any Armenian, or Greek, or any member of an ancient Christian race can possibly expect.

A CENTURY IN THE SOUTH SEAS

SOME of the most notable evidences of the transforming power of Christianity are found in the islands of the sea. The early work of the London Missionary Society in the Society Islands was marked by enthusiasm, heroism, and patience. The first missionaries were sent out in 1796, and their ranks were soon thinned by sickness, murder, and death. It was over four years before enough of the language had been acquired to admit of preaching, and even then another twelve years elapsed before there was any sign of response to the message. On July 16, 1813, thirty-one names were recorded in the first church roll of the Pacific.

Now, in regions where barbarism reigned unconscious that it was barbarism, where language was positively without words to represent what are commonplace moralities and amenities with us, may be found in every village a church, a school, and a native ordained pastor.

The first century has been one of noble and effective pioneering; the second must be one of development and consolidation.

THE PRESENT CONDITION OF ISRAEL

A BIRD'S EYE VIEW OF THE JEWISH PEOPLE AND MISSIONARY EFFORT

BY REV. S. B. ROHOLD, F.R.S.G.S., TORONTO, CANADA

Superintendent of the Presbyterian Mission to the Jews



THE year nineteen hundred and thirteen has given a new revelation of the tragic condition of the Jew. The tragedy shows the paradoxicality of the Jewish people not found in any other race. Here are a people, rich and poor, clever and stupid, wise and unwise, morally high and morally degraded, learned and unlearned, religious and irreligious, reverent and free-thinking, easy going and energetic, Zionists and anti-Zionists, at peace and at war at the same time, in a conflict that is not their own.

The Balkan War and the Jews

At the opening of the Balkan war the Chief Rabbi of the Turkish Empire made an appeal to the patriotism of all the Jews within the Turkish Dominion, to give of their very best—yea, to lay down their lives—to save their “Fatherland?” So the Jewish people all over Turkey and Arabia sent their noblest sons, and did all that was in their power to save the Empire. At the same time the Chief Rabbi of Belgrade made a powerful appeal to all the Jews of Servia to fight the terrible Turk, and save their “Fatherland?” Similar appeals were issued by the Rabbis of Greece, Bulgaria and Montenegro, and, loyally and enthusiastically, the people responded and went forth to the battle field.

Thus we are face to face with an extraordinary spectacular tragedy of 10,000 Jews fighting on different sides—killing one another to save their “Fatherland?” Has anything like this ever been known?

Come a little closer and view the appalling situation. The energetic Chief Rabbi of Salonica appeals to all to fight and save their “Fatherland?” (Turkey), exhorting them to disregard even life itself and never to surrender. Now Greece has become the mistress of Salonica. The very same Chief Rabbi tragically appeals to his people to become loyal Greeks, and consequently 80,000 Jews have in a day, without a murmur, ceased to be “Turks” and have become “Grecians!”

But what about the heroic Chief Rabbi of Adrianople, who actually fought with the soldiers, and did all in his power to resist the Bulgarians? When the victorious Bulgarian army entered Adrianople he received them with open arms. Later, when in their turn the Turkish soldiers retake Adrianople, the Rabbi, at the head of his people, receives them with manifestations of rejoicing! Where can a parallel be found?

Israel's Religious Condition

The same unparalleled condition is true in relation to Israel's religious condition. We may class them under three heads:

(1) *The Rabbinical Jew*, still holds

tenaciously to the Law of Moses, and to the so-called "Oral Law," which is Rabbinism, pure and simple. The Talmud, which contains the "Traditions of the Fathers," is of at least equal authority with the "Written Law of Moses." They are of the same standard, in every sense of the word, as the ancient Pharisees. Jesus is regarded as a false prophet, a blasphemer and deceiver; they abhor His Gospel, and the churches are considered unclean places. They still hold fast to the promises of God, and are looking for a complete restoration, and the coming of a personal, conquering Messiah to reign over them.

(2) *The Reformed Jew*, has no known creed. They follow neither the Bible nor the Talmud, but selections from the Old Testament and the Talmud, which suit their rationalistic minds, and which they pronounce compatible with modern thought and life. Their so-called reforms are so many and varied that their creed is practically a new Judaism. They assert:

(a) The world is not tainted with sin and there is no devil.

(b) There is no original sin, no fall of man, and, therefore, no need of vicarious atonement.

(c) They entertain no hope of a personal Messiah, but they expect the coming of a Messianic age, when humanity will enjoy the reign of righteousness.

(d) Their position toward Jesus and Christianity can not be easily summed up. In the face of modern thought and education, they can not turn a deaf ear to the tremendous claims of Christ, or ignore the fact of Christianity; so they graciously

tell us, "We believe that Jesus was one of the greatest of prophets—a great moral teacher—one of the noblest of God's creations, with Moses and Isaiah. We do not give Him the attribute of deity, but of divinity, and there is a spark of divinity in us all."

(e) Further, they declare that all that is good and true in Christianity is neither original nor new, and until lately they have prophesied the overthrow of Christianity.

(3) *The Radical Jew*. Moses is to them a mere teacher, the prophets mere politicians, poets and orators. They deny all revelation and positive religion. In his official statement at the inauguration last year of the Liberal Synagogue in London. Mr. Claude G. Montefiore, its President, who is perhaps the most cultured and earnest Jewish theologian, declared:

"We have no creed, and we will have none. We have no narrowing cut and dry series of dogmas, no articles 13 or 39. We do not say, Believe this and that and you are a 'Unionist,' deny and you are not. We stand for a fresh and changed attitude toward authority, and especially toward that particular type of authority, which is of central importance in Orthodox Judaism, the authority of the Book and the Code. We accept nothing which does not seem to us good. The authority of the book, so far as it goes is its worth, and so far as that worth reaches, so far reaches the authority. The book is not good because it is from God. It is from God so far as it is good. The book is not true because it is from God, it is from God so far as it is true."

Mr. Montefiore elaborates his system of theology and ethics, and makes a very passionate appeal, con-

cluding with this emphatic declaration:

"The traditional conception of Judaism, both in theory and practice is, we think, doomed. It mixes up so much error with truth, so much of the obsolete with the living, that the erroneous and the obsolete clog and ruin the living and the true. The ivy is killing the tree."

Of their position toward Jesus and Christianity, it is still harder to give an adequate idea, for, contrary to all expectations, we find the same Mr. Montefiore in his book, "The Religious Teaching of Jesus," speaking about Jesus and comparing His teaching with that of the Rabbis and Prophets; he says:

"Herein we may at once observe that Jesus differs from, or as some would say, goes beyond, the prophets. 'More than a prophet is here.' None of them ask for renunciation or sacrifice 'for my sake.' The personal note, the personal touch, are wanting. But all these things are predicted of Jesus, and some of them, or all of them, may be historic! . . . 'Do this for my sake, be good for my sake, take this painful resolve, go through with this hard task, achieve this sacrifice'—'for my sake.' There was a new motive, which has been a tremendous power and effect in the religious history of the world. The devotion of the leader to his men and to his cause—Jesus shared it. The devotion of the led to their leader—Jesus inspired it. He kindled a flame which was to burn more brightly after His death than ever in His life-time. 'For Jesus Sake!' Of what fine lives and deaths has not this motive been the spring and sustenance! This must be freely and fairly acknowledged by all those who stand outside of the Christian sanctuary and are not called by the name of Christ."

This is, perhaps, the noblest eulogy from one of the greatest Jewish theologians, but it does not actually reveal their true attitude; for it must not be forgotten, that with all their "up-to-date" liberality and charity, and though in many ways they professedly accept certain Christian ethics, yet they are combatants more dangerous to Christianity than either Reform or Orthodox Jews.

Renan influenced and taught modern Jews to assume a friendly attitude, and to claim Jesus as their greatest teacher, and His ethical teaching as their own inheritance—a subtle attempt to destroy Christianity by leveling it to the position of a mere ethical religion like Judaism.

One of the claims of Radical Judaism is, that the Free Synagogue is established to save the young Jewry from the influence of the Christian missionary. The same Mr. Montefiore declared that, "Liberal" Judaism has been the salvation of Judaism for thousands in America." *The Jewish Chronicle*, the foremost English Jewish paper, commenting upon this, says:

"One has only to observe the extreme lengths to which it has been carried by such thorough-going Dissenters as Dr. Leonard Levy and Rabbi Stephen Wise, to see that all these saved people to Judaism in nothing except in name—they are at best nominal Jews, and *only for the time being*. To ethical culture, to Theism, to Unitarianism, their principles may accord, but not to Judaism as such. Those familiar with Dr. Levy's Sunday lectures do not need to be reminded that they may be Theistic and Unitarian—they *assuredly are not Jewish*."

Such is the awful religious condi-

tion of Israel, which we have ventured to class, inadequately but conscientiously, under three heads. But what about the masses who belong to none of these?

The 6,000,000 of Jews in dark Russia—we must not even touch upon their awful, peculiar condition; for there lies, in the very nature of things, the most distressing, unconceivable chaos. To touch an isolated phantom that meets the observer's eye, in a few passing remarks would be unjust. We must, therefore, deal with these unhappy 6,000,000 Jews at another time. But with regard to the condition of the masses in Christian and enlightened lands, let us take the evidence of their own leaders, which is absolutely true. Rabbi Shanfarber of Chicago, says:

"We Jews have given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, Materialism and Christian Science."

Dr. Melamed, the eminent scholar of London, England, in his great book declares: "The Jews have now scarcely anything in common with the Jews of the Bible."

In his great induction sermon, the new Chief Rabbi of the British Empire, Dr. Hertz, makes this emphatic admission: "Hosts of our men and women of to-morrow are losing belief in Israel's future and are drifting into unbaptized Apostasy."

Mr. Israel Zangwill tells us in the *Jewish Chronicle* of April 4, 1913:

"The religion of American Jewry

is not strong and separate enough to save the American Jews from absorption. The bulk of American Jewry knows more of Christian Science than of the Talmud, or even the Mosaic code. Thousands of the rising generation have never seen Phylacteries or carried a Palm Branch, or sat in a Tabernacle. In the new towns of the West the poor Jew drifts into the Church as easily as the rich Jew in the Eastern towns. In the *Jewish Gazette* of New York for March 7, 1913, there is a remarkable answer given by an emigrant to the reproach that he had joined an Episcopalian congregation. 'Why not,' said he, 'In the church I am told to be good; in the Temple I am told to be good. In the Church the organ is playing; in the Temple the organ is playing. In the Church Christian choir-girls are singing; in the Temple Christian choir-girls are singing. Why should we not all pray together?' Asked how he could believe in Jesus, he replied that a Jewish Rabbi had preached that Jesus was a great Hebrew Prophet; and the assurance he had received from the Episcopalian Rabbi, that stress was no longer laid on the immaculate conception, had set his conscience completely at rest."

This does not need any comment. No honest Rabbi or Jew will dare to tell us that all is well with Israel. Israel's spiritual needs are by far greater than Israel's temporal needs.

What Has the Christian Church Done for Israel?

As a Church, what have we done to lead these wanderers into better ways? What has the Church contributed to mold their life and character? It is rather melancholy to have to confess our neglect. But the Christian Church had to make this confession three years ago! The great Missionary Conference at Edinburgh, Scotland, declared in their Report of

Commission I: "The attempts to give the Gospel to this people have been altogether inadequate." So we also need not fear to frankly confess our neglect.

The Obligation to Preach the Gospel to the Jew

It is the imperative duty of the Church of Christ to preach the Gospel to the Jews, as well as to all other races of mankind. In fact, the Church exists, like her Master, not for herself, but for mankind. For the Church to exclude the Jew from her missionary program to evangelize the whole world, is to expect the Church to undo herself. "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him." (Rom. 10:12.)

The Jew can no longer say, "Leave us alone, for we leave you alone," for they do not leave us alone. On every hand the tenets of Christianity are roughly handled. In the *Jewish Chronicle* and the *Jewish World* a

series of articles appeared by Rev. G. Freeland and Mr. Goodman, rudely assailing Jesus and the New Testament.

Some Christian theologians are afraid to touch on the question for fear of giving offense. On the other hand the Jew is not in the least concerned about hurting our feelings. Some time ago, while attending the General Ministerial Association at Winnipeg, Rabbi Levine, who was a member of the said Christian Association, made a bitter attack on Christian Missions. The attitude of Jewish leaders toward Christianity remains one of intense bitterness and open hatred, and there is scarcely a periodical that does not contain some of their uncharitable sentiments. To the Christians of to-day belongs the duty of teaching and exemplifying the life of Christ.

The Jews must learn that we know what ails them, and that we are intensely anxious to fill their spiritual emptiness with Christian feeling;

° MISSIONS TO THE JEWS ° STATISTICAL TABLE 1913 °

COUNTRIES	SOCIETIES	AUXILIARIES	STATIONS	OUT-STATIONS	MISSIONARIES				HEBREW CHRISTIANS	INCOME
					MALE	FEMALE	WIVES	TOTAL		
1 GREAT BRITAIN...	30	8	135	12	314	269	81	664	166	\$ 520,000
2 GERMANY...	4	6	14	1	21	12	2	35	10	30,000
3 SWITZERLAND	2	--	4	--	5	--	--	5	4	10,000
4. FRANCE	1	--	1	--	1	--	--	1	--	2,500
5. NETHERLAND...	3	1	4	--	5	--	--	5	2	4,000
6. SCANDINAVIA...	3	1	9	3	17	12	3	32	7	22,000
7. RUSSIA	5	--	5	--	5	5	1	11	5	4,200
8. AFRICA	1	2	1	--	2	--	--	2	1	4,000
9. ASIA	4	--	4	--	--	8	--	8	1	5,000
10. AUSTRALIA	2	--	2	--	2	--	--	2	1	1,500
11. UNITED STATES	45	6	48	3	66	58	23	147	51	102,000
12. CANADA	7	1	6	1	15	8	4	27	15	33,500
TOTAL:	107	25	233	20	453	372	114	939	263	\$738,000

that we bring them Christianity, not the fair-sounding, meaningless lip-phrase, which is their confession of faith, but a living Christianity of the heart, inspired by the living Christ of God. This living Christ is *the* only power to develop, to change, to renew and to grant the "New Life."

What the Christian Church is Doing for the Jews

There are some 107 Societies laboring among the Jews throughout the world, few of which are adequately equipped, manned or supported. The foregoing statistical table will give some idea of the number of workers, stations, etc.

The Character of the Work

In order to reach the Jewish people with the message of love, we must show them the reality of our message—unconditional, whole-hearted, sincere love, without interest, is demanded. The Jewish people, above all others, are suspicious of Christians. Centuries of persecution, hatred and gross ignorance of the true principles of the Christian faith have implanted a national mistrust. The Jews, therefore, seek to find the Christ of God in the lives of the missionaries, before He will become a living reality to them. The character, devotion and spiritual power of the missionaries is really what a mission represents. The message which has entered their own life and soul is now entrusted to them, and this they must proclaim and exhibit in their life. At the same time the missionary must continually have before his mind Israel's peculiar position and clamant need. The reconciliation of Israel with Christ must be the continual, intense

longing and burning desire of the missionary, at the same time remembering that the offense of the cross will not cease, for the Chief Cornerstone, our blessed Lord Himself, so precious to us who believe, is still to the disobedient a stone of stumbling and a rock of offense. There is, however, a possibility for us so to order our habits and activities as to "give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God."

All the organized missions to the Jews recognize the above to be most essential, and therefore we feel that their testimony is powerful and fruit-bearing.

The Attitude of the People

The influence of the Rabbis is less strong than we usually imagine. During the past year strong appeals were issued against Christian missions, in leading cities all over the world, and in some cities anti-missionary societies have been formed. But the common people practically took no notice; in some cases the appeals have rather helped to advertise the missions and their meetings.

From almost every Mission all over the world we hear of increased attendance of men and women, and the reverence exhibited at the different services has been most significant and encouraging. Women, especially, are taking a real, deep interest, and are inquiring more earnestly than ever before. Parents bring their children to Sabbath-school, and are speaking openly against the interference of the Rabbis. In some cases when Rabbis stationed themselves in front of a mission, *thinking* that their presence would hinder

some from entering the mission, they were utterly ignored, which is really remarkable, considering the fear which prevailed a few years ago.

The confidence which the missionaries have gained is most remarkable. It is a matter of utmost importance that better relations should be cultivated, and therefore, the results are most encouraging. The Hebrew Christian has not to face the bitter hatred and persecution he had a few years ago. We find that everywhere the common people have implicit faith in the sincerity of the Christian missionary, and they even contradict statements of the Rabbis. They declare openly that the motive of the Christian missionary is unselfish love for their souls, in obedience to the divine command of the Lord.

The most encouraging news comes from dark Russia. There the enlightened young men are earnest "Seekers after Truth," and the true spirit of inquiry has remarkably spread all over Russia. New Testaments and Christian literature have never, in the history of Jewish missions, been in greater demand.

Jewry is Religiously Hopeless

The Jews can not ignore these facts any longer. Therefore all the Jewish papers are alarmed and are scheming to keep the young Jew in the Synagog, and to combat missionary influence, which, they are forced to acknowledge, is most powerful. The *Canadian Jewish Times*, April 11, 1913, in a plea to counteract the missionary activities, makes the following remarkable admission:

"The missionary influence in the Ward has reached a high pitch among the Jewish children. The

missionaries conduct sewing-schools and Sunday-schools, in order to attract the Jewish children, and at the same time accustom them to singing Christian hymns."

But more significant is the acknowledgment of the eminent Zionist organ, *Die Welt*, in an article on Jewish baptisms in Berlin in 1911:

"Two hundred and twenty-four Berliners left Judaism in that year, most of them identifying themselves with the Lutheran Church—this does not include children. Among them were persons of prominence—Dr. Otto Brahm of the Lessing Theater; the 'cellist, Dr. Heinrich Gruenfeld. Thirteen were physicians, four lawyers, eight engineers and three chemists. These are not dry leaves that are falling away from us," he continues, "but the very best." . . . "Well informed people know that in Russia there are to-day currents in Jewish life which are setting toward Christianity."

What are the Results?

It would be idle to attempt to measure results. Statistics may indicate the abundant labors of the workers, but they are no true index of fruitage that abides. It is very difficult to even approximately estimate the spiritual results indicated in the statistical table, but it is universally acknowledged that at least 2,000 Jews have been baptized each year since 1900. We can not measure the success of missions to the Jews by the number of baptisms. Many of the missions do not aim at baptisms and incorporation into the visible Church of Christ, but at evangelization only. Thousands of Jewish men, women and children have publicly confessed their faith in the Lord Jesus Christ, and have borne the burden which is still the

portion of Jewish believers in Christ. Many more, however, have become secret believers, lacking, alas, the courage for public profession.

The direct results are encouraging—yet the indirect results are most valuable and of utmost importance, for they have set before the people true Christianity as they have never known it before.

The Time to Favor Zion

Perhaps the most significant encouragement comes from the Hebrew Christian himself. There is a great longing, such as has never before been felt by the Hebrew Christians, for a real union. This influence has extended to all the missionaries, and now we find the different missions in London, England, and other parts of the world, are dropping their petty jealousies, and are uniting in a common effort. On the great Jewish Day of Atonement the different missions and missionaries have united in intercession on behalf of Israel. During the high festivals united services have been arranged, meeting at different missions alternately. Thus, we feel that the outlook has never been brighter in the history of Jewish missions. The strong desire of Hebrew Christians that their testimony should be effectual to Jew and Gentile, has been the cause of great discussion all over the world. Some have even wanted to organize what they called a "Messianic Jewish Movement," but the Hebrew Christians, as a whole, would not listen to the formation of any new sect, or even a revival of ancient "Ebionitism." Yet the Hebrew Christians feel that they are being absorbed within the Gentile Christian

Church, which they feel is a great loss and a weakening of their testimony as Hebrew Christians.

The Hebrew Christians of Toronto, Canada, members of the Presbyterian Church, made this the burden of their prayers, and after waiting upon God, they petitioned the Presbytery of Toronto to grant them permission, and to help them organize the first Hebrew Christian church in Canada, under the name of the "Christian Synagog" (Presbyterian); the services to be Presbyterian, as well as in doctrine, but its members to be Hebrew Christians. The Presbytery unanimously granted the petition, appointing interim session, and on Thursday evening, July 24, 1913, amidst rejoicing and thanksgiving, the first Hebrew Christian Presbyterian Church saw the light, and is now an established fact. Its members are enthusiastic, and its testimony has become a power among Jews and Christians alike.

The Issue Unchanged

It is still Jesus Himself whom the Jews must accept or reject. The gulf between them and Christianity is practically as wide for the Reformed and Radical Jew as that which must be crossed by the Orthodox Jew, before he acknowledges the Lordship, Divinity and Messiahship of Jesus of Nazareth. However far they may have drifted, there still remains with them the inherent religious instinct, that capacity to appreciate great moral and spiritual truths, which has characterized them throughout their history, and, which, consecrated to the service of Christ, will enrich and revitalize Christianity itself.



Girls' High School

Dormitory and Dining Hall

Ladies' House

A FEW OF THE SEVERANCE BUILDINGS AT TENGCHOWFU, CHINA—A MODEL STATION

A MISSIONARY PHILANTHROPIST

A SKETCH OF THE LIFE AND WORK OF LOUIS H. SEVERANCE

BY REV. STANLEY WHITE, D.D., NEW YORK

Secretary of the Presbyterian Board of Foreign Missions



N the death of Mr. Louis H. Severance the Christian Church has suffered a seemingly irreparable loss. A man of wealth and

leisure, he consecrated both to the service of his Master. His ability to do this lay in the fact that he had first given himself to the Lord.

Mr. Severance was born in Cleveland, on August 1, 1838, less than a month after the death of his father, Solomon Lewis Severance. His mother was Mary H. Long, the only daughter of Mr. David Long, the first physician of Cleveland. She died on October 1, 1902, at the age of 86 years.

Like many another successful business man, Mr. Severance received his education in the public schools, from which, at the age of 18, he went into the Commercial Bank of Cleveland. With the exception of a short interval in 1863, when he en-

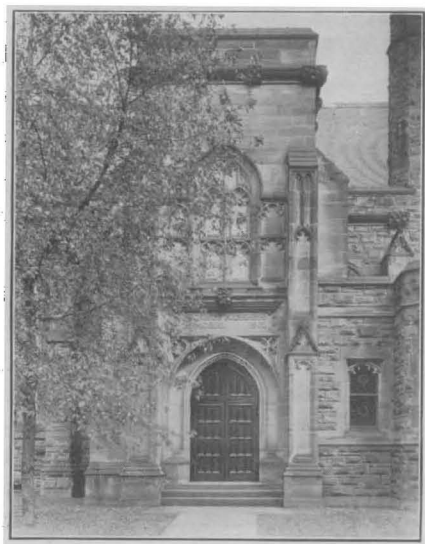
listed in the hundred-day service, he remained in the bank for eight years. In 1864, he removed to Titusville, Pa., where he was engaged in business for ten years, and then returned to Cleveland. From 1876 to 1895 he was cashier and treasurer of the Standard Oil Company, in which at the time of his death he was a large stockholder. In addition to his Standard Oil interests, Mr. Severance was connected with many other financial enterprises, the success of which increased his ability to share in the work of God in the world. Mr. Severance was twice married, in 1862 to Fanny B. Benedict, who died in 1874, and again in 1894 to Florence Harkness, who died less than a year later. He is survived by two children, John L. Severance and Mrs. Dudley P. Allen, both of Cleveland. Mr. Severance was apparently well up to within a day or two of his death, when, on June 25, 1913, he was suddenly stricken at

his home in Cleveland and was taken away without suffering. He went to the reward which is reserved for those who have been faithful stewards in this world.

Such is the brief record of his life as it might be recorded in history. It is, however, only the background

Superintendent in 1897. He was an elder from the year 1884 until his death. There is, however, a story connected with this fact which should not be concealed. The Woodland Avenue Presbyterian Church not only claimed him as a member, but it found in him, whether present in Cleveland or away from the city, a most faithful and devoted servant. This church is one of those which in all large cities suffer from the fluctuation of population and the changing conditions of city life. Little by little there has grown up around it a great business center, bringing with it large numbers of people who need a church home but are financially unable to meet the responsibility. Devoted as they may be, the work would be impossible unless some one stood behind them. Mr. Severance's love and devotion for this church never wavered. He gave it his time, his thought and his support. He believed in its mission, and was ready to aid in carrying it out. It was a noble tribute to him that, at the Memorial Service on Sunday, September 28th, this great church was almost filled with those who had learned to consider Mr. Severance, not simply their benefactor, but their brother and servant for Christ's sake. Just prior to his death he had completed the renovation of the church, so as to include a gymnasium and the other equipments that belong to a people's church. He saw that the problem in his neighborhood was changing and, like a man of vision and wisdom, was ready to meet it.

Mr. Severance was also the servant of the church at large and was in-



FLORENCE HARKNESS MEMORIAL CHAPEL

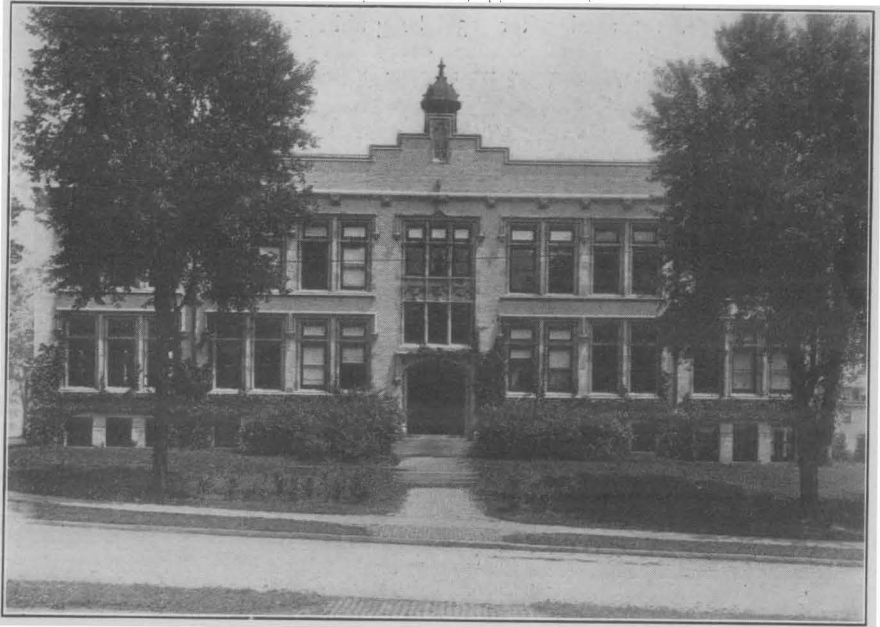
Western Reserve University, College for Women, Cleveland, Ohio. Built by Mr. Louis Severance and Miss Anna M. Harkness

of a picture which is beautified by personal devotion and service which has rarely been equalled. It should be an inspiration to all other men who have been entrusted with large possessions.

In the first place Mr. Severance was a devoted church man. His formal membership was with the Woodland Avenue Presbyterian Church in Cleveland, with which he united in January, 1875, when it was a new enterprise. He was elected Assistant Superintendent of the Sunday-school in 1882 and became its

terested in all its enterprises. He was President of the Presbyterian Union in Cleveland from 1893 until 1903, was a delegate to the Ecumenical Conference in 1900, and was Vice-Moderator of the General Assembly in 1904. In addition to his interest in his own church he had also built the Boulevard and May-

long to be remembered, to see and hear at the Memorial Service, the presidents of three colleges, tell not only of his gifts, but also of the influence of his life and counsel in pushing forward their work. Mr. Severance was a faithful member of the Board of Aid for Colleges and had given large sums in its support.



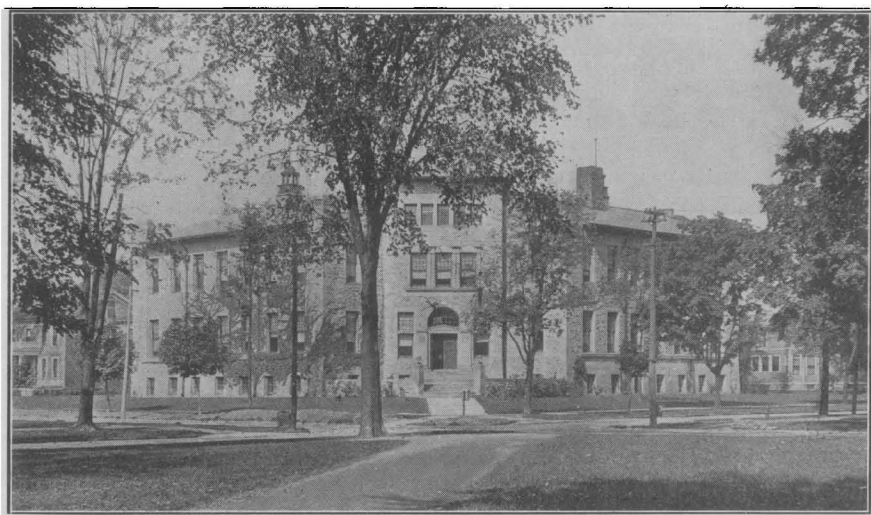
THE SEVERANCE LIBRARY AT THE UNIVERSITY OF WOOSTER, OHIO

flower Chapels in other parts of the city of Cleveland, which were both dedicated in the year 1897. His heart was large enough so that it did not expend itself only on the interests of his own town. Believing as he did in the church of Christ and that it must have an educated ministry and a strong, virile leadership, he threw himself with his accustomed energy into educational work. He was a trustee in Wooster and Oberlin Colleges, and in Western Reserve University. It was an experience

Our thoughts, however, must take a still wider range. From his boyhood he had been interested in missions. The source of his interest seems to have lain in the following circumstances: The Rev. Samuel Hutchings, who became pastor of the First Presbyterian Church in Cleveland, in 1831, had been a missionary in Ceylon with his wife, and had but recently returned on account of ill health. Through their influence, a young ladies' missionary society was formed in the Church, in 1832, and

continued until 1871, when it became merged into the Presbyterian Society of Cleveland. Through the influence of these devoted people there was created the atmosphere of missionary interest in which Mr. Severance grew. Another life also added intensity to this interest. Mrs. Sarah C. Van Tine Adams, a friend of the family, who went out to the Zulu Mission in 1834, returned after 15

ence with the missionaries that would have overburdened a man whose heart was not ready to expend itself in this work. During the last 12 years he is known to have given about \$500,000 to the work of foreign missions—probably but a small portion of the total amount, for one of Mr. Severance's common habits was to give in a way that would not be publicly known.



THE SEVERANCE CHEMICAL LABORATORY, OBERLIN COLLEGE, OHIO
The gift included land, endowment for building and for the clinic of chemistry

years of service, and found a home in the family of Mr. Severance's mother. The missionary fervor flowed through her life to touch the life of Louis H. Severance, in whose home in Titusville she lived for two years.

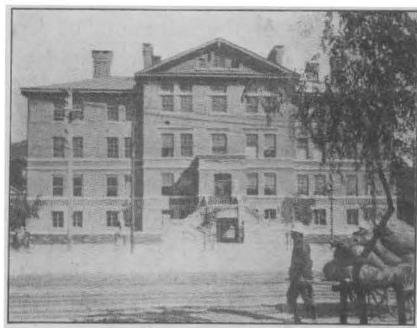
In 1907, in his 70th year, Mr. Severance went to the Far East and spent 16 months in his missionary tour around the world. From that time forward foreign missions became with him an absorbing passion, and at the time of his death he was conducting a personal correspond-

In estimating the value of such a life, it would be well to bring into the foreground several things. When Mr. Severance's death became known, the fact that he was financially a great force in philanthropic and mission work faded away in the sense of the personal loss that came to every one who knew him. He had a marvelous capacity for friendship and for attaching people to him by spontaneous goodness. Some one has said that large wealth means lonely living and that it puts a barrier between a man and his friends,

but Mr. Severance absolutely disproved the necessity for this. He had probably given as much to the Seoul Station of the Korean Mission of the Presbyterian Church as to any other one place. The Severance Hospital there was not only made possible by his gifts, but, humanly speaking, its future was dependent upon them. It is very significant then to read the statement published in the Seoul paper, which expresses the major thought in the hearts of the people. The following sentence is eloquent: "Late in June came the news of the death of Mr. Severance, the friend of missions, as he was of every good cause, as he was the friend of his Lord and Master, Jesus Christ, and of all that concerned the welfare of His Kingdom. Mr. Severance, however, not only befriended the Korean Mission, but was the personal friend of many of us, as he was of hundreds of other missionaries, no doubt, and doubtless they feel as we do, that he was our particular Mr. Severance." Thus did this noble man solve the problem which most men of large means have to face. He was not submerged by his possessions, and refused to live a lonely life.

Another characteristic of Mr. Severance was his capacity for genuine, human sympathy. In making his gifts, he was continually fighting between what he knew was his duty in the matter of careful investigation and discrimination and the appeal of his sympathies. He suffered with those who suffered. I recall a conversation in which mention was made of one in whom he was interested who was in trouble.

His characteristic answer was: "Do not talk to me about that now, for I lay awake all last night suffering because of it." When I was in Canton recently I saw the beginning of a new school building that was being put up for the girls' work. It was the gift of Mr. Severance. When the question of rebuilding this school came up, he thought of those faithful workers who had devoted so much of their lives to the work and remarked: "They need help and I am going to help them." He sym-



THE SEVERANCE MEDICAL COLLEGE, SEOUL, KOREA

pathized with them, and his money did not harden his heart.

Another characteristic of Mr. Severance was his marvelous capacity for studying the details of problems and thoroughly understanding them before acting. In making his gifts he was not content to base his action upon a general knowledge of facts or on the opinion of others. He would make personal inquiry of those who were in close touch with the work, and would ask for maps and plans of property, the location of the buildings in relation to the work, for the exact cost down to the last details, and he would put as much time and labor into his task as tho he were planning a busi-

ness operation. The meaning of this is clear. He took the capacity which was his as a business man and laid it in service at the feet of his Master. He believed that in the King's business there was a place for a man with business talents. This may well be a suggestion for those in the church who sometimes ask what opportunity there is for service. If men will really consecrate their business capacity to God, it is all that He would ask of them. It would be difficult to estimate the strength that has been imparted to the building of the Kingdom of God because of Mr. Severance's rigid adherence to this principle.

As a natural result of this characteristic way of working and of putting the best that he had at the service of God, Louis Severance knew the fulness of the joy of Christian life. At 74 years of age he still maintained his youthful enthusiasm. I never saw a man who seemed to be so enthusiastic about the thing he was doing and often asked myself how this could be explained. Generally, when men have amassed large fortunes and have satisfied every earthly desire, they lose enthusiasm. This man kept the glow of life because he made the major passion of his life the major purpose of God. Some men of wealth have a passion for art and some have a passion for travel. With Louis Severance the conversion of the world to Jesus Christ was his main thought. Enthusiasm means to be "in God." In a very real sense he lived in God and God lived in him. He was also able to act from the higher spiritual motives and was never diverted.

On a recent visit to the foreign field Mr. Severance asked me particularly to study educational questions in India and to discover why so many of the students passed through the colleges without openly making confession of faith through Jesus Christ. He knew there were great forces in India's life that hindered it, but he wanted to know the exact reason. He said: "We must never lose sight in all that we do that our purpose in being in the Far East is not primarily for education, but that it is for an education that may make men like unto God their Father." From this he could never be diverted. He never allowed the work to sink into mere philanthropy. He always lifted it into the high sphere of the spiritual.

This sketch would not be complete did we not speak of his constant desire to help those who were struggling to regain their place in life. At the memorial service in Cleveland, the story was told by one of the speakers of a visit which Mr. Severance made to a rescue mission in New York, when, without previous notice, he was asked to speak. The remarks which he made were indicative of the man's whole life. Taking as his theme the wonderful painting by Munkacsy of the "Descent from the Cross," he pleaded with those men to turn to Jesus Christ as the one power that could uplift them and that could give them a sense of forgiveness and a hope for the future.

Here was a man who successfully solved the problem of the right use of wealth. He was a great man because he mastered his money and did not let his money master him.

He refused to allow it to isolate him, to make him unsympathetic, and he never used it as an excuse for lack of personal service. He allowed all the appeals and duties from which some men try to escape to beat in upon his life that he might bear his share of the burden. He made God's purpose his purpose and kept the spiritual in the ascendant. All over the East and in America, there are buildings which are associated with the name of Mr.

Severance, but of far more significance is the fact that all over the East there are men and women upon whose hearts are deeply written the name of Louis H. Severance. I believe, and say it reverently, that not in the building made with hands, not only upon the hearts of men, but in Heaven above, his name is also written as that of a man who mastered life for Christ's sake. As an inspiration to others, one pays this loving tribute to this noble man.

THE SUPREME NEED

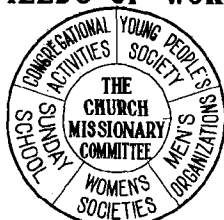
BY DR. J. R. MOTT

"When I made my first journey round the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour, I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East, I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered.

"Since then I have found the same thing exemplified all over the home field. God has His ways, and they are not always our ways. One of the most striking passages in the old Testament is the One representing God's eye searching up and down the world trying to find a man whose heart is right toward Him, that He might show His power through that man. The discovery of that secret is the great thing needed all over the world to-day in our Christian enterprise, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong."

THE ORGANIZATION AND WORK OF THE CHURCH MISSIONARY COMMITTEE

FIELDS OF WORK



PHASES OF WORK



IMMIGRATION

1,000,000 A Year Coming

250,000 A Year Returning

OUR NATIONAL
PERIL

OR
OPPORTUNITY
The Churches Must Decide
WHICH

WHAT'S WRONG WITH MISSIONARY FINANCES?

1. ONLY $\frac{1}{3}$ OF CHURCH
INTERESTED.

CURE 1. Information
2. Sympathy with
Christ

2. ONLY $\frac{1}{3}$ OF CHURCH
GIVING.

CURE 1. Weekly Offering
2. Annual Canvass

MISSIONARY GIFTS INCREASING

1. IN CANADA
Home and Foreign Missions

1909 \$ 1,492,000

1912 2,500,181

2. IN THE UNITED STATES
Foreign Missions

1907 \$ 8,449,693

1908 8,916,589

1909 10,086,216

1910 10,497,798

1911 11,030,715

1912 14,942,523

FROM "THE MISSIONARY REVIEW OF THE WORLD"

SOME CHARTS USED BY THE UNITED MISSIONARY CAMPAIGN

The charts, 2 ft. x 3 ft. (on cloth), may be obtained from the Laymen's Missionary Movement,
1 Madison Avenue, New York.



THE MEN'S UNION MISSIONARY CONFERENCE DINNER AT ATLANTIC CITY, SEPT. 27, 1913.

AROUSING THE CHURCH IN AMERICA PLANS FOR THE UNITED CAMPAIGN FOR HOME AND FOREIGN MISSIONS

BY WILLIAM B. MILLAR, NEW YORK

General Secretary of the United Missionary Campaign.



ON the one hundredth anniversary of the birth of David Livingstone, that great apostle to the dark continent, a notable missionary decision was reached. On that day (March 19, 1913) representatives of the Home and Foreign Missionary Boards of North America met in New York City for prayer and conference and decided unanimously to cooperate in a united missionary campaign to bring the worldwide missionary needs and opportunities before the Christians of North America. This conference had been preceded by several weeks of earnest consideration, so that the action represented the careful thought of the leaders of the missionary enterprise.

It was clearly recognized that the cooperation of these forces would mean greater efficiency and economy of time, money and effort in the

cultivation of the home base; that all the forces combined could bring a much stronger impact upon a community than could be brought by communions working separately, without reference to each other's plans. Wasteful or ineffective methods in missionary work should no more be tolerated than in the ordinary lines of business. The present world situation demands methods and plans that promise largest results. The needs are too great and pressing for anything less effective.

To plan and conduct such a continental campaign, a central committee was organized, composed of 80 members, representing the different Home and Foreign Mission Boards. The following officers were elected: Rev. Arthur J. Brown, D.D., secretary of the Presbyterian Board of Foreign Missions, chairman; Rev. H. C. Her-ring, D.D., general secretary of the Congregational Home Missionary So-

ciety, vice-chairman; Mr. Eben E. Olcott of the Reformed Church of America, treasurer, and Mr. William B. Miller, of the Laymen's Missionary Movement, secretary. An executive committee was appointed to look after the details of the campaign. S. Earl Taylor, LL.D., secretary of the Board of Foreign Missions of the Methodist Episcopal Church, was appointed as chairman and Rev. Charles R. Watson, secretary of the Board of Foreign Missions of the United Presbyterian Church, was made vice-chairman. The United Presbyterian Church was also asked to give the services of Mr. George Innes as one of the general secretaries of the campaign. In the interests of economy it was agreed to use existing agencies so far as possible.

This campaign is intended to promote the entire missionary work of the church at home and abroad, and the effort will be made to enlist the entire membership of all denominations. Emphasis will be placed upon fundamental spiritual requisites for abundant Christian life and for fruitful Christian service.

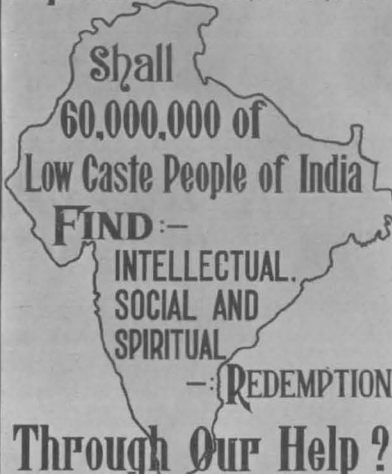
During the first season—September to February—plans have been made to hold interdenominational conferences in which will be presented more adequate methods of missionary education in local churches and better methods of finance. These conferences are to lead up to a nation-wide simultaneous "Every-Member Canvass" in March, 1914, in as many denominations as can arrange to undertake it at that time; the month of February to be devoted to special denominational effort in lining up the churches for this canvass.

The organization and direction of these interdenominational conferences has been intrusted to the Laymen's Missionary Movement, and the Missionary Education Movement has been asked to formulate a plan for the educational features. Already some 500 conferences have been arranged for the autumn and winter. The reports indicate that, with but few exceptions, there has been a good attendance and a deep interest awakened in the conferences already held.

The educational plans for this year include the study of the home mission field in the autumn, with special emphasis upon the question of immigration. Dr. Shriver's new book on this subject is recommended as the text book, and after the first of January foreign fields will be emphasized with the study of Mr. Sherwood Eddy's new book on "The New Era in Asia." The four chapters of Mr. W. E. Doughty's "Call of the World" will form the basis of discussion groups for men and for the midweek meetings during one month.

The simultaneous personal canvass for missions has many advantages. It is not a new plan, since three denominations have already tried it with most satisfactory results—educational, financial and spiritual. Under this plan the United Presbyterians have increased their gifts for missions and benevolences from \$552,347 in 1910 to \$739,452 in 1913—and this does not count the offerings of the Women's Missionary Society. The total giving in the entire communion for outside objects averaged \$6.10 per member per year. With this also came an increase of gifts for the current expenses—as is

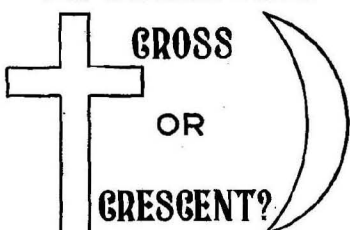
INDIA
Population 315,000,000



Shall
60,000,000 of
Low Caste People of India
FIND:-
INTELLECTUAL.
SOCIAL AND
SPIRITUAL
--: REDEMPTION
Through Our Help ?

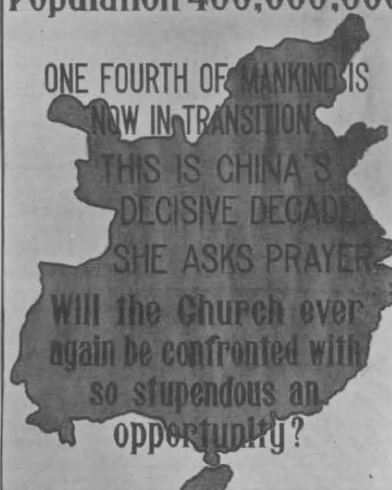
THE MOSLEM WORLD

**200,000,000 OF PEOPLE
HUMBLED BY WARS
MORE OPEN THAN FOR MANY CENTURIES
The Least Occupied of
All Mission Fields**



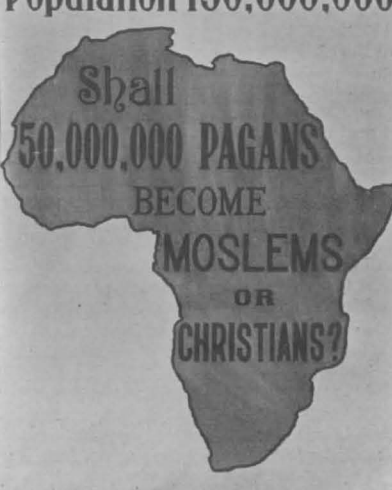
CROSS
OR
CRESCENT?

CHINA
Population 400,000,000



ONE FOURTH OF MANKIND IS
NOW IN TRANSITION
THIS IS CHINA'S
DECISIVE DECADE
SHE ASKS PRAYER
**Will the Church ever
again be confronted with
so stupendous an
opportunity?**

AFRICA
Population 150,000,000



Shall
**50,000,000 PAGANS
BECOME
MOSLEMS
OR
CHRISTIANS?**

IMPRESSIVE CHARTS AND MAPS USED IN THE MISSIONARY CAMPAIGN
These charts, in colors, on cloth, 2 ft. x 3 ft., may be obtained from the Layman's Missionary
Movement, 1 Madison Avenue, N. Y.

always the case. "There is that scattereth and yet increaseth."

What has been the result in other churches? Two hundred and fifty of the Southern Presbyterian churches adopted the every-member canvass with the result that they have given over \$7.00 per member to benevolences, while the strongest churches of the denomination not using the canvass, are giving at less than half that rate. The spiritual results of this movement are shown by the fact that these same 250 churches also showed last year a marked increase in the number of conversions. Throughout the denomination there has been a steady advance in the amounts given under the better financial plans. The offerings for foreign missions alone increased from \$420,602 in 1910 to \$631,069 in 1913.

RESULTS IN DENOMINATIONS

1. UNITED PRESBYTERIAN CHURCH
 - To all Missions, 1912 . . . \$580,169
 - To all Missions, 1913 . . . 739,452
 - Membership, 142,081; with women's societies . . . 853,569
 - Average per member to Missions, \$6.11 (29 per cent. of total); average per member, all purposes, \$20.97.
2. SOUTHERN PRESBYTERIAN CHURCH
 - To Foreign Missions, 1907 . \$276,263
 - To Foreign Missions, 1912 . 501,412
 - To Foreign Missions, 1913 . 631,069
 - Membership, 301,000.
 - Gain in six years, 129 per cent.
3. BAPTIST CHURCH
 - To all Missions, Ontario and Quebec, 1908 . . . \$103,000
 - To all Missions, Ontario and Quebec, 1913 . . . 220,000
 - Membership, 55,000.
4. CANADIAN PRESBYTERIAN CHURCH
 - To all Missions, 1908 . . \$472,075
 - To all Missions, 1913 . . 927,728
 - Membership, 301,465.

In 1,200 parishes of the Protestant Episcopal Communion, better methods of finance have been introduced, with the use of the duplex envelopes and a weekly basis of giving. To this fact the *Spirit of Missions* cred-

its, in part at least, the fact that the Board of Missions of that church received last year \$95,688 more than in the preceding year.

One district superintendent of the Methodist Episcopal Church reports that 60 out of the 72 churches in his district have adopted the new financial plan and in every case with success. In addition to providing for all local expenses, the increase in benevolences in each case was from 20 per cent. to 600 per cent. on the basis of the previous year's offerings. Better than all, new life was infused into every church. Reports from 165 Methodist churches that adopted the canvass method showed a 73 per cent. increase in one year in their foreign missionary offerings—from \$66,395 to \$115,479. At the same time their gifts to home mission work increased 52 per cent. and to the Women's Board, 30 per cent.

The Baptists of Cleveland last year united in a canvass which increased the number of givers by 1,474 and the total gifts for benevolences from \$33,807 to \$45,891, and this in addition to private gifts made in the canvass of some \$40,000.

RESULTS—GROUPS OF CHURCHES

- 24 CLEVELAND BAPTIST CHURCHES
 - Added 1,474 new subscribers.
 - Secured from churches . \$45,581.00
 - From individuals . . . 40,000.00
 - Total for Missions . . \$85,581.00
 - Average per member . . 12.13
- 22 BUFFALO METHODIST CHURCHES
 - 1909 To Foreign Missions . \$ 7,502.00
 - 1910 To Foreign Missions . 17,023.00
 - Gain, 127 per cent.
- 18 PRESBYTERIAN CHURCHES
 - For Home Missions, from \$20,969 to \$35,119.
 - For Foreign Missions, from \$11,161 to \$21,336.
 - For Current Revenue, from \$82,268 to \$110,935.

Through the annual canvass the Baptists of Toronto have more than quadrupled their missionary output in the last six years, increasing from \$23,000 in 1907 to nearly \$100,000 this year. The Presbyterians of that same city in the same period increased their missionary offerings from \$62,000 to \$132,000.

RESULTS IN ENTIRE CITIES

GREENSBORO, N. C.

To Foreign Missions, 1909 . \$7,304
To Foreign Missions, 1913 . 16,094

BUFFALO, N. Y.

To Foreign Missions, 1909 . \$36,000
To Foreign Missions, 1912 . 56,000

RICHMOND, VA.

To all Missions, 1909 . . \$118,213
To all Missions, 1913 . . 181,287

TORONTO, CANADA

To all Missions, 1907 . . \$175,000
To all Missions, 1908 . . 236,088
To all Missions, 1909 . . 363,697
To all Missions, 1910 . . 410,000
To all Missions, 1911 . . 441,194
To all Missions, 1912 . . 479,000

These illustrations could be multiplied many times, for it is universal testimony that the new plan works wherever it is given a fair trial. At the same time the reports show increased gifts to local expenses, missions and benevolences, an increased interest on the part of laymen, a restoration of backsliding or lapsed members and a general quickening of the spiritual life of the church. In one canvass the pastor reported that 200 members whose interest had died out were found and brought back into the active life and work of the church.

Similar reports of enlarged giving and of increased blessing as a result have come from many churches that have put "system in the place of spasm," so that it is not a stretch of faith to believe that the united campaign will not only increase

largely the offerings from the churches but will result in untold spiritual blessings to those communions that persistently and faithfully adopt its program.

RESULTS—INDIVIDUAL CHURCHES

A RURAL CHURCH, Dunkerton, Iowa, Membership, 52.

	Current Expenses	Benevolences	Total
1910—Old plan . . .	\$220	\$5	\$225
1911—New plan . . .	635	75	710
1912—New plan, second year . . .	900	202	1,102

A VILLAGE CHURCH, South Framingham, Mass. Methodist Episcopal. Membership, 200.

	All Benevolences
1910—Old plan	\$150
1911—New plan	228
1912—New plan, second year . . .	547

A LARGE CITY CHURCH, Toronto, Canada. Bloor Street Presbyterian. Membership, 1,100.

By the old plan \$6,000
By the use of the Duplex Envelope . 12,000
By the Every-Member-Canvass . 16,000

It is no light task to change the methods now in operation among more than 20,000,000 of church members. This work is not to be accomplished in one year or in two, as was clearly recognized by the official action taken at the first conference on the 19th of March, where the following declaration was passed: "This united campaign is not for this year only but it is to be a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole Church out into the discharge of its total missionary duty, in this crisis hour of national and world history."

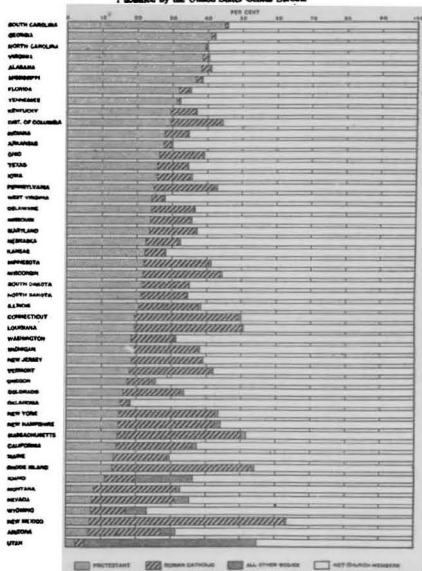
As a result of this conviction and this action the Laymen's Missionary Movement was requested to take at least three years to cover the country with the interdenominational conferences. Those scheduled for the

first season are for the most part east of the Mississippi River, with the exception of a series in California. Many of the smaller places, that have generally been overlooked

A STRIKING ARGUMENT FOR HOME MISSIONS

Showing proportion of the population reported as Protestant, Roman Catholic, and "all other" church members, and proportion not reported as church members, for each state and territory.

Published by the United States Census Bureau.

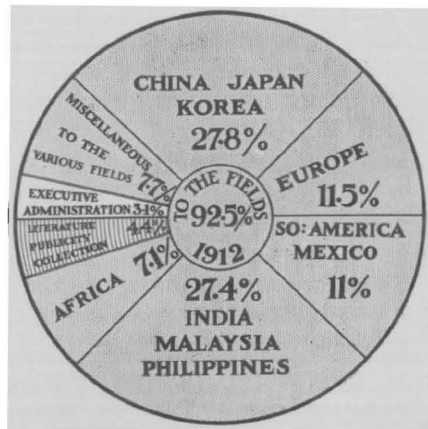


in past campaigns, will be visited. By deputation or extension work to adjoining territory it is planned to carry the message of this united effort to every church in each district, including the most obscure country parish.

Twenty teams of speakers, with four men on each team, have been organized to conduct these two-day conferences. They will aim to place before the missionary leaders of the local churches the immediacy of the present opportunity at home and abroad, the inadequacy of the educational and financial plans in vogue to-day, and the larger plans and better methods which if adopted and

put into operation will go far toward solving the pressing missionary problems. It will be made clear, however, that method alone is not sufficient—that only as a deep spiritual revival and uplift shall come to the churches will they be in a position to "scale the heights." The speakers on these teams are secretaries of mission boards and kindred organizations, prominent pastors, laymen and missionaries. The appeal will also be made through the eye by striking charts which express forcefully the missionary ideals of the Church, the present-day call of the fields and the response that has already been made to the call.

The message of this campaign will be strong and positive. As already intimated, it will be a *unified* message, presenting the Kingdom outlook rather than the denominational. This should do much to increase the unity of the Christian Church in the accomplishment of its great task. It will also emphasize the world-view of missions and the oneness of the campaign—home and foreign.



HOW THE METHODIST CAKE IS CUT
The percentage of missionary gifts used in various fields and for administration.

THE UNITED MISSIONARY CAMPAIGN
PITTSBURGH DIVISION.

Legend:

- Cities on tour of Team I thus
- - - - - Cities on tour of Team II thus
- Cities not connected in tours are to be arranged for as far as possible.
- Northwest Ohio is assigned to the Central Division.

** Northwest Ohio is assigned to the Central Division.
 ** Cities not connected in tours are to be arranged for as far as possible.
 ** Cities on tour of Team I thus ---
 ** Cities in tour of Team II thus ---

This represents the work of two teams in the Pittsburgh Division—Meetings in 70 towns, Oct. 12 to Feb. 18

This represents the work of two teams in the Pittsburgh Division—Meetings in 70 towns, Oct. 12 to Feb. 18

You can do
more than Pray
AFTER
You have Prayed:
But you cannot
do more than Pray
UNTIL
You have Prayed.

The
**RESOURCES
OF GOD**

ARE PROMISED
ONLY TO THOSE
WHO UNDERTAKE

The
**PROGRAM
OF GOD**

LIFE
Is
MOST WORTH
LIVING TO HIM
WHOSE
WORK
Is
MOST WORTH
WHILE

**THE WORLD FOR CHRIST
IN THIS GENERATION**



- PRAY** | 1. FOR MORE LABORERS
2. FOR GREATER HARVESTS
STUDY | 1. THE WORD OF GOD
2. THE FACTS OF MISSIONS
PLAN | 1. WORLD-WIDE EVANGELIZATION
2. CHURCH-WIDE ENLISTMENT
GIVE | 1. PROPORTIONATELY AND WEEKLY
2. "EVERY ONE OF YOU"
SERVE | 1. GOD BY HELPING MEN
2. AT HOME AND ABROAD

THIS IS
THE ONLY
GENERATION
WE
CAN REACH

STEWARDSHIP

I will place
no value on
anything I have
or may possess
except in
relation to the
KINGDOM of CHRIST

David Livingstone

The
LIGHT
THAT SHINES
FARTHEST
SHINES
BRIGHTEST
NEAREST HOME

NOT
How much of
My Money will
I give to God
BUT
How much of
God's Money
will I keep
for myself

The First Work
of the
WHOLE CHURCH
IS TO GIVE THE
GOSPEL
to the
WHOLE WORLD

The message will be *inspirational*, presenting with stirring effect the momentous facts of the missionary enterprise. As the late Dr. A. T. Pierson said, "facts are the fuel of the missionary fire." Men who know the facts and have seen the victories of the Church at work on our frontiers, in our cities, among the immigrants—who have witnessed the darkness of heathenism illuminated by the light of the Gospel—are the ones who will present the message so that there should be a great conflagration as a result of this campaign.

It is also to be a very *practical* message. Too often have men been satisfied with mere inspiration without action. Because a great address has been delivered and the hearers have appeared to be mightily moved in spirit, it has been taken for granted that the victory is won. But sad experience has taught that inspiration, without a considerable amount of perspiration, does not win the battle. Those who have to stay at home have something to do for the salvation of our great cities, for the redemption of our beloved land, and for the evangelization of the world. How shall they do it? A program of prayer and of education, a program of finance and of service, will be stress until every man who hears the message will feel that he

must have a share in this great undertaking.

The message will be *strong* and *positive*, and not *apologetic*. The day for apologizing for missions, thank God, is passed, and passed forever. The appeal in this campaign, if it is to win, must be of a virile character and must appeal to the heroic and sacrificial. The Christian men of America do not ask an easy task—it would make no appeal to them. They have not lost the fire and heroism of their ancestors, nor has the iron departed from their blood. What challenge is there to-day compared to the missionary challenge to rally such men for a vigorous world-campaign?

Is it too much to expect that this kind of message, appealing as it must to all that is high and holy and heroic, will find a ready response in the hearts of a host of devoted men and women? May we not believe that under the leadership of the divine Son of God they will hasten to obey the summons to the conquest of a world? If that shall be the outcome then our generation may expect to see the accomplishment of the mighty task to which our great Captain and Leader has called us. Then "He shall see of the travail of His soul and shall be satisfied."

Features of a Standard Missionary Church	The Every-Member Canvass—How?	The Every-Member Canvass—Why
<ol style="list-style-type: none"> 1. A Missionary Pastor. 2. A Missionary Committee. 3. A Missionary Sunday-school. 4. A Program of Prayer for Missions. 5. Systematic Missionary Education. 6. An Annual Every-Member Canvass for Missions. 7. The Weekly Offering for Missions. 	<ol style="list-style-type: none"> 1. Conduct educational campaign. 2. Hold men's supper. 3. Exhibit church statistics. 4. Set financial goal. 5. Appoint canvassing committee 6. Canvass membership. <ol style="list-style-type: none"> A. Going Two by Two B. For Weekly Offering 7. Adopt Duplex envelope 8. Report progress often. 9. Complete canvass soon. 	<ol style="list-style-type: none"> 1. The only method that enlists entire membership. 2. Compels personal consideration of duty. 3. Supplements public instruction. 4. Increases number of givers. 5. Increases all offerings. 6. Develops new workers. 7. Reclaims lapsed members. 8. Promotes fellowship.

BEST METHODS FOR WORKERS AT HOME

CONDUCTED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

MISSIONARY SUGGESTIONS FOR CHRISTMAS PROGRAMS



RIGHTLY viewed, Christmas is the most distinctively missionary holiday of the year, and should be kept as such by Sunday-schools, Young People's Societies and missionary organizations of every description. The angelic message of the first Christmas day, "Behold, I bring you good tidings of great joy, which shall be to ALL THE PEOPLE," has a distinct missionary note which should always be sounded.

The Christmas missionary meeting should be the brightest and best of the year. The room should be decorated with Christmas greens, the program be made attractive with music and other special features appropriate to the great day, and through it all should run a note of good will to men and joyous thanksgiving to God for the unspeakable gift of His Son.

Special emphasis should also be placed on the giving. It is an almost universal custom to give gifts to persons on their birthdays, yet on Christ's birthday the majority of Christians have fallen into the strange habit of giving gifts to one another and forgetting all about Him. This has been especially true in the Sunday-school where the children of well-to-do parents, already surfeited with gifts and goodies at home, have been taught the pleasure of re-

ceiving at the Christmas entertainment rather than the blessedness of giving. Now, however, a gradual change is being effected along this line. In an increasing number of schools what is known as a "giving Christmas" has become the rule, *i. e.*, a Christmas in which the children bring gifts to the Lord Jesus to supply the wants of His poor and needy ones at home, and extend His kingdom throughout the whole earth. It is to be hoped that the old-fashioned "receiving Christmas" will soon be a thing of the past—at least in every well-to-do school.

A Novel Christmas Entertainment

At the missionary conferences of the Missionary Education Movement held at Silver Bay last July, the Rev. George F. Sutherland, secretary of the Department of Missionary Education in the Methodist Episcopal Church, told of a novel Christmas entertainment given by the Sunday-school of Christ Methodist Episcopal Church in Madison, New Jersey, a suburb of New York, at which gifts were brought for foreign missions as well as the work nearer home.

The idea of a giving Christmas was new in this school, and at first there was a good deal of opposition on the part of the teachers, on the ground that the children would be disappointed if they did not receive the usual gifts of candy and toys from the tree. Finally a compromise

was effected. All the gifts were for some form of missionary work, but there was a social gathering after the program, at which ice cream was served.

There was a Christmas tree gaily decorated as in former years. But instead of having a lot of gifts around the tree, the children brought the gifts themselves, each class having decided beforehand what the nature of its contribution should be. The program consisted largely of "stunts" performed by the various classes in presenting their gifts.

The Men's Bible Class having agreed upon mittens, socks and stockings, each man carried a paste-board box containing either a dozen or a half dozen of whichever he had elected to give.

A class of senior boys gave a barrel of apples which they rolled onto the platform themselves.

A class of intermediate girls prepared a dinner for a poor family. Before presenting it they gave a little dialog on the platform, in which they discuss what they should give and how it should be prepared.

A class of senior girls packed a box for a hospital in China containing bedding, bandages and a little table linen. Representing themselves to be a class of Chinese girls on the Pacific Coast, they gave a clever little dialog in which the needs and conditions of the Chinese people were clearly set forth.

A class of intermediate boys brought a rabbit apiece (not live ones, of course) which they presented in a novel manner. Transforming the platform into a street corner where they had agreed to meet to go hunting to get rabbits for

Christmas dinners for the poor, they came in a few at a time with their guns. One boy happening along who had not been present when the plan was agreed on, the whole thing had to be explained to him. He immediately went back to get his gun. On his return the whole class went out the side door of the church, fired off a few blank cartridges, and came back with a dozen rabbits! It was great fun for the boys. They seemed to think it about the biggest thing they had ever accomplished.

A class of junior girls, wearing sunbonnets like farmers' lasses, brought in potatoes; another, with the girls dressed in the quaint costume of the maid on Baker's Chocolate, gave packages of chocolate. A third carried in a large wooden box of "Shredded Wheat," and made clever use of Shredded Wheat advertisements.

A class of little girls from the Primary Department gave cans of Campbell Soup. They were dressed as "Campbell Kids" and recited Campbell Soup verses.

The program closed with a tableau by the Beginners' Department. The children were dressed ready for bed, and had their stockings filled with oranges, their contribution to the Christmas party.

With the exception of the gifts for China and some supplies for poor families in Madison, everything was shipped that night to Newark, New Jersey, the nearest point of need, to be used in City Mission Work.

It proved a most interesting and profitable entertainment, and was voted a great success by the entire school. "Gee! that was a lot better

than candy," was the enthusiastic comment of one small boy.

A Home Missionary Entertainment

The Sunday-school of the First Baptist Church, Bennington, Vermont, gave a very successful and helpful Home Missionary Christmas entertainment last Christmas, preparations for which began with Rally Day. Mrs. Alfred S. Davis told the story at Silver Bay last July.

On Rally Day, held in the previous October, each class was asked to drop into a box a sealed "Declaration of Purpose," *i. e.*, a sealed envelop containing a statement of something definite the class had decided to attempt along the line of home missionary work during the three months ending with Christmas.

At the Christmas entertainment one feature of the program was the opening of this box. The envelopes were handed back to the classes and a representative of each was called to the platform to read its "Declaration of Purpose" and testify as to whether or no the class had lived up to it. Some of the classes had agreed to raise money for various phases of home missionary work; one had promised \$25 for new books for the Sunday-school library; another had decided to visit the inmates of the Poor Farm and read and sing to them and keep them supplied with papers, magazines and books. All the classes had done well and made a very creditable showing.

Another feature of the program was the presenting of gifts to the Lord Jesus on His birthday for the extension of His kingdom in needy parts of the home mission field. As the school sends large boxes of clothing and other supplies every

year to a Home in North Carolina, nothing but money was asked for at this time. Each class was allowed to select its own special object for its gifts, but was asked to keep that object a secret.

On the platform stood a Christmas tree, beautiful in its living green, but devoid of decorations of any kind. At the appointed time representatives of the classes came forward, one at a time, and hung on the tree some article typical of the special object they had chosen, their contribution being concealed within it. The audience was then asked to guess what the object was.

Among the articles hung on the tree were the following: Small toy ship (Immigrant work); doll drest as an immigrant with an immigrant's pack (also Immigrant work); toy car (chapel-car work); Eskimo doll (Alaska); black Dinah (Freedmen's work); Indian moccasins, Indian doll, and Indian canoe (offerings from three different classes for the North American Indians).

The school is not a large one and only the Intermediate and Adult Departments participated (the Primary and Junior Departments held their festivities on an afternoon during the week following Christmas), yet the contributions amounted to \$28. After the program there were games, guessing contests and refreshments.

In larger schools where foreign missions are included also, a great variety of objects might be used. For China, a small Chinese lantern, a shoe or a doll would be appropriate; for Japan, a lantern, parasol, or bunch of chrysanthemums or cherry blossoms made out of paper; for Turkey, a candy box in the shape

of a Thanksgiving turkey; for Siam, a small white elephant; for Africa, a miniature grass hut; for Egypt, a pyramid; for India, a doll; for Korea, a model of a Korean hat; for medical missions, a doll dressed as a nurse, a model of a hospital or a tiny satchel such as many doctors carry.

The idea of the sealed "Declaration of Purpose" could be used to induce the children to make Christmas offerings of time and talents to the Lord, the classes being asked to drop their sealed envelopes into a box at the Christmas entertainment, the opening to be a feature of the program of Easter Sunday or Children's Day.

Programs for Christmas Sunday

(For a full description of these programs, see *Sunday School Times* for Dec. 22, 1913.)

In the Bedford Presbyterian Bible School of Brooklyn, New York, it is the custom to combine Christmas with missions in the program on Christmas Sunday. Variety and novelty, Christmas joy and earnest missionary purpose have been combined with great success. Outlines of three programs used in this school in recent years are herewith given.

I. "*The Light of the World.*" For this program, a large map of the world was hung on the wall and an appropriate talk was given on the world as it was in the time of Christ and as it is now, the whole being made effective by the use of small electric lights. The outline of the talk was as follows:

1. Vivid pictures of the darkness and evil in the world when Christ came (ignorance of children, their neglect or murder by cruel or mis-

guided parents; war, slavery, oppression and other sorrows prevalent in Palestine and elsewhere).

2. The expected Redeemer, the Hope of the Hebrews.

3. Annunciation of the Shepherds and birth of Christ, the Light of the



CHINESE COSTUMES FOR MISSIONARY SUNDAY

World. When the birth of Christ was announced a small electric bulb, connected with a dry battery, flashed out its light on the map at Bethlehem in Judea.

4. Purpose of Christ's coming and His farewell message to His followers to be "angels" bearing the Christmas message to all the world.

5. Gradual spread of the Light around the little land of Palestine, while most of the world remained in darkness.

6. Lands where missionaries have carried the Gospel, planted schools

and hospitals and won converts to Christ. At the mention of each field an electric light flashed out on the map until it was dotted all over.

7. The need of the world to-day. In token of our appreciation of His Christmas gift, God asks us to make Christmas offerings in order that the news of Christ's coming may be carried to those who are still in darkness—as the angels carried the news to the Shepherds.

II. "Christmas in Many Lands."

For this program members of the school were asked to recite, in costume, stories of how Christmas is celebrated in non-Christian lands. The recitations were taken from the *Assembly Herald* for December, 1909, and were as follows: "Christmas in Pyeng Yang, Korea"; "How the Poo Ying Boys Had a Merry Christmas (China)"; "Christmas at Ludhiana, India"; "Merry Christmas at Elat, West Africa"; "Christmas in the Philippines"; "Christmas in Brazil."

The *Christian* idea of Christmas was emphasized rather than folklore celebrations. The interest was unwavering and a deep missionary impression was made. THE MISSIONARY REVIEW OF THE WORLD and other missionary magazines have published from time to time suitable material for programs such as this. The costumes may either be made or may be rented from the mission boards or the Missionary Education Movement.

III. "Christmas Messages from Heathen Lands." This program consisted of recitations by boys and girls from the school in costume, impersonating converts from heathenism in mission lands. The recitations were

the actual testimonies of real converts given in the *Assembly Herald* for December, 1909. They came most realistically, like voices from far away, and were very impressive. The testimonies included those from Kim Sung Suk, Taiku, Korea; Elishua of Degala, Persia; Engsih of Ningpo, China; Matias Jaucian of the Philippines; Muragishi of Japan; Yeshwant from Kolhapur, India; and Senora Margarita of Chile.

In connection with each of these three programs there was, of course, a missionary offering, each class being allowed to select its own object and what it should give. Some gave dolls to hospitals in the city, others gave money to Water Street Mission, New York; to a hospital in China; to the lepers in India; to the work in Korea; to missions among the North American Indians; or the mountaineers of the Southland. A variety of objects was suggested by the missionary committee and a few of the classes gave to missions in which they had been interested all the year.

The Missionary Christmas is voted the very best kind of a Christmas in Bedford Bible School and it is hoped and expected that the interest awakened will not only result in present good, through broadened vision and enlarged hearts, but that some of the members will form the purpose to go themselves as missionaries of Christ in response to His last command.

A Mid-Summer Christmas

When Christmas comes many a missionary organization finds itself wishing it could do something for the children of missionary lands who have no Christmas at all save as the

missionaries provide it for them with gifts sent for the purpose by friends in the home land. But it is too late. Anything done along this line must be done long months before Christmas. It takes so long to prepare things and send them to the foreign field.

At Silver Bay last July, Mr. Harry S. Myers, of the Missionary Education Movement, told how one school solved the problem by holding a Christmas entertainment in July! There was an interesting program and a tree on which the children hung things to be sent to a missionary to provide Christmas gifts for the little children under her care. When the real Christmas came, six months later, there was joy in that school over the thought of how happy they were making the children over the sea.

Schools adopting this plan would do well to make an announcement of it at their Christmas celebrations in December, as it takes some time to dress dolls and make and collect other things suitable for the purpose. Nothing of the kind must be attempted, however, without first writing to the denominational mission board to ask where such a box would be acceptable and just what to put in it. Things that make acceptable gifts in one field might not do at all in another, and the cost of duty and transportation make it imperative that nothing be sent that is useless. [Directions for packing and sending such boxes were given at length in *THE MISSIONARY REVIEW* for September, 1903, pages 682-684.]

The story of Oak-pun-ie, the little crippled girl who found such joy in a Christmas tree in the Methodist

Episcopal hospital at Seoul (see "The Happiest Girl in Korea," by Minerva L. Guthapfel, chapter 1) would be excellent to use in this connection. So also would "Tired of Missions,"* a dialog by Katharine Young Thaxter, which treats of a band of young women who became tired of missions and voted to give up the work they had been doing, among other things the preparation of a box of Christmas gifts for a mission school in Japan. The second scene pictures the dismay of the missionaries and the disappointment of the children when word is received that no box will be sent that year.

A Christmas Candle Talk

Like Charles H. Spurgeon of London, Mr. Charles H. Yatman, the evangelist, has often given a "Candle Sermon" which has delighted thousands of people. Somewhat enlarged to make it more distinctively missionary, Mr. Yatman's sermon makes a fine talk for a Christmas program.

An assortment of candles of all sizes and many colors, representing different characters and races, should be provided and kept in concealment until it is time to introduce them to the audience. If it is not possible to provide candlesticks for so many candles, they can be fastened singly or in small groups to inexpensive tin pie plates by holding a lighted match for a moment under the lower end of the candle and letting a few drops of the wax fall onto the plate. If the candle is immediately placed on these drops of wax, it will harden at

*"Tired of Missions," by Katharine Young Thaxter, Woman's North Pacific Presbyterian Board of Missions, Portland, Ore.

once and remain in place. The candles must not be placed too close together on the tin plates as the heat will make them melt.

There should be candles to represent the following characters:

The Primary Class in the Sunday-school and teachers (a group of little candles with several large ones).

Miss Fairface from Fifth Avenue (a candle beautifully decorated in colors and gilt).

Tommy Dirt from Tangle-foot Alley (a candle much smeared with soot).

Jim Worst, the drunkard (a large white candle cut almost, but not quite, through to the wick in sections about an inch long, so that it will be unsteady like a drunken man).

Topsy (a black candle):

Mr. Turnback (a candle with a very short wick, that will burn only a short time).

Mr. Preach-the-Gospel (a large candle to represent a missionary).

A group of yellow candles, some large, some small, to represent the Chinese; of black ones, for the natives of Africa; of red ones for the North American Indians; of brown ones for the Japanese, Siamese, or South Sea Islanders. Brown and black candles must be painted, as they can not be bought.

"Shining for Jesus" is the topic of the talk accompanying the candles, the object being to show, by lighting the candles, one at a time, that all classes of people, large and small, rich and poor, no matter where they live or what their color, can become followers of Jesus and shine for Him. By letting one candle light another, the lesson that one person can lead another to Christ may also be imparted.

Other characters can be introduced

if desired, those suggested by local conditions being especially desirable. For example, if a missionary has gone out from the church or school, there should be a candle to represent him (or her) and a special set of candles to represent the people among whom he is at work.

No one should attempt to give this talk who is not familiar with giving object talks to children and every precaution should be taken against fire.

Suggestions for the Christmas Program

There is no lack of appropriate material for every part of the Christmas missionary program. Here is a list of some of it that may prove helpful:

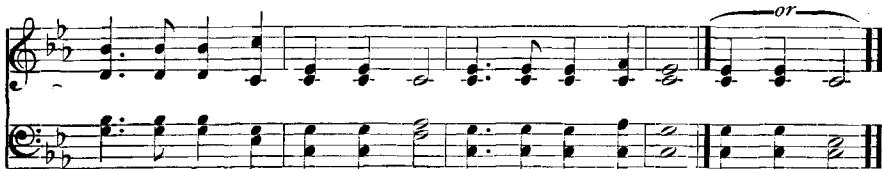
Scripture Lesson. "The First Christmas Gifts." There are many passages of Scripture appropriate for the Christmas meeting, but none more so than Matt. 2:1-11, with special emphasis on verse 11. The story of the presentation of the gifts of the Wise Men to the infant Savior as told in "Ben Hur," book 1, chapter 14, makes an excellent reading to use in connection with this Scripture Lesson.

Prayer. "A Christmas Gift of Prayer for———" In December, 1889, the Rev. James S. Dennis, D.D., contributed an article to "Woman's Work" entitled "A Christmas Gift of Prayer for Syria," that being the month of prayer for Syria in the calendar of the Presbyterian Church. This makes a beautiful and suggestive title to give to the Christmas service of prayer, the topic for prayer in other denominations for December being substituted for Syria.

Music. In addition to the carols

"PLEASE GO SHARES"

Inca Melody Harmonized by Charles Gardner

**SONG OF THE BROWN CHILDREN**

We have heard of Santa Claus,
 We, the children of Peru;
 We should like a Christmas, too—
 Please go shares with yours!

We have heard of pretty toys,
 We, the children of Peru;
 We should like some playthings, too—
 Tho we're only Indian boys.

We have heard of dollies, too,
 We, the brown-skinned Indian girls,
 With our black and tangled curls—
 We should like to play with you.

We have heard of play-books, too,
 We, the boys who can not spell:
 Happy English children tell—
 Shall we ever be like you?

and Christmas hymns found in every hymn-book, it would be well to make use of Christmas music from the mission field. In "Peru, Its Story, People and Religion," by Geraldine Guinness, page 145, there is a native Inca melody with English words, entitled "Please Go Shares!" which would make a fine number for the Christmas program in the Sunday-school. In "Music from the Mission Field" (United Society of Christian Endeavor, Tremont Temple, Boston, Mass., price 10 cents) there are three Christmas numbers that could be used in any society: "Hele I Ke Kula," a Christmas hymn from

SONG OF THE WHITE CHILDREN

Listen, Indian girls and boys!
 We will answer to your song,
 We are happy all day long,
 Not because of books and toys,

But because of Christ above,
 He who loves us one and all;
 He who sees the sparrow's fall,
 He who makes us love.

I forgot you did not know—
 But He loves you same as me;
 Wants you good and glad to be;
 Wants you like Himself to grow.

You shall share our books and toys,
 You shall love our Jesus, too;
 We will all be friends with you,
 'Cause we love you Indian boys!

Hawaii; "Arabic Jubilee," a sweet and plaintive Arabic air with the words, "Hark, the Herald Angels Sing," in English; and "Aya Isa, Yar, Sade Pas," a Punjabi Christmas hymn used as a carol by the natives of Jullunder, India, one Christmas when they came from the surrounding villages and encamped in tents in order to spend Christmas with the missionaries.

A Christmas Impersonation. "God's Christmas Gift," the story of Sooboonagam Ammal, a high-caste Hindu girl who left her home on Christmas night because she was not allowed to worship God, and took

refuge with Miss Grace Stevens, a missionary of the Methodist Church in Madras, would make a fine impersonation for the Christmas meeting, especially of a young woman's circle. It is a wonderful story that never fails to make a deep impression and should be given by a good speaker, a singer if possible, dressed in native costume. [A condensed account of the story of Sooboonagam may be found in THE MISSIONARY REVIEW for December, 1903. The costume is easily managed and costs but little. [See "Oriental Costumes and How to Make Them," price 5 cents, Woman's Baptist Foreign Missionary Society, Ford Building, Boston, Mass.]

Christmas Readings and Stories. Wherever the missionary goes he takes Christmas with him, sometimes a Christmas of gift-making and feasting, always a Christmas where Christ is proclaimed as on the first Christmas Day. True stories of the sacrifices great missionaries have made to preach the Gospel on Christmas day where Christ is not known, and accounts of Christmas festivals in mission schools should form a large part of the Christmas program. Here is a list of some of the material available along this line:

"How Twenty Islands Heard the Gospel," a story of Doctor Coke's first Christmas in the West India Islands. [See the *Sunday School Times*, December 14, 1912.]

"Making A Plum-pudding Under Difficulties," how Hannington kept Christmas in Central Africa. [See life of Hannington by either Dawson or Berry.]

"A Christmas with Cannibals," Christmas, 1814, when Samuel Marsden preached the Gospel for the first time to the Maoris of New Zealand.

[See the *Sunday School Times*, December 14, 1912.]

"A Hungry Christmas," an experience of David Livingstone in Africa. [See "Last Journals of David Livingstone," entry of December 25, 1866.]

"Christmas with Formosan Head-Hunters." [See "From Far Formosa," by George Leslie Mackay, pages 262-264.]

"Christmas Among the Lepers of Chandag," an account of a Christmas spent with Mary Reed by Doctor Martha Sheldon. [See "Life of Mary Reed," by John Jackson.]

"A Christmas Feast on Tanna," how Christmas was kept on the island of Tanna, where John G. Paton did his first work in the New Hebrides. [See "Lomai of Lenakel," by Frank H. L. Paton.]

"Christmas in the Grenfell Country," how Grenfell and his associates play Santa Claus to the children who live in little huts scattered up and down the Labrador Coast. [See "The Congregationalist and Christian Work," December 12, 1912.]

"What the Reindeer Brought," a brief story of a Christmas in Alaska where Santa Claus visited the homes of the boys and girls in a mission school in a real sleigh drawn by real reindeer. [See "Adventures with Four-Footed Folk," Revell,

"What Christmas Brought to Mock Sen," a beautiful and touching story of the leper discovered in Syracuse, New York, and how a ministering angel in the form of a Christian woman led him to Christ and made Christmas a joy to him. [See the *Sunday School Times*, May 17, 1913.]

The Printed Program. If printed programs are to be used, try printing them on the back of either Brown or Perry pictures of some scene in the life of Christ or on some Orient picture appropriate to the Christmas season. If it costs too much to print them, the work can be done on a mimeograph nearly as effectively.

CHANGING THE UNCHANGEABLE IN CHINA*

BY REV. ARTHUR H. SMITH, D.D.

Author of "China and America To-day," "China in Convulsion," etc.

Administrative Changes



OF all the recent administrative changes in China the one of most practical importance to the people is doubtless that by which the local magistrates are no longer men from a distance, but, generally speaking, are natives of the province itself. They deal with a local council called an I Shih Hui. This body, the constitution of which differs widely in different places, is in reality a close corporation which can often (but not always) neutralize the actions of the district magistrate, and in many cases (but not by any means in all) can force him out of office. Thus for the first time in the age-long history of China is most realized the ancient dictum of the book of history, that "the people are the root of the country." It is, unhappily, necessary to add that if, as not infrequently happens, the scheming and evil elements always found in organized society are predominant, the I Shih Hui only established a new form of social and political tyranny which can neither be resisted nor overthrown, the monarchical King Log being replaced by the republican King Stork. On the other hand, if the local council really responds to and represents the popular will, the latter have at a bound practically attained complete self-government. It is one of the historic puzzles of China that a people

with such an innate, developed, and confirmed respect for law, have in practise never been able to keep order throughout the whole empire. Somewhere a rebellion was always in evidence, appearing, or perhaps just disappearing. Piracy on the seacoast and brigandage inland have been at certain seasons the normal conditions of almost every province, but of some far more than of others.

The "quiet anarchy" which has been remarked during the past year has always existed in China, and we may add will exist, until the grave economic problems of this great land and great people find some approach to solution. And this will be true in the future as it has been in the past, quite independent of the form of government. It is an ominous sign that the bomb which exploded at the railway station in Peking in 1905 upon the occasion of the departure of the commission to study constitutional government abroad, has been followed at frequent intervals by similar attacks upon public men with this and with other weapons. Political murders have become endemic in China, which in this respect at least may be said to have become thoroughly modernized.

The administration of the provincial governments and of their subdivisions, always complex, has under the republic become far more so than ever before. The old titles of office are almost entirely abolished,

*Conclusion of Chapter I in the China Mission Year Book for 1913.

and new ones have sprung into general use, which often turn out to be those current in ancient dynasties, such as Tutu for governor. The civil and the military in this period of transition are no longer strictly delimited. Prefectural and sub-prefectural cities (*fu* and *chou*) as well as the peculiar class known as *t'ing*, are all to be abolished, which must involve the renaming of many cities. In some provinces, as Shansi, this seems to have been already accomplished, but for some unexplained reason in others little or nothing has been heard of it. The laws of the great pure dynasty are (theoretically) no longer in force, but as no code, and especially no criminal code, has yet been adopted to take its place, decisions are at the discretion of the magistrate, with results upon which as yet it is difficult to generalize with safety. There is a (theoretical) revolution also in the methods of the collection of taxes, of reckoning cash into silver, and the like, but in this (as in everything else), there is no uniformity.

Financial Problems

For many months together scarcely any provincial funds were remitted to Peking, the general government being compelled to depend upon small loans, and to subsist mainly upon the income of the state railroads, which has been maintained at a gratifyingly high figure. Railways have now become thoroughly naturalized in China, and generally speaking they are everywhere welcomed. The long expected opening last December of the through line from Tientsin to Pukow on the Yang-tze, with the magnificent bridge over the Yellow River at Lokow, was an event of national im-

portance. The traffic on this route, both passenger and freight, is heavy, and is rapidly increasing. The management of all the rail lines leaves much to be desired, especially in the item of responsibility for freight and for luggage, for the convenience and the comfort of the passengers, and for the sale of through tickets on connecting lines with adequate transfer facilities. Some of these greatly needed improvements we are told are already on the way, tho most of them appear to be coming by "slow freight."

The growth of the Chinese postal service continues to be phenomenal and satisfactory, altho the slow routine of official publication does not even yet afford later statistics than to the close of 1911, at which time the service was maintained, and throughout the revolution, with surprising efficiency. In a country like China where comparative promptness and reasonable security have been almost unattainable, the registered letter and parcels post are peculiarly prized. Its postal improvements exhibit perhaps the most impressive progress which China has made during the past 16 years. Another half generation will doubtless witness such an expansion as now appears incredible. The new government has shown its wisdom in its reduction of the previously almost prohibitory telegraph tariff, and, more recently, cable rates. Currency reform, the promise of which was so cordially welcomed in the British and the American treaties of 11 years ago, seems even farther away than it did then. There are as many varieties of dollars and as many kinds of taels as ever, and there is the same thorny jungle of

"exchange," whether in Chinese cash-shops, in mercantile establishments, or in the foreign banks, with their time-honored formula: "Heads I win, tael you lose." It may be necessary to keep accounts in taels, in some of the numerous kinds of dollars, in silver fractional currency, in ten-cash copper pieces, and in brass cash, until in his hopeless (and helpless) bewilderment, resident and traveler alike learns, more or less successfully, to take joyfully the spoiling of his goods. Customs returns and trade statistics alike exhibit the wonderful business vitality and the recuperative power of the Chinese people. Good government, with an honest and an impartial dispensation of justice under a code of laws approved by Chinese public sentiment, would within a measurable time make China one of the great countries of the earth. The unending problem of how to deal with famine conditions in China oppresses China itself, and more particularly foreigners in China, with its deadly and its accumulating weight. Scientific surveys of famine areas, like that of Mr. Jameson in central China, serve to show the stupendous magnitude of the treatment necessary to adequate control of China's rainfall. Yet within a few decades the vast sums required to accomplish this would all come back in bountiful and uninterrupted harvests. Two deadly deficiencies, however, render China at present as incapable of escaping such calamities as of neutralizing the law of gravitation. There is no available funded capital, and there is no mutual confidence. There is also a third lack, that of scientific knowledge, altho this might be remedied by borrowing the experience with which the

western world is overflowing. But national pride and universal distrust prevent.

The Chinese Golden Fleece

A syndicate of syndicates checked by adequate international guaranties, employing Chinese labor and Chinese skill as a medium, might conceivably within the compass of two generations make China the richest country that is or was, but at present the capture of the golden fleece, or the commercialization of the fruit of the garden of the Hesperides would not be more impracticable. In the meantime the lucid report of the Central China Famine Relief Committee is a finger-post pointing to the line along which China must grope her way if she aspires ever to reconstruct the prevailing discordant relations between heaven, earth and man. Every province in China is urgently in need of modern science applied to natural resources, the control of rivers, the dredging of harbors, the afforestation of mountains, the improvement of seed, the intelligent and systematic acclimatization of new plants, the recovery of exhausted soils, the conquests of soda-flats, and a hundred other like enterprises. By these means in some future generation, the "farmers of forty centuries" will for the first time reap the due reward of their unmatched patience, perseverance, and industry.

In connection with the struggle against famine, it is worthy of mention that the practical introduction of the Red Cross Society is an event of international importance, which will be better appreciated by the Chinese when they shall have learned to bring its administration into line with that of the most advanced Western na-

tions. There is in China great aptitude for this type of work, and there is a universal and an overwhelming need. Through the Red Cross organization the numerous existing charities of China, so many of which have but recently lost their income and are falling into desuetude, might be reincarnated and might become a national blessing.

The political uncertainties of the past year have prevented any noteworthy progress in Chinese government education, if indeed there has not been serious retrogression. Wide regions often have no pretense of any primary schools except of the old type, and in other places while the old is tabooed, the new is practically non-existent, or might better be so. Callow youths are turned out by the "short-cut" normal schools (which might better be styled abnormal) to pretend to teach subjects which they themselves have not half mastered, to scholars who have not half learned how to study anything.

Educational Changes

The old learning is hopelessly gone, and the new has not come to fill its place. In many of the higher institutions culminating with the Peking University, there is a mischievous theory of authorized license under the name of liberty, which makes both the principal and the professors subject alike to the "referendum" and to the "recall," demoralizing the whole process of education and boding ill for its future. The Board of Education, itself in a transition state, has seemed to be unable or unwilling to cope with the new conditions.

The Central Educational Confer-

ence which met in Peking in 1911, and again the following year, attended by representatives from all the provinces, decided that to require school children to memorize the classical books before they are old enough to understand them is contrary to the principles of modern pedagogy, and that with the introduction of the new subjects the children can not afford the time to commit the classics to memory. The course of study for the middle and higher schools has not been issued, so that we do not definitely know what the government intends to do in them, but it is probable that the Chinese classics will find a place in the course of study when the minds of the students are mature enough to understand them.* The important bearing of this policy upon the moral education of the Chinese people is obvious, and must more and more become an object of serious discussion. The experiment in Japan in relaxing moral restraints without replacing them by religious influences ought not be disregarded in China. The long predicted time when the Chinese, or the directive part of them are more ready to change than to conserve, has already arrived. The city walls of Canton, Shanghai, and Hangchow, are in process of demolition. New gates are opened at the corners of the walls of the capitals of Shantung, and of Szechwan, and perhaps elsewhere. The walls of the Imperial City in Peking have had many openings made in them without gates, for the public convenience. The large plaza between the Forbidden City and the great Front Gate (Ch'ien Men) is now open to public traffic. Market-

*See a letter by Mr. Fong F. Sec in the *Chinese Recorder*, December, 1912.

places for the people, and even parks, are projected in parts of Peking once semi-sacrosanct. The Temple of Heaven and that of Agriculture have been employed as spacious fair-grounds, and the complaints against such "desecration" have come mainly from foreigners. It is certainly desirable that adequate police protection should be afforded to such memorials of an epoch gone by, that they may be kept in a state of suitable preservation for generations yet to come. In all parts of China magistrates are clearing out temples to be used as public schools, and are diverting the temple lands to their support, with or without the consent of the people. In many instances the people themselves take the lead, and the magistrates offer no opposition. At the New Year season the police in Peking (and elsewhere) forbade the explosion of firecrackers as an obsolete superstition calculated to excite ridicule abroad, and to alarm the people at home who might mistake them for a revolutionary attack!

The movement toward a revived Buddhism (if such there be) is probably mainly a device of the priests to save their revenues. In the south priests and nuns alike have been unceremoniously expelled from their monasteries and advised to "go home."

The Western Calendar is thoroughly established in official use, but the people at large almost entirely disregard it, and will have none of it. How is it possible for Chinese to get on with no knowledge of when the first and the fifteenth days of the moon are to fall? The three day or five day markets so intimately interwoven with the greater part of agri-

cultural China *can not* be squared with solar months, for in China "month" and "moon" are synonymous terms. It is indeed the finest example and proof of the proverbial constancy of the moon that despite republican insults she continues to shine on as if nothing had happened.

Changing the Unchangeable

The disappearance of the Chinese queue has been very gradual and incomplete, and despite ill-advised orders from military sources leading to blackmail, terrorism, and violence, this appendage may be said to be throughout rural China very deeply rooted. Even where it has been removed it is frequently laid carefully away, so that when there comes another political overturn it can be deftly tied on again. In northern Kiangsu and in southern Shantung the saying went:

Yu-liao pien-tzu pu hao hun;

Ch'u-liao pien-tzu p'a Chang Hsun.

"One can't subsist if still he wears a queue,

Yet fears without it what Chang Hsun may do."

Kneeling is practically out of fashion, but some magistrates require litigants who have not changed their style of hair-dressing to kneel, while others are allowed to stand. The pretty Manchu curtsy is gone, or at least rapidly going, and the indispensable kotow is needed no longer, but is generally, as in western lands, regarded as a mark of intolerable servility. In certain circles hand-shaking has become nearly universal, but the Chinese have not yet learned that the guest should be allowed his choice of forms. As in the troubled wake of the French Revolution titles

are for the most part abolished. Yuan Shih-kai, Dr. Sun Wen, any official of any rank, any man in general, "the butcher, the baker, the candle-stick maker," the blind beggar on the street are all alike *hsien-sheng* or plain, flat "mister." Foreigners are compelled to recognize that the politeness hitherto ingrained in the Chinese is disappearing, leaving behind to take its place, or a small part of it, a compound of stiffness and more than occidental brusqueness which makes one sigh for the former days. Ceremonies, too, are either abolished, altogether, or so transformed as to be unrecognizable. The bride perhaps goes to her wedding no longer in a sedan-chair, but in a carriage, wears a wreath of flowers, and is married with a ring. A compendious essay might be composed on the marvelous changes in Chinese costume, especially that of Chinese ladies.

The Chinese language is itself probably undergoing a more rapid evolution than any tongue used by man. Threats of phonetic alphabets for it are frequently emitted, and in general linguistically nobody knows either where we are or where we are going.

New Women in China

The most comprehensive and far reaching change of all, greatly transcending in importance the spectacular alteration in the form of government, is the potential and in part the actual liberation of the women of China, one of the great events in the social history of mankind. Western influences now readily penetrate everywhere in China, so that we have seen militant women in the revolution, and resolute suffragettes ever

since, of whom much more will be heard later. Chinese lady physicians and trained nurses are everywhere in demand at dazzling salaries, and the supply is infinitesimal. The education of the women in China has not been a slow and a normal evolution, but a superimposition upon existing procedure. Chinese social restraints are everywhere tending to break down where the new influences are in the ascendant, and the educated young women of China are in great peril of gaining intellectual enlightenment at the expense of their greatest treasure. Chinese women are now actually appearing on the stage. It is no longer an uncommon occurrence for a young Chinese woman, married or unmarried makes no difference, to address a mixed audience upon a popular subject, at times with surprizing force and fervor. Wild social theories are making—have already made—their way into feminine circles in high life, unchallenged and apparently unnoticed. The abolition of marriage is earnestly advocated. In the autumn of last year a Chinese woman from a distant part of the country made her appearance in the capital of Shansi, and drest in men's clothes, gave an address on the public street in which she informed her auditors that men, and women, and everybody are all on a level (*ping teng*) and that the five relations are now all abolished. Dr. Sun Wen has declared himself a socialist of a pronounced type. He is honest, able and fearless, and were he once in charge of the ship of state might bring about results which would throw the feats of old Wang An-Shih of the Sung dynasty quite into the shade.

The Parliament

Owing to exceptional circumstances the foregoing general review has been necessarily brought down to the assembling of China's first Parliament, April 8th, and later. With that important event the history of China enters upon a new and a dramatic stage. There is a constitutional struggle—which may easily become unconstitutional between the Provisional Government and the Parliament. The latter, after wasting in bitter quarrels several precious weeks in electing its officers, is thirsting to take into its inexperienced hands the entire destinies of China. Both the Senate and the House are far too unwieldy bodies to be efficient. Party spirit is bitter and acrimonious. The murder of Mr. Sung Chiao-jen in Shanghai in the month of March was a most unfortunate incident, and has come near to plunging the country into civil war. The signing of the Quintuple loan late in April without reference to the views of the as yet unorganized House of Parliament (Chung I Yuan) added a large supply of fuel to the already fierce flames.

General Principles

May we venture to conclude this portion of our inadequate survey with a few general principles?

I. Whatever happens to China the three hundred or more millions of the Chinese people are to be reckoned with as an actual and an increasingly greater force in the world.

II. Events have shown that the historic disunity of the Chinese people is susceptible of being gradually transformed into a unity. This process is greatly assisted by the pressure of

foreign powers; by the prevalence of new national ideals; by the influence of a common education; by improved communication between different parts of China; by the wide circulation of newspapers and books of the new type; and especially by representative government in the provinces and in the capital. To this process no limit can be set.

III. The Chinese have shown themselves, especially within the past two decades, as susceptible to world influences as any other people. This must be increasingly true in future.

IV. Chinese respect for law and historic submission to constituted authority has always been tempered by a powerful element of "passive" democracy, which has assumed the right to resist administrative wrongs. The composition of these forces will not improbably make or tend to make, the Chinese "Republic" in some respects a government different from any that the world has seen.

V. History has shown that no country and no alien race can *permanently* dominate China and the Chinese race. The difficulties of such domination are now infinitely greater than ever before and are steadily increasing.

VI. China might conceivably be *overrun* by a sufficient alien force; but no matter how great the force employed, China could not be profitably *administered*. As an inevitable result of such an attempt, no matter how apparently successful, the Chinese themselves would reap most of the advantages, and the country, or countries, making the experiment must eventually relinquish it, or be themselves confronted with financial and economic ruin.

A TWICE-BORN "TURK"—PART III

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press



HMED, the narrator, says: At eight o'clock next morning the Sheikh and his boy were standing on the path by the Ezbekieh Gardens of Cairo. Here they were met by the Bey, who, after exchange of salutations, turned to the Sheikh and said, "Let us go together to a café where I may hear the remainder of your story."

Sheikh: A day or two after the director of the Secondary School had left I saw the Moslems, and the Mohammedite Society in particular, preparing for a new insurrection. They were getting ready various arms as tho they were expecting to meet a strong enemy, and when I asked a friend for the reason, he told me that strict orders had been received from Constantinople, telling the Mohammedite Society to hasten in order to wipe out all the Constitutionalists and to cut down the Christians, for they had taken part with them in aiming at the overthrow of the Islamic law. My friend added that the Mohammedans would probably attack the Christians that very night.

I thanked him and went to the Mutasarrif, whom I found doing his best to collect money to feed the poor Armenians who had fled from the towns and villages between Antioch and Latakia in order to escape from death, which was rampant in the

whole province of Adana. At a suitable opportunity I told him privately what had been told to me about the danger to us and the Christians. His eyes filled with tears, and he said, "There is no power and no strength but in God."

I replied: "Doubtless, but God has given us senses and bodily strength with which to flee from danger. Now leave off trusting to the Sufis or to political arguments, otherwise you will be held responsible in this world and the next." He asked me to inform the Committee of Union and Progress, and I went to them with all haste. When I told them the news, I found that they were rather hoping that some decisive action would take place, and were planning to flee if necessary. They also hoped to take vengeance upon the Mohammedites* at a suitable time.

I next went to the Mitrân (Bishop) of the Orthodox Greeks and informed him what his enemies had decided upon. He thanked me and at once went to the Council and told them. Messengers were sent to the ambassadors of the various European Powers and to the Mutasarrif, who, poor fellow, was timid with fear. Steamers and other warships began to threaten Latakia until

*By "Mohammedites" the translator means the (political) Mohammedan Society for opposing the Society of Union and Progress—not religious Mohammedans, who are always called Moslems.

things became more settled by the deposition of Abdul Hamid and the accession of Sultan Mohammed the Fifth.

Before the oath of loyalty to the new Sultan was taken, the peril increased. My house was somewhat isolated toward the Christian quarter, and the roughs used to come each night to strike my strong door, trying to break in, in order to attack me, but God is the preserver of those who call upon Him. Their threatening increased until news came to the East by telegram from the West, and the voices of the Mohammedites were silenced. Joy then became universal and the spirit of the Society of Union and Progress returned.

The Mohammedites hypocritically profest joy and repentance for their misdeeds. When their president was informed of the deposition of Abdul-Hamid he fell down from fear and I awoke him by sprinkling water on his face. His colleagues disappeared, but I advised them to attend the celebrations next morning in order to be in harmony with the Unionists.

Not many days later an order was issued for the Mutasarrif of Latakia to be promoted to the district of Tripoli on account of his care for the Armenians who had fled from Adana to Latakia. When news reached the ears of the Unionists they united with the Mohammedites, and retrogrades, and all the inhabitants, and sent telegrams asking that the Mutasarrif might be kept in Latakia. The retrogrades wished to white-wash the dirty patch on their past history in the eyes of the Mutasarrif,

and the Unionists requested it because he himself wished to remain in Latakia.

Arrest of the Leaders

Not many days passed before a telegram arrived in cypher ordering the arrest of the leaders of the insurrection, those who had attacked the Director of the Secondary School and those who had led the masses to attack the Unionists and the Christians. They were all to be sent under guard to Beirut to be handed over to the military courts at Constantinople.

As the Mutasarrif knew their names, he gathered them all together by night and informed them that he could not any longer delay arresting them because the order had been issued from the Martial Court. They offered money to the Mutasarrif to allow them to flee, but he would not accept it. They then made an agreement with him that they would send him a ransom for themselves in the shape of a substitute whom they would style the leader in everything that had happened. They offered 100 pounds more, asking him to hurry up and arrest this poor deputy, who should not be allowed to say one word in defense. The Mutasarrif was to write to Beirut that the one sent was a clever, lying, scheming rascal, and that no opportunity was to be given him for defense. He was to be sent directly to Constantinople, for if he once had audience with the Vali, their scheme would fail.

The Mutasarrif asked (while ringing the coins upon the table), "Who is this poor man who is to be the ransom and whose blood is to be

shed on the altar of sacrifice for you?" They said, "It is the Director of the Primary School, who is your confidant in everything. He has received more than a thousand Turkish pounds to get the people's request granted and there has been no section of the local Government not controlled by him."

When the Mutasarrif heard this he replied: "I am surprised at this, for I have marked the integrity of this man; are you sure of what you are saying?"

One of them said, "If you wish, I can bring you ten witnesses from whom the Sheikh took money in the name of your Excellency." The Mutasarrif said, "It is sufficient. Go to your houses; to-morrow morning I shall arrest this poor rogue and send him to Beirut and from there to Constantinople, altho he may have been a Unionist and a Constitutionalist for years."

Arrest of the Sheikh

About mid-day, during the scholars' dinner-hour, a policeman entered the school and informed me that the Mutasarrif was wanting me at Government House. I went, not thinking what was going to happen. When I reached the Palace the Chief of Police told me that the Mutasarrif was in the Court of Management and asked me to wait. I had hardly sat down when the policeman came and said, "The Mutasarrif has ordered me to imprison you in his private room without any one speaking to you. If you say a single word I am directed to call for the help of others and we shall forcibly put you in prison immediately."

I therefore surrendered and en-

tered the dark room, and the door was locked without my knowing what crime had been attributed to me.

My mind remained troubled until the Chief of Police opened the door and entered the room and said that our only friend had sent him to me to comfort me in my loneliness. I begged him to go with all haste to enquire of the Mutasarrif the reason for my imprisonment. He left, and when he returned he informed me that the decree of the Martial Court had been issued and I was to be sent in custody to it for reasons unknown.

I asked him to bring my boy to the prison, that I might see him before I traveled. He brought him. When I was left alone with him I comforted him and told him to comfort his mother. Then I wrote two postcards, one to the head of the Society of Union and Progress and the other to our friend, whom I asked to get from the Governor the truth about the telegram so that I might understand the cause of it. I sent my boy with the two cards, and in an hour no answer came from the Chief, but my friend wrote back like this: "My heart is torn asunder with the sorrow of parting from my dear friend. Your case is unknown, even the Mutasarrif himself swears that he does not know about it. Rest assured about your family. To-morrow morning I will see you off from the port." At this I increased my fear and panic and told my son to bring me my traveling coat in the morning.

When dawn broke, the police took me down, guarded by a few officers, my boy following behind, carrying the cloak. All my friends were as-

tonished at the sight and not knowing the news until I reached the port. They put me into a room and left a soldier at the door to guard me, not allowing any one except my boy to enter.

At mid-day, one of the consuls forced his way into the room, and told me to hold his hand and that he would bring me out, even tho he should be killed in my stead. He said that this was on account of my having informed the Bishop of the intention of the Mohammites to kill the Christians. I thanked him for his care, but excused myself saying, "It is well known to your Excellency that there is much disturbance in this town. Very likely we may not reach the house at all. If we are caught in the street, those who made this conspiracy against me will stir up all the ignorant masses to shed blood without any cause. I will rather be killed myself than that a drop of innocent blood should be shed in the path of safety. I have surrendered my case to the justice of God. Let His will be done."

The consul replied: "But the Government have determined to send you in the French steamer and I will come down and command the captain to put you in his own private cabin, to keep you there and not deliver you, but to set you free at one of the European ports, and to give you what is necessary in the way of money." He then left me.

Transported to Beirut

Near sunset, a soldier and a policeman put me on the steamer, after having handcuffed me. On the deck of the steamer I saw the consul

waiting for me and directing the captain's attention toward me by a motion of his fingers. When the steamer had started, the captain came to me and spoke to the policeman in French, which I did not understand, but the appearance of his face was pleasant and the policeman answered him very politely. He then went away and when he came back he brought a bottle of Cognac and opened it for the policeman and after much talk between them the policeman rose and unlocked my handcuffs, giving me permission to walk on the deck of the steamer.

While I was walking, the captain came with an interpreter and took me into his room. I said to the interpreter: "Tell the captain that I do not wish to flee from the policeman until I know the contents of the letter sent by the Mutasarrif to the Vali. If I find the charge simple I shall not run away, but if otherwise then flight might mean safety. In any case, after a couple of hours the policeman will be dead drunk, for he is a hard drinker. I can then steal from him the letter, open it, and after reading what is therein I can return it to its place." The captain agreed with this plan.

After drinking tea I walked up to the policeman and found very little brandy left in the bottle. Before another hour he had drunk the last drop. Then the captain gave him certain sweetmeats which only increased his drunkenness and he slept a heavy sleep. With all caution I put my hand in his pocket and took out the letter, and went to the captain's cabin and opened it, and found its contents as follows:

"According to the Sultan's decree a private enquiry has been held as to the leaders of the disturbances against the Director of the School and the attempt to attack the Christians and the Unionists and concerning the leaders of the Mohammedite Society and their conspiracies against the Constitution. It has now become clear that the whole of that was by the direction of the Director of the Primary School, Sheikh ——. He is now under arrest to your Majesty, that he may be tried in the Military Court in Constantinople, but having regard to the sagacity and cunning and strength of his self-pleading, without doubt he will at his hearing capture his hearers, giving false proofs of his innocence. In any case, supposing you agree to acquit him of this charge I beg he may not be allowed to come back to Latakia, for, if he once came back, no doubt, there would be a great row between the ignorant ones of his party and the rest of the inhabitants. Therefore, on arrest, I requested the Public Instruction Officer to appoint another headmaster in his place."

As soon as I read this letter and understood from its contents that it was pure fabrication and having trusted in God who cares for his people, having regard to His omniscience and His answer to prayer to those who call on Him, I knelt before God to answer my prayer that he would make the truth of my case clear to those in authority.

I put back the letter and asked the interpreter to communicate to the captain my great thankfulness for his kindness. There was no need to put me ashore in Europe, for the matter was a simple one by the help of God. We cast anchor in the port of Tripoli and I learned from some one of the sailors that my father was in Tripoli, so I wrote him

a card saying I was going to Beirut under arrest, probably also to Constantinople on account of a fabricated charge from which I was assured God would acquit me. The card did not reach him until after the steamer had left again. On account of his sorrow and regret he left at once for Beirut but did not reach there until too late.

Imprisoned in a Hashish Den

When I reached the Government House in Beirut they put me in a crowded prison full of roughs of the lowest class from whom I smelt hashish smoking.* I therefore said to the officer who was carrying the cloak for me "Put it down outside, and go and tell the Mamûr of the prison that the Sheikh will not go into this place, and if you put him in forcibly you will be sorry for it, and you will be removed from your post."

The Mamûr came, and before he could speak to me I said "You have made this prison a hashish den for the prisoners. Is it right, therefore, that you should imprison in it one of the Sheikhs of religion and of the nobles of the lands? Have you no humanity, or are you free from such things?" I spoke very angrily, but he replied with all respect and asked me to excuse him and said that he had never told this policeman (whom he cursed with all his might) to bring me into this dirty place but would I follow him and excuse him? He brought me to a very clean room where there were political prisoners who had been brought from Damascus, Aleppo and other places,

*Hashish is a kind of extract of hemp, of nearly as baneful effect as opium, its importation is prohibited, but smugglers introduce it secretly.

all of them being suspected as being members of the Mohammedite Society and opponents of the Constitution. After we had made ourselves known to one another we agreed that each should tell his own story to the others. The Mamûr of the prison brought me some bedding, and I slept with all ease and with a free mind.

About three hours after sunrise I was sent for to go to the Vali. I found his Excellency alone in his private room. After we had drunk coffee he asked me to relate to him incidents that had happened at Latakia from the time of the proclamation of the Constitution until I was arrested, on condition that I should not alter a single word. I then related the whole story, during which he repeatedly consulted the official papers that were on his table as tho he were comparing my story with the words written there, until I reached the account of taking the letter from the policeman, at which he laughed. I hid from him the matter of the hashish den in the prison for fear of injuring the Mamûr who had been kind to me.

Then the Vali said, "I beg you to relate what you said last night to the Sheikhs in the prison even tho there be some repetition, my motive being to set you free from this false accusation."

When he said that I learned that there must have been with us in the prison some of the secret police and I remembered that there was among us one Turkish man who did not speak to any one but was writing a secret cypher of which we could not read one letter. Probably he was writing down what we related

of our sorrows and was sending it to the Vali by some secret way. I then related everything that had happened exactly as it was engraved upon my heart and the Vali consulted his papers every time until I finished my story. He then said, "I call God to witness that the wicked men of Latakia have fabricated against you a false charge in order to free themselves from what they have done. The Mutasarrif has evidently sold you to them and rewarded your benevolence to him by malevolence. Praise be to God who has revealed the truth to me. Kindly give me the names of the leaders."

"No; never," I replied, "I beg you excuse me from this, for they would not have made this false charge except to get out of their own difficulty. I forgive them for their evil deeds."

After pressing me very much to write down the names, he then said "I am sorry to tell you that you will have to travel to Constantinople, for it is not possible to secure your liberation anywhere else, seeing that the Mutasarrif will, no doubt, have written to the Martial Court something about you, but I can guarantee your exemption from now. I shall write what is necessary."

He then called his aide-de-camp and told him to seat me in the room of the Chief of Police until the steamer arrived. He then left me, promising to write to Constantinople full details. The Chief of Police gave me permission to leave the room whenever I wished to go as far as the tower to look at the garden, only on condition that he knew where to find me when the boat arrived.

Bey: Evidently this Vali was a just and humane man.

Sheikh: He was so, but do not forget that God is the most just and the Most Merciful, and since He is merciful to those who trust in Him he clears the way for them, especially if the trusting one should have suffered injury.

Bey: Praise God, kindly proceed with the story.

In a Constantinople Prison

Sheikh: Next morning I heard from the Chief of Police that I should prepare to travel, for the steamer had come. Then the Vali called me and delivered to the Chief of Police letters which he had promised to send, and took leave of me. Just as the steamer was leaving the harbor I saw my father on the deck of a small steamer coming from Tripoli. I called to him but he did not hear my voice. I was very sorry for I knew how great his grief would be.

On the sixth day I was taken to the prison at Constantinople. It was a dark underground place with hundreds of Sheikhs and political prisoners who were receiving all kinds of punishment, but praise be to God, I only sat there a few hours when I was ordered to be put in a clean room belonging to the officers. On the second day after my arrival I was called to the martial court. There they held an inquiry and I answered every question with absolute truth. The Court then retired and deliberated, and after one hour they came out and called me forward and declared my acquittal from everything with which I had been charged.

The president said, "Your boldness

in speech and its literal agreement with everything you said in Beirut has convinced us of your sincerity and innocence. The proper criminal shall receive what he deserves." He then gave me a certificate of acquittal and they let me out.

I went straightway down to the port and found a ship starting for Beirut, from whence I went home to my birthplace. From there I sent to Latakia to bring my family, who, in my absence, had been bearing all sorts of threats and dangers from the Moslem roughs. These men, impelled thereto by the heads of the Mohammedite Society, had declared their readiness to shed the blood of every one belonging to me.

Bey: Did not the Committee of Union and Progress prohibit all this folly? What about the friend of whom you have spoken, did he not care for your family in your absence?

Sheikh: As for the Committee, those of influence in it were officials serving under the Turks, whom I was opposing to my utmost on account of their despotism. I had called upon them to elect their president by a majority of votes according to the law as declared by the central authority at Salonika. I had also used my influence to get an Arab elected president. Their anger against me increased when I went against their wishes. They therefore instructed their roughs that I was not a Moslem at all, but an enemy of the Moslems and a warm friend of the Christians. The result was that I was only subject to danger.

Narrator: Then the men parted, after promising to meet again.

(To be continued.)

AT THE "ALL PERVADING-LOVE" HOSPITAL*

BY FLORENCE E. GOOCH



HANG NAI-NAI, of Hankow, China, had a sick child. When a Christian neighbor urged her to take the little one to "The Foreigners' Hospital," she

replied, indignantly:

"What? Take my only child there? Every one says that the foreigners will take out her heart and gouge out her eyes to make their medicine! I will never go there!"

"All rumors, nothing but rumors," said the neighbor. "Don't you know that the hospital is called 'The Hospital of All-pervading Love'? They have a clever English lady doctor, a matron, and 15 Chinese nurses, and they all have loving hearts. If you take your little girl there, she will soon be quite well."

But the mother preferred to take her child to a native quack, who guaranteed to cure her on payment of an exorbitant sum. When his quackery proved to be unavailing, Chang Nai-nai, in desperation, came to the "All-pervading Love Hospital." Afraid to leave her child with the dreaded foreigners, she was allowed to remain in the ward day and night, and to her great joy, she soon found that the child was recovering.

While Chang Nai-nai thus lived in the hospital she not only noticed the methods of the doctor and nurses and the loving attention which they gave to all patients, but she was also present daily at morning and evening prayer, and listened to the simple expositions of the Scriptures and the clear Gospel teaching. The Christian hymns attracted her, and she learned to repeat several before she left the hospital on the restoration of her little girl. When that day came, she felt sure that the Good Physician who had healed the

child's body was able also to cure her sin-sick soul, and she resolved to attend the "Hall of Glad Tidings," and to learn more of the "Jesus doctrine."

After some time of instruction and probation, she was baptized, and has ever since been a Christian—a very imperfect Christian, perhaps, according to European standards of conduct, but still a real Christian in her strong belief and sincere worship. The child so cured and since educated in a Christian boarding-school, hopes to return to the hospital next year to be trained as a nurse.

Some months ago, when the leader of the class to which Chang Nai-nai belongs was leaving China on furlough, she brought a little farewell token, and said:

"Little Elder Sister, I bring you this, not because it is pretty, and because I love you, but because it has a meaning."

The little gift was unwrapped from the scarlet tissue paper, and glittered in the lamp light—a gilt ornament, a cross, hanging from the Chinese character "Fuh." "Do you see the meaning? 'Fuh' is 'Happiness.' 'Happiness through the Cross.' Please take this to remember me, and remember that all my happiness has been through the Cross."

Chang Nai-nai had no merely formal belief in the Cross, for she spoke of Christ's death on the Cross, using a quaint Chinese idiom, and saying, "Jesus for us has on the Cross eaten so much bitterness that we might obtain happiness." What a rebuke the little gift brought! "Jesus for me has eaten so much bitterness!" What have I done for Him?

Chang Nai-nai knows not only the joy of salvation through the Cross, but the joy of bearing the Cross in

*From *The Foreign Field*.

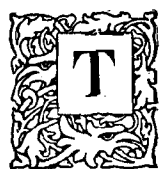
witness and in persecution. She is a type of many Chinese women who would say to us, "All our happiness has been through the Cross. Do you know what our lives have been? When we are born we are not wanted, for we are disappointed hopes, and not precious, as the boys are! A little later our feet are bound, and who shall express the suffering? When we are quite young we are betrothed to unknown husbands, and on our marriage we begin lives of drudgery and slavery in the cruel service of mothers-in-law! But your Christian religion

tells us of Jesus, who loves even Chinese women. All our happiness has been through His Cross."

And what are we doing at home that our Chinese sisters may all share in this joy? Are we eating any bitterness with Jesus, or are we denying ourselves the greatest happiness in the world because it is "the joy of the Cross"? To give money, to give oneself, to give one's son or daughter to the foreign field is but to copy Jesus, "who for the joy that was set before Him endured the Cross, despising shame and is set down at the right hand of God."

AMONG A FORGOTTEN PEOPLE IN BRAZIL *

BY FREDERICK C. GLASS, GOYAS, BRAZIL



THREE hundred miles from the nearest white man's habitation, the nose of my "dug out" canoe grazed the edge of a clean, broad sand bank, of the beautiful Araguaya river.

At about latitude 12 deg. S., facing the great fluvial island of Bananal, the small Caraja Indian village of Capitao Joao, pursues the fairly even tenor of its way, far from the disturbing haunts of the white man, and with very much the same conception of life and its duties and pleasures as that held by its predecessors of four centuries ago, ere the paleface drove them from the now far-away shores of Brazil, where they had hitherto reigned supreme.

The redskins who then inhabited this coast were only driven back after many a bloody contest with their invaders, and time and again the battle turned in their favor, and the trained Portuguese soldiery gave way before them. But it was only to renew the struggle under more favorable circumstances, and it is

certain that the Indians owe their final subjection as much to the astute diplomacy of the Jesuit monks as to the arms of the invaders themselves.

This Indian village, with its rather neat and regular row of ten huts or cabins of green withes and palm leaves, seemed half deserted, and only a small group of women and children and half a dozen stalwart, highly-colored warriors greeted our arrival.

At first my own presence seemed quite overlooked in the excitement and joy on their recognizing in my pilot their long-lost relative Odidi. More than a year had passed since he had left his native village on a journey to see the white man's world—a journey which had finally landed him in our home in Goyaz city, on the headwaters of one of the Araguaya tributaries, where exists an outpost station of the Evangelical Union of South America. Here he was back again, with a great deal of superfluous clothing, a straw hat, a very extraordinary collar and tie, and an old alpaca jacket, which he had specially brought with him from Goyaz, as trophies of civi-

*From *The Neglected Continent*.

lization with which to dazzle the eyes of his numerous and worthy relatives.

His completely unclad brethren gathered around in very critical array, and Odidi seemed vastly ashamed of his shirt, and hung his head. His little cousins, however, thoroughly enjoyed themselves, literally dancing round him with glee, frequently stopping to examine, in a very embarrassing way, every detail, every button, of his modest outfit. When, however, his hat was removed, and it was seen that his long black hair was cropped, a kind of shudder went around the long-haired group, and shortly afterward I saw them trying to trim up what remained more to their liking.

The majority of the inhabitants, including the Chief (Capitao Joao) were away on one of their usual fishing and hunting expeditions. For this their sole and sufficient equipment is the bow and arrow, which is as convenient for shooting a fish as for spearing a chameleon or landing a wild duck, for their skill with the weapon is amazing.

A White Man's Advent

After a while my presence was noticed, and for some time I was eyed in much the same way as the small boy first gazes at a grizzly bear; and the Caraja children, with queer little cries, ran for protection behind their mothers, who looked rather scared themselves. And yet I was not half so civilized-looking as Odidi, with my bare legs, and crumpled panama, in which the parrots had bitten two big holes. I was nearly as red as an Indian with sunburn, and looked as near like a savage as I knew how, but even the great scarlet macaws perched on the cabin tops detected an impostor, and started screeching as only macaws can, drowning all other sounds in their scathing denunciations of the redskins' hereditary foe.

As if this were insufficient, an elderly lady of the village, who evidently did not waste much time con-

sulting fashion plates, completed my discomfiture by raising a high-pitched howl over Odidi, which could be heard half a mile away.

Before nightfall I had managed to overcome the reserve and timidity of the whole village, and succeeded in drawing their smiles, while the children began to renew their natural happy manner. Soon after sunset I heard, far away over the dim expanse of water above the village, some faint but oft-repeated cooing cries, which were answered by a loud chorus from the village. It was a fleet of canoes returning home with the day's catch, and everybody seemed to brighten up in the anticipation of a good meal. Each canoe, constructed of a single log of wood, hollowed out by fire, was laden almost to the water's edge with about a hundred big fish, as well as a few turtles, a few score eggs of the same, a couple of chameleons, and a big bunch of short green sticks.

An Indian Feast

The newcomers gave another aspect of life to the village. The canoes were rapidly unloaded, and the fish and other edible contents, just as they were, scales, intestines, sand and all, were soon piled up on extemporized tables of green sticks, erected between each cabin and its neighbor. A fire produced by the friction of two sticks, was applied beneath these heaps, and soon the smoky frizzling mass—some half-cooked, the rest burned, and all unsalted—was ready for the redskins' stomachs.

Three or four of these fires were burning at once, and intensified by the fat of the roasting fish, their bright rays in the dense darkness that now covered the scene, gave the village an intensely weird and unearthly appearance. Meanwhile the naked redskins stretched themselves out full length round the fires, the soft, clean sand being still warm with the sun's heat, and in quiet, musical voices, they recounted little incidents and adventures of the day,

interrupted repeatedly by hearty bursts of laughter, or short exclamations in a shrill falsetto, while every few words of each speaker drew a chorus of sympathetic "umm, umm's." I took my place in one of the largest of these circles, turning my bare feet to the fire in the orthodox fashion, and with a big, highly-painted, and strange-smelling savage on each side of me, whose only dress consisted of wrist bands (to take the jar of the bow string), and a small tassel tied below each knee, in the case of unmarried men.

One of these latter was a cousin of my pilot Odidi, and had hugged me with great warmth and evident signs of good will, at our first encounter. I might have been a twin brother. After a while the conversation evidently turned on the white man present, as a score of keen dark eyes were turned in my direction, while in the same quiet tone and manner, they discuss my person and belongings, tried to make sure that my mustache was not stuck on, and said many things, complimentary or otherwise, which it was impossible to more than guess at.

As I lay there looking back into their strangely attractive faces, with their interesting figures, lit up to fine effect against the dark background by the flickering light of the waning fires, and with the agreeable cadences of their strange language in my ears, I felt my heart go out to these long-forgotten people, and a sense of the utter loneliness, hopelessness and brutality of their lives came over me. They could never even conceive of the realities of the love of God, of Eternal Life, and of the grace of the Lord Jesus. There they sat gazing strangely and wonderingly at me, these beautiful, noble-looking sons of Adam, and I utterly helpless and unable to say what I was yearning to say of the good news of salvation, for as yet I had found no words in their dialect for grace, pardon, or Savior, and could only vaguely re-

peat "Ah-ado-edanare. Ahado-enanare" (God is good, God is good). But, alas, "Ahaho" also means "moon"! It is true I had not gone there to preach, but to explore and report, with the view of some future attempt to reach them for Christ, but it was none the less grievous to think that I possess the secret of Eternal Life, and the remedy for all their sorrows and aspirations, locked up in my own breast, and was as incapable of expression as a Romish image could be.

The fish supper ended, and the turtles disposed of, an Indian next to me began to address me in a very soft but impressive way, and not without some oratorical effect in voice and gesture. He spoke with a certain dignity and weight, and might have been expounding some profound philosophical views, or discussing the latest theory of the universe. I endeavored to appear interested, and was pretty free with my "umm's" at every pause. This went on for some time, and I began to feel uncomfortable, and when at last he made a long pause and looked at me fixedly in an enquiring way, I felt things were critical. Fortunately at that moment I caught a glimpse of Odidi, who had now joined the company around the fire, and beckoning to him, I made him understand that I wanted to know what his friend was saying. "Umm," said Odidi, after a few words with his cousin, "he wants to know if you would oblige him with a brick of raw sugar!" This is about the highest conception of happiness that a Caraja possesses.

All very picturesque and interesting, but all very cruel and sad; living like animals, and dying like the beasts that perish. How much longer must they perish in ignorance? The way is open, the day of opportunity has come, and the answer may rest with you. Surely it is time to give these forgotten Indians an opportunity to know the power of Christ to transform and save.

HOW A GOVERNOR IN SIAM FOUND CHRIST*

BY REV. HOWARD AGNEW JOHNSON, D.D.



DOWN in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. For more than 30 years he has been a missionary in that country, and he loves the blest work of traveling over the various provinces on long itinerations, often lasting six months. When I saw him in his home in Bangkok he was just starting on a journey of this sort. From his own lips I heard the following story:

Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprised to hear that the governor of that province believed in Christ. He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but that once a man was selling copies of a book. The governor heard of this book, and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He expressed a desire to see the governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with a gray beard, clad in white, standing on the veranda of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed: "Hosanna! Hosanna!" When they were all seated together on the veranda, the old man told of their remarkable experience. Thirty years before, when he and his wife

were one day mending some of their broken idols, he suddenly stopt and called her attention to the wonderful character of the human hand, capable of making so many things. He said that his hand was a greater thing than these lifeless images they were mending. Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they shaped into images and worshiped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed. His wife agreed with him, saying that she had often thought the same thing. They decided that they would worship these creatures of their own hand no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now. The governor said to his wife: "There must be a Being greater than man who made man, and the earth and the stars. We will worship him, the greatest Being in the universe." For thirty years they had been going together into that empty room to bow before their God, "feeling after him, if haply they might find him," as the Apostle Paul said to the Athenians. It was a striking instance of Paul's statement, in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidence of his intelligence and power revealed in nature. Paul said: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity, so that they are without excuse."

Through all these years these two children of God lifted up their hearts to Him in worship, striving to obey the law of God written upon their

*From "The Famine and the Bread."—International Y. M. C. A.

hearts. But they needed more light, and anxiously hoped for it day after day and year after year. The governor said that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book. The man said: "This is the greatest book that tells about the greatest Being in the universe." With trembling hands the governor took it. It was a copy of the Christian Scriptures, translated into his own language.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. When the governor and his wife came to Paul's sermon to the Athenians on Mars Hill, where he spoke of the people worshipping the "unknown God," he said: "Wife, we have been living in Athens 30 years."

Through this word of God alone, without a human voice to help them, taught by the Holy Spirit of truth, they came to know the true God and Jesus Christ whom He has sent.

When the governor ceased to worship idols, he told his people of his convictions and practises, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it. The people had asked him for a statement of his faith, and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed. It began thus: "I believe in God the Father, who made all things. I believe in Jesus Christ, the Son of God, as my Savior. I believe in the Holy Ghost as my Comforter and Teacher." The statement contained the fundamental es-

entials of the faith that is accepted by the Evangelical Christian Church, with no addition of false views. The missionary said farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The governor looked appealingly at his newly-found Christian brother and said:

"Missionary, I am an old man, and may not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolator and have done so little for my Lord. But you will be close up to the throne, for you have had a long life of blest service. Please promise that you will tell Jesus that I would love to be allowed to come near to Him just once that I may see His glory."

This man was the only person who had the right to present any of his people to the king, and he had not appreciated the difference between the kingdoms of the earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The governor had gone to behold the King in His beauty, and to realize that he would not have to wait for any special introduction by any man. The governor's wife was living, and was teaching her people the truth as it is in Jesus.

There are many instances of the people who have been led to know the true God and to find peace and joy in Christ simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life. *It is a striking evidence of the sufficiency of the Word of God to give all men everywhere all the light they need to make plain the way of salvation.*

EDITORIALS

CHRISTIANITY A UNIVERSAL RELIGION

THE Japanese have, as a nation, objected to Christianity on the ground that it is a foreign religion. Many of those who are convinced of the truth of Christian teachings have claimed that the religion must be adapted and improved to meet the requirements of the Japanese mind and customs. This would be a "denatured" Christianity and would not be the "power of God unto salvation." Dr. H. Kozahi, a Japanese pastor in Tokyo, has written an able answer to the objections. He shows that Christian religion, like all truth, is not local but universal in its application and appeal. The question is not: From whence did Christianity come, but are the revelations of God, the principles of life and the way of salvation as taught in Christianity, true or false? Japan and any other nation should no more hesitate to accept religious truth from Europe or America than they should hesitate to accept scientific and historical truth. As Dr. Kozahi points out, a Japanese leader, Jun Ohashi, formerly sought to exclude modern medical and surgical science on the ground that it was foreign and that Japanese physical nature was different from European.

It is unnecessary for any people to adopt the many traditions and practises that have adhered to Christianity and are not an essential part of the religion of Christ. But all nations and peoples who have accepted God as revealed in Christ and who have sought to conform their beliefs and practises to the teachings of the New Testament, have been strengthened and uplifted. It is only partial or distorted views of Christianity that hinder national progress. True religion develops the best that is in a man or a nation.

The real difficulty that stands in the way of a man or a nation accepting Christ is either an unwillingness to conform evil habits to His laws and principles, or it is pride and self-satisfaction. If Christ comes in, then evil must go, if He becomes supreme individual talents may be developed and find expression, but self-content must be uprooted. The greatest danger to any man or any nation is to be without God, and weakness and failure are in proportion to the dimness of the knowledge or the lack of allegiance to God.

PRAY FOR WORLD-WIDE POWER

OUR God is not limited in His power but He is limited by the channels through which that power is exercised. There are united efforts to arouse the Church and united efforts on mission fields. Most of all we need a world-wide union in prayer for spiritual quickening at home and abroad, individually and collectively.

The Home and Foreign Missionary leaders of the United States and Canada are engaging in an extensive and important cooperate work which is described on another page. The object is to inspire the church-members to become intelligent missionary workers, supporters and intercessors. Of the more than 20,000,000 of Protestant church-members in North America, less than one-half are doing anything or giving anything to bring the world to Christ and the Gospel of Christ to the world.

During the extensive campaign now in progress and in preparation for the personal canvass in March, 1914, the executive committee has appealed to Christian people everywhere to join in prayer for God's guidance and manifested power in this undertaking. In private prayer, in the home, in the church services, and in other meet-

ings, it is earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet the present opportunities both at home and abroad. This quickening can come only from God when His people show that they are ready and willing. "Ask and ye shall receive."

NEW FEATURES FOR 1914

THE general policy of the MISSIONARY REVIEW will not be essentially altered during the coming year, but every effort is being made to improve every department. Some of the strongest, most virile, most spiritual and best-known writers of the missionary world, at home and abroad, have promised articles. These will be popular in style, with the great facts of missionary history and biography presented in graphic, stirring stories. The illustrations, maps and charts will be numerous and illuminating. The general program involves a rotation of topics, month by month, to cover the world field during the year and to present each month the outstanding events of all fields in their relation to the progress of Christianity.

The new *Department of Best Methods* will be continued under the able guidance of Miss Belle M. Brain, author of "Holding the Ropes" and other volumes. These methods for stimulating interest at home are gathered from actual experience in hundreds of societies and churches. They are unique and successful. Only the best and most practical are given and no church or society can afford to overlook their wealth of suggestions. They will greatly lessen the arduous work of any pastor or committee and at the same time will increase interest and efficiency.

The *Clues to the Contents*, prepared by Mrs. F. M. Gilbert, is a new feature printed each month on the back of the frontispiece. These "Clues" bring out, in twenty spicy, interest-awakening questions, some of the facts given in

that number of the REVIEW. The questions are most useful in helping to interest friends in missions, and in putting life into missionary meetings. Try them.

The Editorial Council has now been formed to help guide the policy of the REVIEW, broaden its vision, and improve its makeup. The Council is not yet complete, but those already promising their cooperation insure its quality and success. These include Rev. Arthur J. Brown, D.D., vice-chairman of the Continuation Committee; Rev. Charles R. Watson, D.D., secretary of the Board of Missions of the United Presbyterian Church; Prof. Harlan P. Beach, Professor of Missions in Yale University; Rev. F. P. Haggard, D.D., Home secretary of the American Baptist Foreign Missionary Society, and Mrs. Helen Barrett Montgomery, missionary author and lecturer, now on a world tour.

The cooperation of every friend of the REVIEW is asked in prayer for the guidance of the editors, in written communications concerning the ways in which the magazine may be made more helpful, and in bringing the REVIEW to the attention of pastors, local missionary workers, missionaries and other intelligent Christians who may be helped by its contents. Notice the prospectus published this month in the advertising pages.

WE THANK THEE

Not for the harvest alone
 But for the field to till,
 Not for the gifts we give
 But for the heart's good will,
 Not for the great high tower
 But zeal in building up,
 Not for the draught we share
 But joy filling the cup,
 Not for the evening red
 Or for the bird's sweet call,
 But for joy, joy in it all.

—Leigh Richmond Miner

WORLD-WIDE MISSIONARY NEWS

AMERICA Methodist Men in Conference

A MOST significant and important conference was held in Indianapolis the last of October. Methodist men gathered three thousand strong and were deeply stirred by the ringing appeals and masterly addresses of Robert E. Speer, Sherwood Eddy, Bishop Wm. McDowell, C. A. Rowland, J. Campbell White and others. Stimulating stories were told of what other denominations have done. The Southern Presbyterians have in ten years doubled their missionary force and nearly quadrupled their gifts. One man supports an entire station in Korea, with 13 missionaries and buildings and equipment included. The disciples have been conducting a million dollar campaign and have received \$1,100,000. One man offered a million if they would raise \$5,000,000 for both home and foreign work. The United Presbyterians reported an increase of average gifts from \$1.12 to \$6.11 per member at the same time that they increased gifts to local church support—without any effort.

Great results are expected from this conference in stimulating the great Methodist Church to accept a larger share of their missionary responsibility by an increase in the missionary forces and in the average gifts per member.

The Flood of Immigrants

ACCORDING to the figures of the National Bureau, the number of those who landed on our shores last year was almost as large as in the record year of 1906-7. The total for last year was 1,197,892, as compared with 838,172 for the previous year, and 1,285,349 in 1906-7. There was a decrease in departures. In 1911-12 the number of departing aliens was approximately two-fifths of the arrivals.

Last year it was only one-quarter, a remarkably low proportion, for the average is nearer one-third. There were some notable changes in the nationality of the immigrants. Never before in one year have so many Slavs entered the country. The total was 388,968, as compared with 362,193 in 1906-7. The chief contributors to this increase were Poles, of whom 174,365 were admitted, the largest previous number being 138,033. The emigration from Austrian Poland was so great that the governor of the province recently ordered the police to arrest all male persons between the ages of eighteen and thirty-six, and liable for military service, who attempted to leave the country, and send them to their homes. The Russian immigrants numbered 51,472, greater by 20,000 than in any previous year. Ruthenians came in larger numbers than ever before. Of the South Italians there were 231,613, an increase of approximately 96,000 over the previous year, and exceeded only twice before. Armenians, Dutch, Flemish, Syrians and Portuguese came in larger numbers than ever before.

New Americans for a New America

THIS was the motto for Home Mission Week, which was observed this year from November 16 to 23.

The Home Missions Council—the federation of the Home Mission Boards, the Church Building, and the Sunday-school and Publication Societies of the Protestant Churches of the United States—and the Woman's Council for Home Missions, invited all of the Protestant Churches to face America's greatest religious problem. To fuse a score of race stocks, with a half-dozen colors of skin, speaking forty languages, and inheriting the most diverse social and religious tradi-

tions, into a single homogeneous, democratic, and righteous nation, is the task that confronts us.

A large amount of attractive literature was prepared for general use.

Comity Plan for Home Missions

THE Home Missions Council has worked out a comity plan under which the different denominations are invited to agree on a distribution of unoccupied territory, so that the various bodies shall respectively become responsible for churching unchurched communities within specified bounds. Obviously this implies a pledge from each party to the bargain that it will not invade territory set aside for another denomination. The scheme is exactly what now prevails on most foreign mission fields. The Methodist Episcopal Board of Home Missions favors the arrangement in principle, but has no power to make or keep the compact until the General Conference of the church orders bishops and district superintendents to observe it. American Christian sentiment, therefore, will look to the next Methodist General Conference for such an order. The Protestant Episcopal Board has answered in about the same terms as the Methodist Board.

It would seem obvious that a plan which has proved itself so useful on foreign fields might well be put into effect on missionary territory at home. —*The Continent.*

Congregational Reorganization

THE Congregational Council in Kansas City last October accomplished three things of note. They adopted a new constitution that increases unification of interest and centralization of power; they adopted a brief and simple statement of belief and they accepted a new plan to coordinate the seven missionary societies of Congregationalism. According to this latter provision all active members of the National Council are members also of the various societies; a Commission of Missions is to be formed with 21 members to

consider the work of the home and foreign societies, to prevent duplication, effect economy in administration and secure a maximum efficiency at minimum expense. Dr. Charles R. Brown of Yale, was elected moderator of the council, and Rev. Hubert C. Herring, D.D., is the secretary of the National Council—a new office with large advisory powers.

The Mohonk Conference

DEPENDENT people need friends —in the United States and elsewhere—and they have friends in Mr. Smiley and those who meet each year at Lake Mohonk to discuss the problems connected with the advancement of Indians, Filipinos, Hawaiians, Porto Ricans and other wards of the United States. At the thirty-first annual conference, which was held in October, considerable interest was aroused in the criticisms of Mr. Warren Moorehead of the Board of Indian Commissioners, on the existing conditions in Oklahoma. "The Indians," he maintained after special investigation, "can no more keep their property than a lamb can escape from the jaws of the wolf." Mr. Moorehead proposed that in place of the present advisory board, the president of the United States be empowered by congress to appoint a commission of nine men with adequate salaries and absolute authority, to hold office for ten years. Such a commission would be responsible for the protection of the Indians and for the development of plans for their improvement. Congress, however, resents the criticisms and the federal department rejects the suggestions.

Translating Denominationalism

WHILE the recent Episcopal General Convention was being held in New York, Bishop Williams of Michigan, preached from a Baptist pulpit a striking sermon on Christian unity. He enumerated some of the causes in our life to-day which are making for unity, and then went on to say: "Still more does the pressure

come upon us from the mission fields at home and abroad. What do our denominational differences mean to the Chinese or the Japanese? That fact is illustrated in the attempt to translate our denominational names into the Chinese language. The Baptist Church becomes the 'Big Wash Church,' the Presbyterian the 'Church of Ruling Old Men,' while the Protestant Episcopal Church is rendered into the 'Church of the Kicking Overseers.'

"In desperation, we had to abandon our title and take the old historic name of the Catholic or Universal Church of Jesus Christ. Our missionaries are feeling these insurmountable difficulties, and consequently they are working out a policy of comity, dividing responsibilities, arranging regions of work and spheres of influence. Better still, they are simplifying their Gospel, stripping it of denominational accretions, and giving the people simply the truth of Jesus."

Response to a Missionary Appeal

ON a recent Sunday in the Gospel Tabernacle, New York, Rev. A. B. Simpson so stirred a great audience by an appeal, that \$43,142 were subscribed for missions at the close, in amounts varying from \$1.00 to \$4,000. So eager were some to give that they went forward and subscribed while he was in the midst of his appeal. The most striking incident of the occasion was the dedication of a one-year-old boy, the son of Dr. R. H. Glover, as a missionary. It should be stated that the money subscribed was not all in cash or personal pledges, but was for the most part pledges of money to be collected during the year from local congregations of the Alliance in various States. Nevertheless it represents noble giving.

The Scope of a Missionary News Bureau

A Missionary Bureau, under the auspices of the General Mission Boards of the Methodist Episcopal Church, South, the Southern Presbyterian Church, and the Southern Baptist Church, has been established in

Nashville, Tennessee. Publicity is a growing force in every line of work and it is needed by the Church as much as by any other organization.

The Nashville *Christian Advocate* explains that the Bureau represents only a step toward the better accomplishment of the task of the Church in its evangelizing capacity. To make missionary life, enterprise, and development news for the great reading constituency of the secular world is good. To publish this news in the papers of the Church itself is better. To increase the circulation of this Church literature so that the voice of missions may reach the largest number of really interested men and women is undoubtedly best.

Negro Progress in Fifty Years

THE fiftieth anniversary of the signing of the Emancipation Proclamation has been made the occasion for considerable comment on the achievements of the race since becoming free. A Hampton Institute leaflet gives an interesting array of facts to support its statement that no other emancipated people has made so great a progress in so short a time. In 1863 there were 4,500,000 negroes in the United States and their total wealth was estimated at about \$20,000,000. To-day the 10,000,000 negroes own over \$700,000,000 worth of property. Fifty years ago there were in the South no negro architects, electricians, photographers, druggists, pharmacists, dentists, physicians, or surgeons; no negro owners of mines, cotton mills, dry goods stores, insurance companies, publishing houses, or theaters; no wholesale merchants; no newspapers or editors; no undertakers; no real-estate dealers; and no hospital managed by negroes. In 1913 there are Negroes managing all the above kinds of enterprises.

The educational progress of the race has been no less remarkable than their advance along economic lines. Fifty years ago the education of the negro in the South had just begun. There were less than one hundred

schools, and no institutions of higher education and secondary education. In 1913 there are over a million and a half negro children in the public schools of the South, and over 100,000 enrolled in the normal schools and colleges. The normal and industrial schools number over 400, and there is an imposing array of colleges and professional schools. Especially significant is the increasing demand for an efficient and trained ministry, and the development of theological seminaries to meet that demand.

There has been great progress in religious matters. It is said that no other people have given a larger percentage of their earnings to religious work. Over eight per cent. of the total wealth of the negro is in Church property. There are four large publishing houses which issue only negro Church literature. Sunday-school work has been extensively developed; a laymen's movement is well under way; institutional churches are being successfully carried on in several cities. All the important negro denominations now maintain home and foreign missionary departments. They are contributing over \$50,000 a year to foreign missions, and over \$100,000 annually to home missions, supporting 200 missionaries, and giving aid to some 350 needy Churches. This is a larger number of Churches and ministers than there were in regularly organized negro denominations when the Emancipation Proclamation was signed.

Patriotism for the Indian

THE American treatment of the Indian from the days of the first settlers is not, as a whole, a record of which to be proud. But there is promise in the plans of the Rodman Wana-maker Expedition of Citizenship to the North American Indian. This expedition, which left Philadelphia with the sanction of the President, is visiting every one of the 169 Indian tribes in the country, bearing to the Indians a message of good will and sympathy from the great White Father at Washington and his people. The mission

of the expedition is to heal the old wounds that time has partly closed, and to plant in the bosoms of these original Americans a love for the flag of the country that has adopted them. Each tribe is to be given an American flag, many of which are already flying over Indian reservations. Altho the Government office on each reservation has its flag, never before, it is said, have the Stars and Stripes floated over the soil reserved for the Indians. The only way, however, to make good citizens of the red men is to make them good, intelligent Christians. It has been found on investigation (as reported in *The Southern Workman*) that almost none of the Indians educated in Christian schools ever return to the customs of their forefathers.

The Jews in Canada

THE Edinburgh Conference declared "The time to reach the Jews with the Gospel is *now*, when they are rapidly drifting away from the faith of their fathers and are groping for something they know not what, and the attempts to give the Gospel to these people have been altogether inadequate." The Board of Home Missions of the Presbyterian Church in Canada is grappling with the problem of Jewish evangelization, which is becoming one of increasing importance. During the last thirty years the number of Jews in the Dominion has increased from 667 to at least 150,000 and the great promoters of the powerful Jewish Colonization Association and the Jewish Territorial Association have prepared a scheme for settling some hundreds of thousands of Jews in Canada.

A Jewish alderman estimates that there are 60,000 Jews in Montreal. Twelve or fifteen years ago, when there were but six or seven thousand, the Protestant School Board agreed to take and educate the Jewish children, provided no change be made in the regulations of the Protestant schools. For the past few years about forty per cent. of the children attend-

ing the Protestant schools are Jews, any they have cost the Protestants \$100,000 a year over and above the taxes received from the Jewish rate payers.

The new home of the Toronto Jewish Mission, with the above name, is admirably suited to its work. It was formally dedicated, on the Saturday afternoon of Assembly week, June 7th. There were services both afternoon and evening, and quite a number of members of Assembly were present and took part. One of the speakers told of an incident of last winter, in Knox Church. A Jew and his wife and eldest child publicly profest their faith in Christ, and then the parents presented the rest of their children for baptism, a household of eight. It was like the scenes told in the Book of Acts, where whole households were baptized by the Apostles. The pastor is Rev. B. Rohold, a native of Palestine.

SPANISH AMERICA

An Archbishop's Alarm in Venezuela

THE building of a Presbyterian Church in Caracas, Venezuela, has been made the occasion by the Archbishop for the issuing of a manifesto, address to the clergy and the faithful of the archdiocese, which the Protestant missionary calls a splendid advertisement for his work. It is both a lament and a warning, as the following extracts will show:

"The Protestant Temple which they are building in the center of the capital, already raises its height in the face of the towers and cupolas of our Churches!

"It would be very strange and as a last calamity which could come upon our country that this false religion, enemy of the Immaculate Virgin Mary and of the most holy Sacrament, should come at the last hour to leave its fatal tracks among us!

"Therefore, beloved children, we come to recommend to you as an antidote to all these errors of Protestants, the reading of a book written by Monsignor de Segur, which he called

'Conversation about Present-day Protestantism.'

"Give heed, beloved children, to the recommendation which we here make to you to read this precious book, which will leave your souls a superabundance of faith and enable you to look down on Protestantism with the disdain which it merits."—*Assembly Herald*.

A Preacher as Minister to Guatemala

REV. WM. HAYNE LEAVELL, D. D., has been appointed Envoy Extraordinary and Minister Plenipotentiary from U. S. A. to Guatemala. The Guatemala daily papers announce that he is a Presbyterian pastor of great reputation and learning, and also famous in matters of science and philosophy; that he comes from one of the best families in the U. S. and is from the first rank of the typical citizens of the northern republic.

The appointment of a Protestant clergyman to this Roman Catholic country is a new experience in diplomacy. The influence of a strong Christian gentleman may be a mighty factor in the progress of Guatemala and may help to develop a still more friendly spirit between the people of Guatemala and the people of the United States and may also help forward the cause of Christ.

Strange Outcome of Persecution

THE conversion of three officials in an English gold mine in central Brazil led to the establishment of the Brazil section of the Evangelical Union of South America. These men—electrician, stenographer and assayer—were finally forced out of their positions because of their Christian testimony. They put together their savings—\$5,000—dedicated it to the Lord, hired a hall in Ouro Preto, the capital of Minas, for evangelical services and undertook long cross-country colportage service. Their center was later transferred to Sao Paulo. Here in three years a Church of 150 converts—all ex-Romanists—has been gathered together. In connection with it are nine established stations with

workers in charge, and nearly 600 baptized converts. One of the native pastors, the late Samuel Mello of Paranagua, was perhaps the most remarkable evangelist that Brazil has produced.

EUROPE—GREAT BRITAIN

China Inland Mission Growth

THE number of missionaries has grown in fifty years from none to 1,040. This number includes 260 associate workers who are in the main Swedish, Norwegian and German. Of the remaining 780 missionaries, a certain proportion come from North America and Australia, but the bulk of them are from the British Isles. It is important to observe that tho the staff numbers 1,040, not all of these are available for active service at the front, so that the need for more missionaries becomes more manifest and more urgent. There are: On the home staff, 28; detained at home, 37; away on furlough, 227; students in China, 45; in the field, 703; total, 1,040. What a remarkable progress, since it was founded in 1865! In forty-seven years it has grown from nothing to a staff of 1,040—an average of a clear increase after all losses of 22 per annum. There are few other foreign missions (if any) that can show such a record as this one which has gone forward so bravely, trusting in God. In addition to the staff of foreign missionaries, the C. I. M. has 21,190 recognized Chinese helpers of varying kinds. With the missionary staff and associates this makes a total of 3,230. The communicants number 27,344; and from the commencement there have been over 40,000 baptisms.

Irish Protestants Opposed to Home Rule

IN return for the long-continued support of the Roman Catholic Nationalists of Ireland, the Liberal Party in Great Britain has promised to establish Home Rule in Ireland, with a parliament at Dublin. As three-fourths of the Irish people are Roman Catholics and boast that they are "the most Catholic nation on the whole

earth," and as the proposed Dublin parliament would undoubtedly be controlled from the Vatican, the Protestants of the country are stirred to the depths at the prospect of losing the civil and religious liberty which they have so long enjoyed under the present union with Great Britain, a union which secures just and equal treatment to all Irish subjects regardless of religious faith. Tho the Protestants constitute only one-fourth of the population, they produce more than two-thirds of the revenue of the whole country. That means that under the proposed Home Rule regime the Protestants would earn the money and the Romanists would spend it, and spend it, as past experience proves, in the interests of their Church. The Presbyterian, the Protestant Episcopal (popularly known as the Church of Ireland) and the Methodist Churches, which together comprize almost the total Protestant population, have all taken official action on the subject, declaring in strong terms their opposition to Home Rule.

THE CONTINENT

Temperance Laws in France

THE French Government, alarmed at the rapid spread of drunkenness in France, is bestirring itself to drastic measures for its suppression, and with a finely independent scorn for any paltry gibes about "grandmotherly legislation"! The proposed provisions will deprive a creditor of his power to recover a debt incurred for drink; will protect the rights of mothers and children, and deal with the drunken husband; and will forbid the employment in public-houses of boys under fifteen, and girls under sixteen years of age. It makes us feel it is time for our own legislature to "get a move on" in the direction of similar repressive measures.

A German Princess as a Missionary

THE German Sudan-Pionier mission has sent recently several missionaries one of them was Princess Maria Agnes von Hohenlohe-Ingelfingen.

The Kaiser Becomes a Teetotaler

BERLIN, Sept. 20.—(Special to *Columbus Citizen*).—Kaiser Wilhelm has become a "teetotaler." This is not a sudden notion of the Kaiser. It is said to be the gradual development from moderate drinking to abstinence covering a period of several years and now resulting from the personal conviction that alcohol is injurious to the individual and an obstructive factor in the development of the nation. Statistics of the havoc caused in Germany by the immoderate use of alcohol are said to have made a deep impression on the Kaiser. Germany is known as a nation of moderate drinking rather than for unusual drunkenness. And yet it is shown that drink causes annually 1,600 suicides, 1,300 accidents, 30,000 cases of delirium tremens and insanity, and 180,000 crimes. More than 60 per cent. of the insane, 52 per cent. of the epileptics, 46 per cent. of the criminals, and 82 per cent. of the immoral women are reported to have been born of drunken parents.

The Zionist Congress

THE world was deeply interested in the recent great Zionist convention held in Vienna. There had been so much bitterness manifested by those who oppose the Palestine colonization movement, that the best informed expected a serious rupture when the meeting convened. Both sides did take strong ground, and the two parties had frequent and serious clashes. The strife between foremost Jewish leaders threatened for a time to break up the convention, but the skies cleared and from it all the Zionists came out all the stronger for the strife. The effort to turn away those who were undecided proved a failure, and before the convention closed, differences were forgotten, and \$100,000 was subscribed for a Jewish university at Jerusalem. Much is being done to aid Jews in Palestine to secure employment, and directors of the Jewish National Fund voted 2,000 pounds sterling for dwellings. The money in the banks available with the acqui-

sition of land in Palestine amounts to over \$880,000.

A Defeat of Superstition

FOR a thousand years ignorance and superstition have been working hand in hand with religious prejudice. This is especially true in regard to the Jews of Russia and central Europe. It is worse than the witch-hunting mania of four hundred years ago. The latest outbreak of this hatred and superstition that has come to public notice is the now famous case of Mendel Beiliss of Kiev, Russia, who was accused of the murder of a young boy for ritualistic purposes in connection with the passover feast of 1911. There were many similar accusations in the middle ages, but in every case that is possible of investigation the evidence of gross superstition, hatred and ignorance is too clear to give the slightest grounds for belief in such a practise among the Jews.

The astounding thing in the present case is that the Czar of Russia, Nicolas II., and other prominent Russians are said to believe in the truth of these stories of ritualistic murder. Protests against this have been made in many lands by Jews and Christians. In spite of threats and much pressure brought upon the court to find the defendant guilty, Mendel Beiliss has been acquitted. Russian newspapers generally accept the verdict as just, but many fear a popular anti-Jewish agitation that may even end in another pogrom. A band known as the "Black Hundred" has been making hostile demonstrations. Russia is still struggling to emerge from medieval darkness. The acceptance of the full teachings of Jesus Christ and the establishment of true religious liberty is the only hope for a victorious civilization in the Russian Empire.

A Change of Sentiment in Italy

WHEN the Baptist Convention was held in Bisaccia, in Southern Italy, the Mayor attended the reception given to the delegates, and about 800 persons were present at the

service in the chapel. This statement, in a daily newspaper, would mean little if it were not remembered that in 1910 Bisaccia was filled with the cry "Down with Americans! Down with Protestants!" and the Mayor threatened to drive out the heretics, once for all. The Government, to avoid bloodshed, protected Mr. Stuart, the American Baptist missionary, with soldiers, who were sent to Bisaccia and kept there at the expense of the town until complete order had been restored. Over 40 persons were arrested but the Baptist pastor interceded in their favor, asking that they be pardoned or sentenced to a minimum punishment.

This magnanimous attitude caused a reaction so that Mr. Stuart was able to buy ground on which he built a stone chapel and a school. The reaction reached its climax when the Baptist pastor married the daughters of the Vice-Mayor of Bisaccia, who had been one of the leaders against the Evangelicals.

MOSLEM LANDS

Constantinople College

ONE of the results of the Balkan wars is that many of the students of Constantinople College for Women were unable to return at the beginning of the autumn term. Its students, who number more than 300, come from all parts of the Balkans, and represent different races and languages, which in the college come together on a common basis as students of one language and literature. The *Outlook* thinks that if the Balkan States are ever welded into something like lasting solidarity, it will be because two institutions on the Bosphorus—Robert College and Constantinople College—have taught the men and women of the peninsula that civilization is founded on mutual understanding. The need for such training makes the loss of it more to be deplored, and adds pathos to the fact that among others, two fine girls, who would be seniors this year, daughters of Protestant pastors in Bulgaria,

write that it is impossible to raise the money for them to go back to college, as the war has taken everything.

The college is entering on a new era of prosperity, with a new campus, fifty acres in extent, and the fine buildings, just completed, which are the gifts of Mrs. Sage, Mrs. Helen Gould-Shepard, Miss Olive Stokes and Mr. John D. Rockefeller.

A Sanitarium on Mt. Lebanon

DR. MARY EDDY of Syria, writing from the heights of Lebanon, reports that building is going on slowly but steadily for the necessary structures of her tuberculosis sanitarium among the Lebanon cedars. The open air dining-room, inclosed in wire screens, is finished, as also two new bath-houses for men and women and a recreation pavilion for men. The foundations are in for the reception hospital and the separate shelter pavilions for the men and women patients. The new water system is also in operation and the fresh supply of running water in every building is considered the greatest boon of all.

Meanwhile, the very limited temporary building which Dr. Eddy placed on the mountain when she first began sanitarium work is crowded with a total of forty-five patients and attendants. Dr. Eddy is raising ten kinds of vegetables in the sanitarium garden and is fighting in every possible way to keep down the cost of living and make her funds serve as many sufferers as she can possibly reach.

INDIA

Councils of Missions in India

ONE of the far-reaching results traceable to the meetings which were held under the auspices of the Edinburgh Continuation Committee is the organization in Bombay last September of the Representative Council of Missions in Western India, the first permanent official interdenominational union of Missionary Societies in the Bombay Presidency. Every mission in the Presidency had been invited to

join. Twenty-five of these had officially accepted the invitation. Among the business transacted was the election of representatives from this Bombay Provincial Council to the National Representative Council of Missions; the decision to take over the work which is now being done by the Western India Missionary Association in respect of the Poona Language School, the Marathi Examination of Missionaries, and a General Educational Committee for the Presidency; plans for taking up work now carried on by the Missionary Educational Union of Bombay and the Western India Missionary Association, and the appointment of a committee on Christian literature for the Presidency.

A Native Indian Christian Congress was also held in Madras for the week of October 6 to 12. Bible readings were given on "Christ, our Exemplar." Evening addresses were on the subject "Heaven and Hell," and evangelistic meetings were conducted in the open air.

One Alphabet for India?

THE illiterates in India are said to number 295,000,000. They speak 200 languages and dialects with over 50 different scripts. They are scattered over an area of 1,500,000 square miles and live in 800,000 villages with only one school for six villages. The average earnings of the poorer classes are 1 1-3d. per head per day. When these facts are realized, the importance of a common alphabet becomes immense. Rev. Joshua Knowles, formerly of the L. M. S. mission in Pareychaley, has so far developed his plans for a Romanic alphabet for the whole of India that he was asked to read a paper to the British Association in September. He hopes that state action may follow in due time.

Notable Methodist Ingatherings

THE Methodist revival among the Telugus is as remarkable as that in the Baptist Telugu Mission two decades ago. Companies of villagers are reported as walking long distances to attend prayer-meetings, which last

far into the night. When they leave they unfold from their scanty garments an offering, sometimes even of a hundred *rupees*, to the Lord's work. There are now 14,000 church-members and the number grows continually. Hundreds of colliers in the mines have been baptized. Railway workers and locomotive engineers are being converted. The pastors tithe their salaries of \$50 annually. Farmers come seventy miles on foot to plead for pastors. One pastor came to the station hatless and shoeless to win help for 170 persons whom he had prepared for baptism, by night trips over cobra-infested paths. This makes 600 whom he has won for Christ. Villages resound with Gospel hymns.

CHINA

The New President and Parliament

A few days after his election by the two houses of Parliament, early in October, Yuan Shih Kai was inaugurated with elaborate military pomp and ceremony, at the palace of the Ming dynasty in Peking. His term of office is for five years, and he is eligible for reelection to one term only.

The keynote of his inaugural address was modernization and progress, without too rapid transition from the old to the new. He spoke cordially of education and science and of the need of foreign talent and capital, pertinently remarking that China was like a man possessed of buried treasure who yet complains of poverty. He promised also to strengthen the friendly relations with foreign powers and to observe all treaties entered into by the Manchu and the Provisional governments.

Whether President Yuan's financial and political success will equal his military and disciplinary achievements remains to be seen, but the expulsion of 300 deputies from parliament because they opposed his policies and program, the declaration of martial law in Peking, and the recall of older statesmen to power, savors more of Mexican dictatorship than of true Republicanism. President Yuan has a difficult task be-

fore him but it is hoped that he may yet bring order out of chaos.

Confucianism as a State Religion?

WHILE encouraging reports have come of the interest in Christianity shown by thousands of Chinese students, it must be remembered that there are thousands more who have not been touched. We have already referred to the attempt of a former student of Columbia University, New York, to induce the Chinese government to restore Confucianism to its old place as the State religion. Officials regard the movement as of importance, believing that it indicates reactionary tendencies.

The leader of the movement is Che Huan-Chang, one of China's most learned young men, a member of the Hanlin Academy and a doctor of philosophy of Columbia University. He has organized the Confucian Association, which numbers among its ranks some of the most distinguished scholars of the republic, and which has just closed a national convention at Chu-Fu, Shan-Tung, the birthplace and burial place of Confucius. While the state religion movement will probably fail, the revival of Confucianism is one of great importance.

If a state religion were revived many conscientious men in official life would be obliged to decline to take part in state religious services, because to do so would violate their own religious beliefs. Such an act would also create difficulties for Christian schools and Christian government officers. The young Confucian said he did not see why this should be so, and declared that there had never been any trouble of that sort in China until Christianity came in, as the Buddhists and Mohammedans had found it possible to join in Confucian ceremonies.

China's Christian Ambassador

DR. W. W. YEN, the newly appointed Chinese Ambassador to Germany, is a Christian. He is the first Chinese Christian to hold that office. His father is Rev. Y. K. Yen of Peking. The importance of this

appointment becomes highly significant when we think of the dreadful year 1900 when China wanted to destroy every Christian in her land: To-day she is represented by one.

A Chapel in a Chinese Prison

BY the order of the governor a new prison was built in Fuchau, which is provided with a chapel where the Christian inmates may hold services, and the local missionaries have been requested to appoint regular prison chaplains. Unrestricted privileges have been granted to Christian clergymen to visit the prisons.

Chinese Bandits Capture Missionaries

CHINESE brigands, said to number one thousand, led by the notorious bandit, White Wolf, whom the Government has been fighting for several months, early in October captured five American and four Norwegian missionaries of the Lutheran Church at Tsao Yang in the northern part of the province of Hupeh. Four thousand troops were ordered into the district, but it was suggested that ransoms might prove a quicker means of saving the lives of the captives as the troops were not capable or zealous enough to effect their release. The American vice-consul at Shanghai reported that the little son of one of the missionaries had been killed and other foreigners maltreated by the brigands. Later, when the brigands attempted to force their way out of the city, the Government troops attacked them, and they retired within the walls of the city. Two hundred bandits and eleven soldiers were killed.

A Strange Prayer Meeting

A CONTRIBUTOR to the *Quarterly Record* of the National Bible Society of Scotland reports that in June the Buddhists, Taoists and Mohammedans in Tientsin held an indignation meeting to protest against the slight placed upon their religions by the President when he asked the Christians to pray for the welfare of China. After a good deal of aimless discussion and

mild vituperation, one of the leading men proposed that they should show their patriotism by sinking their differences for the nonce, and holding a monster prayer-meeting of their own. But they could not decide to whom the prayers should be address. A prominent Christian, who had attended the meeting from curiosity, suggested that they unite in presenting their petitions to Shang-ti, the term used in the Chinese Classics for the "Supreme Ruler," and adopted by the Protestant millions as the Christian term for God. This suggestion being favorably received the meeting soon changed in character, when fervent prayer was offered by the few Christians present; but when the members of the other religions ventured upon extempore prayer, their efforts are said to have been sadly lacking in coherency and unction.

JAPAN—KOREA

Growth of Episcopal Missions

IN 1861 there was only one bishop of the American Episcopal Church and one bishop of the Church of England in all China and Japan. The first converts of modern missionary effort had not been baptized in Japan. There was but a handful of Christians of any name in China. To-day in both China and Japan there are fully organized national churches. Japan has 7 dioceses with as many bishops, two American, four English and one Canadian. China has 11 dioceses and as many bishops, three American, seven English and one Canadian. In both churches the communicants are numbered by the thousands, besides many additional thousand baptized members and adherents.

Progress of a Generation

CHRISTIANITY has already made great progress in Japan. The changes leading toward the Christian goal are everywhere manifest and there is much to encourage. Thirty years have seen immense changes. Then there was scarcely a church building in the land; now there are 1,600 of them. Then very few ac-

knowledgeed Jesus Christ as Lord; now there are 84,000 Protestant church-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.

Japan Seeking a Religion

THE Japan Mission of the Southern Presbyterian Church in their annual meeting drew up an appeal to the Executive Committee at home which is to be commended for its statesman-like quality. The careful study made of the field assigned to the Mission has led to the following conclusions:

"That in order to fully occupy our territory with that end in view, we should establish at least fifteen new stations, in addition to strengthening the seven already partially occupied.

"An increase of 65 ordained men and 69 single lady missionaries, that is 134 in all, will be necessary for the complete occupation of the field.

"That a careful estimate of our needs in material equipment calls for at least \$700,000.

"Current statements to the contrary, the day of opportunity has not waned in Japan. We have never had a wider opportunity than at the present time. The nation is seeking a satisfactory basis for its morals, and it is realizing as never before, that morality must have a religious basis. Japan is seeking a religion. Now, if ever, is the opportunity of the Christian Church."

Final Outcome of Korean Trials

THOSE who have been following in detail the prosecution of the Korean Christians will remember that the first trial of Baron Yun Chi Ho

and his five companions was declared void by the Supreme Court, and that when the case was remanded they were tried and sentenced again. The report of this second trial makes it more than ever difficult to understand how the condemnation of the prisoners can be justified, or even sustained by legal technicalities. The Supreme Court on review of the original proceedings held that the evidence did not support the verdict against the prisoners. At the new trial no new evidence whatever was introduced and the prosecution rested wholly on the same alleged proofs that it presented before. On these discredited grounds the court reaffirmed its former verdict so that Baron Yun Chi Ho and his companions must serve their sentence. He is, however, using his term in prison to preach the gospel to his fellow prisoners whom no missionary can visit.

A Korean Missionary to China

THE Korean Church in many respects approaches nearest of all the Churches to the Apostolic Church. It has suffered the fiery ordeal of persecution. Its members are apostolic in their evangelistic fervor and zeal and in their implicit faith in the power of prayer. They consecrate their property and their talents and their time in much the same way that the early Christians did. And now the latest evidence of apostolic zeal is the sending of a Korean missionary to China, Pastor Pak, who is to go as the representative of the Presbyterian Church.

Korea thus answers the argument sometimes made against foreign missions, that there is too much work at home to send missionaries abroad. Altho there are millions in Korea yet to be evangelized, men and women and children of their own people, language and customs, and nation, yet the Korean Christians are willing to send their missionaries to other people. And out of their scanty means, a daily income so small that Americans wonder how they live at all, they provide the salary and expense of their foreign missionary. Koreans are naturally spirit-

ually-minded and strongly religious. Many missionaries believe that the Koreans are to become the evangelists of the Orient.—*Christian Observer*.

NORTH AFRICA

Results of Missions in Africa

“AND now what of the results of Protestant missions in Africa? I submit a few suggestive statistics, quoting first three sentences from Mr. Donald Fraser's book. ‘In this wide field of West Africa there are now 20 missionary societies at work and a native Christian community of at least 175,000 souls. . . In South Africa there are now some 30 missionary societies and they claim a membership of a little over a quarter of a million natives. . . In East and Central Africa there are at least 50,000 native members of the Christian Church.’ Turning to the Kongo mission I consult the volume lately issued by Dr. Anet, the Belgian pastor, who has recently visited the Kongo in the interests of the new Belgian mission. He gives these totals, confessedly incomplete, as some returns are wanting. Protestant missions in Kongo Belge have 52 stations, 947 outstations, 227 white missionaries, 2,275 native helpers, 22,013 communicants, 34,167 scholars, 10 doctors, 9 hospitals, 25 dispensaries, 7 printing presses and 6 steamers. These figures do not include the English and American Baptist missions in Portuguese Kongo, nor the Swedish mission in French Kongo.”

EAST AFRICA

Choosing a New Name

FROM Uganda comes the news that one of the converts recently baptized at Mityana, in the county of Singo, is called “The Last of the Barons.” In the days of King Mwanga he was a prominent figure at court, but after Mwanga was exiled he settled down at Kasaka. There he *twice burned down the mission-house*. He chose the name of Jonah, and when he was asked why, he said: “Jonah was a rebel; that is what I have been; now I want to claim my Nineveh.” Jonah,

back again in his old home, is already a real influence among the people who along with him have all these years been rebelling against the Gospel of Christ.

Another Live African Church

THE Rev. A. W. McGregor of Weithage, in the Kenia province, is greatly encouraged by the fact that the Christians and catechumens are realizing more their responsibility for bringing the truth to the heathen around them. Every Wednesday they go to four large markets where the audiences vary from five hundred to five or six thousand. Another encouragement is that Mr. McGregor can appeal to any of the native Christians to help in any way, either in the services, schools or open-air work. He mentions an appeal which he made in behalf of the British and Foreign Bible Society: "I told the congregation that on the following Sunday we would have collections for the Bible Society to send the Word of God to other nations who were not as favorably situated as even the Kikuyus were. On the following Sunday their offerings amounted to Rs 35 (£2 6s. 8d.). One wrote me: 'I send a sheep, but I don't want my name mentioned lest people should talk. I want to give it to send the Gospel to others.' This sheep was sold for Rs 12 (16s.). A good number of rupees were in the collection. When the Kikuyus give rupees away for God's work there must be some reality."

WEST AFRICA

Success on the Kongo

FIGURES appeal but faintly to the imagination. A volume has just been published by Mr. Kenred Smith, Kongo missionary, entitled "Kongoland, a Book for Young People." Sir Harry Johnston has written an introduction, which contains the following passage, immensely significant as the statement of so competent and dispassionate an observer: "Many of the Baptist missionaries still at work in inner Kongoland have known that region when it was populated exclusively by negroes leading absolutely

savage lives, wearing little or nothing in the way of clothes, living under an awful tyranny of barbarous customs, associated with bloodshed and much agony of mind and body. Yet now if any of the readers of this book could go out to the heart of Kongoland, they would be astonished at the aspect of many villages, with their well-built brick houses, their happy, contented, industrious people, clothed to a reasonable extent, and as Christian in thought or behavior as the people of London are or should be."

A Great Revival

THE *Missionary Intelligencer*, organ of the Christian Church, reports that this has been the greatest year their mission in Africa has ever known. Heaven's blessings have attended their labors. The number of baptisms so far has reached 1,301. There seems to be a revival in several of the outposts. When we remember that in the last nine months there have been 331 baptisms at Lotumbe and 468 for the year, we see that the revival must be something extraordinary.

Amazing Growth Continues

THE wonderful Church of Elat, in the center of the West Africa mission of the Presbyterian Board, continues to grow at a marvelous rate. At the midsummer communion the congregation numbered 5,800, and 200 were baptized and received into full membership. The first confession of Christ was made by 140. After service the elders met and advanced 450 from the first to the second class of catechumens. At Eulasi, where a preaching outpost has been established in order to prevent overcrowding of the main Elat Church, there were 3,600 present. Here 27 were baptized and 200 advanced to the second class in the catechism. It thus appears that on communion Sunday the total attendance for Elat congregation in its two houses of worship considerably exceeded 9,000, and the communion additions were almost 300. — *The Continent*.

Gospel Progress in Sierra Leone

ONE mission reports as follows: Number of missionaries 27. Native workers 68. Our mission is located in Sierra Leone, which is a British possession on the west coast, between seven and ten degrees north latitude. It lies between the French possession of Senegal on the north and the independent negro republic of Liberia on the southeast. Its greatest length from west to east is about 180 miles, and from north to south about 210 miles. In addition to this, recently a strip about 25 miles wide has been added to its eastern frontier from Liberian territory. According to the recent census, the population is given at 1,402,785; of these 822 are white and the remainder belong to the indigenous tribes of the territory and settlers from other parts of Africa. Probably no other part of the continent has so many different tribes within so small an area. In the city of Freetown and on the small peninsula can be found the representatives of at least 40 distinct tribes, while some authorities put it much higher. The following tribes are indigenous to the territory: Temni, Sherbro, Mendi, Kono, Koronko, Mandingo, Ulunko, Limba, Lukko, and Susu. The great number of tribes, and, consequently, the diversity of language, makes the field a particularly difficult one, and at the same time has led all the missions to conduct their schools in the English language. Our mission conducts work among the Temni, Sherbro, Mendi, and Kono tribes and the Creole peoples.

CENTRAL AFRICA

Livingstone's "Faithful Nasik Boys."

THE celebration of the centenary of the birth of David Livingstone and references in recent letters from the East Coast to the freed slaves remind us of the six faithful Nasik "boys" who, in spite of hunger, fatigue and sickness, bore the body of Livingstone across an almost pathless country for more than a thousand miles, their journey extending over a period of nine months, until they delivered

their precious burden to the British authorities at Zanzibar. The Rev. G. W. Wright, of Mombasa, says: "One by one our old friends who were landed here from British warships after Sir Bartle Frere had made his treaty with the Sultan of Zanzibar, are passing away to their rest. Retired Mombasa missionaries, and perhaps their friends, may remember the name of old Leah Rubea; also of Alamasi, afterward baptized Danieli. Both died lately. Old Leah Rubea had a shining face and a smile that was worth having come a long way to assist to intensify. Perhaps it was the suffering these rescued slaves had often to undergo that deepened their natures and steadied them. Alamasi had done a great deal of caravan work before he settled down. In those days he gave little promise, I am told, of becoming a help to us. His baptism and confirmation changed all that."

SOUTH AFRICA

A New Scheme for Evangelization

A LAYMAN, writing in the *London Guardian*, thinks that it is due to the missionaries more than to any other agency that the small minority of white people in South Africa are able to live in security among the overwhelming mass of the native population. If it were not for them, the natives might feel that they had no friends among the whites to care for them for their own sakes, and when natives have before their eyes so many bad examples in white persons, the work of missionaries is needed to show them that such conduct is not the recognized standard of Englishmen and Christians. The writer states that a friend, in answer to some such observations, said it would be much better, instead of missionaries, to send out a thousand traders of such excellent character that they would set an example of higher civilization without preaching Christianity and upsetting natural conditions. "But who is to find the virtuous thousand? Who is to finance them? And supposing the thousand found, what is there to se-

cure that their virtue will be permanent and stand the strain of years of exile and isolation?" The scheme of industrial missions for the training and employment of natives, and for the development of the natural resources of the country, under Christian laymen who are men of business and under missionary auspices, but separate from the missionaries, is very different and much more practical.

Khama's New Church

"THE new church in Khama's capital is not ready for opening yet," writes Miss Sharp of Serowe, "It has taken much longer to build than they at first thought, as there has been difficulty in getting supplies of water. The rainfall has been so small in Bechuanaland this year that the water has had to be brought long distances. Our people have worked well to help with the building, have carried up all the stones as they were prepared, in their wagons, and a number of the men have been working on the building with the white men every day since they began to build. The people have, as you know, collected all the money to build their own church—some £10,000. The women have carried almost all the water used, Semane, the chief's wife, often going with them, to set them a good example. It has been especially hard work for the people this year as there is very little corn in the town, and the people have had to be away at cattle-posts most of the time, where they can get milk. When one goes round the town it looks quite empty, with gates and doors shut."

Strong Drink and Crime

A GRAVE question in South Africa is the relation of the natives to the white race. A kindred subject is the prevalence of crime. The South Africa Commission on the "Assaults of natives on white women" report that the use of intoxicating liquors is one of the chief causes of such crimes. The total number of charges of assault for the Union in 1912 were 115, resulting in 70 convictions. The other

causes mentioned are: (1) the large congregation of natives in mining areas, separated for long periods from their native women; (2) the contact with undesirable Europeans; (3) the employment of male natives as domestic servants and nurse boys. Respectable natives have a feeling of abhorrence against such crimes, but when native respect for white women is decreased or when the power of self-restraint is lessened by indulgence in strong drink, sexual and other crimes greatly increase.

The Commission favors the enactment and the enforcement of stricter laws prohibiting the sale of intoxicants to natives, the infliction of heavier penalties on white men and women who supply liquor illegally and the establishment of canteens where non-intoxicating "Kaffir Beer" shall be supplied regularly and in limited quantities.

ISLAND WORLD

American Filipino Policy

FRANCIS BURTON HARRISON, the new governor-general of the Philippine Islands, on October 6th, at Manila, announced the policy of President Wilson toward those islands. The declaration had been prepared by the President before Mr. Harrison left for his post. It is in no important sense different from what has been declared by other presidents to be the intention of the United States government toward the Filipinos—ultimate independence. President Wilson says: "We regard ourselves as trustees, acting not for the advantage of the United States but for the benefit of the people of the Philippine Islands. Every step we take will be taken with a view to the ultimate independence of the islands and as a preparation for that independence, and we hope to move toward that end as rapidly as the safety and the permanent interests of the islands will permit. After each step taken, experience will guide us to the next." There is to be a change in the composition of the Filipino Commission membership. Heretofore five

members of it have been Americans and four Filipinos. Hereafter the majority will be Filipinos.

Raymond Robins, returning from the Men and Religion trip around the world, says that while in the Philippines he learned to believe, contrary to his untraveled impression, that the United States ought not to try setting up the Filipinos to govern themselves any time in the near future. An "anti-imperialist" before, Mr. Robins now tells friends that he thinks the presence of an American government in the Philippines well justified by what it has accomplished for the betterment of life there since the Spanish regime ended.

Open-air Preaching in Formosa

THESE striking examples of results of open-air preaching are given by Mr. Hope Moncrieff: "Some years ago a man stopt to hear a foreign missionary preaching in mid-Formosa. He passed on. Two years later trouble visited his home, and he remembered a few words of what he had heard, and went at once to the nearest church to see if the Christians' God could help him. To-day he is one of the finest Chinese Christians I have ever met. A notorious Chinese criminal was imprisoned by the Japanese. After many years of confinement he suddenly remembered having heard a man preach of Christ, in the streets, years before. He fell on his knees, and prayed: 'Jesus save me!' From that time his conduct changed and he was granted a remittance of sentence. It was a Sabbath morning when he was released, and he literally ran to the nearest Christian church. Afterward he became a member of that church."

Former Cannibals Build a Church

THE London Missionary Society *Chronicle* tells of the dedication of a new church at Suau, in its mission in Papua, and Mrs. Rich, of the mission, writes as follows:

"Suau was a cannibal village, its people wild and savage and feared; to-day it is one of the most promising

in our mission. Just out in front of the present mission house is a huge rock, nearly covered at high tide. This is called 'Tau veu,' or 'man-rock,' and here in past days the people of Suau laid their victims, while the horrible process of dividing the spoil was carried out.

"The church is well built and good-looking, and, as tho a further proof of its consecration, twenty-eight new church members were baptized at the very first service in it. There seems a great and good future before this new church in the old heathen village, and we earnestly hope it may fulfil all expectations. Suau is not 'a city set on a hill' in the actual sense of the phrase, but it is 'a village at a good anchorage,' which out here means the same thing. Boats pass and repass and often anchor at Suau which are never even seen by other villages, and if Suau earns and keeps a good reputation it will travel far."

German Mission in New Guinea

THE Neuendettelsauer Mission had at the beginning of this year in Kaiser-Wilhelm-Land, New Guinea, 16 mission stations with a plantation and sawing plant; 26 missionaries; 17 lady missionaries; 9 merchants. Of these 35 are native workers. Its congregational membership is 3,593. Pupils in the different schools 1,393; inquirers 1,290. The contributions of the native Christians amounted to 169,752 marks.

Unoccupied Fields in Dutch East Indies

THE missionary occupation of the East Indian Archipelago under Dutch rule is far from adequate. Twelve societies are at work there with 266 foreign missionaries. The total population of the Dutch East Indies is about 37,000,000. Of these nearly all are Moslem (35,000,000), while 500,000 are Christians and the remaining 1,500,000 are heathen.

Some of the islands are entirely unoccupied fields: Madura, Bali, Lombok and parts of Sumatra. The greatest obstacle to the Gospel is Moslem aggressiveness. Some fields are espe-

cially fruitful in Christian converts and in this Archipelago large numbers have been won to Christ from Islam. The Netherlands Society is placing especial emphasis on native evangelism and has established six training schools in the last six years. Day schools, hospitals, leper asylums, churches and other forms of work are also bringing encouraging results.

Dr. Baron van Boetzelaer van Dubbeldam has been appointed Missionary Consul or Confidential Agent of the Rhenish Society, to represent the mission before the Government Council.

MISCELLANEOUS

What Missionaries Have Done

MISSIONARIES have translated the Bible into about seven-tenths of the languages of the world's speech.

Missionaries have done more than any one class to bring peace among savage tribes.

All the museums of the world have been enriched by the examples of the plants, animals, and products of distant countries collected by missionaries.

The export trade of the United States to Asiatic countries jumped from about \$58,000,000 in 1903 to about \$127,000,000 in 1905, which was due chiefly to missionary influence.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

It is to missionary efforts that all South Sea literature is due; there is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker.

The missionaries have expanded the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianizing them. A great English statesman estimated that when a missionary had

been twenty years on the field, he was worth in his indirect expansion of trade and commerce £10,000 per year to British Commerce.—*Ex.*

Missions in the Sunday-school

THE SPIRIT OF MISSIONS (Episcopalian) from henceforth is to have a Sunday-school department, and says concerning it:

"Doubtless there are superintendents and teachers who do not recognize missionary instruction as being a necessary or desirable part of the Sunday-school curriculum. As a matter of fact, it is the very soul of all successful Sunday-school work, and in its essence is doubtless being inadvertently and unconsciously given by all faithful teachers. The purpose of a Sunday-school is the education of a Christian; a Christian is a member of a body; that body is the body of Christ, and its purpose in the world is to make Christ known. By these steps we arrive inevitably at the missionary idea. In some form the missionary motive has underlain all real spiritual and ecclesiastical progress. But it is desirable to make definite, systematic and attractive this thing which has been too much in the background of our religious education, for from it will flow the inspiration of the whole."

Medieval Worship and Christian Missions

A CORRESPONDENT of *East and West* voices his feeling that those who would imitate the devotion and self-sacrifice of medieval Christians make a mistake in clinging to the same form of expression. During the Middle Ages those who desired to consecrate their money to the extension of the kingdom of God felt that the erection of costly churches was the most effective means of advancing the kingdom of God and His glory. It was not possible then for them to contribute to missionary colleges or to multiply churches outside the pale of Christianity, inasmuch as three-quarters of the globe was unknown to

them. Their spiritual successors today best follow them, not by erecting buildings that vie with one another in cost and magnificence, but by giving their support to those who are promoting Christian worship in places which so far lack the institutions of the Christian religion.

Rome's Meager Gifts to Missions

It is an interesting fact that the Protestant churches of the world give more than \$20,000,000 annually for foreign missions. This fact was brought out prominently through the compilation of statistics made by the Laymen's Missionary Movement. When the startling figures were published, Roman Catholic prelates began to investigate the contributions of that Church with its large membership, and now the general director of the Society for the Propagation of the Faith gives out the information that after canvassing the gifts of that Church throughout the whole world, he finds the sum to be in excess of \$6,000,000 for missions, both home and foreign. The Society for the Propagation of the Faith reports about \$1,300,000 as passing through its treasury, one-half of which is given in France and one-sixth in the United States.

OBITUARY

P. Z. Easton of Persia

REV. PETER ZACCHEUS EASTON, who was for forty-five years missionary to Persia and Russia, died on September 22d in Tabriz, Persia. Mr. Easton was born May 30, 1846, and after graduation from the College of the City of New York and from Union Seminary went out to Persia and there rendered noble service to the missionary cause.

Dr. Edna Terry, of China

ON August 19th, in Taianfu, China, occurred the death of Dr. Edna G. Terry, who had spent 26 years in China.

A few years ago she became so crippled with rheumatism that she could not do her medical work, and

she then took charge of the training of Bible women.

Sailing for Tsun Hwa, China, in 1887, she began the first medical work undertaken by a woman in that city. From a handful of patients the first year, she worked up, with tireless zeal, a training class, and opened a hospital and dispensary. From a hundred or so to thousands of patients treated annually, from brief journeys outside the city to long trips to the Chinese Wall, from a smattering acquaintance with the language to a charming familiarity—all this was the achievement of Dr. Terry. Once she made a famous journey of twelve hundred miles in a Chinese cart. When she came home on leave she used her vacations largely to increase her skill in her profession. No missionary has a more successful record than Dr. Terry.

Rev. Robert Forbes D.D.

THE Board of Home Missions and Church Extension of the Methodist Episcopal Church has lost a valued officer by the recent death of Rev. Robert Forbes, D.D., Corresponding Secretary of the Board. He passed away at Duluth, Minn., on October 25, after being seized with a sudden and serious illness while attending a conference at Eugene, Ore.

Dr. Forbes' career embraces 42 years of ministry in the Methodist Episcopal Church. He was a member of five General Conferences, from 1896 to 1912 inclusive. In May, 1903, he was chosen by the Bishops as First Assistant Corresponding Secretary of the Board of Church Extension and was reelected to that position by the General Conference of 1904. In 1907 the Bishops elected Dr. Forbes corresponding Secretary of the Board of Home Missions and Church Extension.

Dr. Forbes has been recognized as an able and earnest advocate of the cause of Home Missions and Church Extension, and was unsurpassed as a platform speaker. He also possessed high executive ability, and was one of the most brotherly of men.

BOOKS ON MISSIONS AND MISSION LANDS

INDIAN UNREST. Valentine Chirol. 8vo.
\$2.00, net. The Macmillan Company,
New York, 1910.

One who would understand the magnitude and delicacy of Britain's problem in India can ill afford to ignore this volume, the chapters of which appeared originally in the *London Times*. The book is cordially introduced by Sir Alfred C. Lyall and offers a discriminating analysis of the diverse causes of current discontent and incipient revolt.

There are "two forces that aspire to substitute themselves for British rule, or at least to make the continuance of British rule subservient to their own ascendancy. One is the ancient and reactionary force of Brahmanism. . . . The other is a modern and, in its essence, progressive force generated by Western education. . . . The most rebellious elements in both have effected a temporary and unnatural alliance on the basis of an illusory 'Nationalism,' which appeals to nothing in Indian history, but is calculated and meant to appeal with dangerous force to Western sentiment and ignorance. . . . It rests with us to break up that unnatural alliance."

The agitators are for the most part men who for personal reasons harbor grudges against the British raj. Brahman influence has been undermined, not so much by overt acts of Government as by the tendencies of the times. Meanwhile England has been educating hosts of young Indians, who have had nothing in view but positions under the Government. The supply has far outrun the demand. Some men with a superb education, more men with a superficial education, many half starved and degenerate, have been fomenting discontent. The malcontents have with the utmost skill combined the power of religion with other appeals. Bombs and the worship of Kali

have served the cause. The study of the French Revolution and of the Fenian outrages has cooperated with the revival of the most sensuous and shameful idolatry.

It is to be regretted that the Arya Samaj, which stands presumably for the renovation of the life of India, has given itself so largely to the promotion of a false nationalism. The native states have been influenced, but have not been seriously disaffected. The Mohammedans, numbering perhaps 65,000,000 of the population, have stood loyal, knowing well that their interests are one with those of Britain, but they have been fearful of the increasing influence of the Hindus in the affairs of state. Determined efforts have been made to shake the loyalty of the army, but without material success.

Particularly suggestive to those who are studying and promoting educational missions are the chapters which deal with Government education in India. The author believes that this has failed to meet the social, industrial, ethical and religious needs of the people. There are words of high praise for our missionary educational institutions. Chirol's solution of the problem of religious education in the common schools is this, that "capable and enlightened representatives of the different creeds exercise the necessary amount of supervision in a spirit both of sympathy and of loyalty to the Government they serve."

Another interesting if not convincing suggestion is made regarding the "deprent castes." Fifty millions out of the 300 millions of Hindus are condemned "to a life of unspeakable degradation." Too often these "untouchables" are unable to attend the ordinary schools, "owing to the idea that it is pollution to touch them." "Now the question with which we are

confronted is whether we shall ourselves take a hand in the elevation of the deprent castes, or whether we shall leave it to others, many of whom would exploit them for their own purposes." . . . In the Christian missions, they [the Government] have an admirable organization ready to hand which merely requires encouragement and support. The writer thinks that the usual objections to giving official countenance to proselytizing work can not lie against an effort to reclaim "whole classes which the orthodox Hindu regards as beyond the pale of human intercourse."

The author writes not as a pessimist but quotes Morley's word, "We have a clouded moment before us now. We shall get through it." "The justification of our presence in India is that it gives peace and security to all the various races and creeds which make up one-fifth of the population of the globe." The foundations of British rule are deep and strong. There is a "sentiment of reverence for the crown, wide-spread and deep rooted among all races and creeds in India."

MEXICO TO-DAY. Social, Political, Religious Conditions. By George B. Winston. Illustrated. Map. 235 pp. 50c., cloth; 35c., paper. *Net.* Missionary Education Movement. New York, 1913.

This is a timely and informing volume on the republic (?) so prominently now before the public eye. It is prepared for the missionary study courses and will make an attractive subject for classes or individuals. Mr. Winter writes not as a traveler or a missionary but as a reader who has gathered his material from many sources. The missionary situation is described and emphasized and the political situation is brought down to the beginning of Huerta's presidency (April, 1913). For those interested in missions and for others who wish much information in brief space this is an excellent handbook.

GRIFFITH, JOHN. The Apostle of Central China. By Nelson Britton. Illustrated. 12mo. 143 pp. 9d., *net.* London Missionary Society, 1913.

The story of how "the boy preacher of Wales" became "the apostle John

of China" is worth telling and it is here given in sufficient detail to make the reader acquainted with a man worth knowing. The story is briefly told but is full of interest and inspiration. Dr. John was a missionary in China for over fifty years and accomplished a great work in Hankow and the Central Provinces. Dr. John was one of the men who has molded the Christian Church in China and his influence still abides.

WHAT NEXT IN TURKEY. Glimpses of the American Board's Work in the Near East. By David Brewer Eddy. Illustrated. 12mo, 191 pp. American Board, Boston, 1913.

While Mr. Eddy has never been in Turkey he has used his many sources of information to good advantage and has perhaps chosen the facts and incidents that interest American readers better than one would have done whose mind was crowded with first-hand impressions. The story of the land and its peoples, the political and religious history is told with a snap and purpose that holds the attention. The work of the American Board is described in some detail, with the successes, the limitations and the opportunities clearly set forth. The few errors concerning the founding of Robert College, etc., are comparatively unimportant. The appendix gives some valuable suggestions for leaders of Study Classes and Sunday-schools. Many besides Congregational circles will be glad to add this to their libraries.

THE APPEAL OF MEDICAL MISSIONS. By R. Fletcher Moorshead. 12mo. 244 pp. 2s. 6d., *net.* Oliphant, Anderson and Farrier.

Medical Missions makes a stronger appeal to the average man or woman than any other form of Christian work. Mr. Moorshead has here presented a more complete statement of the basis, the need and the power of this arm of the missionary army than we have seen since the volume by John Lowe. The basis and the progress of the work is set forth in a convincing manner and facts and incidents are put in a way to deepen interest and arouse to action.