

Clues to the Contents

JANUARY, 1914

SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT

1. Why did the natives of Nigeria have in their houses pieces of wood bored with seven holes?
2. What is the latest kind of guide for tourists?
3. Why is astronomy taught in a theological seminary in China?
4. What definition of Christ is found in a Chinese dictionary over 200 years old?
5. How was a map made so interesting that some small boys did not want to leave it?
6. To what famous Oriental has the King of England presented the Encyclopedia Britannica?
7. What kind of missionaries did Count Okuma say are needed in Japan?
8. In what non-Christian land have more than two million Bibles been sold during the past year?
9. What benefit has resulted from the attempted assassination of India's Viceroy?
10. Where and in what sense are missions "experiencing the penalty of success"?
11. Which of the Balkan nations is most friendly to missions?
12. Why did revivals in Fidelia Fisk's school in Persia occur so often in January?
13. Where was a sheep house fitted up as a mission chapel at the cost of \$4.36?
14. Why were Moslem boys warned by their parents not to touch the Bibles in the mission schools?
15. In what language does the same syllable mean horse, help, mad dog and coming?
16. What church gives twice as much for missions as for current expenses?
17. What is a "pig collection" and where is it taken up?
18. Where are idol-makers appealing for government support?
19. Who wore to church three suits, one on top of the other?
20. What book was the educated Japanese reading on the railway train?



MRS. WILLIAM BUTLER—MOTHER OF TWO MISSIONS

O Mother, on thy mighty prayers
Whole nations were upborne to God each day.
Who now of thy survivors dares
To step beneath that load immense, and stay
Its fall to death,
In lack of intercessory faith?
We must not fail,
We must prevail;
In heaven's own day
Cease not to pray!
Till cease the prayers of our High Priest,
Say not, thy prayers for us have ceased.

WILLIAM F. WARREN, *President of Boston University.*

The Missionary Review



of the World



Vol. XXXVII, No. 1
Old Series

JANUARY, 1914

Vol. XXVII, No. 1
New Series

Signs of the Times

SIGNIFICANT EVENTS OF 1913

"THE Kingdom of God cometh not with observation" is, without doubt true to-day in the deepest spiritual sense, even as it was true in the days of Christ on earth. The deepest and most lasting movements are those that are under the surface and whose effects are not clearly evident until long after they have originated. The planting of a seed, or the laying of a submerged foundation-stone, may attract no attention, but if the life be in the seed, or if the workmen continue to build, the results will sometime be manifest above the surface. In the missionary work of the Church, the scattering of the seed by printed and by spoken word and by Christ-like deeds, the education of children and the quiet influence of medical missionaries is gradually undermining prejudice, transforming ideals and building up faith in God and Christ-like character.

The greatest results of the work of God in missions at home and abroad are not published by the press, but it is encouraging to note a few of the signs of awakened interest, of Christward movements and of general missionary progress reported during the past year.

Important World Conferences

The Continuation Committee Conferences in Asia.
World Student Christian Federation Conference at Lake Mohonk.
World's Sunday-school Association Convention, Zurich.
Pan-Presbyterian Union, Aberdeen, Scotland.

North America

United Home and Foreign Missionary Campaign.
Comity Plans Inaugurated for Home Missions.
Denominational Laymen's Missionary Conferences.
Latin America Missionary Conference.
World Christian Citizenship Congress, Portland.
Four Million Fund raised for New York Christian Associations.
Cooperative work planned for Orientals.
Volunteer Movement for Home Missions Organized.

Latin America

The Revolutions in Mexico.
Religious Liberty law passed for Peru.
Student Christian Conferences in Argentina and Brazil.

Europe

First Laymen's Missionary Conference in England.
Increase of Religious Toleration in Spain.
Abolition of Slavery in Russian Empire.
Acquittal of Beilis, the Jew, in Kiev.
Modernist Movement in Italy.

Moslem Lands

The Conclusion of Peace in the Balkan States.
Independence won for Albania.
Christward movement among Pomaks of Bulgaria.
Dr. Zwemer's work for Moslems in Egypt.
Anti-Moslem movements in North Africa.
Bible shop opened at Jiddah, Arabia.

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.

India and Burma

United Missionary Conferences and Program adopted.

Christward Caste-movements in Gujerat, etc.

First National Student Christian Conference.

China and Tibet

Day of Prayer for China set by Chinese Government.

First Congress and the First President, Yuan Shih-Kai.

Attempts to make Confucianism the State Religion.

Mott and Eddy meetings for students.

A Union Church formed in Peking.

Advance of the Y.M.C.A. in China.

Revivals in Kansu Province and elsewhere.

Japan and Korea

Federated Missions Conference.

Continuation Conferences and Program.

Acquittal of 99 Christian Koreans accused of conspiracy.

First Korean Christian missionary to China.

Official invitation to the World's Sunday-school Convention.

The Island World and Arctic Lands

Discovery of the Blond Eskimos reported by Stefansson.

Union Church Movement Conference in the Philippines.

Africa and Madagascar

Completion of Kongo Reform Movement.

Prohibition of sale of intoxicants to Kongo natives.

New Clerical Law in Madagascar.

AN AWAKENING IN JAPAN

THE visit to the Far East last year of Mr. H. J. Heinz and the party of Sunday-school business men en route to the World's Sunday-school Convention at Zurich, revealed to Japan the deep interest of American business and professional leaders in religious education. In the series of meetings at over thirty strategic centers, Japanese officials and educators were stirred to inquire into the Sunday-school as a solvent for problems touching the moral foundation of youth. Non-Christian education in Japan has failed to produce the highest elements of character, so that Japanese educators asked the Sunday-

school party to discuss such subjects as "The Necessity, Methods and Results of Religious Education."

One result of this visit was the hearty invitation to the World's Sunday-school Association to meet for their next convention in Tokyo, in 1916. The invitation was backed by a cable despatch to Zurich, signed by Count Okuma, former Premier, Baron Shibusawa, chairman of the Japanese Commercial Commission to America, and by Baron Sakatani, Mayor of Tokyo. Upon the return of Dr. Kozaki and Dr. Ibuka, from Zurich, a notable reception was held at the home of Count Okuma, in Tokyo, and plans were laid to promote the convention by the raising of an adequate fund. At this reception Japanese pastors were urged to build up Christianity in Japan, and especially to promote the growth of Sunday-schools. Senator Ebara of the House of Peers deplored the fact that in many places public school teachers and Buddhist priests openly opposed and sought to break up the Sunday-schools. Immediately some of the eminent men present promised that this matter would be taken up with the Cabinet and that these restrictions would be removed so that the Sunday-school might be given a fair chance in Japan.

Another interesting result of the Sunday-school tour in Japan is the increased interest in Bible study. At Imabara, in the Island of Shikoku, the Mayor was so profoundly moved that he himself bought Bibles, and with the 19 officials of the city, formed a class for Bible study. In the conservative city of Kagoshima, in the Island of Kyushu, a city from which Admiral Togo and other Jap-

anese leaders have come, a Bible class was formed for clerks. They were so appreciative of the benefits received that they asked for a similar class for their wives. A Christian Japanese physician is teaching a class of nurses and in one of the public schools the principal has arranged with the missionary so that 30 selected students have been formed into a class to study the Life of Christ after school hours. The Governor of that Ken was so deeply interested in the message of the Sunday-school party that he asked that Sunday-schools be developed more adequately in the city. Since then the Governor's wife and son have made confession of their faith in Christ.

In the city of Saga some 2,000 students in the higher schools came together and as a result of the message of Miss Kinnear, a college girl of Pittsburgh, to the girls in the Government Normal School, 30 of the girls came to the church on the following Sunday.

Christianity in Japan is being tested and weighed and watched by a large number who are dissatisfied with the old religions and are feeling the need for a spiritual tonic to the nation. If Christianity can "deliver the goods," build character, promote loyalty, interest itself in social service, and satisfy spiritual longings, it will be sure to grow to a foremost place in Japan.—FRANK L. BROWN.

NEW YORK'S GREAT ACHIEVEMENT

IT is the fashion to decry the materialism of present-day American life, but a city which in three weeks will give over \$4,000,000 for such work as that carried on by the Young Men's and Young Women's Christian Associations has a good deal of

idealism left. This extraordinary achievement took place in New York City early in November. The Y. W. C. A. is organized in one metropolitan organization, with ten branches, which meet the needs of the students in Barnard and Teachers' Colleges; of art and music students in the so-called Studio Club; of trained nurses; of immigrant girls in the International Institute; of colored and French young women, as well as of those groups which form the membership of the usual city association. To provide for this growing work, at least five large new buildings are needed without delay, and three of the four million dollars are to be used by the women. The Y. M. C. A., already better equipped in the city, contents itself with \$1,000,000 for five branches.

The campaign was a magnificent piece of organization in ten groups of 100 workers each. Considerable space was given to it by the newspapers, illuminated clocks in various parts of the city recorded the progress made; 400 met for luncheon every day at noon to hear reports, and in many other ways the attention of New Yorkers was challenged. Some very large gifts were reported, Mr. Cleveland Dodge and Miss Grace Dodge together giving \$625,000, but the number of small contributors evidenced the interest of New York in the welfare of its young men and women. The campaign appropriately came to an end on Thanksgiving Eve.

SOUTH AMERICAN STUDENTS STRIKE FOR LIBERTY

LAST June the students in Santiago and Valparaiso, Chile's foremost cities, went on strike as a protest against the Papal Nuncio. For

a large part of a week they refused to attend classes or university lectures, in the hope that their action would induce the government to send the Pope's representative out of the country.

A vast crowd of citizens, estimated at 50,000, met in the capital and petitioned the President of Chile for the nuncio's expulsion. Parades of protest were seen in the principal streets nearly every afternoon or evening. This is typical of the situation which exists to-day in all South America. The educated classes, as a rule, are indifferent to religion, and a considerable proportion of them are even ready to make a vigorous assault upon the Church whenever, as an organization, it seems to interfere with the affairs of the State.

A real religious reform is greatly needed, and one source from which the needed inspiration will come may prove to be the influence of vital Christianity upon the 1,500 or more South American students now in the colleges and professional schools of the United States. The majority of these students are nominal Catholics.

Some are openly hostile or anti-religious, but those who call themselves so are rather anti-Catholic or anti-clerical, and consequently manifest little interest in religious questions or sympathy for the religious life. Indifference or religious apathy is a phenomenon common to all Latin youth.

Professor Jose M. Rua, of the National University of Buenos Aires, who made an extensive tour among the North American institutions where these men are studying, says:

"I do not hesitate to affirm that the one Christian organization that can

do an effective work among the young men of the Latin-American nations is the Young Men's Christian Association."

A missionary from Chile also writes:

"The students are in revolt again and they are having nightly celebrations and meetings of protest against the government, which has bowed submissively to Rome and exculpated the inter-nuncio.

"This time their slogan is 'La separacion de la iglesia del estado,' a long step taken forward in that direction as a result of their agitation and canvassing of public men.

"The young men and young women of to-morrow have begun a crusade in favor of liberty."

RELIGIOUS LIBERTY FOR PERU.

AT last the Peru Congress has, by the overwhelming majority of 66 votes to four, voted in favor of an amendment of Article IV of the Constitution, which has so long barred the door against the Gospel, and which reads:

"The nation professes the Apostolic Roman Catholic Religion; the State protects it and does not permit the public exercise of any other."

This last clause has often been used by the enemies of the Gospel as a weapon against those who have sought to preach Christ in Peru. The best of the Peruvian nation has felt this to be a disgrace to their standing as a civilized people, and at last, under the government of President Billinghurst, it has been erased from the Statute Book.

It is true that this amendment must receive the approbation of two successive Congresses ere it becomes a

fully established law. But it would have to be a very drastic reaction indeed that would reverse such an expression of the will of the nation as that to which they have given utterance. We have no reason to believe that there will be any such reaction.

PLANS FOR THE PHILIPPINES

A NON-SECTARIAN organization, which bears the somewhat formidable name of the National Committee for Upbuilding the Wards of the Nation, has been formed, under the auspices of the Harmony Club of America, to assist Bishop Brent in his work in the Philippines.

The Bishop's plans take in the social, industrial, educational and evangelical work among the million or more pagan and Moro inhabitants. He hopes to cure them of their chronic ills, such as malaria, hookworm, black fever, and the like, and teach them how to live so as to avoid the tropical diseases—most of which are due not to climate but to unhygienic habits.

He plans to help them to found real homes and maintain civilized communities until their savagery is fully outgrown.

The industrial work planned by Bishop Brent is one of the chief features. He will work to the end of making the Moros self-supporting and masters of several trades and occupations.

What the Bishop's ideals are for the race may be gathered from his address at the Lake Mohonk Indian Conference:

"America has a great opportunity in the Philippines. She can, if she pursues a course consonant with the

demands of the situation, stand by at the birth of a nation worthy of a permanent place in the family of Christian nations."

EVANGELICAL PROGRESS IN FRANCE

AN evangelistic conference recently held in Paris reminds those who are especially interested in evangelistic work in France of a similar conference held under the auspices of the McAll Mission twenty-six years ago, and emphasizes the advance that has been made since that time. Then preaching was unlawful in any other place than one of the established churches; now state interference has come to an end. It has been possible to introduce more modern methods of evangelistic work, such as the use of tents, chapel boats, etc. On the other hand, it is certain that during these twenty-five years there has been a marked increase of infidelity among the people, the principal reason being that the new generation has received secular education but has had very little moral training. Charles Grauss, the general secretary of the French Student Christian Movement, expressed the opinion at the Lake Mohonk conference that the rational evangelization of France can only be accomplished through the universities. He went on to say, "It is now possible to make our ideals known to the French students of our twenty university centers; and thereby, little by little, we may win the popular crowds which always follow the movement of the élite. Thus we may sow at the heart of French influence a germ of Christianity which will spread far into the world."

NEW INTEREST IN PORTUGAL

MISSIONARIES report that there is now manifest an unusual willingness to hear the Gospel on the part of the people in Portugal. In many towns of the provinces of Minho, Trason-Montes, and Beira Alta, evangelistic meetings have been recently held in local theaters. The audiences were large and attentive. Remuneration for the use of the theaters was refused by several managers. At the close of the meetings Bibles and New Testaments were eagerly bought and religious tracts were gratefully received.

BIBLES BURNED IN SYRIA

WHEREVER the Gospel of Christ is winning converts, there we may expect opposition. When this is opposition to the Word of God, the evidence is clear that it comes from the devil. A missionary in Beirut writes that in a nearby village a Maronite priest recently made a search for Bibles printed in the Beirut Press, and threatened the people with excommunication if they did not give up their books and Bibles. After he had obtained all possible he proceeded to burn the Bibles—an act which cast a sad light on his own ignorant and blinded heart and on the spiritual condition of the poor people who follow such a blind leader of the blind. In another village not an hour away a priest of the same church recently had another such burning of Bibles. Unfortunately for them both, their own false teachings of the ethical variations of truth encouraged many of their flock to conceal the truth and also the Bibles so that not a few remain and

are being read by seekers who no longer fear the priest in their hearts.

VICTORY IN A MOSLEM TRIAL

THE progress of civilization is sure to break down Moslem superstition and prejudice even if it does not insure acceptance of Christ.

Friends of missions to Moslems will be interested in the result of the trial of Sheikh Abdullah Abd al Faadi for alleged defamation of Mohammed and his book. This recent convert from Islam to Christianity was charged with using the objectionable language one night last August, when some discussion arose between him and a crowd that had gathered about him while he was sitting in a café in Cairo. Much bitterness was manifested by Moslems in this trial but he escaped with only a nominal sentence. The judge imposed the payment of a fine of two pounds, altho it was in his power to impose a fine of fifty pounds (\$250.00) and imprisonment for one year. The testimony of the witnesses, of whom there were seven or eight, was that the man had declared that the Koran was only a human composition, mostly of unknown authorship, that the prophet was a liar, a lover of women, and that his religion was false. The decision of the Moslem judge may be taken to mean either that he believed the Moslem witness to be testifying falsely and did not fear to disregard their testimony, or that he did not consider the language used to be really defamation. On whatever basis the decision was made, the missionaries regard it as a victory, and say that a few years ago it would hardly have been possible.

Results of a Tour of Asia*

REV. JAMES H. FRANKLIN, D.D., BOSTON, MASS.
Secretary of the American Baptist Foreign Missionary Society.



THE Farther East has become the Near East. To-day the Far East is one of the world's zones of greatest activity, and it is rapidly becoming one of the largest centers of influence. Of course, Americans are sure that America is the center of things; but that is because we live in America. I found a poor, ignorant black boy in Africa, who could speak a little English, who was sure Africa was better than any part of America possibly could be. The Chinese and the Japanese do not for one moment consider America superior to their own lands and they do not for one moment envy us our pale, faded-out skins.

There is a great deal of provincialism in all parts of the world. But it is fortunate that people in all parts of the world can be grateful to God that they live in the best of all lands. In China, they are sure they live in the Middle Kingdom and the missionary who goes to China to-day is sure he is in the center of things. The late Dr. Greene, of Japan, said to me a few weeks ago, "I wish you would try to make the people in America understand that we are not on the outskirts, but right in the midst of the world's currents." It is true. We need not be disturbed because there is disturbance in the Far East. The world's tides are to a

very great extent meeting there. A maelstrom is to be expected.

Eye Openers in Japan

How little we understand Japan and the Japanese! How little we understand their history and their modes of thought! Count Okuma, easily the leading publicist in Japan, made a very strong reply to my inquiry.

"Will you please tell me," I said, "how we can make a better contribution to the religious development of the Japanese?"

What do you suppose he said? Send over more missionaries? Build more schools? Do more social work? No. He said:

"Mr. Franklin, if you wish to do more to help the Japanese, please send more missionaries who know something of the history of Japan, who know something of the religion of Japan, who know something of the *modes of thought of the Japanese.*"

That led me to a closer study of the Japanese, and my knowledge of their history, together with my observations of their life, caused me to leave their shores with great admiration for them.

Crossing the Pacific Ocean a very superficial woman said, "In America we do not like the Japanese because they do not make as good servants as some other people." Now how would you like to have the Amer-

*Portions of an address delivered at Northfield, Mass., in July, 1913, stenographically reported.

icans judged by that same criterion? The Japanese have those characteristics of which we ourselves are proud, tho we blame them for those traits on which we pride ourselves. We say the Japanese are "cockey," since they defeated the Chinese and the Russians; we Americans call ourselves *patriotic* when we celebrate our victories. We say they are "tricky" in business; we also say, "The Yankee is as shrewd as any one when it comes to commerce." The Japanese are called the Yankees of the East. We say that they have a feeling of self-sufficiency. So have the Americans. The truth is, we are blaming the Japanese for possessing the very characteristics on which we pride ourselves.

The American tourist who thinks at all of missions asks: "How many stations have you?" "How many converts have you?" "What have the converts cost per capita?" No one can study the religious situation in the Far East to-day who is measuring the success of Christianity merely by the number of people who have been brought into the churches. The quiet leavening influence of Christianity is the greatest result of missionary effort. This leavening influence is felt in many directions.

We must understand something of that wonderful country, Japan, and its history. Japan opened her gates to the other nations of the world only 60 years ago, after they had been shut against the rest of the world for 300 years. Why? Because certain so-called Christian nations of the West were ambitious for territory in the Far East. So far as history can show, Japan might have been a colony of a European nation to-day if

the Japanese had not shut out the foreigner. At one time as many as 1,000,000 people in the Sunrise Kingdom called themselves Christians, and if there had been a program of disinterested service, if there had been a non-partizan spirit, if missions and politics had been kept separate, Japan might to-day have been a Christian nation.

What has happened in Japan within the last 60 years? Her civilization had been retarded for three centuries, but no sooner were her doors opened than she sent her sons to the far corners of the earth to sit at the feet of other nations. The result was that there is hardly any feature of Western civilization which has not been copied, or improved upon, in Japan. In the ordinary city or large town they have ten free deliveries of mail a day until ten o'clock at night. There is free delivery to every farmer's hut and to every fisherman's cottage, in every corner of the Empire. The parcels post had become old with them before we ever began it. As to railways, a notable difference between the American and the Japanese systems is that the latter almost never have collisions. Over there the killing of a passenger is an exceedingly rare occurrence. In the matter of newspapers, in every large city I was told that practically every family takes at least one daily paper, and perhaps two, and if some Solomon says a foolish thing in America about the Japanese, they read it to-morrow morning before breakfast; but if something kind is said in America about the Japanese, the reporters do not cable it. If Dr. Hamilton Wright Mabie makes a speech in Tokyo on "World Peace" it is

in the Japanese papers the next day.

But the most wonderful thing in Japan is the remarkable system of education. In spite of the short period in which they have been at work on a modern system of schools, 95 per cent. of the children of school age are now enrolled. These are the so-called "heathen" Japanese that we have been talking about. They are not satisfied to teach only reading, writing and arithmetic in their schools. They are developing high schools, colleges, and universities—and the universities of Japan are *universities*. I visited one with 5,000 students. In the same city I found another with 8,000, and still another with 9,000 students. The various departments of these universities compare favorably with similar departments in Europe and America. There are chairs of comparative religions, and the professors are studying in a cold-blooded, scientific spirit. They are comparing the various systems of religious thought, hoping to select from each system the best for the use of the Japanese people.

Japanese Studying Religion

Another thing worthy of note: You will find in the libraries of these universities not only Japanese books, but many of the world's best books in other languages. On the shelves of libraries of colleges and universities are many high grade books that are not found in some of our Christian schools in America. Professor William James's "Varieties of Religious Experience" is very popular.

But it would be a mistake to assume that only the educated leaders are studying religion. On a railway

train far north in the Hokkaido we had for a traveling companion a Japanese of ordinary appearance who had eaten his rice with chop sticks and for hours had sat on his feet in Japanese fashion. He appeared to be only an ordinary man of the more prosperous class, but there were some interesting books by his side. One was in English, which he could read perfectly, tho he could not converse with us. The title of the English book was "The Study of Origins," a work which deals with the problem of knowledge, the problem of being, the problem of duty, the problem of religion, the problem of morality. He had studied Buddhism and philosophy, but he had not yet studied Christianity sufficiently to express an opinion. A magazine by the side of the English book was the French "Revue Philosophique." A third volume was in Japanese, which contained pictures of such men as Dr. G. Stanley Hall and Professor Ladd. When the French magazine was inspected his prompt query was, "Parlez vous Français?" *Psychology* and *pragmatism* were familiar words with him and when he learned that the strangers were from America his first query was: "Do you know Professor William James, who wrote the "Varieties of Religious Experience?" When a visitor has encountered a few characters of this type, he begins to wonder if any nation ever furnished a parallel to the situation in Japan, where many educated leaders are seeing the need of better religious thought and are quietly reading the world's religious books for themselves.

On one occasion, on a train in Japan, an educated young man in

foreign dress, noting my inability to speak the Japanese tongue, offered his services. When he discovered that I was from Boston, he at once told me that he had received his scientific education in the University of Boston. He asked if I had known Dr. A. J. Gordon, and if I had ever visited Northfield. He had been much interested in Northfield, he declared, where he had heard D. L. Moody, A. J. Gordon, Henry Drummond and others. He wished to know who had taken Mr. Moody's place.

In the course of our conversation he gave me a most remarkable and interesting interpretation of the death of General Nogi, whom he pictured as the most righteous man in Japan at the time of his death. "Nogi," said he, "was at heart a Christian. Buddhism could not have produced such a man. There was no nobler man in all our land than Nogi, caring for the poor and distress wherever it was possible, and leaving not a yen to his own credit in the bank at the time of his death, having used even his army pension for the relief of suffering." General Nogi's suicide, he declared, was the use of an old Japanese method of protest against existing conditions. "I think Nogi felt," said he, "that if he lived 20 years longer he could do nothing to stem the tide of immorality that was setting in. He saw that immorality was affecting both the student classes and the army forces. If he should give his life, his death would be interpreted as a protest against conditions which he had attempted to change." With tremendous eloquence he exclaimed, "I tell you, Nogi died for Japan as truly as Jesus of Nazareth died for all mankind. His death

was not comparable with that of the Nazarene, for Jesus was what you people call God Incarnate."

It had become proper for me to ask him what was his own religious attitude. He replied at once, "I accept Christianity. I am not a member of any church, but I take Christianity as the compass of my life." When he was asked if Japan would ultimately accept the principles of Christianity, he replied, with American emphasis, "Sure," and added, "Japan may not accept Western ecclesiastical forms; we may not accept the theological systems of the West; but the principles of Christianity are sure to triumph, they are sure of ultimate acceptance in Japan." He continued: "You used a good illustration a moment ago. You said it is not your chief concern to fix the theological thought of the Japanese, but that your chief concern is to point the people of the Far East to the Rock, Christ Jesus, whence the gold of all the world's religious thought may be mined; that it is *our* privilege to take this gold into the mints of our own minds and hearts and consciences, under the guidance of God's Holy Spirit, and coin it with such image and superscription as will best express the Japanese adoration and devotion. I think that is what will be done."

Count Okuma said to me at the close of a long interview, that he himself is not an avowed Christian: "The leading educated men of Japan are thirsty for new religion. They see clearly that the old religious systems are not sufficient—a more concrete faith is necessary to moral development." At a reception given in my honor, there were a number of

Japanese university professors, Ph.D.'s from Harvard, Yale, and Cambridge. The substance of their remarks was this:

"The Western forms will not triumph here, but the leaven of Christianity has already accomplished much in the Empire. As an illustration, it has given a new content to many words in our vocabulary. The word love was carnal in its meaning in the days of our boyhood; now it has come to have a new meaning. It now has the Christian content."

We must send our best men and our best women to this Empire, to the Japanese, who by reason of their own achievement are entitled to the respect and the confidence of the world. We must think of them as our brothers.

I have returned from Asia with some decidedly pleasing impressions. Christianity has been planted in the Far East. Every missionary might be recalled from Japan, and leading men and numerous students would go on studying Christianity. There is a great need for more missionaries of the right type; but as surely as we are here, Christianity has been planted there. They have seen His star in the East, and while it is true that many are encamped on the plains of darkness, it is also true that some have journeyed to Bethlehem, while still others are saying, "Let us go and see for ourselves." I have returned with great confidence in the ultimate triumph of Christianity. In spite of our mistakes, God has used our efforts. It may be necessary for God to use other efforts than those which we are putting forth. It may be necessary for Him to use other plans than those which we have

adopted, but I believe with all my soul in the ultimate triumph of Christianity in the Far East.

The Eastern Religions

I have returned with increased respect for the peoples of the Far East and with increased unwillingness to speak slightly of the religion of any people who are trying to find God. Their religious thought does not necessarily represent enmity toward God, but rather their attempt to reach out, if haply they may find Him. Dr. Timothy Richard, that great missionary in China, said in one of Dr. Mott's conferences, "God hath not left Himself without witness in any nation." If you do not believe that, your quarrel is not with Dr. Richard. It is with the New Testament. Put two verses together and you will find that God hath not left Himself without witness among any people. Moreover, He is the Light which lighteth every man that cometh into the world. Surely, there is some light in Confucianism. Whence came this light? Christ is not a rival of Confucius. "I have come not to destroy, but to fulfil," said Jesus. It is the mission of those who sit in the sunlight of the love of God as manifested through Jesus Christ, to give to those who sit in the starlight or the moonlight that better light which has come to us from the Sun of Righteousness.

I have returned almost staggered at the difficulties of our task, and sobered by its magnitude. I have wandered among pagodas and temples a thousand, thirteen hundred years old, and have been overwhelmed as I thought of the generations whose feet had worn smooth

the paths of stone. I shall never forget standing by the side of a grave 4,000 years old, said to be the burial place of the first emperor of China. "There," thought I, "those ashes have been resting ever since, according to the old chronology, Abraham heard the cry, 'Up, and get thee out of thine own country into the land that I shall show thee.'" While those ashes have been resting there, most of what we call the story of the world has been written. Almost everything that we know of Jewish history has transpired within that time. This grave has been there twice as long as historic Christianity has existed. Multitudes and multitudes have been bowing before this grave for forty centuries. Yet many appear to believe that the aged shrines will totter at the blast of a Gospel trumpet from beyond the seas; that systems of religion will be surrendered at the first oral proclamation of a strange message, and that nations will immediately break their idols and form Christian churches after Western models.

China, Old and New

China! China! China! Who is prepared to speak of the China of to-day? Read a book, and one must speak; spend a few months there, and one hardly dares to speak lest what he says to-day appear altogether foolish to-morrow. Moreover, he learns that what is true of one section may not be true of another. It is not safe to say that a well-developed movement in one province has even made a beginning in another.

Much that is being written about the new republic to-day is amusing when it is read in China. Somehow

the idea prevails in Western lands that China's movements are so general and so progressive that it is impossible to exaggerate. It is impossible to exaggerate concerning the meaning of the political revolution or the missionary evolution in China. But do not be misled into believing that an empire of four thousand years has in a day become a stable republic, and has discarded on every hand the superstition of four millenniums. China has a long, hard road ahead. Her leaders are awake. The new order is much in evidence in such centers as Canton, Shanghai, Hankow and Peking. But there are vast regions in the interior where the republic is hardly more than a name, and the people in general are densely ignorant of the real meaning of democracy. There are regions where superstition is as strong as before. But unquestionably the attitude of the masses is changing, China can never get back to the old ways. The birth of the republic has been attended by convulsions more horrible than we could possibly realize. The days of fire and blood may not yet be ended. It is certain, however, that a new China has been born whose ambition it is to be a nation like those of the West. Do not be disturbed if a cable tells us to-morrow that revolution has occurred in this or that province. Revolutions in China may be but incidents in her evolution.

How came this new republic? At Hanyang I climbed to the top of the ridge from which the fires of revolution first blazed forth. Just in front of a Christian hospital are two immense cement tombs where one or two thousand revolutionary soldiers were hurriedly buried. On the two

immense graves are these words: "Spirits of Fire and Blood." Their names are not known. "Spirits of Fire and Blood."

Back of this sacrifice was leadership. Back of the leadership was inspiration. Whence came this new impulse? Passing through Europe a few days ago I chanced to pick up a copy of the London *Daily Mail* of May 5, containing an article by Lord William Gascoyne-Cecil on "The Opportunity in China," from which I clipped these words:

Now they are breaking up the idol temples, the old heathen festivals of the seasons are dying quickly, and will be as dead as our Mayday, and China will soon be without a religion unless she becomes Christian. She is becoming Christian, but she still needs our help. In this matter I have a little quarrel with my countrymen. You may notice that nine-tenths of the men who are leading this revolution have had their inspiration from American mission schools, with the result that America has a great moral position in China. Now the English have always had bigger interests in China, and their missionaries were there long before the Americans, their flag is much better known, but they did not believe in educating the young Chinaman, with the result that all the leading young men went to the American missions and not to the English. Now we are doing a little, but still we are far behind America, and the real future of China depends on the American-trained Chinese.

It was a great mistake that a constitutional monarchy did not take the place of the despotic Emperor; the young Chinese quite wrongly determined to create a new China after the model of the United States; it would have been far better if more of the reformers had been trained under English influences. But it is "never too late to mend"; England

might still do a great deal to re-establish her moral position.

Inquirers in China

In Canton, called by some the greatest city of Asia, I attended one of the theater meetings conducted for students by Dr. John R. Mott. For several nights in succession, as many as twenty-five hundred students gathered in a theater. It was notable that there was not a queue in evidence. The student classes of China have broken with the past. One missionary who attended the meeting said that ten years ago he would not have believed such a thing possible in so short a time. At the conclusion of the series of meetings, 800 students of the Canton schools became inquirers, and signed cards on which they promised to read the New Testament and to pray every day, and to follow the teachings of Christ as far as reason and conscience commended His teachings as true. The mission school occupies a large place in the present day in China. Every mission academy or college that I visited is turning away students. One academy with splendid building, which last year enrolled only 15, had 60 applications this year—their full capacity. A single college turned away 50 students because there was no room to accommodate them. If I were going to China to-day as a teacher in a mission school, I am not sure but that I would be as willing to teach science as theology. In the theological school of one of the most successful missions, we found that students for the ministry were taught astronomy, that they might learn that many of the phenomena of nature are due, not to evil spirits, but to natural causes. Physics and chemis-

try are helping to eradicate belief in spirits and dragons, and these studies, in removing old superstitions which have been wrecking China, are preparing their minds for the reception of spiritual truth. Many have believed that we are under no obligation to educate—that we must preach the Gospel quickly to every creature; but I say without reservation that so far as I could judge, the denominations which are now in position to do most for the regeneration of China are the denominations that have done most, not merely in training assistants for their missionaries, but who have also done much in general education and have placed responsibility upon Chinese who are to-day able to lead the people.

You have heard of the conferences held around the world. I attended several of the conferences held in China by Dr. John R. Mott, as secretary of the Continuation Committee of the Edinburgh Missionary Conference. The national gathering was attended by 115 men and women (foreign missionaries and Chinese leaders), who represented perhaps as many as 30 different denominations, and fully as many different missionary organizations. They were picked men and women from every great section of the new republic, who had come together in a spirit of unity, to hail the Name that is above every name. These men and women had come together first of all because of the spirit of unity in their hearts. They had also come together with a consciousness that the task is too great for any one branch of the Christian Church. Moreover, many had come with the conviction that their chief business in China was not

to reproduce Western denomination-ism, but to plant Christianity. For days these men and women conferred on questions of vital importance, and the results of these meetings will be felt for many decades.

These conferences confirmed what I felt before—that the day is at hand when sectarianism is bound to fail in the Far East, and I have returned from my tour prepared to say that sectarianism ought to fail in the Far East. Who am I, that I should accept responsibility for fixing the theological thought for the Chinese and the Japanese? He who is willing to do so assumes much responsibility. It is enough to give them Christ, and let them interpret Him for themselves. Who am I, that I should consider my view the last word in the interpretation of Christ? With all my soul, I believe that the Chinese and Japanese, by their contributions, will make the crown of Christ more resplendent, and with all my heart I believe that it is their privilege to interpret Him for themselves. They will take this privilege, whether you and I grant it or not, and personally I am grateful for that independence of spirit which is becoming more and more manifest.

In the conferences, there was no demand whatever that we sink our distinctive convictions—no demand, as some one says, that we reduce our theology to the lowest common denominator. On the other hand, there is insistence that every one shall be loyal to his own interpretation of Christ, and that each denomination shall contribute loyally and frankly that interpretation with which it has been able to bless the world. At the same time there is

an insistent demand on the part of the Chinese and on the part of many missionaries, that no denominational name shall be placed ahead of the Name of Jesus Christ. Speaking figuratively, there is a wide-spread tendency to write the Name of Christ in large capitals over the name of every Christian church in China, and the denominational name in small letters below. The National Conference, which represented so many denominations, unanimously recommended that the congregations in China should take as a common name, "The Church of Christ in China," the denominational designation being secondary. Cooperation is the need of the hour in China. There is no wide-spread demand for a union which means the surrender of conviction. It is understood that each denomination must sound forth what it believes to be its God-given message. The oratorio of Redemption will never be sounded forth merely by every one giving up his convictions. On the other hand, we shall never hear the oratorio at its best so long as some insist upon playing their own instruments far off in one corner, and others insist upon playing their instruments elsewhere in their little corners. We shall create a true symphony by sounding true notes, and by sounding them in love and harmony. Cooperation is the word, and I believe it is born of God.

A Great Day in Peking

On my last Sunday in China I was greeted by these words: "You are in Peking on a great day. The first National Assembly has just opened, and to-day the Minister of Foreign Affairs, a Christian man, is request-

ing that the churches of the city meet and pray for the republic." Was it possible? Thirteen years ago these very streets were running with the blood of Christians. Thirteen years ago, in the terrible Boxer uprising, which was primarily anti-foreign and only secondarily anti-Christian, these very walls were mounted with cannon turned upon the legation quarters in which the foreign missionaries and many Christians found refuge while waiting for two months the arrival of the foreign soldiers. All day the words kept coming—"Only 13 years ago."

At the morning hour I worshiped with a Chinese congregation. Only 13 years ago 200 members of this band gave their lives rather than deny Christ. The assistant pastor who took part in the service that morning lost wife and children, father and mother, brothers and sisters,—just 13 years ago. My heart was throbbing as I looked upon him. And we had been calling them rice Christians! I was asked to go to the Methodist compound and take part in the service which was to be held at the request of the Minister of Foreign Affairs. Singularly enough, the meeting was held on the Methodist compound where the missionaries and Chinese Christians first assembled at the outbreak of the persecution that cost the lives of 200 foreign missionaries and 30,000 Chinese Christians. We have not even yet begun to realize the sufferings of those days—only 13 years ago. A few rods distant was the British legation where many missionaries and Chinese Christians found protection behind the breastworks during the long siege, while a handful of foreign soldiers

on the stone walls stood between them and death. A part of the wall has been left unrepaired, still bearing the marks of shot and shell, and overhead these words: "Lest we forget."

I expected a meeting of a hundred or two hundred Christians in a small room on the Methodist compound. But no, the place of meeting is the fine house of worship which seats fifteen hundred, and the house filled. On the platform besides the missionaries and church pastors were representatives of the Chinese government. A senator, educated in America by a member of our own Board of Managers, prays with broken and sobbing voice, mentioning in his prayer that Washington and Lincoln both prayed in the times of national distress. A representative of President Yuan Shih-Kai spoke these words:

"I am here representing President Yuan Shih-Kai and Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take interest in this meeting which has been called for special prayers for the nation at this time. The old book says that the root is in the heart and if the heart is right, the man will be right, and so the family and so the whole nation. It is the power of religion that is necessary today. Christianity has come to China for now over one hundred years. It was born in Judea and spread all over the world. Altho under a republic there is equality in religion, the President and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu Dynasty, as a special class by themselves, but as citizens of the Republic, and their work has done much to promote morality among the people of this land. The President and Mr. Lu

fully understand this, and hope that Christianity may be promoted, and we come with this expression of goodwill to this gathering of Chinese which has met here for prayer for the nation at this important time of its reorganization."

A veteran missionary whispered to me: "Thirteen years ago we could not have believed this possible." I looked out over the large assembly and in my heart I asked, "Who are they, Lord, and whence came they?" Then came the answer: "These are they that came out of the great tribulation and they washed their robes and made them white in the blood of the Lamb."

That meeting was the beginning of the wider movement in which the President of the Republic requested all the Christians to pray. I know not what motive may have prompted government officials in their part in the latter movement, but I know that the movement was Christian in its origin, and that whatever the motives may have been, it is a marvel of marvels that within 13 years the despised Christians have been asked to pray for the new Republic. This one circumstance is sufficient in itself to call the Christian forces of the world to most heroic endeavor. My brothers and sisters, surely the hour has struck: Are we ready for it?

We know that in a chemical experiment there is a time when all depends upon the proper contribution being made at just that moment. If that moment slips by, it can not be recalled. This is the moment in the Far East when it appears that the proper contribution will produce the greatest results ever seen in mission endeavor.



THE ANNUAL MEETING OF THE METHODIST MISSION IN INDIA IN 1863
(Mr. and Mrs. Butler are in the center in front of the Indian who holds the end of the flag)

The Mother of Two Missions

A SKETCH OF MRS. WILLIAM BUTLER, MISSIONARY TO INDIA AND MEXICO

BY LILLY RIDER GRACEY

Author of "Gist," etc.



T has been said of the Corsican, that the fragrance of the flowers of his native land so enters into his nature that wherever he goes,

this fragrance tells his presence and his nationality. Whether on two foreign fields, India and Mexico, in both of which with her husband she pioneered, or in the homeland, there was a fragrance about the personality and presence of Mrs. William Butler that showed she belonged to all nations of the earth—the title once bestowed upon her, that of "Empress of India Missions," did not encircle her interests, so world-wide were they, so human-hearted was she.

For some years it was felt by intelligent members of the Methodist Episcopal Church, that the long delay of American Methodists in entering the foreign mission field presented a cause of reproach, when contrasted with the active efforts of the other

leading churches. A call was therefore sent out for men to open work in India. For three years the appeal was made and then there was but one response and that was by Dr. William Butler. He accepted the perilous, arduous post with heroic enthusiasm and his no less heroic wife shared gladly the hardships and responsibilities with him.

The journey that such steamers as the *Lusitania* and the modern Mediterranean express service make possible in 21 days, then took five weary months. On April 9, 1856, the Butlers began a nearly half-year's journey, sailing from Boston. Small, poorly-equipped steamers, hot days crossing the desert to Suez, before the days of any Suez Canal, added discomfort instead of pleasures to their travels. Their chosen field was the beautiful Gangetic Valley, together with the adjacent hill range on the east and north—a tract of India nearly as large as England,

and containing more than 18,000,000 of people. Here the city of Bareilly was selected for the mission station. Just ten weeks before the Sepoy Rebellion broke out, the young man



WILLIAM BUTLER

and his bride settled down for work in their new home. A valued library of a thousand volumes was put in place, and the missionaries began a study of the people and language. Ten weeks later the comfortable home and its contents were consigned to flames, and the two workers of undaunted bravery were homeless, hunted for their lives in the adjoining mountains. The English army commanded them to leave quickly and unseen as the Rebellion became a fact. Hastily they started under the cover of the night, moving off by the light of a mussalchee's torch. They traveled in palanquins. Darkness, tigers and elephants were about them as they passed through the *terai*, a belt of deep jungle. During the flight they slept at night in tents, with great log fires kept burning by the natives to keep away the wild beasts of the forest. For several

days they journeyed on to find refuge at Naini Tal, a valley encircling a beautiful lake, picturesque among the Himalaya mountains, with the snowy range of the Himalayas in the distance.

"Dr. Butler was just the man needed at that time," said an observer of those epoch-making days. "A cautious or a timid man would have hesitated, and the opportunity would possibly have been lost to lay the broad foundations that were laid for mission work." A brief time after the arrival at Naini Tal, Dr. Butler had a little congregation about him, and started a day school for bazaar children, in whom Mrs. Butler was interested. A sheep house standing on a hill side, was cleared out, whitewashed, fitted up with benches, and turned into a miniature chapel at a cost of \$4.36—the first Methodist Church edifice in India.

In a few months the Rebellion was over and Nana Sahib, the Cruel, was



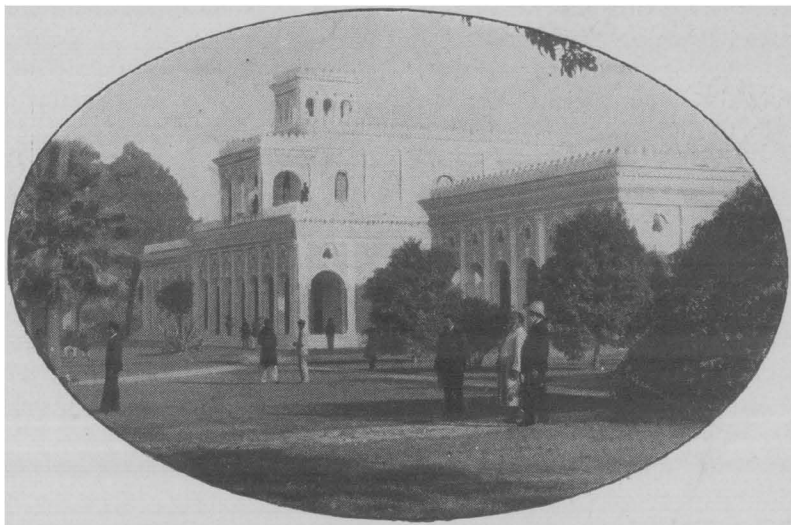
DR. AND MRS. BUTLER'S HOME IN BAREILLY*

himself a fugitive in the wilds of the *terai*. Dr. and Mrs. Butler were permitted to return to Bareilly, and

*Courtesy of the Missionary Education Movement.

a very romance of missions is seen in the opportunity which came in Delhi for Dr. and Mrs. Butler to sit on the famous crystal throne in the audience chamber of the Great Moguls and watch the trial of the conspirators of the mutiny, and hear the decree of banishment for the Emperor of Delhi, the last of the Moguls, Mrs. Butler being the only American woman who had ever seen the face of the Empress of Delhi.

sympathies and energies. During the following five years, with the aid of nearly 20 more missionaries from the homeland, the Methodist mission established work in almost a dozen cities of Northwest India, erected mission homes, school buildings, chapels, churches, and founded a publishing house, the property value going into thousands of dollars. During these years Mrs. Butler worked untiringly for the women and girls.



THE BAREILLY THEOLOGICAL SEMINARY

This is located in the city where Methodist work in India began

While sitting on that throne Dr. Butler took out paper and pencil and wrote the notable appeal called, "The Throne of the Great Mogul," in which he pleaded for the support of the orphans who would be left as a result of all these months of warfare. "If you take them, you will think of them," he wrote. "If you pay for them, you will pray for them." A hearty response was made by Methodism to this appeal and a girls' orphanage was founded, to which Mrs. Butler directed her

"Our early congregations in India from 1857 to 1861," wrote Dr. Butler, "had in one sense a melancholy aspect. Woman was not there. British arms might abolish thrones, annihilate sovereignties, overthrow great armies and give peace to a bleeding land, but all that done, there remained to be accomplished a mightier conquest which their swords could not achieve, a victory to be won which required a far different agency for its consummation. That agency was woman. Her gentle hand,

her Christian teaching must be the powerful ministry to lead her benighted sisterhood to become the enlightened 'Daughters of the Almighty.' "

Marvelous health Mrs. Butler had during the vicissitudes of climate and the coming in contact with contagious diseases, when many times she personally nursed those with cholera, and small-pox, but after nine years the two indefatigable workers came back to America for rest. Soon after they had taken up their residence in Boston, two influential women representing the Congregational Churches called to ask their opinion on woman's missionary societies. They organized a society in 1868, with Mrs. Butler's words and presence to help launch it.

Filled with enthusiasm on that occasion, Mrs. Butler attempted to secure similar action among Methodist women the following spring. Co-operating with her with equal zeal and purpose was Mrs. Edwin W. Parker of India, who at the time was in America, and the two enlisted the interest of some women of means and social prominence, the result being a meeting called for organization in Tremont Street Church, Boston, March 23, 1869. Only eight women were present, but a forcible presentation of the purpose resulted in an effective organization.

Eloquently Dr. Butler wrote of this action and the opportunity presented in these words: "As 1869 approached, and the success of the great hopes that had been awakened in the heart of India for the enlightenment of one-sixth of all the women on earth, as well as for women in all unevangelized climes, God re-

vealed the agency that He had in reserve to meet the emergency and to complete His plan. The Woman's Foreign Missionary Societies were organized; when the zenana doors were at last opening, when the government was ready to welcome them gladly, when the appropriate native agency required had been made ready to keep them; when the requisite funds were available for their schools and orphanages, and when the field was all their own and every obstacle had been removed out of the way of their work and usefulness; then they came to render the service which they alone could accomplish."

When the Woman's Society became an institution, it gave scope for Mrs. Butler's executive ability, organizing power and zeal, and she was in demand in many directions to help promote the cause. Few women knew the story of Nations as she did. This organization has grown to marvelous strength, having in the past year an income of \$911,337, a total of more than \$14,000,000. During the forty-four years of its history, these have been contributed through the society, and it has maintained over 400 women missionaries on the foreign field.

In 1873 Mrs. Butler accompanied her husband to Mexico, where she again shared with him the task of founding a mission of their Church. Here she had the unique experience of making a home in part of the historic building which was once the palace of the Emperor Moctezuma, and was afterward part of the great monastery of the Franciscans—the missionary monks of the Catholic Church. Later, after the sequestra-



MRS. BUTLER WITH NATIVE INDIA PREACHERS IN 1906*

tion of the monasteries by the Liberal Government, it has been in turn a circus and theater, and, as the fanatical press put it "Each time worse." Then it became a Methodist Mission House. Mrs. Butler also rejoiced to see a band of earnest Christians worshipping in the former Examining Chapel of the Inquisition in the City of Puebla. Here she received into her own home the first orphan girl to come into the care of the Mission, which now has 5,000 children

in its various schools in that country. After opening that field Dr. and Mrs. Butler retired from strenuous activities. A rare treat was then arranged for them—at no expense to them, or their Board, they were permitted to revisit India. What changes had taken place! How they were thrilled with the sights of progress, development and adoption of western ideas! On and up through India they sped, but the climax of their journey—

*Courtesy of the Missionary Education Movement.

ings was reached in Bareilly, where as a feature of the welcome their train arriving near midnight was met by nearly 300 girls from the orphanage founded 20 years before, and by a company of students from a flourishing Theological Seminary, besides natives without number, members of the churches.

Thrilling is the pen-picture the two gave of a feature of the return visit to historic Lucknow. "To us," they wrote, "it was a surprise to see the preparations made for open meetings under the trees in one of the large centers of the city, municipal authorities granting the privilege. This in Lucknow! And these were the people who resisted Havelock, and aimed to destroy everything English and Christian in 1857! The sons and daughters of the Sepoy race holding meetings in the center of the Sepoy Capital! This in Lucknow! The fact kept constantly recurring to our minds. What would Havelock have thought had this scene been foretold him!

"On Sabbath, from seven o'clock in the morning till half-past ten at night, service after service, at brief intervals, filled up the hours. Never had we seen so many native Christians together. The women were as ready as the men. The locality and its antecedents made the scene seem more wonderful than it could be elsewhere. At the sacramental service there was no caste. The American, the English, the Sikh, the Rohilla, the Eurasian, along with the varieties of caste from the Brahmin to the pariah, sharing in the elements. The central figures at one table were a Rajah and his wife." The visitors saw that Christianity had

penetrated the dense jungle through which they had made their famous escape, and that Methodist missions were extending their ministry over some of the Terai population and that there was singing of hymns and holding of services by the humble dwellers in the Jungle.

The year 1906 was Jubilee year of Methodist missions in India. A large company of Americans attended. Mrs. Butler, tho 86, made the trip, and was naturally a central figure in the celebration. At an age when very few women would have gone beyond the shadow of their own home she crossed the seas and endured the fatigues of nearly five days of trying railway travel from Tuticorin to Bareilly, that she might look upon this scene. Seated on the ground there gathered before her an audience of about 3,000 people—some of the fruits of the prayers and toils and tears of the years gone, while he by whose side she first entered this city, was waiting over yonder, with the thousands who had already been garnered in. With a clear voice which could be heard in every corner of the great tent she declared:

"The idols He shall utterly abolish, and tho the Himalayas be five miles high and the ocean five miles deep, this earth of ours shall yet be as full of the glory of God as the face of the deep is of water."

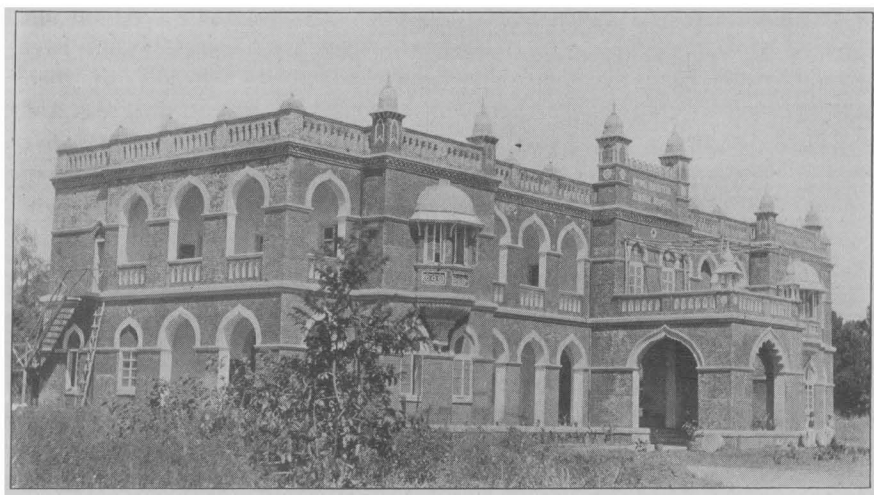
Heaven seemed very near to all in that sublime hour. Fifty years ago there was no one to welcome the first missionary into this city. Now not only are 3,000 native Christians on the ground, but the municipal authorities sent a most remarkable wel-

come. This shows the wonderful changes that God has wrought.

No building in the city of Bareilly chosen for the Jubilee was large enough to contain all that wished to attend; so great tents were joined together until a tabernacle was made large enough to shelter 3,000, that came to represent the membership of the Church of 190,000 with a constituency sufficient to bring up the number under the banner planted in 1856, to a quarter of a million.

from Burma, the men from the Malay country, the men from the wilderness, the men from the far hill country, even from Tibet, the men of the strong Marathi race and the stout-hearted folk of Rajputana joined with the men and women of the Hindu and Mohammedan provinces of Northern India with one accord in the song of victory, it was like a second Pentecost!"

One of the Jubilee events was the laying of the cornerstone of a hospi-



BUTLER MEMORIAL BUILDING IN BARODA, INDIA

At the opening service of the jubilee, when Mrs. Butler entered, the great company sprang to its feet by a common impulse, while the Indian song leader flung his tambourine in the air and burst into the native Christian hymn, "Jai Prabu Yesu"—"Victory to Jesus."

"This is wonderful," whispered one next to her. "To you it is wonderful! To me it is a miracle!" exclaimed Mrs. Butler. Speaking of the gathering afterward she said, "As the men from Bengal, the men

tal bearing the name of Mrs. Butler, and another was a reception held in the palace of the Nawab of Rampore who had offered it for that purpose—a significant contrast from the days of 1856!

Not only at a Jubilee in the Orient was Mrs. Butler a conspicuous figure, but also in the climax meetings of the notable Jubilee of woman's foreign missionary societies held in 1910, in New York City, when from the platform of the Fifth Avenue Presbyterian Church, her voice rang

out clear and clarion-like as she closed a brief address on missionary work, exclaiming, "It's the grandest thing in the world!"

The last appeal of Mrs. Butler for India was written in her 93rd year and was made to the heroic spirit of young American women. She began with the following words:

"It was my fortune some time ago to hear a student from India, at one of our great universities, say that the British, by prohibiting suttee, had extinguished the heroic spirit in India. Suffice it to say that he was not a Christian. There was little sympathy with his views apparently, and one was tempted to inquire if the heroic in national life depended on the immolation of living beings on the funeral pyre, why the exercise of that virtue had been confined through the ages to one sex?

May we not farther presume that if such privilege had been conferred on the husband as well as on the wife, the spirit of the Hindu people would have been strong enough to repel the invaders who, from the beginning of history, have made the fair land of Hindustan their spoil? The change which we see coming all over the world in the removal of age-long restrictions upon womanhood doubtless ushers in a new era when she shall have greater privileges and, therefore, infinitely greater responsibilities. While the home life shall always be her deepest concern, she will not be excused from a wider sympathy which shall take in the civic needs and the world-wide enterprises. It has been well said that the greatest field for the exercise of

the heroic for the Christian is to be found in the foreign missionary service. Will not the Church of to-day be justified in looking to the young women of rich opportunities for recruits for the world-wide warfare? It is not to a sacrifice of death, but to the "living sacrifice" the Master calls in thousands of places of need, in the new China, the hoary India, behind the veiled doors of Moslem homes. "I beseech you, therefore, present your bodies," your talents, your culture to this noble work, to be an acceptable sacrifice!

When I came into this world there were few places where a woman could work in special organized service for the Church. To-day there is a place for every talent, every gift, for every character, to find its highest riches in the ranks of the army of the living God."

Mrs. Butler's closing years were spent in her home in Newton Center, Massachusetts, which was the center of missionary inspiration to workers not only of her own church but of other denominations. Up to within a year she was constant in her attendance at meetings, and up to her last days she used her pen and voice, especially in the endeavor to lead others to enlist in missionary service. She was greatly gifted in prayer, and was called upon for such service at every missionary meeting she attended. Any who ever heard her thus talk with God, felt indeed that they had been in an "Upper Room." Such saints never die, but after their translation live on here below, still doing over again their work of inspiration and helplessness.

After the War in the Balkans

BY REV. GEORGE D. HERRICK, D.D.

Formerly Missionary of the American Board in Constantinople



BEGINNING with the last ten weeks of 1912 there have been a series of events in the Turkish Empire that have been unparalleled in human history. War, fierce, bloody, pitiless; the four Balkan states victorious over their old oppressor, the Turk, whom they almost drove out of Europe; then "peace"—when lo! the victors began fighting among themselves over the division of the spoils. The ferocity exhibited was more brutal than was exhibited on either side in the first Balkan war. Even unarmed men, women, children, by thousands fell victims to the blood-lust of men gone mad in an unchecked riot of wild carnage.

The Turks have complained, with much reason, that the Great Powers of "Christian" Europe make treaties with the weaker states but to break them the moment their own interests fail to be served by those states, especially when the states in question are Moslem.

In July the Turks seized the opportunity to set in motion a large, newly organized army, and by forced marches crossed the Enos-Media line and, in defiance of the mandate of Europe, retook and permanently occupied Kirkkilisse and Adrianople.

Then followed three peace settlements, the first between Rumania, Bulgaria, Servia and Greece, the second between Turkey and Bulgaria,

and the third between Turkey and Greece. Turkey is not expelled from Europe after all. She has pushed back her western border sixty miles beyond the line drawn in London. She once more possesses her ancient capital, Adrianople.

The most important results that have emerged from the horrible confusion as the black clouds and the thunderings roll away are the following:

1. The sacrifice of human life has been frightful. Little Montenegro, with a population of a quarter of a million, acknowledges a loss of 10,000 men, one in 25 of the entire population. Reckoning the population of our country at 90,000,000, imagine a war lasting a few months, and think what it would mean if 3,600,000 young men were to be killed in battle! If the loss of men disabled for life be added to those killed, the sacrifice of Bulgaria in human life falls little short of that of Montenegro in proportion to the population of the country. The same holds true of Servia. The losses of the Turkish army in battle and by disease are probably a quarter of a million.

The number of young men, the flower of their several races, lost to peaceful industry by these wars, will reach close on a million, a ghastly result, a frightful devastation.

2. All the states involved in the war are now on the ragged edge of bankruptcy. It will take many

years, even if the bitter hatreds fostered by the strife are held in leash, for those peoples to recover financially from the effects of the fighting.

3. The actual suffering all through South-Eastern Europe and Asia Minor, as the direct result of the war, is quite beyond the conception of Americans. "There was not a house where there was not one dead." Yes, and in many houses, not one but two and three; in one house, seven vacant places are reported. The desolated homes are filled with mourning. Gaunt famine follows in the wake of war.

4. The folly of all congratulation over the "Christian" alliance of the Balkan states has become manifest. The ambition of Bulgaria to dominate the Balkan peninsula has been rudely shattered.

5. Greece has gained more and lost less than any of the other states involved in the struggle. Salonika is a very rich city; and even if Greece does not possess all the islands she will claim, yet her influence as a seapower on the Mediterranean is hereafter to be reckoned with in the solution of Mediterranean problems.

6. The year has been a year of crisis for the Ottoman Empire and for the various peoples of that land. The first Balkan war left Turkey defeated, humiliated, despairing. Worse than that. The comparatively small number of liberal and enlightened Turks were split into two factions and fell into bitter recriminations among each other. Had Russia had a free hand, Ottoman dominion would have ended last summer.

The Turks know that their national existence hinges on their speedy success in actually accomplishing several

radical reforms in their governmental administration, in education, and in developing the resources of their country. They will urge very cogently upon the Powers of Europe consent to two changes which will materially increase their revenue, viz., the increase of custom dues from 11 to 15 per cent., and the abolition of all foreign post offices. The latter can be done only by the appointment of foreigners as the heads of their post office at Constantinople and in the seaboard towns.

The reform of the judiciary will be most difficult and will take most time.

The point of danger will be in the unwillingness of the Young Turks to accord to their Christian fellow-countrymen that degree of leadership which their intelligence calls for, and respect for that reasonable national aspiration which those illustrious races, the Armenian and the Greek, have long and vainly claimed, but which can not longer be stifled. It is hoped that those at the helm will see in time the rocks on which the ship of state is in peril of being wrecked.

The recent action of the government, conciliatory toward the Arabs, action in pleasing contrast to the unwise course adopted three years ago in both Arabia and Albania, may be taken as a pledge of an honest purpose on the part of those in power to respect the national desires of the various races that compose the population of the empire.

What do these great events foreshadow touching the progress of the Kingdom of God?

Greece and Servia have always been intolerant toward missionary work, even educational work in mis-

sionary hands; and in the expulsion of American missionaries from places they once held in Albania they have been acting in character. Probably the institution established by Dr. House at Salonica will be undisturbed, as it is "agricultural and industrial," but evangelical teaching in this institute will have to be conducted with great tact. Elsewhere, serious limitations may be expected. Bulgaria has welcomed educational work by American missionaries and has been qualifiedly friendly toward their evangelistic work. Whether she will allow greater freedom for effort in behalf of the Moslems remaining within her borders remains to be seen.

When we turn to Albania the outlook totally changes. The Albanians, both Moslem and Christian, have long since united in a common desire and determination to use their own language rather than the Turkish as the principal language in their schools. They welcomed the proclamation of constitutional government in 1908 in the confident hope of now attaining their purpose. The folly of the "Young Turks" in Albania is writ large on the pages of modern history. All is changed with the erection of Albania into a free state. The people are grateful to Italy and to Austria. But this is with a certain reserve, for they very well know that self-interest is at the bottom of Italian and Austrian friendship. To Americans they turn without reserve. They appeal to us to establish schools and hospitals among them. Some of them go further and declare themselves ready to abandon Islam, forced upon them by the Turks, and accept Protestant

Christianity as being near to the Christianity which was theirs centuries ago. The opportunity and the call to American Christians is unique; it is urgent; it is full of promise of speedy and large results.

In Turkey itself we face conditions affecting missionary work very different but equally beckoning with those in Albania. In Turkey the plant in American hands is very large, and it is Americans who hold the field. The missionary and educational force is large. All strategic centers are occupied. American high schools, colleges, hospitals are all full to overflowing. These institutions are numbered by scores. In recent years Moslems in large numbers are among their patrons. Relief work administered by American hands in real sympathy amid the appalling suffering following the war has won the hearts of the Turks. They know the supreme need for their people, of mental and moral education and they are looking to Americans for their models and their guides. They are reading our Bible and other Christian books, and are ready to listen to the Gospel message as never before. The war has been indescribably, inconceivably fearful in its carnage and the suffering it has caused. But we see reason to believe these sufferings are opening men's eyes, in all races, to the supreme value of moral and spiritual good. Behold the door thrown wide open by those newly awakened peoples to their friends of the West, especially to American Christians. The chance offered us for spiritual investments that yield a hundred-fold is as great, certainly, in the Nearer as in the Farther East.

A Recent Tour in Albania

BY REV. PHINEAS B. KENNEDY, DURAZZO, ALBANIA
Missionary of the American Board



IN the Dibra district, where we recently distributed about 450 liras (\$2,000) to the suffering people, my wife and I were royally entertained by the Albanians of the Tirana, Kellos, Chela and Mott districts through which we passed. Rarely has a foreigner been seen in these beautiful mountainous sections, and Mrs. Kennedy enjoyed the unique distinction of being the first foreign woman who had ever entered the Mott district. The women of the harems were deeply interested in her clothing, her eyeglasses, the gold filling in her teeth, etc. The Albanians manifested a natural strength of character and self-control with which the drinking of the foreigners at the seaport restaurants is a shameful contrast. Altho entirely Moslem they unitedly stand against the use of alcoholic liquors, and also argued sensibly concerning their rights and the proposed boundaries of Albania. Day by day they proved the sturdiness of their convictions by sending out delegated bands of hardy men with their rifles to hold back the further unjust encroachment of the Servians. They claimed that they had killed no Servian prisoners, while the Servians had shot their captured Albanians. They appealed to us for cooperation in establishing schools and enlightening influences which they frankly acknowledged they need.

We were conducted safely over the mountains within the Servian lines under a white flag of truce and saw the Albanians on the one side and the Servians on the other following our movements with their field-glasses. As no intercommunication had been allowed for some time between the Servians and the people of the Mott district, we were the first to pass over those mountains for several months.

After being held by the Servians for four days, under suspicion of being the political agents of Austria, we were forbidden to go to the Luma district, where fighting soon after took place, but were allowed with a mounted police and two foot-soldiers to visit some of the 18 burned villages in the neighborhood of Dibra. We found these villages entirely burned and the starving people living in thatched enclosures. They were absolutely destitute and much less did they possess guns! The entire districts of Gustiva, Reka and Kaza have been destroyed by the Servians, who burned 3,185 houses and slew 11,477 Albanians (Moslems). The consequence is that the whole population of 80,000 is pressing this way. Already over 25,000 are in Elbasan and at least 20,000 are in Tirana. All the mosques, schools and public buildings are crowded and Mrs. Kennedy telegraphs me from Elbasan that the need for relief funds is distressing. In Tirana I found the conditions the same—every avail-

able place crowded and villagers with their earthly belongings on their backs, constantly coming in! About half of these people are dependent upon us for bread. The local government is doing commendably, but is expecting us to cooperate with it. Day by day this problem will grow more pressing until the Servians

Should war break out between Greece and Turkey the matter of the southern boundary of Albania might be further delayed. The persecution of the Albanians in Kortcha by the Albanian members of the Greek Orthodox Church, assisted by the army and church authorities, is a parody on the real work of the



THE BALKAN PENINSULA BEFORE AND AFTER THE WAR

withdraw and the boundary commission has given to these Albanians their own Albanian territory. This question, as any other, if not settled justly, will not be settled.

The political outlook is encouraging if the Commission of Control will accomplish soon its high service of justly and wisely controlling the present unsettled conditions as an advisory board and not as destroying the initiative of the Albanians.

Church. Why the Commission allows the Greek forces to increase their numbers in the Albanian city of Kortcha, instead of vacating the city and governing the city with a neutral force of soldiers is difficult to understand.

Through the kindness of Mr. Charles Crane of Chicago a Board of Trustees has been elected in America for the purpose of developing the Kortcha Girls' Boarding-

school. As soon as God opens the way we shall return to Kortcha to cooperate in this plan and in re-opening our home as a boys' boarding-home. Under God's blessing, we hope that this may grow in its influence for encouraging boys toward lives of scholarship and usefulness. Several boys have entered Robert College from this school.

The provisional Albanian Government has unexpectedly taken the position that the Krasta property belongs to the present Albanian Government. This land we purchased some three years ago for 500 liras

and which was forcibly taken from us by the Turkish Government on the ground that they needed it for military barracks. It is true that the 500 liras which we paid for this land was received back from the Turkish Government by our purchasing agent. However, our claim is that the Turkish Government forfeited its right to take this land from us as the proposed barracks were never built. They were working against us because we befriended the oppressed Albanians and promised to open an institution where the Albanian language would be taught.*

India A.D. 1913

BY HERBERT ANDERSON, CALCUTTA



THE year 1913 opened with the shadow of a tragedy over the Empire. The anarchist attempt to take the Viceroy's life at the Delhi Durbar failed as a murder. It succeeded where its perpetrators least desired success—in calling forth spontaneous, wide-spread, genuine loyalty to the British Empire from every corner of the land. The political sky, still clouded, has been clearer ever since, and the cause of missions aided thereby.

This has been a year of exceptional material prosperity and good harvests have brought forth rapid progress in the Empire's economic and industrial life. Thirty-five thousand miles of railways are carrying 350,000,000 of passengers every year.

*Any funds sent through the American Board of Boston to W. W. Peet, of Constantinople, will be duly forwarded to me for this work.

Seventy-two thousand miles of telegraph lines flash 12,000,000 messages about the Empire, and 58,000 miles of irrigation canals have made 48,000,000 acres of unprofitable jungle and sandy wastes to blossom with fertility. These figures betoken the influences of Western civilization upon the waking Orient and are a magnificent tribute to administrative power. They help us to understand the stir in India's industrial life. They explain the growing volume of emigration from village to city. Missions are faced by the power and peril of the city problem.

We have evidences of the same silent progress in social reform. Without any outstanding event to rivet the gaze on personality or place, Indian women are entering the land of liberty. Government is spending large sums of money on female education, and each year witnesses an

increase by thousands of girls attending school. Our cities show more women permitted the freedom of the parks, streets, and places of amusement. In the inner circles of home life, too, debasing customs concerning marriage and widowhood are giving way before the light of fuller knowledge and a growing reverence for personality.

India has been profoundly moved in her religious thought life. The growing activities of the reform sects indicate both stir and progress. The Samaj movements, vedic, vedantic, and unitarian press forwarded into Hinduism and Buddhism in their preaching of a noble idea of God, in their demand for a noble ideal of life and duty. "We shall soon need to change some of the essentials of our faith," writes the leader of a strict Hindu sect. "Social service" has been a non-Christian watchword during the past twelve months. In calamities such as floods, at vast gatherings such as rucas, and at special places of pilgrimage bands of young men of various creeds and races have sacrificed time and comfort and money to be useful to their fellows. Thus it may be said that a larger vision of brotherhood has come to many, unconsciously guiding the destiny of non-Christian religious thought life in India to-day. Missions in their presentation of the Gospel of Jesus are the unacknowledged prophets of this evangel of the reform movements to the Hinduism of past centuries.

We have witnessed a renaissance of the Moslem faith in India. The events around Constantinople have influenced the Indian situation very largely. It is too early to say what

permanent results will follow. The leaders of Islam have been drawn together in their distresses and have founded a Pan-Moslem League to secure the strength of unity in behalf of their faith. This stir of Islamic life has influenced the policy of government to an appreciable degree, and the Christian missionary can not but feel the trend of events is fraught with peril.

A larger circulation of God's word has marked 1913 than in any recent year. Temperance reform has been urged upon the notice of the government, and His Excellency, Lord Hardinge, has been the first viceroy sympathetically to receive a deputation of temperance leaders, urging the restriction of the consumption of both drinks and drugs. Social evils such as those connected with the white slave traffic have been dealt with by legal enactments inflicting more drastic penalties on wrongdoers. The influence of theosophy especially in Madras has been further undermined by the proceedings against Mrs. Besant in regard to her protégé Alegone. The roll call to higher service includes such well-known names as Dr. Irving of Allahabad, and Dr. Huntley of Agra and it has been an exceptional year for the invaliding home of missionaries, with a consequent lack of staff to supply stations already occupied.

This has been a great year for Christian missions. It is too early yet to be able to chronicle the numerical increase in baptisms from non-Christian communities. In view of our present-day movements, of the deprest and outcast communities, we should anticipate the greatest record of any past year in additions by

baptisms to the church. Presbyterians, Anglicans, Methodists and Baptists are all rejoicing in these accessions. "Coming, coming; yes, they are." But the year will be more memorable for the spirit of fellowship in Christ that has come to birth. Dr. Mott's Indian conferences are historic. The Edinburgh Conference Continuation Committee has justified its appointment wondrously. Sent by that body—and so coming with the credentials of the leaders of the home-base—he set before the missionaries of the Empire in the early months of the year the possibilities of cooperation, the need of councils to focus policy and methods, and develop missionary union in institutional efforts such as hospitals, colleges, schools, evangelistic campaigns and literature. The seed fell into prepared ground. The Master Himself had preceded His messenger. The leaders of the forces in the Empire were found to be one already in prayer life, in desire for fuller knowledge of each other, and for the effective joining up of scattered agencies. So the year closes with permanent preliminary organization accomplished. Bengal and Assam, Behar and Orissa, Bombay, Burma, Mid-India, Punjab, South India, and the United Provinces are the eight areas into which India and Burma have been divided. Ceylon will probably come in as the ninth. All these areas have already elected their representative councils of missions, and

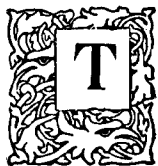
soon after these words are in print the National Council of Missions for the whole Empire—representative of the various provincial councils—will be sitting to study the problems of Indian missions from the standpoint of the whole enterprise. All the forces, Protestant and Syrian, will be cooperating as never before, for the spread of the Redeemer's Kingdom. Who can estimate the significance of this wondrous advance? How energy may be conserved, the frontal attack on non-Christian faiths reorganized, the Indian Church given opportunities to develop all latent powers of sacrifice and service, Indian leaders thrust forth to take more responsible and prominent positions in both church and missionary activity, to what extent women's work needs greater emphasis and a larger proportionate expenditure, how literature and education, medical and industrial effort can be made better to serve the great evangelistic ideal—these are the matters to which immediate attention will now be given; and that no longer as a divided force but a force in which Christ's prayer has visible answer, "That they may be one" . . . "that the world may believe."

It is not too optimistic an estimate to say that 1914 opens with the opportunity of becoming the grandest year of modern missionary history. Will we make the opportunity a reality?

"It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer; and a life of prayer can only be led if we have entered into a life of communion with God."—*The late Prof. Gustav Warneck, of Halle.*

Burma—Present and Prospective

BY REV. H. B. COCHRANE, PYAPON, BURMA
Missionary of the American Baptist Foreign Missionary Society.



THE JUDSON CENTENARY takes first place among events of religious significance for 1913. The American Baptist Mission is attempting to raise on the field a centenary offering of Rs. 100,000 (over \$33,000), to be contributed chiefly by native Christians. This fund is to be used for direct evangelistic work, Christian education, and printing of religious literature. The great centennial celebration is to be held in December, at Rangoon, in connection with the annual convention of the Baptist Mission. A good number of noted Baptists from America will be present. One hundred and twenty-three missionary societies having work in India have been invited to send a representative. After the meetings tours will be made to points of missionary interest throughout Burma, including, of course, the sites of Judson's imprisonment, Ava and Aungbinle. Native Christians are now engaged in a movement to have the site of Judson's prison at Ava marked by a suitable monument.

The "Win One" movement has led to greater emphasis on personal work, resulting in an increase in number of converts, and in brighter spiritual life in the churches and young peoples' societies.

Statistics for 1913 are not yet available, but reports from churches and evangelists throughout the year

indicate results at least equaling anything in the past.

Missionary societies working in Burma are, American Baptist, American Methodist, English Wesleyan, S. P. G. and Roman Catholic—American Baptists with their 185 missionaries on the field, 900 native churches, about 70,000 church-members, and 25,000 pupils in mission schools, being by far the strongest.

The largest ingathering during the year has been among the tribes on the China border, where converts have been gained by thousands during the past decade.

The Rangoon Baptist College has made rapid growth, including the completion of a fine building for the high-school department, and receipt of a gift of \$10,000 from two donors in America for a building for the European school.

The Baptist Mission has opened a new station at Pyapon in the great Irrawaddy delta among a half-million Buddhists.

One of the strongest missionaries, set apart for evangelistic work, has conducted successful campaigns at several mission stations, in connection with the local missionary. Other societies, for which the writer is not so competent to speak, have been pushing their work with great energy and a good measure of success. Many thousands, who have not yet broken away from the ancestral religion, have received Bible instruc-

tion, with a more enlightened conception as to what Christianity really is, and a weakening of faith in the old. There are many who contend that education, under Christian influences, has been a more potent influence for good than "direct evangelization." It is certain that a new Burma is rising, a new generation of men and women who are, in some measure, coming to think for themselves. The British Indian Government is administering the affairs of Burma more and more effectively, and by officials of higher type, securing to all greater freedom of action as well as of thought.

The so-called "Revival of Buddhism" is still in evidence, tho its

influence among the people at large has been over-estimated. In the writer's estimation it is not so much a revival of Buddhism as a frantic attempt to stay the tide of Christianity. The Buddhist Young Men's Association, Buddhist secular schools, etc., are but attempts to ape missionary methods, but really having little religious significance. That the common people never have shown so much interest in Christianity as now, is the universal verdict of Christian workers. Missions in Burma are now experiencing the "penalty of success." Leadership is the great need, and will be for years to come. This means *more men, more money, and more prayer.*

Opening the Great Closed Land

BY REV. JAMES C. OGDEN, BATANG, TIBET, WEST CHINA
Missionary of the Foreign Christian Missionary Society



TIBET proper is still closed to the Christian missionary, but the present trend is toward religious and political autonomy, with a modified policy of exclusion. According to the latest reports, the Dalai Lama, the Pope of Tibetan Buddhism, is in England. His presents to the King were weapons and saddlery, and are now in the British Museum. The royal gifts to the Dalai Lama included examples of the best British decorative and applied arts. Among these were a fine telescope, with which the Dalai Lama might vary the routine of the Potala in Lassa by watching the heavenly bodies, and the eleventh edition of the Encyclo-

pedia Britannica, on India paper. The significance of this visit, and of the royal exchange of gifts is of no small importance.

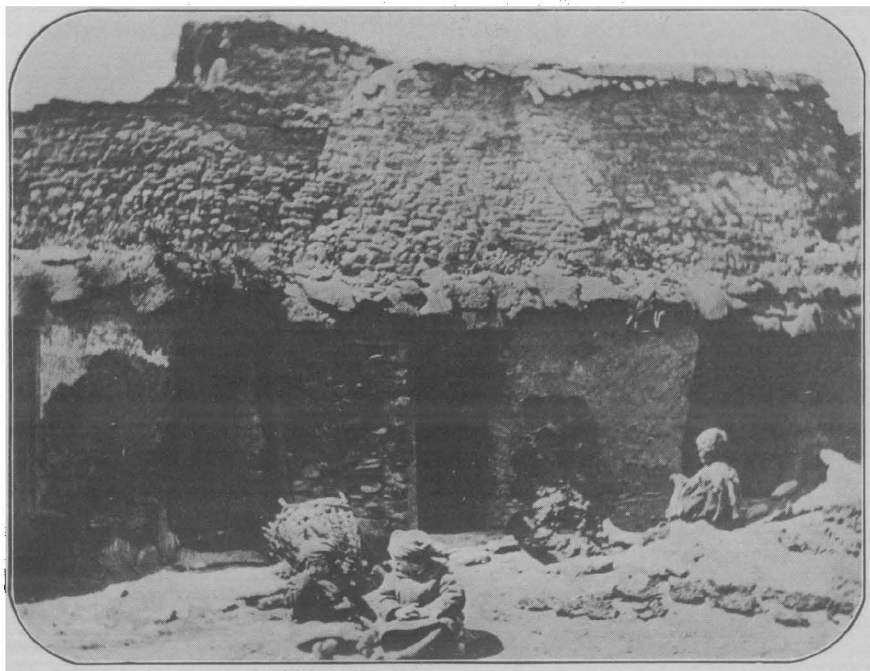
Prior to this visit of the Dalai Lama to England, Tibet and Mongolia had declared independence, and had mutually agreed to assist each other in maintaining independence and in propagating Buddhism. Since the recent revolution, China has been unable to control these two dependencies, and Russia has made a treaty with Mongolia in which the autonomy of the latter is guaranteed.

There is to be a conference in London regarding the Tibetan situation, for the purpose of forming a new treaty with China, which, while recognizing the suzerainty of the Republic,

will give the Dalai Lama full administrative autonomy, and will protect his territory from future military expeditions. These provisions have been tentatively accepted in Peking. The Dalai Lama shows willingness to agree to proposals which will cement his relations with the government of India, and will enable him to maintain free intercourse with the power

ed with his white-faced brother, and discovered his own weakness, and narrow policy of seclusion. He no doubt knows that these Englishmen could have looted and demolished his sacred city, but for some reason did not.

Following this expedition, China, inspired by jealousy, began her bloody operations in Eastern Tibet in 1905,



A MUD HOUSE IN EASTERN TIBET, USED AS A MISSIONARY'S HOME

that gave him refuge when he fled before the troops of West China. The troublesome questions in Eastern Tibet, where hostilities between Chinese and Buddhist leaders have been recently resumed will have the attention of this conference.

The Younghusband expedition into Lassa in 1904 was a great factor in making Tibet known to the world. The Dalai Lama, the politico-religious ruler of Tibet, thus became acquaint-

and carried this war into Tibet proper. The Dalai Lama fled to India, and was given refuge in Darjeeling. Chinese schools were opened in eastern Tibet, the telegraph was built through Tachienlu and Batang, and was completed to Chambdo in August, 1911. The Chinese Imperial Post Office was opened in Batang in May, and in August a route was opened through Tibet via Chambdo, Lassa, and Gyantse to Darjeeling in



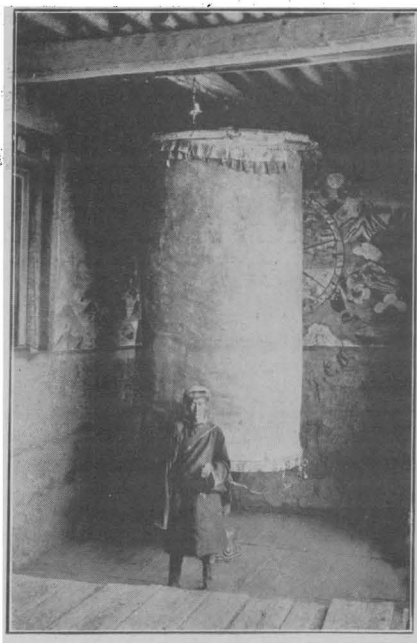
A MISSION SCHOOL CLASS OF TIBETAN BOYS

India. Ninety thousand square miles in Eastern Tibet were open to missionary activity, and missionaries and travelers explored and mapped this territory. The Tibetans were very friendly because the Dalai Lama was protected by England, and missionaries could have traveled freely in Tibet proper but for the restrictions placed upon such travel by China, England and Russia. These restrictions were probably wise at that time because of the danger from hostile bands of robbers.

The Chinese revolution came and made it necessary for Chinese soldiers to be withdrawn from Tibet. Missionaries at Tachienlu and Batang were forced to leave their well-equipped stations. The Dalai Lama again took charge, declared war against China, and drove the Chinese out of Tibet. After China became a republic, she again sent an expedition into Eastern Tibet, but England protested against Chinese soldiers entering Tibet proper.

At present there are a number of

missions planning to work in Tibet and when hostilities cease they will begin work on the borders. Successful missions for Tibetans have been conducted in Leh, Little Tibet; in



A LARGE TIBETAN PRAYER-WHEEL

Darjeeling, India; in Tachienlu and Batang, Eastern Tibet. Roman Catholics are reported to be comparatively strong in Eastern Tibet. The combined efforts of missionaries, government officials in India, Indian scholars, and others, have produced some very good grammars and dictionaries of the Tibetan language, and Genesis, Exodus, Psalms, and the complete New Testament have been translated. Tracts, books and hymn books have been published and have been distributed and sold in the principal cities and towns.

There is now a plan for coopera-

tive effort in evangelizing this "roof of the world." Interest is growing. Money is being given in larger amounts, more men and women are under appointment and others are preparing. One woman has pledged enough money to build chapels in six central stations and twenty-four out-stations. What a challenge! Large plans are being made. Great things are about to come to pass in this arch of Asia. Monasteries must be turned into schools and colleges. Christ will conquer Buddha. We believe that the opening of this closed land is at hand.

The Situation in China

BY REV. P. W. PITCHER, AMOY, CHINA
Missionary of the Reformed Church in America



WITH Dr. Sun Yat-Sen, the patriot and hero of 1911, in exile, with Yuan Shih-Kai, the first elected President, from all accounts not heartily in sympathy with republican ideas, and with a National Assembly and Senate split up into demoralizing factions, the situation in China is disappointing.

But, it is a big step from an absolute monarchy to a free and independent republic. We should not marvel too greatly if those who try to take it in a brief period should blunder and fall. Such a movement takes time. After all, what is happening in China is perfectly natural, and more or less a repetition of some of our own and probably forgotten history, *i.e.*, the strife and weary seven years of forming our own Constitution—and the still more trying years of readjustment after our cruel

civil war. So the situation is not so alarming, at least to an optimist, as might first appear.

We recognize the disappointing situation, but let us give the Chinese credit for what they are trying to do, and at the same time give them our encouraging and sympathetic support. These disturbances will right themselves in time, but surely there is sufficient to arouse a spirit of hopefulness. Just think of what has taken place—the tremendous change within the past two years. The most startling and most indicative change of all came in that announcement of this republican government when through its National Assembly it appealed to all Christian churches in China for prayer in its behalf, on April 27, 1913. It was, we believe, but another and most convincing manifestation of the spiritual power of Christianity which has taken hold of that people—a power that has been

working itself out in splendid Christian leadership during recent years. And we will not and do not believe that power is on the receding crest of a wave, but rather its movement is still forward.

Such movements as were inaugurated in 1911 do not go backward. Indeed, 1913 witnessed a mighty forward momentum, especially among the student class—who are to be the future leaders of that great nation. In the conference conducted by Dr.

year to the Chinese, bringing, it is believed, the Gospel message to 20,000,000, which in twenty years at the same rate will bring the entire 400,000,000 in touch with the Christian Gospel. Who can estimate the momentum of such a fact! The Chinese are calling for the teaching of Christ. Formerly Christian schools and hospitals were accepted or tolerated, while that for which they stood was either ignored or despised and efforts made to stamp it out. But



CHINESE CHILDREN WHO LIKE THE MISSIONARIES

Mott and Mr. Sherwood Eddy, over 137,000 students listened to the Gospel message and other helpful lectures. Hundreds surrendered themselves to Christ and to Christian service at the different meetings held in fourteen important centers, while over seven thousand pledged themselves "not only to Bible study and daily prayer, but in most instances consented to enroll in Bible classes."

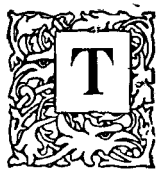
Another enlightening and encouraging item is that the American Bible Society has sold 2,000,000 Bibles this

since the revolution, Christianity has been seen in its true light. It is inseparable from such institutions—an integral part of them. It is clearly to those men who were avowed Christians that the Chinese owe their deliverance from the petrified customs and procedure of the past.

The future we believe is bright with promise. May our Christianity "be equal to the task." May the Christianity of all the churches "go to the limit of devotion to the plane of Christ."

The Lure of Recent Missionary Literature*

BY REV. A. WOODRUFF HALSEY, D.D., NEW YORK
Secretary of the Presbyterian Board of Foreign Missions, U.S.A.



THE mission book is a missionary. The story of missions as told in recent literature has a charm all its own. In a large number of volumes treating directly or indirectly of the work of missions it is difficult to select any number which would be of equal value to all lovers of missions. The work done by the missionary is so extensive, so varied, so world-wide, that it is not possible for any one individual to keep in touch with all the volumes that relate to the great movements now going on in non-Christian lands as a result of the diligent, Christ-like work of the missionary of the Cross.

A few books chosen almost at random from the goodly number which have recently come to my study table, set forth in clear light the work and worth of the Christian missionary.

The Heart of the Matter

I. Missions to-day are causing the church at home to see the heart and core of the Gospel.

A volume just from the press, entitled "Essential Missionary Principles," by Roland Allen, deals entirely with this aspect of the missionary movement. In a series of clean-cut forceful chapters the author brings the reader face to face with the essential principles which underlie

and dominate the whole Christian conception.

"It makes some difference whether we look upon the support of missions as one among many manifestations of a spirit of charity, whether we look upon charity itself as one among many fruits of the spirit, or whether we look upon charity as the nature of the spirit and missionary charity as the manifestation of the spirit in a world which needs above all things redeeming love. And it makes some difference whether we look upon redeeming love as active *toward us* only, or as active in us toward others; whether we receive a spirit of redeeming love embracing the world which is active in us, and proceeds from us, or a spirit of redeeming love which proceeds from God to us and stops there. . . .

"The natural man does not desire the revelation of Christ to the world and in the world. He may desire progress, but not Christ. The desire for Christ, the desire of Christ in the soul, is a certain sign of the presence of the Spirit of Christ. If then a man finds this in his own soul, he is convinced of the reality of the Holy Spirit's indwelling in his own soul."

These are well-chosen words which the Church of to-day needs to con- over.

Rev. James S. Dennis, D.D., in his recent volume, "The Modern Call of Missions," emphasizes another aspect of the same great truth. The book is replete with illustrations

*These books may be ordered through the REVIEW. A list of publishers and prices is appended.

drawn from the author's encyclopedic knowledge of the modern missionary movement, of how the simple elements of the Gospel are operative on all classes and conditions of men. In a striking paragraph he writes:

"In the sphere of discovery and exploration, in the development of backward races, in the molding of national life, in the shaping of political destiny, in the reformation of administrative methods, the training of public servants, the reconstruction of judicial systems, especially among barbaric races, the opening of commercial doors, the promotion of international diplomacy and commercial intercourse, and in the ethical and social regeneration of ancient communities of mankind still moving slowly and wearily toward a higher civilization, missions have wrought marvelously, and we will discover more and more as time goes on their value along these lines of influence."

Books of the Down

2. The mission book of former days emphasized the low estate of man. We do not deny that it was a truthful picture which the poet drew when he declared that in many lands "every prospect pleases and only man is vile." In reading more recent books, however, one is impressed with the Psalmist's conception of man, "Thou hast made him a little lower than the angels," and with the possibilities in man. The theme of many a recent missionary volume might well be:

"Down in the human heart
Crusht by the tempter,
Feelings lie buried that
Grace has restored."

Such a volume as "Dawn in Darkest Africa," by John H. Harris, is a revelation of the mentality, spirituality and possibility of the whole Afri-

can race. After a series of chapters dealing exhaustively with the whole manner of the life of the African, in his chapter on "The Progress of Christian Missions," Mr. Harris writes:

"The day has gone by when the world could dismiss Christian missions in West Africa with a contemptuous sneer, for Christian missionary effort with its eloquent facts, definitely established, can no longer be ignored. Of all the forces which have made for real progress in West Africa, Christianity stands some say first, others second, but none can place it last. To it belongs primarily in point of time at least, the economic prosperity of the Gold Coast. To it belongs, almost entirely, the credit for the native clerks and educated men on the coast. To it the natives owe their knowledge of useful crafts. To one section of the Christian Church at least belongs the honor of having on the spot saved the Kongo natives from extirpation."

This has to do with the West Coast of Africa. The illuminating volume by Donald Fraser entitled "Winning Primitive People—An Account of 16 Years' Work among the War-like Tribes of Central Africa," sets before us a series of graphic pictures of transformations wrought among the lowest tribes of darkest Africa and of a development of native character which a few generations ago would have been declared impossible.

"As a Christian missionary, I must record the extraordinary advance which our religion has made, for, in it, I believe, the hope of the continent lies. While I acknowledge the blessing of commerce, and good government, and civilization, I can not see that these by themselves will ever lift a savage people into permanent and progressive prosperity, or eman-

cipate them from the degrading superstitions of animism, which only make the veneer of Western life ludicrous and dangerous. In these regions the progress that has been made is built upon a Christian foundation, and the removing of old magical and communistic restraints has been accompanied by the creation of a Christian law and conscience. There is now a church within our mission with 8,200 members in full communion, besides 8,500 catechumens and 13,000 enquirers. In these, through the power of living religion, and its continual creation of a new social conscience, and its activity in propagating itself, will be found the guarantee of the future."

The chapter on "The Wisdom of the People," in which are given racy native proverbs, stories and wise sayings, reveals a mental capacity in the African that is alluring and inspiring.

"Dan Crawford," in his unique volume, "Thinking Black," and in his numerous addresses delivered in America and England during the year 1913, has dealt largely upon the mentality of the African. It has taken many years for the Christian world to recognize that these savages, cannibals, men of the forest, of the jungle, possess mental characteristics and moral distinctions of no mean order. It is the missionary book which is revealing to us the possibilities of the native peoples of the world.

The Hope for the World

3. Each group of new volumes which treat of world-wide problems serve to emphasize that humanity's "only hope lies" in the Gospel. The volumes issued by the Carnegie Endowment for International Peace can hardly be designated "mission literature," and yet in the very latest

pamphlet, issued by this worthy "fellow-helper" of the missionary, entitled, "Some Roads Toward Peace," is found much stimulating missionary information. "Some Roads Toward Peace" is the report presented by Charles W. Eliot, President Emeritus of Harvard University, who writes:

"It is impossible for the visiting American with any experience in administration and its normal difficulties not to sympathize with the few hundred men who have taken their lives in their hands and risked their whole careers in trying to build up a free government in China. What American could fail to sympathize with men in such a dangerous position, trying to do this immense service to such a people? Yet during my stay in China I seldom met Occidentals long resident in the country in diplomatic, consular, commercial, or industrial positions, who manifested genuine sympathy with the revolution, or any hopeful belief in the possibility of creating a free government in China. It seemed to me that this lack of sympathy and hope was partly due to the fact that most foreigners in China live there for years without making the acquaintance of a single Chinese lady or gentleman. The merchant may conduct for many years a successful and widespread business in China without knowing a word of the language, or making the acquaintance of any of his customers. In the clubs organized and resorted to by English, Americans and other foreigners in the Chinese cities, no Chinese person is eligible for membership. It is the missionaries, teachers, and other foreigners who labor in China with some philanthropic purpose, who really learn something about the Chinese. *They get into real contact and friendly relations with the Chinese, both educated and uneducated; while the foreign business men probably remain ignorant of Chinese conditions and quali-*

ties, and Chinese hopes and aspirations. The ground for holding to the hope that it may be possible to create a free government in China is that the Chinese deserve to be free because they are industrious, frugal, fecund, enduring, and honest. China will need a long period of reconstruction, and the Western world ought to stand by China with patience, forbearance, and hope while she struggles with her tremendous social, industrial, and political problems. She needs at this moment the Chinese equivalents of Benjamin Franklin, George Washington, and Alexander Hamilton. May she find them."

President Eliot makes very clear that he regards the Chinese as a great race, "industrious, frugal, fecund, enduring, and honest," but it is the missionary who comes into real contact with them, and it is to the missionary that China looks for help. Yuan Shi-Kai in a personal conversation with President H. H. Lowrie, of the Peking University, said: "I am not a Christian, I am a Confucianist, but only Christian ethics can save China, *our morality* is not sufficient for the crisis."

Another volume, entitled "Men and Manners of Modern China," by J. Macgowan, has numerous illustrations tending to show the latent possibilities in the Chinese race and yet making clear that China's only hope is a civilization permeated with the spirit of the Gospel. Mr. Macgowan has lived in China for 50 years, and according to his own statement has lived with almost every class in the country. His private conviction after 50 years of close association with this great people is given in the closing paragraph of his valuable volume.

"One element of strength that

comes with the new republic is the fact that the man who has engineered the revolution is a Christian. He has the most loyal devotion of the men that have risked their lives with him. His influence is seen in the little loss of human life that has been allowed by the revolutionaries. There never has been in all the history of China such a bloodless revolution as this last one. It must be an omen of gladness to the whole nation that Jesus has at last come to take His place in the councils of the empire. Kang-hi, a celebrated heathen emperor, in his great imperial dictionary that has been in the hands of the scholars of China for the last two centuries and a half, defined Him as being 'the Savior of the life of the world.' This silent, unconscious prophecy is at length being fulfilled in the new thoughts about the preciousness of life that have come with the dawn of the new republic."

The thought of the Christian world is now centered on China, many of the denominations are raising large sums of money for the extension of the work; one denomination, the Presbyterian North, having already secured more than \$300,000, as an additional sum for China.

Books on China are multiplying. The very last one which has come to my table, "China Revolutionized," by John Stuart Thompson, is full of good things. Some idea of the opinion of the author or the subject under consideration can be seen from the following statement taken from the chapter, entitled "Religious and Missionary China."

"I want to write a word of commendation of the missionary, for detraction by some in high places, and by some authors who write as they fly and flit at the ports, is not uncommon. The attacks upon missions in Henry Norman's "Peoples and

Politics of the Far East," and in Pumpelly's "Across America and Asia," are well known, and have been repeated by others. One may be a cynic at home, and with reason sometimes criticize some pulpits because they fear the magnate at the end of some pews, and color their sermons accordingly. One may in a supercilious way sneer at the seeming lack of personality in the missionary candidate, who in a gentle faith stands up in her or his church to answer the call: 'Go ye into all the world and preach the Gospel to every creature.' But follow the worker into the China field, and see what that call and the altruistic opportunity has done by its very immensity. The gentle missionary has soon become many things; a brave pioneer in exile; a scholar and linguist; an organizer of great power and tact; a local foreign minister of great ability in adapting the West to the East; a scientist; housekeeper, traveler, physician, explorer, ethnologist, nurse, orator; the only host of explorers; the most generous of mankind; an ideal example of what the West should be; the most inspired of human beings in self sacrifice and wonderful accomplishments under difficulties. Their expenses are many; their resources few. Many have to live on the slimmest of contributions from home, such as the missionaries of the China Inland Mission, the Scandinavian Mission, and the Scottish Missions which are not rich.

"Many, like the American and English missionaries, receive fair help from home, but spend on their equipment, and educational and hospital buildings the money that was due to themselves and their families as salaries. The highly cultured, brave president of the Nanking University accepts only \$1,500 as salary, whereas if he were in America, on a purely business basis he would be expected to demand \$15,000 for the same services and expenses of his high position."

It is the fashion in many quarters to imagine that missions are not needed in Latin America because for centuries a certain form of Christianity has held sway over the people. "Latin America: Its Rise and Progress," by Calderon, and "South America," by James Bryce, are in no sense missionary volumes, but they throw a flood of light on the whole question of the Latin American peoples. If with these volumes we read the report of the "Conference on Missions in Latin America," held in New York city in March 12, 13, 1913, the conviction will be forced on the mind of the reader that the only hope of Latin America is the development of character based on the pure Gospel. This report presents a series of papers by experts, most of whom have their information at first hand.

Minna G. Cowan, of Girton College, India, in her very attractive volume on "The Education of the Women of India," presses home the same great truth. After recounting that the new type of woman is making herself felt in India and giving numerous examples of good work done by non-Christian natives, such as a Mohammedan lady of social standing at Bombay opening a school for poor girls in her house, or an orthodox Hindu lady advocating a special system of Hindu schools, or an Arya Samaj widow having a high school for half-caste girls in her own house and numerous other examples, she states her convictions as follows:

"The problem is a question of character, but of character built upon personal contact with the Christ-life in God—a question of environment and curricula, but also of showing

that Christianity is of the East, and Eastern in its spiritual appeal; a question of womanhood, but also of that more perfect fellowship where Christ is all and in all. 'Jesus Christ, by the silent action of a lifetime, laid the first emphasis on the identity of woman's humanity rather than on the difference of her sex, thus both dignifying her and man in his attitude to her.' The solution of India's social problem lies in the fulfilment of the Christian ideal, and the progress toward it must be a united one, in which both sexes share alike."

In a delightful volume, "Indian Medical Sketches," by Charlotte S. Vines, is a chapter on "Christmas Eve," which is the story of the transformed Indian home. On Christmas Day the young wife goes with a present of fruit to the hospital and says, "This is fruit for all of you because it is THE GREAT DAY."

"Do you know why it is our great day, why we are all happy to-day? To which she replies, 'Yes. My husband called us together in the evening and read out of your Holy Book.' Then from heathen lips I hear the story, told in very simple language, told as a child would tell it, the story which has changed the world."

There is a lure in such a story.

A Cure for Pessimism

4. Missionary volumes drive out the spirit of pessimism.

I know of no better antidote to pessimism than such volumes as "New Thrills in Old China," by Charlotte E. Hawes, "Notable Women of Modern China," by Margaret E. Burton, and a very recent volume, "Hepburn of Japan," by William Elliot Griffis.

When Miss Hawes was about to leave China for her last furlough,

the people to whom she had ministered were loathe to have her go. One little girl clung to her and refused to give her up.

"My teacher kept telling her to go back, but she kept saying: 'I don't want Hoa Kuniang to go.' Do you wonder that I think of that little darling out there and weep because I must go from these people. Home is very sweet, and I love my dear ones at home, and I thank God that I shall soon see their dear faces again in this world, but the little girl clutching at that little red work-bag who 'didn't want Hoa Kuniang to go' is very deep in my heart, and the race she represents is my 'heritage.'"

As told by Miss Burton, the story of Dr. Hu King Eng and of Mrs. Ahok, the Christian mistress in a home of wealth, not only is fascinating but stimulating, leaving the impression that these godly Chinese women are the forerunners of a race of Christian women who are to be of untold blessing to the millions of their suffering and degraded sisters.

The world knows of the work of Hepburn of Japan. It is simply and forcibly told in this last volume by Dr. Griffis.

The lure of mission literature is ever presenting to us the "large symmetrical Christian man."

Some Important Missionary Books of the Year

"Essential Missionary Principles." Allen. Fleming H. Revell Co. \$1.00.
 "Modern Call of Missions." Dennis. Fleming H. Revell Co. \$1.50.
 "Dawn in Darkest Africa." Harris. E. P. Dutton & Co. \$3.50.
 "Winning Primitive People." Fraser. E. P. Dutton & Co. \$1.50.
 "Thinking Black." Crawford. Geo. Doran Co. \$2.00.
 "Men and Manners of Modern China." MacGowan. Dodd, Mead & Co. \$3.50.
 "China Revolutionized." Thompson. Bobbs, Merrill & Co. \$2.50.
 "Latin America: Its Rise and Progress." Calderon. Charles Scribner's Sons. \$3.00.
 "South America." Bryce. Macmillan Co. \$2.50.
 "Hepburn of Japan." Griffis. Westminster Press. \$1.50.

A Twice-born "Turk"—Part IV

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press



HMED, the narrator, continues: After a short time I saw Salim looking for the Sheikh. When we had found him we sat down under a tree and after the usual salutations Salim said to the Sheikh, "Will you please tell me how your father answered you when you wrote to him the letter from El-Azhar?"

A Moslem Father's Anxiety

Sheikh: A long time has elapsed and I can only tell you what I remember.* Not 20 days passed before I received a reply from my father as follows:

"My darling son, May God Almighty preserve you from going astray in religion, and confirm you in the Sunni creed of the Moslems. Amen.

"My love to you is well known. I read your letter and understood it. From my zeal for the religion of Islam I took refuge in God from the evils of Satan, who has been leading you astray, as appears from your new thoughts about the Holy Book (the Koran), the best of all the heavenly scriptures, which has no evil or vain discourse, but was sent down by inspiration from the All Wise One, by means of which our illiterate prophet challenged the chief

of the Arab poets to bring a chapter like unto it. 'For if all men and Jinns met together to attempt to bring the equal of this Koran they should not be able to do it.' Oh, my son, beware of such Satanic suggestions."

My father then went on to warn me against allowing anything to interfere with the belief that the words of the Koran have been engraved from all eternity upon *Al-Lauh al-Mahfuz* (the Preserved Tablet).

A Bold Reply—The Koran

After I had read my father's letter I wrote to him something as follows:

"To my highly respected Father:

"You said that on reading my letter you were consumed with the fire of zeal for the Islam religion. Instead of burning with fire would it not have been better to have brought forth a few solid arguments to buttress my faith which threatens to fall. Then you say, 'I took refuge in God from the evils of Satan.' If my contention is right and my arguments are sound, then will it not be your remarks that are whispers of Satan, and will it not be you that have gone astray? As for the Koran being the best heavenly book, there is neither internal nor external evidence for this statement.

"As to the contradictions contained in it, I have already written. As to 'our prophet challenging the eloquent Arab poets,' if the Koran had dif-

*Attention is again drawn to the fact that the Sheikh has added to his knowledge since that time, so that in all these discussions his present account is fuller than his original letters.—TRANSLATOR.

ferred from the composition of men then we would not find the companions of the Prophet holding contrary opinions as to whether some chapters were composed by man or were sent down by God, for instance, the Fatiha (first chapter) and the two amulets (last chapters). If the Koran had been given by a miracle, then there would be no verses in it not conforming to the laws of eloquence, of which your excellency has mentioned some instances. Again, if it had been supreme, the Polytheists would not have been able to say of it as in Surat Furqân, 'And the unbelievers said, Verily this (the Koran) is nothing but lies which he (Mohammed) has fabricated.' They also called it in another place, 'Fables of the ancients.'

Is Koran Eloquence Finite or Infinite?

"Many of the Moslems themselves also deny its surpassing eloquence, and others disagree as to in what respect it is inimitable. . . .

"It is said that its beauty consists in absolute absence of differences and contradictions in it, in spite of its length, and their evidence for that is a quotation from itself, 'If it had been sent by any other than God then they would have found in it much contradiction.' This evidence falls to the ground, since there are found in it some hundreds of verses which show very clearly that they are mutually contradictory. I have given you many examples in my first letter showing that the contraventions in it are to be counted by hundreds or even by thousands."

(The Sheikh goes on to give examples of contradictions and also quotes an artificial Sura actually

written in a more eloquent Arabic style than those in the Koran!)

"Then with regard to its tedious repetition, see how the story of the creation and the stories of Adam, Moses, Abraham, Noah, Jesus and others are repeated many times over.

"In every age there are some writers who excel their fellows. Suppose that Mohammed were the best of his age in one subject (prose) and one language only (Arabic), is that a mark of divine inspiration? Was Euclid inspired because he surpassed others in his "Elements of Geometry"? What of the claim of the Persian Bahâ Allah's Arabic writings, which rival the Koran?

"On the ground that all the eloquence and rhetoric of the Koran is lost by translation learned men have forbidden its translation into other languages. But if we suppose that God sent the Prophet to all men, even to the Jinns and the angels, how is it forbidden to translate His book into the languages spoken by His followers? . . .

Mohammed Wrought No Miracle

"Now you, my father, speak of his miracles in the plural, from which we should infer that you believe that he worked many miracles. This is from the traditions, as, for instance, his feeding the multitudes, causing water to spring from between his fingers, of which there was sufficient for a whole army to do their ablutions, the splitting of the moon, etc., so much so that El-Halabi says that the miracles of Mohammed are beyond count. Others have said that there were 3,000 besides the Koran, while in the Koran itself there were from sixty to seventy thousand. There is a

verse in the Koran which says that when Mohammed was asked by the idolaters to produce signs to prove his mission Ar-Razi and other commentators have replied, 'If the sending of miracles was a condition, then it was only necessary to send one sign, that was the Koran itself, which makes all others unnecessary.' From this it appears that the claim of miracles for the Prophet other than the Koran is not established."

(He then quotes similar passages proving the Koran to be no miracle, and goes on to show that rhetoric can never be esteemed equal to the physical miracles wrought by the prophets.)

"The wise man looks at the ultimate end of things and does not too hastily decide as to the truth of a religion which he has inherited from his forefathers, however wise and educated they may have been. Nor should he be satisfied with merely external evidences, but should investigate for himself impartially, for, as the saying is, 'Truth is the child of search.'

Ancestral Fallibility

"Do you hold that my forefathers were infallible, however intellectual they may have been? God forbid. They inherited their doctrines one from another, and if the error of any doctrine appeared to any one of them he would not go back from it for fear of loss of standing among his fellows. This we know from experience, altho the imitation of one's progenitors in the matter of religion is blamed in the Koran in a number of passages. The idolaters blamed Abraham when he asked them:

'What do you worship?'

'Idols,' they said.

"He then asked them if their idols could hear them or benefit them, and they replied:

'Thus have we found our forefathers doing!'

"From this and other examples it appears that the greatest obstacle in the path of any one wishing to follow the truth revealed by any prophet has always been the fear of showing his forefathers to have been in the wrong.

"But do you, sir, wish that I should be like these ignorant ones imitating my fathers in whatever creed they may have held, whether truth or error? God forbid. You are noted among your friends for your hatred of conventionality. . . .

"I ask your fatherly kindness to pray for me that God alone may be my guide in my search for truth. As you have invited me to tell you everything in religious matters, I explain to you now that I have divested myself of every religious convention, the only thing remaining being belief in the existence of the Ultimate Cause; for the proof of the existence of an All-wise Creator is practically axiomatic. I pray to Him a private prayer of worship and petition asking Him to lead me in His own way of truth. I have now bought a Holy Bible, which is a collection of the books of the Prophets, and have commenced to read it secretly by night after doing my studies by day. I have also acquired one or two books such as 'Al-Milalwan-Nihal' (Religious Sects).

"In conclusion, I beg your merciful excuses for all that I have written to you, my only object being the search after truth. May God preserve you to us. Amen."

Selim: You made the argument stronger in the second letter than in the first, and I admit you have proved everything clearly.

Sheikh: My father was practically convinced of the non-miraculous character of the Koran and the absence of any miracle attributed to Mohammed, but he took refuge in the charge of corruption of the Scriptures.

The Father's Reply

After 20 days another letter came to me from my father to this effect:

"My son, I was glad to receive your letter and to find so much clear debating and strong proof of what you hold about miracles and the Koran, but I was grieved to learn that you have divested yourself of all religion, holding only the existence of God, which is not sufficient for the salvation of the soul from everlasting perdition. I join with you in your private prayer asking Him to guide you to the right way. As for your remark that you are giving yourself to reading the Bible secretly, do not waste any time reading it, especially as your time is valuable, for I know that the stories of the prophets collected in it have been tampered with by the Jews and Christians. They have altered and substituted, added to and taken from it, altering both word and meaning. Not that I say that everything in it has been abrogated, but I warn you against the false doctrines in that book. If any one else discovers what you are doing it will lead to your ruin. In any case, I ask you to keep me acquainted with all your doings. There is no refuge but in plenty of prayer to Him among the fingers of whose hands are the hearts

of all men, that He may make your faith perfect."

Corruption of the Scriptures

I answered my father thus:

"My respected Father: After kissing your noble hands I would like to say that I have received your letter and have carefully read it and found it incumbent upon me to answer you.

"As for your objection to my reading the Scriptures because you think that the Jews and Christians have altered them, this is a charge which can not be substantiated either canonically or intellectually. Having regard, however, to the numbers of verses in the Koran which mention the Tourât (Law) and the Injil (Gospel) I make the Koran the arbitrator, undertaking to abide by its decision, you also agreeing to the same. I have extracted from the Koran, after two nights' reading, certain verses referring to the Jews' corruption of the Scriptures.

Do you wish that they should believe in you while a party of them were hearing the Word of God and corrupting it? (Cow: 75.)
 "Among the Jews are those who displace (Tahrif) the words." (Woman: 45.) See also Table: 14, 44.

"Now Razi says that the alteration of the text of the Tourât and the Injil is not held by the theologians, for these two books had become so well known and the chain of tradition so strong, that it would be very difficult to do so, but they (the Jews) were giving a false interpretation of the meaning. Bukhâri and others have agreed with him.

"Now *Tahrif* may be held to mean either the alteration of the text, or of the meaning. If we look impartially into the above verses, and remember that the Tourat and the Injil

had been circulated in all parts of the world in various languages at the time of our prophet, not forgetting the care of the Jews for their book in counting its letters and its very points many times; then if we also look at the enmity between the Jews and the Christians, we see the impossibility of a mutual agreement to corrupt the books of their religions.

"Look also at the numerous verses in the Koran which say that it came to confirm the previous Scriptures which were with the Jews and the Christians, describing them as 'right guidance,' etc., Mohammed himself being told to ask the people of the Scriptures when he had any doubts about anything. Then God promised to preserve the Dhikr (His book) from alteration and corruption. We therefore find that he who holds the corruption of the revealed Scriptures is opposed to all reason and denies the Koran and him who brought it. Think of that! There is no need for me to enlarge upon it. May God preserve you. Amen."

Koran Quotations From the Bible

Not many days passed before I followed up this letter with another giving what the Scriptures had revealed to me of things which I had not previously thought of. Some of them remain in my memory.

(1) That the verses in the Koran which mention the creation of the heavens and the earth, sun and moon, etc., etc., have, in most cases, been quoted from the Holy Bible.

(2) By comparing the Bible and the Koran I have found certain historical mistakes in the latter, such as making Mary, the mother of Jesus, to be the daughter of Amran and the sister of Aaron, and stating Ha-

man to be Pharaoh's Prime Minister, and Pharaoh to be the builder of the Tower of Babel, etc. If we ask any one which of the two books is wrong, we at once say that the Koran claims to have been sent to confirm the Bible which came before it. It, however, disagrees with it in many of the stories by adding to or taking from them, and contradicts many of the judgments, etc.

(3) I have found in the Bible many wonderful bits of wisdom, especially the Books of Proverbs and Ecclesiastes and in the New Testament, which bear a good deal of resemblance to the Mohammedan traditions, so that any one might think the latter had been quoted from the former. I have started to collect together the chief resemblances.

Selim: But what led you to speak to him so boldly?

Sheikh: My friend, at that time I felt a strong impulse urging me to take any risk in order to find the true religion. I was like a man who had lost everything that was of worth in this world, but who had a strong hope of being able to discover truth so that nothing should be able to ultimately hide it from him. Therefore I was not afraid of anything that my father might do, for I had made a complete sacrifice of every object other than that of finding the truth.

This was, however, nothing compared with what happened to me in Dumyat (Damietta, Egypt) and what also happened to me in Tripoli, Beirut and Damascus. My father used to say about me, "This boy is bold in speech and will find that his tongue will get him into trouble."

(To be continued.)

Sowing the Word in 1913

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK

Recording Secretary of the American Bible Society.



IN spite of the fact that there are to-day more Bibles and portions published each year than there were in existence two hundred years ago, there is yearly an increase in the demand for the Scriptures. The American Bible Society has nine agencies in the United States and twelve in foreign lands, and the British and Foreign, Scotch and other societies are also doing vigorous and efficient work. The demand for Bibles is especially impressive in China. Both the American and the British and Foreign Societies report a sudden and extraordinary increase in circulation, and last year each of these two societies issued over 220,000 volumes more than the previous year. This demand shows itself among the rich and the official classes as well as among the poor laboring classes. In the field of the Levant Agency of the American Society, which includes the territories involved in the war between Turkey and Italy, and the disastrous war between Turkey and the Balkan States, the number of copies put in circulation was nearly 35,000 more than the number reported the previous year.

Every year brings new testimony of the power of the Bible to grip the hearts of men of every race. trace their origin to the Scriptures trace their origin to the Scriptures

scattered by a colporteur. Rev. Mr. Rosensky, pastor of St. Paul's Polish Methodist Church in Milwaukee, writes: "This church is the child of the American Bible Society. It began this year to contribute to that society and will continue to do so as long as its 'mother' lives." Another instance is cited by Mr. Topping, a Baptist missionary in Japan, who describes the way in which a colporteur lays the foundation of new churches in neglected districts. He asks, "Shall I call these Bible Society churches?"

The total issues of the American Bible Society at home and abroad last year were 4,049,610 Scriptures and portions in 84 languages. These are distributed by 428 workers in the United States and 810 in foreign lands—a total of 1,238 persons, of whom 990 are regular colporteurs.

The aggregate issues of all the Bible societies in the world which print the Scriptures, so far as is known, amounted in 1912 to 15,902,396 volumes. It is somewhat surprising to note that of this aggregate 14,309,157 volumes were printed by the three great Anglo-Saxon societies. The issues of the British and Foreign Bible Society were 7,899,562 volumes; those of the National Bible Society of Scotland, 2,359,985 volumes, and those of the American Bible Society, as mentioned above, 4,049,610 volumes—1,444,000 of which were in English.

DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

Author of "Love Stories of Great Missionaries," "Adventures With Four-Footed Folks,"
"Holding the Ropes," etc.

PRACTICAL PLANS FOR THE YEAR

New Beginnings for Missions



NEW YEAR'S DAY throughout the world is a time of new beginnings. In the Occident the idea of turning over a new leaf and beginning with a clean sheet is largely a matter of sentiment. In the Orient it is a stern necessity, enforced by law and religion. Only those who settle their accounts with the gods and pay their debts to their fellow men dare face the new year with peace and enter upon its festivities with joy.

Quaint old Thomas Fuller was inclined to censure those who waited to begin their amendment on the first day of the year. "I see no day equal to to-day; the instant time is the fittest time," was his wise and true contention. Yet no one can afford to let the New Year pass without some effort toward betterment.

This is true of missionary societies as well as individuals. No organization is wise that fails at New Year's time to look carefully over its record for the past year and to introduce new features that will tend toward better results in the future.

Beginning the Year with Prayer

In the old days it was the practise of the Church to devote much time at the beginning of the year to prayer for missions. For many years

it was a wide-spread custom to set apart the first Monday in the year (in some localities the first Sunday) as a day of fasting and prayer for the conversion of the world. Much of the success of missions in those early days of difficult and dangerous pioneering was directly traceable to these and other stated periods of intercession. Many of the remarkable revivals in Fidelity Fiske's school in Urumia began on or soon after the first Monday in January, when Mary Lyon and her girls at Mount Holyoke were on their knees praying for the little seminary in Persia. In other parts of the mission field also it was found that times of refreshing began simultaneously with the day of intercession at the dawn of the year.

Beginning with 1858 an entire week at the beginning of the year was set apart for prayer for missions. This was in response to the call, issued by the Ludhiana Mission of the American Presbyterian Church in the autumn following the awful Indian Mutiny, to "all God's people of every name and nation" to unite in an annual week of prayer for the conversion of the world. The plan met with immediate response and was widely adopted with beneficent results. But by and by the Church at home became selfish and spent so much of the week in praying for herself, that she lost sight of the missionary motive. Two days of the

week of prayer are still reserved for prayer for missions, one for home, the other for foreign, but very few churches make use of the topics assigned.

This is a custom—the setting apart of time at the beginning of the year for definite prayer for missions—that needs reviving. What will you and your church do about it?

Missionary Anniversaries of 1914

Keeping anniversaries is one of the best ways to arouse interest in any cause or person and conserve the influence thereof. Secular educators understand this and have made great use of it in colleges and schools. The Church, too, is beginning to realize the value of it.

Much of the present advance in missions is due to the jubilees and centenaries that have followed closely one upon another during recent years. The wide publicity given to missions on these occasions through pulpit and press has molded public opinion and raised missions to a higher plane; and the recital of the heroic deeds of the early pioneers has begotten a new spirit of enthusiasm and devotion throughout the whole Church.

The centenaries of Carey and the Baptist Missionary Society in 1892, the London Missionary Society in 1896, and the Church Missionary Society in 1899 with their great meetings and fine output of literature brought the 19th century to a fitting close and prepared the way for the great missionary revival now in progress. In the new century the centenaries of the Haystack meeting in 1906, the American Board in 1910, the sailing of the first American missionaries to India in 1912, the Wesleyan Methodist Missionary Society

and the birth of Livingstone in 1913, and the jubilee of Woman's Societies in 1910 and 1911, have each contributed to the rising tide of missionary enthusiasm, and the Judson centennial, now in progress, promises to carry it still higher. The Layman's Missionary Movement, born at the Haystack Centenary, and the post-jubilee campaigns of the Woman's Societies have enlisted thousands of men and women who hitherto cared little or nothing for missions.

No missionary society can afford to lose the impetus that comes from joining in the celebration of anniversaries such as these, no matter in what denomination they occur. They are the common property of the whole church and in the keeping of them there is great reward. The centenary of the American Baptist Missionary Society occurs on May 18, and every society, Baptist or otherwise, should devote at least one meeting to the story of Adoniram and Ann Judson and the peculiar providences of God that led to the establishment of the Burman mission and the organization of the second great missionary society in America.

Nor should the lesser anniversaries of the year be forgotten, even though an entire program can not be devoted to them. In the keeping of them, as of the more important ones, there are great possibilities of kindling fires of interest and enthusiasm and planting missionary purposes in human hearts. The Moravians understand this and throughout their wonderful history it has been a great source of spiritual power. In July, 1876, while the United States was rejoicing over its 100th birthday, the Moravians at

Paramaribo were celebrating the centenary of an event, insignificant in the eyes of the world, but great in the sight of God and the brethren—the 100th anniversary of the baptism of the first negro convert in the mission in Surinam. “It was characteristic of the Moravian habit of ranking spiritual interests before all others that this event should be commemorated by a centenary observance,” says Dr. Thompson in “Moravian Missions.” “The church at Paramaribo, which seats 2,400 persons, was decorated with palm branches and garlands of flowers and was thronged with worshipers at each of the three services that were held commemorating the event. The *Te Deum* was sung in Negro-English; the document recording the baptism—nearly destroyed by action of the climate—was brought out and read; and the occasion closed by the Brethren entering anew into a covenant to maintain mutual love and love to the Savior upon that opening of a new century of Christian labor.”

In 1909 the *MISSIONARY REVIEW* published each month a calendar of important missionary events occurring during the month with suggestions and material for celebrating one event each month. These could be used with advantage by any missionary organization during the coming year. The following list of special anniversaries occurring during 1914 is herewith given in the hope that many Sunday-schools and societies will commemorate them, if not by a program, at least by some mention in the way of a story, a motto, a Scripture lesson, a prayer, or something appropriate to the occasion that will impress it on the mind:

January

- 1, 1854—New Year's Prayer-meeting, at Ongole, India, 60th Anniversary. See *MISSIONARY REVIEW*, January, 1911, page 45.
- 1, 1874—Opening of the First Hospital for Women in the Orient by Doctor Clara Swain, at Bareilly, India, 40th Anniversary. See “Western Women in Eastern Lands,” by Mrs. Montgomery.
- 31, 1834—Completion of Judson's Bible, 80th Anniversary. See “Life of Adoniram Judson,” by Edward Judson.

February

- 11, 1889—Granting of Religious Liberty in Japan, 25th Anniversary. See “History of Missions in Japan,” by Otis Cary.
- 22, 1814—Charles Rhenius sailed for India, 100th Anniversary. See “Men of Might in India's Missions,” by Holcomb.

March

- 1, 1854—Hudson Taylor landed in China, 60th Anniversary. See *MISSIONARY REVIEW*, September, 1905, page 656.
- 11, 1889—Opening of the Sharada Sadan, Ramabai's Home for Hindu Widows. See *MISSIONARY REVIEW*, April, 1904.
- 21, 1844—Birth of George Leslie Mackay, 70th Anniversary. See “From Far Formosa,” by G. L. Mackay.
- 28, 1849—Martyrdom of Christians in Madagascar, 65th Anniversary. See *MISSIONARY REVIEW*, March, 1909.
- 28, 1874—Opening of the Martyr Memorial Church in Madagascar, 40th Anniversary. See same as above.
- 29, 1739 (Easter Sunday)—Baptism of Kajarnac, First Moravian Convert in Greenland, 175th Anniversary. See *MISSIONARY REVIEW*, March, 1910.

April

- 8, 1784—Birth of Gordon Hall, 130th Anniversary. See “Men of Might in India's Missions,” by Holcomb.
- 18, 1874—Burial of Livingstone in Westminster Abbey, 40th Anniversary. See *MISSIONARY REVIEW*, April, 1909, or any Life of Livingstone.
- 28, 1834—Jason Lee Began Work in Oregon, 80th Anniversary. See “Missionary History of the Pacific Northwest.”

May

- 18, 1814—Founding of the American Baptist Missionary Society, 100th Anniversary. See “History of Baptist Missions,” by Merriam.
- 18, 1834—Birth of Sheldon Jackson, 80th Anniversary. See “Life of Sheldon Jackson,” by Stewart or Faris.

June

- 8, 1824—Judson Seized at Ava, 90th Anniversary. See “Life of Judson,” by Edward Judson.
- 9, 1834—Death of William Carey, 80th Anniversary. See “Modern Heroes of the Mission Field,” by Walsh or any Life of Carey.
- 11, 1744—Ordination of David Brainerd, 170th Anniversary. See “Life of Brainerd,” by Sherwood.

28, 1834—Martyrdom of Lyman and Munson in Sumatra, 80th Anniversary. See "Encyclopedia of Missions."

28, 1794—Birth of Allen Gardiner, 120th Anniversary. See "Pioneers and Founders," by Miss Yonge.

29, 1864—Consecration of Samuel Crowther, the First Black Bishop of Modern Times, in Canterbury Cathedral, 50th Anniversary. See "Life of Samuel Crowther," by Page.

July

18, 1864—Neesima Sailed for America, 50th Anniversary. See "Life of Neesima," by Davis.

26, 1864—Death of Fidelia Fiske, 50th Anniversary. See MISSIONARY REVIEW, May, 1909.

28, 1764—Birth of Samuel Marsden, 150th Anniversary. See "Pioneers and Founders," by Miss Yonge.

August

1, 1834—Death of Robert Morrison, 80th Anniversary. See "Modern Heroes of the Mission Field," by Walsh.

1, 1834—Emancipation Began to Take Effect in the British West Indies, 80th Anniversary. See "New Acts of the Apostles," by Pierson.

14, 1314—Lull Crossed to Bulgaria, There to Meet Death as a Martyr, 600th Anniversary. See "Life of Raymond Lull," by Zwemer.

22, 1864—Completion of the Arabic Bible, 50th Anniversary. See "Fifty-three Years in Syria," by Jessup.

September

22, 1884—Horace N. Allen, First Resident Missionary Arrived in Korea, 30th Anniversary. See "Korea, the Hermit Kingdom," by Griffiths.

October

26, 1834—Arrival in Canton of Peter Parker, First Medical Missionary to China, 80th Anniversary. See "The Uplift of China," by Smith.

November

First Sabbath, 1864—Baptism of the First Japanese Convert, 50th Anniversary. See "History of Japanese Missions," by Cary, Vol. 2, page 56.

20, 1839—Martyrdom of John Williams, 75th Anniversary. See "Modern Heroes of the Mission Field," by Walsh.

December

—, 1824—Kapiolani Defied the Fire-gods of the Crater of Kilauea, 90th Anniversary. See "Transformation of Hawaii," by Brain.

5, 1834—Titus Coan Sailed for Hawaii, 80th Anniversary. See "Encyclopedia of Missions."

25, 1814—Samuel Marsden Preached his First Sermon to the Maori Cannibals and Started the New Zealand Mission, 100th Anniversary. See "Modern Heroes of the Mission Field," by Walsh.

Map Trips Around the World

Maps are an important adjunct to missions. It was teaching geography by means of maps in his little school at Moulton that turned Carey's thoughts to missions and studying geography at school in New York city sent Eliza Agnew to Ceylon. Our Lord taught that "The field is the world," and while pastor of Brown Memorial Church in Baltimore, Dr. John Timothy Stone, the present Moderator of the Presbyterian General Assembly, kept a large globe standing on his pulpit as a silent reminder of this truth.

Maps have great power to focus attention and inspire interest, as every worker, especially among children, well knows. At the Schenectady County Sunday-school Convention last October, Dr. W. J. Swart, a medical missionary from Siam, told of holding the attention of a group of boys for several hours one evening in a home where he was staying, by pointing out on a map of the world the places he had passed through while en route from Siam and telling them stories about them. The boys were so fascinated it was hard to get them to bed.

At Silver Bay last July, Miss Susan C. Lodge, of Lansdowne, Pa., president of the Philadelphia Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, told of a map trip around the world that had aroused great interest in her Sunday-school. Mr. W. G. Landis, superintendent of the school and secretary of the Pennsylvania State Sunday-school Association, having been appointed a member of the commission to the Orient in connection with the World's Sun-

day-school Convention at Zurich last summer, the school obtained a copy of his itinerary and followed him around the world by means of a large map hanging in the Sunday-school room. Each of Mr. Landis' stopping-places was marked by a small flag and a short talk given about the people he was seeing and mission work among them.

This is an excellent plan that could be used to advantage, not only in the Sunday-school but in the Young People's Society also, during the Sundays of an entire year or a portion of it. It need not occupy more than five minutes a Sunday and the information gained and the interest aroused would more than justify the expenditure of time. Very few schools are fortunate enough to have a superintendent on a tour around the world, but an imaginary itinerary can be planned by the missionary committee; or, as Miss Lodge suggested, the itinerary of Mrs. Montgomery and Mrs. Peabody or Dr. Samuel B. Capen or some other prominent person or persons could be used.

An adaptation of this plan might also be used to teach the names and stations of 52 great missionaries, one a week during the year, the idea being to make a map-trip around the world visiting places made famous by their work. The requisites for this plan are a large map of the world, a list of the missionaries, and 52 flags or knots of ribbon to be fastened to the map at the various stopping-places. Small pictures of the missionaries may also be used to advantage if the map is large enough. (Portraits of the 50 missionaries included in the game, "Who's Who in

Missions," one inch and a half square, may be obtained from the Woman's Board of the Northwest, Presbyterian, Room 48, 509 Wabash Avenue, Chicago, Ill., for 25 cents.)

The itinerary for such a trip should start with the United States (if the school is located there) and should include both home and foreign missions. At each stopping-place something should be told about the missionary. Usually a short story, a quotation, a favorite hymn or Bible text will make a deeper and more lasting impression than an extended biography. The following list of great missionaries covers most of the mission fields and all of the leading denominations. Other names may be substituted, and denominational missionaries may be used entirely if desired. There is no better way than this to teach the names and stations of the missionaries working under one's own board, tho the trip can not be made quite so attractive with these on account of the difficulty of obtaining interesting material:

United States—John Eliot, David Brainerd, David Zeisberger, Marcus Whitman.
 Canada—James Evans, Egerton Young.
 Labrador—Wilfred T. Grenfell.
 Alaska—William Duncan, Sheldon Jackson.
 Mexico—Melinda Rankin, William Butler.
 South America—Allen Gardiner.
 Hawaii—Titus Coan.
 Japan—James Hepburn, Guido Verbeck, Joseph Hardy Neesima.
 Formosa—George Leslie Mackay.
 Korea—Henry Appenzeller.
 China—Robert Morrison, Peter Parker, Hudson Taylor, John Kenneth Mackenzie, Joseph Schereschewsky.
 Mongolia—James Gilmour.
 Burma—Adoniram Judson.
 India—Bartholomew Ziegenbalg, Christian Frederick Schwartz, William Carey, Alexander Duff, James Thoburn, John Everett Clough, Pandita Ramabai.
 Ceylon—John Scudder (also worked in India), Eliza Agnew.
 Persia—Henry Martyn (also worked in India), Fidelia Fiske.
 Arabia—Jon Keith-Falconer.

Turkey—Cyrus Hamlin, William Goodell.
 Syria—Cornelius Van Dyck, Henry H. Jessup.

Africa—Theodosius Vanderkemp, Robert Moffat, John Ludwig Krapf, David Livingstone, Samuel Crowther, Alexander Mackay, James Hannington.

New Zealand—Samuel Marsden, George Augustus Selwyn.

South Seas—John Williams, John Coleridge Patteson.

New Guinea—James Chalmers.

Fiji Islands—James Calvert.

New Hebrides—John G. Paton.

Greenland—Hans Egede.

Information about these missionaries may be found in biographies, the Encyclopedia of Missions, and files of the MISSIONARY REVIEW. "Fifty Missionary Heroes Every Boy and Girl Should Know," by Julia H. Johnston (Revell, \$1.00), and "Who's Who in Missions," a card game (Sunday-school Times Company, 50 cents), will be found very helpful.

Still another adaptation of the map-trip idea (one that was used with great success by the writer some years ago in a mission band of girls from eight to sixteen) is to take a map-trip around the world for the purpose of visiting the various fields in which one's denominational mission board is working. A large map of the world is necessary for this, preferably one that is put out by the denominational board and has the stations marked on it. A brief stop should be made at each station; its location marked by a tiny flag, a bow of bright ribbon or merely the bright, brass head of a paper fastener; and some brief item of interest should be given about the work.

At the end of a year in which this plan has been followed, it will be found that the map has acquired a new value, for it will be possible to tell at a glance just where the board is at work, and how many stations it has in each field. The plan is quite

as good for grown-ups as for children, perhaps even better. Such a map hanging in the prayer-meeting room of the church would be an inspiration to the congregation and will have great educational value, especially if the marking of the stations in the various fields forms one feature of the programs of the monthly missionary meetings of the church.

Our Own Mission Fields

"The Missionary Survey" for November, 1913, prints the following bit of rime contributed by Mrs. J. M. Williams, of Wesson, Miss., who has found it helpful in teaching the juniors the mission fields of the Southern Presbyterian Church—their own denomination. Tho they can not use it as it stands, workers in other denominations will find it suggestive:

A is for *Africa*, dark as the night;
B for *Brazil*, still groping for light;
C is for *China*, a land far away;
C also for *Cuba*—it waits for the day;
J for *Japan*—some day Christ will win;
K for *Korea*, weary of sin;
M is for *Mexico*—great is its need;
 O workers, go hasten to scatter the seed!

Bulletin-Boards

Is there a missionary bulletin-board hanging in your church-vestibule? If not, it would be a good plan to put up one and begin its use on the first Sunday in the year. If you can't get the board in time, begin by tacking bulletins to the wall with thumb-tacks, and procure the board as soon as possible thereafter.

Wherever the bulletin-board has had a fair trial, it has proved an effective way of advertising missions. Hung in a conspicuous place in the vestibule, few persons who attend the church services will fail to stop, for a moment if not longer, on the way in or out, to see what is on it.

The board itself can be made of inexpensive wood, stained to match the woodwork or covered with burlap in harmonious tint, and finished with a narrow molding and hangers of some sort. If there is some one in the congregation who can make it (preferably a boy who has had a course in manual training and whose interest can be enlisted thereby) the cost will be almost nothing.

If the committee put in charge is wide awake and fully alive to the possibilities of the bulletin-board it can be made a great power. Every week should find something new on it—something radically different from the week before. There is such an abundance of material available and so many clever ways of putting it, that there will be no trouble about securing variety. Here is a list of things that may be posted on it:

1. *Announcements of forthcoming meetings*, in the form of attractive posters, if possible. These should have the right of way. It was while stopping for a moment to read the announcement of a missionary meeting posted on a bridge at the little town of Warrington, England, that Robert Moffat heard God's call.

2. *The outside paper cover of the latest book* added to the missionary library. This is the best way to advertise new books. In the Public Library of Schenectady, New York, whence this suggestion came, it has long been the custom to pin the paper covers of new books to a large burlap-covered screen standing in the center of the entrance hall. Almost every one stops to examine them, and many go in at once to ask for the books. Mr. Glenn, the librarian, regards it as much more effective

than the customary printed lists of new books.

3. *Clippings from the daily papers* having a bearing on missions. In "Missionary Methods for Sunday-school Workers" (Sunday-school Times Company, 50 cents), Mr. Trull gives some very clever suggestions for making these news items more effective.

4. *Lists of questions on the contents of some missionary magazine*, such as "The Clues to the Contents" printed each month in the MISSIONARY REVIEW.

5. *Effective charts or small maps* colored or shaded to bring out certain striking facts. These may be found in almost all the mission study books.

6. *Quotations from great missionaries* and testimonies to the value of missions from great travelers and statesmen.

7. *Portraits of great missionaries* and striking pictures of scenes and events in missionary lands, such as "The Burning of the Opium Pipes in China," printed in the "Literary Digest"; "Six Thousand New Testaments for Distribution among the Police of Tokyo" (piled up in the form of a large cross) in the "Record of Christian Work," November, 1913, page 756; and "Contrasts in Womanhood in India," MISSIONARY REVIEW, April, 1913. Portraits of missionaries and quotations printed in suitable size for bulletin-boards may be obtained from the Missionary Education Movement, 156 Fifth Avenue, New York.

8. *Anniversaries of great events* in missionary history presented in some novel and attractive form.

9. *Notices of articles of a mission-*

ary character found in secular magazines or papers, and chapters of especial interest in missionary books.

10. *Late news from the mission field*, clipt from missionary magazines, accompanied by pictures, if possible.

WILL ACT AS BEST MAN AT THE WILSON WEDDING



DR. W. T. GRENFELL.

Special Dispatch to Commercial Tribune.

NEW YORK, Oct. 31.—Dr. Wilfred T. Grenfell, medical missionary to the fishermen of Newfoundland and Labrador, has arrived here. He will act as best man at the wedding of Miss Jessie Wilson, daughter of President Wilson, to his friend, Francis B. Sayre, at the White House next month. Dr. Grenfell has known President Wilson's prospective son-in-law for many years. Mr. Sayre was secretary to the missionary in Labrador and has also contributed largely to the mission fund.

The Day of Prayer for Colleges

January 22, the day of prayer for colleges, affords an opportunity for

obeying our Lord's command to pray for laborers that should not be omitted. That this day, so sacredly observed in days gone by, is still observed in a majority of colleges, is a matter for rejoicing; that it has lost so much of its early significance and power, is a cause for sorrow.

In one of the older Eastern colleges that has an enviable record for the number of ministers and missionaries that in its early days were trained within its walls, the number of those who enter the sacred calling for either pastoral or missionary service is now quite small. An elect lady whose father was for more than 40 years pastor of what was regarded as the college church, and who has herself been in close touch with the college during a large part of its history, was asked if she could give any reason for the falling off. Without a moment's hesitation, she replied: "*It is due almost entirely to the fact that we no longer observe the Day of Prayer for Colleges as we used to do. There used to be long seasons of prayer in the college chapel and all-day meetings for fasting and prayer in almost all the churches. We asked God to raise up ministers and missionaries among the students and He did it.*"

In view of the great need of laborers, not only on the mission field, but in the homeland where there are so many pastorless churches, missionary organizations of all kinds would do well to keep the day, if not in special session, at least by appointing a prayer-hour to be kept by the members in private at home.

"Ye have not because ye ask not."

EDITORIALS

MISSIONARY PUBLICITY

MODERN inventions and modern methods are being more and more harnessed to the chariot of God in the interests of missionary progress. Formerly a few interested friends met at the wharf to say farewell to one or two devoted souls who with "their lives in their hands and their hearts in their throats" went valiantly forth into the lands of darkness and death. To-day there are farewell receptions, dinners and conferences where hundreds say God-speed to parties of from twenty to one hundred out-going missionaries. Then long, weary, lonely journeys, full of danger and discomfort marked the pathway of those who were going out "to prepare the way of the Lord." Recently a special car was chartered to carry missionaries from Chicago to San Francisco and on one Pacific Mail S. S. company's vessel there were fifty-seven missionaries—one-fourth of the first cabin passengers—outward bound for the Orient; and no one suggested that their presence brought ill-luck to the steamer! The Presbyterian Board alone sent out nearly 100 new and returning missionaries last year and over 40 have gone out under the Christian and Missionary Alliance—an undenominational society only 25 years old. These numbers as well as the high quality of the men and women going out have of course attracted considerable attention on land and on the sea.

Another modern advance in the interest of publicity has been the placing of missionary libraries on board of steamships bound for the Orient. Now a new step has been taken in the publication of a "Tourist Directory of Christian Work in the Chief Cities of the Far East, India and Egypt." This is an excellent idea and leaves the traveler no excuse for ignorance of the amount and character of missionary work in

Asia. This directory may be obtained free of cost to travelers in the East by writing to one of the Missionary Boards. The small volume contains much of real interest and value to every traveler and gives besides a list of the various missionary agencies and activities in the principal cities of Asia and Egypt. This publicity will no doubt greatly increase the demands upon missionaries but it should also help forward the work they are doing.

The missionary light is not "hid under a bushel" and the things that these men and women are doing are not done so much "in a corner" as they were 50 years ago. To-day every one may know, if he will, of the real character and value of the missionary's service to mankind. Their manner of life, the character and results of their work, the nature of the native Christians and the extent of Christian missionary influence are manifest. Results in political, social, intellectual and physical as well as in religious life show the power of Christ. To-day he who runs may read and he who reads may run and tell the news to others.

THE LOUIS MEYER FUND

IT is contrary to our rules to publish appeals for individuals however deserving and needy they may be. We cannot refrain, however, from calling attention to the fund for the family of our late esteemed co-editor, Dr. Louis Meyer. His devoted and self-sacrificing life may lead many of God's stewards, and others blest by his ministries, to help supply the pressing needs of the widow and orphans. It is through human channels that the Heavenly Father cares for His suffering children. Friends may correspond with Mrs. C. T. Rounds, treasurer of the fund, 1425 Solon Place, Chicago, Illinois.

TOPICS FOR 1914

MANY readers of the REVIEW desire a list of monthly topics that will help them in their programs for meetings during the year. Some excellent suggestions in this line will be found in our *Department of Best Methods* this month. The news of the Kingdom is so varied and changing, and the March of Events so rapid that we can not predict the leading topics that will be treated each month. It is our plan, however, to cover the world field during the year and to give prominence month by month to the various mission fields, the religions and the methods and problems of missionary work at home and abroad. As a general guide to these topics we publish the following *monthly topics*:

January—

The World Wide Survey.
A Review of the Year.
The Church at Home.
Literature of Missions.

February—

The Chinese Republic.
Tibet, Mongolia, Manchuria.
Confucianism and Taoism.
Orientals in America.

March—

Mexico, Central America,
West Indies.
City Missions and Social Service.
The Anti-Vice Crusade.
Unoccupied Fields.

April—

India, Burma, Ceylon.
Hindustan, Jainism, etc.
Educational Missions.

May—

Siam, Laos, Malaysia.
Buddhism.
Missions to Lepers:
Philanthropic Agencies, Relief Work.

June—

Africa and Madagascar.
Fetichism and Animism.
Negroes in America.
Industrial Missions.

July—

The Islands of the Sea and Australasia.
Arctic Missions, Alaska, Labrador, etc.
Sunday-school Missions.

August—

Papal Europe.
Roman Catholicism.
Immigrants in America.
Bible Distribution.

September—

Japan, Korea, Formosa.
Shinto.
Medical Missions.
Young People's Societies.
The American Indians.

October—

Moslem Lands.
Islam.
Laymen's Missionary Work.
Christian Literature.

November—

South America.
Frontier Missions in America.
Woman's Work.
The Mormons.

December—

Russia and Greece.
Greek, Armenian and other Oriental Churches.
The Jews and Judaism.
Missionary Finance.

This list of topics may also serve to suggest the date for articles submitted to the REVIEW for publication. We welcome all such contributions and will give them as prompt attention as possible, returning those unused and paying for those accepted. Articles for publication should reach the Editor not less than two months in advance of the desired date of publication.

The types of articles most desired are those that show signs of missionary progress, new and successful methods of work, special needs and problems, life stories of missionaries and native Christians, practical methods of arousing and interesting the churches at home, inspiring incidents and examples, and the true character of non-Christian religions as revealed in their literature, religious customs and practical results.

WORLD-WIDE MISSIONARY NEWS

Interdenominational Cooperation

ONE of the most pleasing features of foreign missionary enterprise in recent years is the growing interdenominational cooperation, and that without the sacrifice of any distinctive principles. *The Christian World* of London, speaking of this matter, says: "One of the most recent instances of this sensible and economical *rapprochement* appears in the decision of the Wesleyan Missionary Society to unite with the Baptists in the theological classes of the Calabar College, Kingston, Jamaica. This, following upon the opening of Serampore College in India to all sections of Christians, both as to its teaching staff and its students—a step of which advantage is being duly taken—is certainly all to the good. The most remarkable case of this cooperation is, in the opinion of many, to be found in Delhi, where Anglican missionaries have not only handed over a hostel to the Baptist missionary, but have invited him to take part in the work of their college and to give Scripture teaching. In China, too, for some time, with every satisfaction, the Baptist Missionary Society and the American Presbyterian missions have acted together in the Theological and Normal College in Ching Chu Fu, and at Wei Hsien and Chi-Nan-Fu, Baptists and Anglicans have joined in the arts and medical institutions. On the Kongo also the English and American Baptists are working together in the native training college at Kimpese. Another illustration of this cooperation is presented in a proposal to establish a united steamer transport for Protestant missions on the Kongo, an appeal having been made to the Baptist Missionary Society to undertake the task, an appeal to which, if practicable,

there will be given a favorable response. In this connection, mention should be made of the joint action which is being carried on at the training college for Indian Christian women in Calcutta, where lady workers, quite irrespective of ecclesiastical differences, are working most happily together."

What a Dollar Will Do

LITTLE Allen was keenly interested in the experience of a relative of the family who had been fifteen years in India. He wanted to help, but he had so little. He wondered what a dollar would do. The missionary soon returned to her home. He would send her the dollar and ask her what it could do. After a time he received a reply showing "what a little boy's dollar *did*" in having paid for the printing of copies of the following circular:

1. Keep a child from starving for 50 days.
2. Feed and clothe an orphan for 25 days.
3. Pay for the education of an orphan for 25 days.
4. Feed a poor widow for a month.
5. Furnish a teacher for untaught children 2 weeks.
6. Send out a Bible woman for 2 weeks, when she may brighten 50 homes and 200 souls.
7. Send out an evangelist for 1 week, who may reach at least 14 villages and 1,400 souls.
8. Send out a colporteur with the Bible for 12 days.
9. Buy 50 copies of the Gospel in any language.
10. Buy 12 New Testaments in any language.
11. Buy 3 Bibles in any language.
12. Set in motion incalculable influences.

Why Give to Missions Weekly?

REV. A. F. McGARRAH gives the following five reasons for weekly giving to missions:

1. *It is scriptural.* It is an act of worship and should be a part of each public service. Ps. 96:8.

2. *It is of untold advantage to the giver.* Brings him into a closer and more vital fellowship with his Lord and Savior; makes business a spiritual service; leads to more earnest consideration of other duties to his needy brothers; causes larger interest in and more study of missions; stirs up to more diligent and more earnest prayer; proves a moral help against dishonest business methods during the week (for who dare offer God that which is unclean?); causes an increase of the ease of giving; and means increased prosperity for the giver.

3. *It is of great aid to the minister.* Because it does away with appeals and discouragements at their frequent failure.

4. *It is desirable for the Church.* Enables the rich and the poor to give according to their ability, and causes an increase in benevolence from 100 to 500 per cent.; gives it a right to the blessings promised, for obedience to scriptural principles and methods.

5. *It is almost imperative for the welfare of the missionary cause.*

The Real Difficulty

WE think in such large figures now-a-days that the title of a recent article in *The Christian Intelligencer* "Why Do We Not Have \$100,000,000 for Missions?" is not so startling as it would once have been. The writer, indeed, says that we should have \$500,000,000, and outlines a possible distribution of such an amount, showing that the field could absorb, and find good use for, such a sum. The only reason why the Church does not have such large amounts of money at her command must be that she can not be trusted with them. The need is there, for the Gospel was given for all and these have it not. The means are there, within the Divine power; and we might easily figure that they are, even now, in the hands of the Church.

The Divine Will is there, the one principal purpose in the affairs of mankind. The only thing lacking is the instrument, which must be the Church. When each one, and all in the Church, shall find that "spirit of wisdom," the spirit of willingness and of "a sound mind," that shall give all gladly, being "rich toward God," and shall be able to receive bountifully and ready to administer wisely, then shall great opportunities find us ready to meet them simply, gratefully, grandly!

NORTH AMERICA

Salvation Army Progress

THE recent visit to America of General William Bramwell Booth calls attention to the wonderful growth of the Salvation Army. General Booth is the leader of an army, which with its affiliated agencies, numbers over a hundred thousand men and women. By his authority some 82 periodicals are issued, scores of industrial homes and schools, shelters for women and children, hotels for men, and farms for the "down and out" are maintained. The Salvation Army has an annual revenue from its industries and from voluntary contributions of \$30,000,000.

Like his father, the present General Booth is what may be called a benevolent despot. The property and the policy of the Army, even the determination of his successor, are under his absolute control.

Bible Teachers' Training-school and Missions

THE Bible Teachers' Training-school of New York has been taken as a model by the Nanking School of Theology, the Fuchau Union Theological School, and the Memorial Bible School of Seoul, Korea. It is a school that emphasizes a thorough knowledge of the Bible and a practical use of its teachings in Christian work. Missionaries on furlough or in course of preparation attend the school, and a strong student volunteer band of about fifty has been

organized. Missionary lectures are given, and there are now on various foreign fields 302 former students of this school.

Student Volunteer Convention

THE next quadrennial convention of the Student Volunteer movement is to be held in Kansas City, Mo., December 31, 1913, to January 4, 1914. These conventions have always been gatherings of remarkable inspiration and power. Two thousand or more students gather from all North America and speakers of national and international reputation bring messages from the Word of God and from the world of God. The general secretary is Mr. F. P. Turner, 600 Lexington Ave., New York.

The Presbyterian China Campaign

THE Presbyterian Board over a year ago undertook a three-year campaign for funds and men, which should enable the Board to send out a hundred new missionaries, and add needed equipment for the efficiency and increase of the work.

The committee in charge reported to the General Assembly last May that "more than \$300,000 have already been pledged, and about forty men and women have offered themselves to go to China. The China campaign as carried on last year not only did not interfere with the other benevolences of the Board, but so far as can be judged from the testimony of pastors and elders in whose churches the campaigns were held, were a great spiritual benefit to the Church and community."

It should be noted, however, that, deducting vacancies filled, and the number needed each year by way of reenforcement, the additions to the staff are only about twenty, or one-fifth of the new missionaries required.

The requests from the China missions for property equipment, including school, academy, college and seminary buildings, churches and chapels, institutional churches and evangelistic headquarters, hospitals, residences,

land purchases, etc., total \$500,000; but this is the equipment for 31 stations, hundreds of out-stations, and makes possible more efficient and far-reaching work of the present force of missionaries.

Much, therefore, is still to be done in the remaining year and a half of the campaign.

The Methodist Missionary Funds

METHODIST Episcopal benevolence has now reached \$5,000,000 a year. It is divided among: the Board of Foreign Missions, \$1,500,000; the women's foreign work, \$925,000; the women's home work, \$700,000; the general home work, \$1,400,000; and the balance made up by the smaller societies. At the meeting of the Foreign Board held in November, it was shown that receipts for regular work last year were about \$50,000 more than the preceding year, and a debt of \$138,000 was reduced to one of \$90,000. The women gave to foreign work last year \$110,000 more than on any previous year. Converts on the so-called heathen fields are giving toward their own support \$850,000 a year. It was decided at this meeting of the foreign board to send additional missionaries at once into Mexico, and try to prevent further uprisings.

Rescue Missions Unite

IN most cities the work of rescue missions has been conducted on independent lines and has centered around the personality of the leader. But the passion for organization, which is one of the distinctive features of our time, has taken possession of leaders in this line of service also, and the latest "International Union" is one of Gospel Missions. This took form in New York City last autumn, and Mr. Sidney Whittemore was elected president. Representative mission workers from the principal cities of the United States and Canada make up the board of trustees, and it is planned to hold a convention in

Cedar Rapids, Iowa, next spring. Local federations are also being organized. The main object of the Union is to arouse the churches to a new and deeper interest in this form of Christian effort. As one of the leaders puts it, "the workers in Gospel missions do, in a special and peculiar way, represent some of the fundamentally distinctive features of the Christian religion."

Moral Victories in Texas

THE ministers in the churches of Austin, Texas, have achieved a great moral victory over commercialized vice in their city, which is having the effect of a moral revival throughout the state. The united Protestant pastors conducted a publicity campaign of newspaper advertising quite on the lines made familiar in Atlanta, backing these appeals to public sentiment by much preaching on the subject and by mass meetings in the churches. Sustained by a bare majority of the council, the mayor issued an order closing the vice resorts of the town October 1st. To fortify the city against the danger of a reaction, the ministers have secured the cooperation of influential laymen in the organization of the Austin Anti-Vice League, which already has a membership of hundreds, rapidly increasing.

All this development of sentiment in Austin has attracted attention in other cities of Texas, and in Dallas the Council of Churches has had a busy time with the fight on the "reservation." In the summer it invited before it the police commissioner and discuss with him the abolition of the district set aside by the city commission for vice. He refused to abolish it.* The council gave him and the city notice that the first work of the churches this autumn would be a battle royal on legalized vice. That battle has stirred the city and it has resulted in doing away with what has been a long-established institution.

A Campaign Against Polygamy

THE United States Congress is at last confronted with a comprehensive and unavoidable issue on the question of polygamy. Congressman Gillett of Massachusetts has offered in the house an "eighteenth amendment" to the national constitution in the following form:

"Section 1. Polygamy shall not exist within the United States or any place subject to their jurisdiction.

"Section 2. Congress shall have power to enforce this article by appropriate legislation."

The legislation required to stamp out polygamy is a matter to consider later; the thing in view now is to make sure of bringing the whole subject under federal jurisdiction.

No one will dare oppose this principle; even in Utah, in the present state of public sentiment, the Mormons themselves will not dare say openly that this is a bad addition to the constitution. Undoubtedly they hope for a time when they could fight such a proposal openly and directly, but at present they would venture nothing more than arguing that it is not necessary.

The effective answer to that argument "It is not necessary," is not in proof that the Mormons are practicing polygamy, but rather that they teach that polygamy is the ideal marriage state, and that they expect eventually to obtain the legalization of it.

The Call to Indian Students

THE American Indian delegates at the World's Student Christian Federation at Mohonk last June sent out the following call to Indian students in North American schools and colleges:

"We earnestly express as our conviction, attested by the knowledge of our respective tribes and our several personal experiences, that the one fundamental need of the Red Men is Jesus Christ; that the Indian race will achieve a greater glory or will

vanish from the earth according as it receives or rejects Jesus Christ; that in Him only is to be found that power that saves from the vices, greed, gross materialism, and selfishness of modern civilization, and that leads to the glory of a blameless Indian womanhood and manhood.

"In view of these indisputable facts we bid every Christian student to stand with us, and to take heart as never before. And we call upon all Christian agencies working in Indian student centers to strengthen their hands in the endeavor to lead students to a personal adherence to Jesus Christ and to foster all influences working for a settlement of Indian problems along the lines of Christian statesmanship."

Missionary Giving of a Canadian Church

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; total, \$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.

Churches in Porto Rico

A CHURCH census of both Protestant and Romanist churches in 23 municipalities, containing 40 per cent. of the population of the island, shows a total Romanist attendance of 8,094; of Protestant, 8,870, an excess of 776 in favor of the Reformed churches. Protestant mission work is hardly 10 years of age, while the Church of Rome has

had a monopoly of the island for nearly 400 years.

SPANISH AMERICA.

A Notable Convert from Romanism.

BORN in Spain, for over 30 years a Franciscan monk, now a Presbyterian missionary to his native land—this is the outline of the life story of Dr. Juan Orts Gonzalez. He was one of the distinguished scholars of his church, for seven years president of a college, and the recipient of unusual honors and privileges. Among these was permission to read prohibited books. His reading led him to question some of the main doctrines of Romanism, and further doubts were created by the discovery through travel and study that far from Roman Catholic countries only being truly civilized and really prosperous and happy, as he had been readily persuaded to believe, both in the past and to-day the Roman Catholic religion has always been accompanied "by the ignorance, poverty, decadence and ruin of the peoples which have profest it, and that the Protestant religion, on the contrary, has been associated with the prosperity, civilization, and uplift of every country and nation which has followed its doctrines."

This remarkable man was so in earnest about attaining to holiness and peace that for more than ten years he whipt himself daily except Sunday or holy days until the blood came. In a recent article in *The Continent*, he draws attention to what he believes to be a serious danger.

There is already in the air not only the possibility but the strong probability of an American Roman Catholic federation, beginning with Canada and extending to the end of Patagonia.

Catholic papers and Catholic bishops have often spoken in the highest terms of praise of such a policy and have indorsed it heartily. If a politico-religious federation is formed,

then not only will every Protestant movement in Spanish America be crushed but even in this country Protestantism will be handicapped and the nation become entangled.

The Papacy in Brazil

THE *Correio Paulistano*, a morning paper of Sao Paulo, Brazil, published on its front page some scathing criticisms of the abuses which have overtaken the Roman Church in Brazil. They are the more striking when their source is considered.

"Catholicism has a great advantage over Protestantism in having an external worship. External worship is as necessary to religion as scenery is to the drama; but everything in this life is liable to transformation and deterioration. Perhaps, only in Portuguese Africa, under the influence of the burning Libyan winds, is it possible to find devotion so sincere, and at the same time so noisy, as in Brazil. It is incredible that in a city which calls itself highly civilized, the police and its authorities permit festivities which have nothing religious about them, and only serve to augment the criminal register."

EUROPE

A Wesleyan Centennial

THE British Wesleyans have been celebrating the beginning and progress of their foreign missionary work. The beginning was a hundred years ago, and the record of achievements through the century was a just and adequate cause of rejoicing. The celebration had been planned to include a great gathering at Westminster in the new Central Buildings, and a simultaneous celebration in all the districts and circuits throughout the land. It was arranged that on Sunday evening at 7 o'clock, the congregations in all the chapels, from Wesley's in London to the tiny wayside chapel in the remotest hamlet, should bow for a moment in silent prayer, and then rise to sing: "All hail the power of Jesus' Name," to the tune "Miles Lane."

The English Church Army

THIS organization, patterned after the Salvation Army, is little more than 30 years old, yet it has so grown as to require 40 secretaries in its five-storied headquarters. Its annual budget amounts to \$920,000. Its 400 evangelists and officers and its 300 sisters work in cooperation with the state church. Seventy preaching vans of the Church Army cross England in all directions. In London it carries on homes for outcasts, and similar institutions in 35 provincial cities. In its charge are numerous other institutions: a model farm for out-of-works, homes of various description, numerous dispensaries, a hospice for tuberculous children, etc. The Army is thoroughly evangelical in character. It preaches the need of a real re-birth, of holiness in heart and life. From it the parish clergy are provided with experienced evangelists, colporteurs, nurses and women missionaries.

Enlisting the Young for Work

A WESLEY GUILD in England has reached a membership of 652, with a junior guild of 500 boys and girls. The lookout committee has mapped out every part of the church and assigned a definite task to each worker. No stranger ever gets away without an invitation to attend the guild meeting. The whole neighborhood has been visited. As soon as the Sunday-school boys and girls reach the age fixt for entering the guild they are welcomed and made to feel at home. The junior guild is, of course, the great feeding-ground of the older society.

THE CONTINENT

Protestantism in Europe

THE report of the Continental Mission to the Irish General Assembly says this about the progress of Protestantism on the Continent:

"The French Protestants have now surmounted the temporary acute difficulties created by the Separation Act, dissolving the connection be-

tween Church and State. . . . They have now a considerably larger income from the free will offerings of the members than they formerly received from the State. . . . Evangelistic work is being carried on more extensively and vigorously than hitherto. . . . And a farther and cheering factor in the situation is that more and better men are offering themselves for education for the ministry.

"In Italy the influence of Protestantism is seen, not merely in the members enrolled in the different churches, but also in the spread of spiritual life, and of a desire for reform inside the Church of Rome. The cultured Italian modernists find their spiritual nourishment in Protestant literature; our latest books are to be found in their private libraries, either in their original language or in translations; and in their writings, in their sermons, in their modernistic utterances, the influence of French Protestant literature, especially, is evident."

Moral Decline in France

A GROUP of Frenchmen declare that a brutal appetite for pleasure has been intensified in France; that scandals, crimes, suicides and madness have multiplied. They have posted statements to this effect with reasons for the decline of their national power, on walls throughout their country. They state that in the past few years more than 350,000,000 obscene papers and pamphlets and 10,000,000 filthy postal cards and photographs have been circulated in France. Besides these, it is said that thousands and thousands of excitements to debauchery from music halls, café chantants and realistic plays, have contributed to this awful condition. If "we sow the wind we shall reap the whirlwind."

A German Scholar as Missionary

RELIGIOUS and academic circles in Europe are deeply stirred by the going out to Africa of the famous German scholar, Dr. Albert Schweitzer.

He is one of the most brilliant and successful writers of the present day, as his book, entitled, "The Quest of the Historical Jesus," witnesses. Having had the matter of becoming a missionary upon his mind for some time, he studied medicine, and has now gone at his own expense to the French Kongo—his work, while independent, to be closely affiliated with that of the Paris society. The funds which are supporting Dr. Schweitzer have been secured through his gifts as a musician. He is known throughout Germany as a brilliant organist, and perhaps the greatest authority upon the music of Bach. The *British Weekly* speaks of him as "a tall, broad-shouldered man in the late thirties, powerfully built. He has a pleasant dark eye, dark hair, worn rather short, with no suggestion of the diletante, features blunt but well cut, with the strong chin of the man of action; the whole personality keenly alive and magnetic."

Hospital Pledged for Albania

REFERENCE was made in the December number of the REVIEW to the great opportunity before the American Board in Albania, and it is a cause for thanksgiving that some steps are being taken to meet it. At the annual meeting of the American Board in Kansas City Miss Ellen M. Stone pleaded for the Board to take possession of Albania in the name of Christ. Learning that the Prudential Committee had authorized the raising of a fund of \$65,000 for pushing the work in Albania, with trembling voice she said: "This is just the sum you paid for my release when I was captured by brigands. You paid \$65,000 to save one American woman. Will you not do as much to save a nation?" It was a thrilling moment.

After an address by Rev. C. T. Erickson, of Albania, a home missionary pastor from North Dakota arose and headed a movement to raise \$10,000 to build a Christian hospital in Albania. The following

cable message was sent from the meeting to the Albanian Government:

"Kaimal Bey, President, Avlona. The American Board of Missions in annual meeting assembled, profoundly sympathizes with Albania. May God speedily send peace, prosperity and the triumph of national righteousness. A modern hospital pledged for Albania."

The following reply was received: "American Board of Missions, Boston. Thanks for dispatch. Please present the gratitude of the Albanian people and government to the American Board for past and future favors. Ismail Kemal, President of Provisional Government of Albania."

ASIA—MOSLEM LANDS

Planning a Campaign

AS a result of an educational conference in Beirut, Syria, in 1911, the Missionary Educational Union of Syria and Palestine has been formed. The aim is to afford opportunity for cooperation among educational workers in these lands. The first regular meeting was held in Jerusalem July 31, August 1 and 2, with the Rev. W. S. Nelson, of the American Presbyterian Board, as chairman, and Prof. W. H. Hall, principal of the Syrian Protestant College, as secretary. Later, officers were elected under the constitution adopted for a term of two years, as follows: Marshall N. Fox, of the Friends' Mission, chairman, and Miss M. C. Warburton, of the British Syrian Mission, secretary-treasurer. The British Syrian Mission Schools, Church Missionary Society, Church of Scotland Mission to the Jews, Danish Mission in the Orient, Dufferin and Proctor Memorial Schools, Friends Foreign Mission Association, Irish Presbyterian Mission, Jebail Settlement, Jerusalem and the East Mission, London Society for Promotion of Christianity among the Jews, Presbyterian Board, Syrian Protestant College and a number of other missions and schools were represented. The subjects included dis-

cussion of questions of curriculum, training of teachers, the use and abuse of text-books, physical training, comity, salaries, relations with the government, and Sunday-school work.

The Lesson of the Balkan War

MR. FRANKLIN E. HOSKINS, a missionary in Syria for 30 years, speaks with authority of conditions in that part of the world. He says, in a recent letter: "While each nationality has had its champions to uphold the one and defame all the rest, it is more than certain that every one of them has a story of barbaric crime and outrage. But it is equally certain that some have received much more of the blame than they deserve. The Greeks have done the most looting and burning, the Servians next.

"There is one lesson (of the Balkan War) *written large* for all who are interested in Protestant Missions. Austrian, Russian, and Turkish influence have done their best and their worst to keep Protestant missions out of the Balkans. Austria has represented the most cruel and despotic influences of Roman Catholicism. Russia has represented the most archaic form of the Christian Church, while Turkey has for centuries represented the undying hostility of Islam to these conquered yet forever rebellious provinces. These converging and hostile influences playing upon the confused tangle of races, religions, languages, and century-old blood feuds, have produced a seething mass of warring aspirations and expectations that defy the best effort of civilized Europe to separate or reconcile them."

From none of these peoples or governments can we expect much but opposition to Protestant missions.

A Constantinople Y.M.C.A.

A YOUNG MEN'S CHRISTIAN ASSOCIATION has recently been opened in Pera, Constantinople, and is meeting a long-felt need, as is evidenced not only by the verbal

assurances of scores of men but also by the way they come to the rooms and use the various privileges. There is scarcely an evening hour in the week when some class or literary society is not in session. There are already 64 men enrolled in the English classes, which meet four times a week. Several men are enrolled for classes in French, German, Turkish, Greek and English and French stenography.

The Association might lay a fair claim to the term "Cosmopolitan" as there are no less than 11 nationalities included in its membership. Most of these members find in the reading room papers and magazines in their own languages.—*The Orient*.

INDIA

What Indian Missions Have Cost

ACCORDING to Rev. R. A. Hume, it is absolutely impossible to give any exact or even any approximately adequate estimate of what amount of money has come to India through 41 American and Canadian missionary organizations. But the pioneer organization which leads in celebrating this hundredth anniversary of the coming of the first American missionaries, viz., the American Marathi Mission, is able to make a fairly correct pecuniary statement. The books of its treasurer show that through the hands of the representatives of this single American organization, for the diverse items of expense for outfit, passage, support and furloughs of missionaries; for the training and employment of large numbers of Indian agents, largely Christian, yet, partly non-Christian; for direct spiritual work; for many scores of educational institutions of many grades in which tens of thousands of Christian and non-Christian boys and girls have received a sound education; for a large amount of original and translated literary work in books, magazines, newspapers, tracts, etc., etc.; for hospitals, dispensaries, and varied work; for advanced industrial

undertakings; for buildings; for home expenses; and last, but by no means least, for philanthropic and humanitarian service especially in emergencies of famine and plague, there has passed not less than \$10,000,000.

The Transformation Wrought

THE change is not so much of individuals as of the whole population—their style of living, their moral and social ideals, their capacity for progress. Hinduism itself is undergoing a transformation. It is reverting to all that is noble and great in its ancient religious literature. The determining factor in selection from that vast mass of sacred books is evidently the presence of Christianity and the recognition of a Christian standard. The most popular religious book in India to-day is the Bhagavad-Gita; and this beautiful poem has been called out of its obscurity and neglect because it offers a singular parallel to the main idea of Christianity. Krishna is presented as the incarnation of Brahma, calling his worshipers to himself, and promising them, by way of contemplation and devotion, eternal life. Happily, the poem contains much beautiful teaching. To have induced India to make the Bhagavad-Gita the popular scripture of educated men is one achievement of Christianity.—DR. HAIGH.

A Remarkable Testimony from India

THE late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. When a young man, he used to give lectures to the young men of his own country. Altho he himself never accepted Christianity, yet he said these striking words about the Bible: "Where do the English people get their knowledge, intelligence, cleverness and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.'

They do not force it upon us as the Mohammedans did their Koran, but they bring it saying, 'This is what raised us; take it and raise yourselves.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."—*The Bible in the World*.

Oddities of Oriental Languages

AN article in the *Bible in the World*, by Sir George A. Grierson, illustrates some of the language difficulties of the Far East. There are languages, such as Shan (used in Burma), in which no word consists of more than one syllable, so that one word has to do duty for several ideas. The speakers help out the meanings of these words by singing them, so that, to take an example, *ma, ma, ma, ma, ma*, means (if to be properly intoned), "Help the horse! A mad dog is coming." *Hkai, hkai, hkai, hkai*, is sung so as to mean, "I wish to sell mottled eggs"; and *pa, pa, pa, pa, pa*, to mean, Aunt went toward the jungle with fish slung on her shoulder."

Ignorant Opposition in Calcutta

THE growth of universities in India should not make us forget how small a proportion of the population is, after all, touched by the higher education, and what a powerful hold superstition has upon them. From Calcutta, the home of the Bengali babu, who so boasts himself of his learning and his culture, comes the following item:

"Anticipating the Juvenile Offenders' Act, the police last month took from the streets of Calcutta a number of children who were employed as beggars, cigaret sellers, etc., and sent them to the Refuge, a home for the homeless poor of all creeds, castles and ages. This action was laid hold of by certain mischievous persons as proof of the truth of a report which has been in circulation—that in order to ensure the stability

of the new bridge at Sara, Government was collecting six thousand children, whose heads were to be buried under the foundations. The same report was current at the time when the Jubilee bridge was being built at Naihati; and has its origin in the belief that the gods are angered by the bridging of the river and the interference with the current, and can only be appeased by sacrifice. A vehicle in which an unoffending Bengali was going to Howrah Station was stopt on a mere rumor that he was a collector of children; he was beaten and the vehicle ruined. When such reports can find acceptance in Calcutta, what can be expected in the rural districts!"—*The Harvest Field*.

The Dancing Girl Curse in India

THE attention of our readers has been drawn several times to the laudable efforts of the British Government to improve the condition of the children in India, especially the girls (see *MISSIONARY REVIEW*, 1911, pp. 711 and 947). We are glad to notice that the question of *Muralis* or dancing girls attached to Hindu temples (who it is well known are almost without exception leading immoral lives), is now engaging the attention of government. In South India there are hundreds of Hindu temples to which these *devadasis* or "hand maids of the gods" are attached in large numbers, and any well-considered step to reduce the baneful fruits of this hateful institution which is in no way connected with Hinduism will be welcomed by the thoughtful section of the Hindu community. The Mysore government have banished dancing girls from temple worship in the religious institutions throughout the state, and nobody has ever suggested that the action of that government was an interference with the religious usage of the people, and there is no reason why what has been achieved in Mysore should be impossible of accomplishment elsewhere in India.

Tibetans Seeking Knowledge

FOUR Tibetan young men, sons of high officials, and some Tibetan lads from Darjeeling, have sailed to England, in charge of an English-speaking Tibetan, for education at the government's expense. They will stay in England for ten years, studying language, handicrafts and law. It is hardly more than a generation since similar notices could be seen in our newspapers of Japanese youth coming from their closed and isolated land. We observe also that a cinematograph company, financed and managed solely by Tibetans, has been organized at Kalimpong. It starts presently for Lhasa, giving exhibitions *en route*. Among the films is one of the English Coronation.

In Siberian Prisons

THE reports concerning the state of affairs and the treatment of prisoners in Siberian prisons usually speak of cruelty and barbarity, of utter desolation and hopelessness, so that it is refreshing to read in *Evangelical Christendom* of Mr. Adam Podin's visit to the great prison in Tomsk, in which he preached to about 1,600 inmates. He says, "This prison could be called the model prison of Russia, and perhaps it would not be too much to say a model prison of the world. The Governor was like a father to his children. He was such an inventor that he found work for each one. They had factories within the prison, and their own electricity—everything done by electric power. The best Dutch tiles made on the premises; brick-kilns where the best bricks are produced. They make their own boots and shoes, weave all kinds of cloth, and clothe 600 soldiers from head to foot. Besides, they have two farms, where the criminals are working on the field. . . . The prisoners are not guarded by soldiers, but all answer for one and for all. . . . It works well, and they do not run away. The officials were thankful for my visit, and the poor men lis-

tened well to the Gospel." Mr. Podin held eight meetings and gave to each prisoner personally a New Testament. There were men among the prisoners who had never heard the story of Christ and Him Crucified, and all creeds and nationalities were represented.

But the very next day he visited the second prison in Tomsk, with 908 inmates. It was of quite a different kind, with men who could not be let together, because among them were prisoners who had committed heavy crimes. There were many, also, condemned to hard labor, hands and feet in chains, who looked into a dark and hopeless future. There were women, also, who had committed grievous sins and crime. The story of Mr. Podin's visit to other prisons in Siberia reads similarly, revealing a dark picture of gloom and despair, into which fall the rays of hope and light from the Gospel which he preaches to these men and women, and places printed into the prisoners' hands. He visited more than 23,000 Siberian prisoners in 1911.

CHINA

Union Movement in China

PRACTICAL progress has been made by the different denominations in China toward union in religious, educational, and humanitarian work. At Nanking, for instance, in central China, the ancient capital, the Methodists, Presbyterians, and Disciples have already united in all preparatory and college work, and also in the theological and medical schools. The result is that better education is being furnished. The Baptists are planning to unite with the other bodies in the work at Nanking.

In southern China the Methodists and Congregationalists have already united in their theological schools, and the Methodists and the Episcopalians in the medical schools. In western China the Baptists, Methodists, and English Quakers have united in all preparatory, college, nor-

mal and professional work. In northern China the Methodists, Presbyterians, and Congregationalists are planning to bring their theological schools together and in this region all the missions have united in medical school work. Finally, as a result of the conferences held last spring under Dr. Mott's leadership, all the Protestant missions in China have voted to unite, at as early a date as practicable, in all educational work with the exception of the primary schools.—*The Outlook*.

How the Gospel Transforms

THE Mios, aborigines of southern China, were ten years ago unspeakable heathen—drunken and dissolute. A great Christian movement is changing the hearts of tens of thousands. Mr. Nichol, who is working among them, tells of "pig collections" for mission work, at which 174 were contributed by one Christian community and driven to the market town, bringing the total to date up to 300.

To Be Known Only as Christians

WORD comes from Peking that the Christians of that city have almost entirely eliminated from their vocabulary the denominational names which the missionaries among them feel obliged to employ. No Chinese speaks of a Methodist, Presbyterian, Baptist, etc. The churches are called by their location, "Church at Second Street," "Filial Piety Street," etc. One of the Chinese Episcopalians said frankly that the Chinese of their mission "would join hands with other Christians, if their clergymen did not object."

Women's Conference in Weihsien

ALTHOUGH here and there a woman has stood out strongly from her sisters, the great mass of womanhood in China has until recent years borne very little public part in religious life, but it is being increasingly noted that the women are coming to the fore. A women's conference held recently at Weihsien, in the Shantung province, was attend-

ed by fully 300 delegates. The participants came from distances ranging from 10 to 80 miles, and in various manners of conveyances. One old lady, 83 years old, walked 25 miles to be present at the meeting. She had been a Christian for more than 35 years, and could not bear to be absent. Others came by wheelbarrow and some by the modern trains. The spirit of the conference was deeply impressive, and after the women returned to their homes rumors began to come back of the work they were doing among their friends, and neighbors. In one family—one of the most exclusive of the gentry of Weihsien—one of the young women members, who is interested in Christianity, was allowed to attend the conference in a private room, and was greatly impressed. The attendance of this young woman was a breaking of precedent, for this family was one of those who do not allow their women to go out to church or mingle in any of the new movements. She was deeply impressed by the experience.

A Chinese Official's Bequest to Missions

THE financial evidences of Christianity in a mission field are always impressive. Recently word has come that a Chinese gentleman has bequeathed his entire property to the American Baptist Foreign Missionary Society, with the stipulation that after his death it is to be used for the spread of the gospel in China. He has notified his brother in China to act as executor for his property in that country, to see that the provisions of his will are carried out. The name of this gentleman is withheld, for at the present time he is in America holding an important position under the Chinese Government. He is said to be a splendid type of Chinese Christian gentleman, well educated, and able to speak three Chinese dialects, as well as English. When he was eight years of age his father and mother became Christians. It is his desire and expectation, to

return to China at the close of his present government service, and spend the remainder of his life in preaching the gospel to his own people.

JAPAN—KOREA

The Gospel Power in Japan

ONE of our Methodist exchanges says:

"The reports for the past year show success at almost every point. There is not even one point devoid of hope. Methodism has gradually prest forward until we are now second in membership among all the Protestant denominations of the empire. For the past year that part of Methodism called the Nippon (Japan) Methodist Church, formed by the union of Canadian, Northern and Southern Methodists, stands first in the number of baptisms. The signal success of the Church in Korea for several years past has been a matter of great rejoicing throughout the Christian world. This past year our Church in Japan has gone ahead, in results, of our Church, even in Korea. This will be an inspiration to our Church in America, for some of you had lost hope for Christianity in Japan. I am credibly informed that it is stated in America that our Church has lost its opportunity in Japan. Do not believe it for one minute. The work has been difficult—is still difficult. No nation was ever easily Christianized."

A Remarkable Incident.

THE Bishop of Kiu-Shiu, the southern of the principal islands of Japan, in the course of a sermon in Nagasaki on June 8, said that during the previous six weeks he had been enabled to preach to over 12,000 people, and that at one place between Kumamoto and Kagoshima where there had been no missionary or resident pastor for twelve years, his visit was welcomed by the mayor and ex-mayor who profest themselves as being baptized Christians. They introduced him to thirty others, some having been believers for twen-

ty years. In the evening over 1,200 people assembled in the theater and listened most quietly to the preaching and Bible reading and when he left the next day besought him to arrange for some help in the way of pastoral care. The fact that these large numbers in a place without a resident pastor can be willing to listen quietly to the preaching of the Gospel is a most encouraging fact and should quicken prayer.

Korea's Unrest

"MISSIONARIES are sometimes accused of creating unrest among the Korean people," writes the Rev. D. A. Bunker, a Methodist worker in Seoul. "And I fancy we shall have to plead guilty. No Christian man or woman can come among this people as a teacher of higher things without causing unrest. A thought of something higher, something better to be attained, implanted in the mind of an ignorant Korean is a revolutionary germ. It takes root. It transforms a life. The germ multiplies and spreads. A neighborhood, a village, a county, a state, is stirred up, revolutionized. The process is inevitable. No power on earth can stop it. It is God's way of leading His people out of a barren existence into the more abundant life. There is no other way. Yes, the missionaries are guilty of having said a lot of things which have set the Koreans to thinking. We have stirred up a wide-spread unrest, and hundreds of thousands who sitting in darkness were unable to see or think intelligently, are clamoring for admission into the circle of progressive humanity."

The Korean Revival Continues

ONE indication of the virility of the cause is seen in the recent opening of the Central Presbyterian Church at Seoul. The basement accommodates a day-school of 100 pupils, and has besides a prayer-meeting room accommodating 300. The main floor will seat (in Korean style) over 2,000, and at the dedica-

tion there were by actual count 2,108 people present. This church is not for Sunday use only. Already it has been used for sessions of the men's training class of 600 coming in from the country around, and taught in eight grades, and also for the women's winter class of 500. During the sessions of these classes over 200 were provided with sleeping accommodations on the premises. And Japan is friendly to the cause, as the presence of the Minister of the Interior, the second official in Korea, and the Minister of Education, proclaimed on the day of dedication.

NORTH AFRICA

Material Progress in Egypt.

A DISPATCH from Cairo to the *New York Herald* reviews the remarkable development in Egypt under recent British administration. New works in connection with irrigation, drainage, roads, etc., are in progress everywhere. In every part of the country new roads are being constructed. A few years ago it was not possible to automobile for more than twelve miles outside Cairo, now automobilists can drive to Alexandria, Helouan, Sakhhara and other places. The physical condition of the native Egyptian is receiving careful attention. In addition to the eye hospitals and general hospitals which have existed for some time there are now being established in the provinces maternity hospitals, under the control of British nurses, and special clinics for the prevention and cure of ankylostomiasis (Egyptian anaemia), a malady which hitherto has been allowed to affect great ravages among the industrious fellahen. In Cairo evidences of the extraordinary activity of Lord Kitchener are to be seen everywhere, and the city in places has been completely transformed during the summer months. Wealthy natives are not indifferent observers in the great work which is carried on. In most of the provinces they are said to be show-

ing practical interest in philanthropy and reform. At Fayoum \$5,000 was subscribed at one meeting toward the establishment of children's clinics, while at Beni-Suef, \$7,000 was subscribed for a similar object.

Anglo-Egyptian Sudan

A C. M. S. station was opened by the Revs. A. Shaw, K. E. Hamilton and E. C. Gore, among the Azandi tribe in February at Yambio, 250 miles west of Gondokoro. These people are described as considerably higher in the scale of intelligence and civilization than the Nilotic tribes. They wear clothes and manufacture ingenious domestic implements and musical instruments. They are very numerous and cover a vast area, exercising a dominating influence over surrounding tribes. General Gordon appealed for the evangelization of these people.

EAST AFRICA

From an African Girl

THE following is an extract from a letter received by one of the teachers at the girls' school at Lovedale, South Africa: "The best of all that I can entrust you with is this, that I am now a true child of God. Oh, what bliss to have a heavenly fellowship! I never knew what is sealed up in giving your heart to the Lord. Now I enjoy doing my work, and also do I understand the responsibility of it. Now I can read my Bible with more understanding; I can pray as one speaking to a father. So this is the chief and best part of my letter to you. I hope you will be very glad, as I myself am. For I know even in heaven there was joy for a soul returned from the wild."

An African King Lays a Corner-stone

THE King of Uganda, in native costume, and attended by native chiefs, on September 5th laid the foundation-stone of the Church Missionary Society's new building in Salisbury-square, E. C., before a

large audience. It was recorded on the stone that the ceremony was carried out by an African King—the first Christian King of Buganda. Sir John Kennaway (president of the C. M. S.) received the King and his chiefs. The stone having been lowered, the King said: "In the faith of Jesus Christ we fix this stone."

WEST AFRICA

Long Waiting for the Gospel

IN a town of the delta of Nigeria missionaries found that the natives had long been waiting for their arrival. For two years they had been keeping the Sabbath, and to aid their memories they had kept in their houses pieces of wood bored with seven holes in which they would insert a peg for each day as it passed. They had a meeting every morning and repeated this quaint prayer: "Oh God we beg you, make you look good to-day; make you no trouble we, or do we any bad; we beg you, we beg you." How pathetic it was that these Nigerian negroes should for two years have been meeting regularly and offering prayer while waiting for someone to come to them with the message of light.

A Live Work in West Africa

THREE thousand have been taken into the catechumen class at Elat, West Africa, during the year. Sunday-school membership, 3,500; church offerings for each month of the year, over \$100.00. Fifteen hundred boys and girls in the day-school and 4,000 in 50 village schools.

New station at Metet growing rapidly—370 enrolled in the school. Extensive gardens planted, school-house, church, storehouses erected. At out-station 74 enrolled catechumens; all fetishes given up. Many confessions.

Large audiences at Efulen and Lolodorf. Many candidates for the ministry. Early morning prayer meetings in villages conducted by young school boys—very large attendance.

At the new out-station Olama, 62 miles north of Lolodorf, 50 protest Christ. Evangelistic spirit dominates the Mission.

The engine and machinery for the new saw-mill arrived safely at Elat and were duly placed. From early morning till late afternoon crowds of people came to see this "wonder." A great curiosity was a 28-foot well which the missionaries dug. "Whoever heard of such a thing? If the white people say they are going to make water run up a tree I would believe it and go to my town without even waiting to see if they do it," were the words of an astonished bystander.—*Presbyterian Bulletin*.

Progress on the Kamerun

MR. C. W. McCLEARY writes from Botange, Kamerun: "Our average number of baptism is 200, but a year ago, our church was blown down, and we had no class advanced. These 50 candidates this time were strays and left-overs. The week preceding was a strenuous one. One item I forgot was that on that day 150 new confessions were made. Many of these were the result of our village school teachers, as our evangelists were here in school. Now they have gone out, about 40 in all, and we hope for good harvests—the fields are white. In spite of local churches and out-stations, we still have great crowds at our communion services. The last one, on April 6, eclipsed all former records. These are the figures: Present, 7,000, plus three overflow meetings; baptized, 51 adults and 14 babies; advanced, 392 (eligible for membership in a year); collection, 700 plus marks (German), nearly \$200; present enrolment (church), 1,108. At one out-station that day, 2,000 were present; at the other one, 1,000.

CENTRAL AFRICA

Communion in Central Africa

EVERY newly organized church counts its most solemn service that one when the members meet at the communion table. Dan Craw-

ford, the African missionary whose fascinating book, "Thinking Black," is rousing such enthusiasm, tells how the converted chief of a heathen village came to him one day saying, "Might not we celebrate together the Feast of Memories?" Then, remembering who makes the third when two are thus gathered together, the missionary and the African chief, there in the jungle, celebrated the Lord's Supper. "We had an old battered box upside down," says Mr. Crawford, "and a mug minus a handle, but what of that? Is it not written that on all the vessels shall be 'holiness unto the Lord'?"

Hungry for the Word

FROM May, 1912, to January, 1913, 64 different delegations visited the American Presbyterian Mission on the Kasai, asking for Protestant teachers for their villages. These came from a radius of 500 kilometers and represent a population of 120,000 people who are successfully resisting the pressure of Romanist propaganda. The king of Bakuba, one of the most industrious and military peoples of the Kongo, is urging his people to attend Christian services and to send their children to mission schools. Translations of reading book, hymn book, and parts of the Scriptures have already been made into Bakuba.

SOUTH AFRICA AND MADAGASCAR

Race Distinction in South Africa

THE Parliament of South Africa has recently passed a law, from which it is to be feared there will result not only great social changes, but considerable hindrance to missionary work. In the future the negroes are to be allowed to live with the whites as servants and as industrial workers, but in other matters a sharp line must be drawn between blacks and whites. The negroes must settle in certain specified localities, and they and the white men are not to be allowed to buy land from one another. A commission has been appointed, to

supervise the carrying out of the law. The mission stations are not directly affected, but their work will naturally be made more difficult, if they are separated in this way from the majority of the natives.—Translated from *Der Missions Freund*.

Christian Teaching in Madagascar

THE French Administration in Madagascar opened more than 500 official schools between the years 1896 and 1912, the majority of the teachers being trained in the Normal School maintained by the Government. The instruction is on modern lines. However, hundreds of elementary schools maintained by the missionaries have been closed, and in many places no adequate Christian education is provided for the children of church-members. As the Government standard of normal training is exacting some special efforts need to be made to place the teachers in the Christian schools on a par with those in the official schools. To meet this need, the five Protestant missions of various nationalities are uniting to establish a joint Normal school at Antananarivo. Meanwhile the organization of the Sunday-schools is partly making up for the lack of religious instruction in day schools. Courses of graded lessons and other helps are used among some 500 churches in Imerina and Betsileo. The large day schools for boys and girls in Antananarivo continue to flourish; there are over 2,500 in these schools.—*The Student World*.

No Color Line

CHRIST died for yellow, black, white and brown. The bringing of a yellow, black, or brown man into His kingdom will cause just as deep a joy to well up in their hearts as ever welled up in heart of white man. The joy in heaven over one sinner that repenteth is absolutely color-blind, and heaven is just as near to the celestial empire or Dark-est Africa or the Isles of the Pacific

as to the United States. "God's country" is the whole round earth, and not any one section of it.—*Christian World*.

OCEAN WORLD

Moslem Activity in Java

THE *Neukirchen Missionsbote* reports the formation by the Mohammedans of Java of a "Sarekat Islam," or Islamic Association, whose object is to raise the Javanese commercially and economically, and to place the movement on a religious, i.e., Mohammedan, basis, as being the most binding force for the mass of the people. The association, which is said to number already 380,000 members, held its first general meeting in March at Surakarta, the place of its origin, and was attended by thousands of members from neighboring districts, as well as by a large number of delegates from distant auxiliaries. It was stated at the meeting that the aim of the movement would be to promote the well-being of the natives of Dutch Indonesia and to further the Mohammedan religion by means of the press, the opening of cooperative shops and direct propaganda. The religious character of the movement is to be emphasized when dealing with orthodox Mohammedans, while the natives generally are to be attracted by the national note. If the movement should result in the growth of freedom and independence, it would render the people more accessible for missionary purposes, and so far might be of advantage to the cause of Christian Missions; but in such case considerable reinforcements of the staff would be needed both for evangelistic and educational work. The missionaries who report this development regard it with some anxiety, and their attitude has been justified by recent occurrences. At Semarang, where the auxiliary numbers some 10,000 members, fierce religious excitement

broke out, and developed into an organized attack upon the Chinese quarter, resulting in grave casualties and requiring the intervention of the military.

Evangelized Islands

THE withdrawal of a missionary from a sphere of work is usually a matter for regret, but this can hardly be the feeling in regard to the situation at Aneityum and Futuna in the New Hebrides. Dr. Gunn, the Scotch Presbyterian missionary, has, along with his wife, done excellent work there for the last thirty years. When they landed in Futuna it was largely a heathen island without a Church-member. The natives have now abandoned heathenism and become a Christian community. The evangelization of the islands has been accomplished and Dr. Gunn has now asked the Foreign Mission Committee to withdraw him. He has done the work he was sent to do. The Committee has agreed to his suggestion and has offered him a post in the Transkei, tho it is possible that after his long labors in the islands he may retire and live in New South Wales. The islands will henceforward be supervised by the New South Wales Church.

Islander's Church Costume

THE Rev. Philip Delaporte describes some native laborers from the Truk Lagoon in the Carolines, who were working in the Marshall Islands. When their first pay day arrived a suit of European garments was bought. After a while this first suit became filthy and dirty. Result! A second suit was purchased with the next money earned and put on top of the first. "When I saw them they had just covered the first two garments with a third edition. Proudly adorned with three suits of clothes, a pair of Blucher boots and with their faces painted yellow, they came to church."

BOOKS ON MISSIONS AND MISSION LANDS

ANTHONY COMSTOCK, FIGHTER. By Charles G. Trumbull. Illustrated, 8vo, 240 pp. \$1.25. Fleming H. Revell Co., 1913.

There is nothing more thrilling or more heroic than this story of the battles for youth and purity fought against human beasts of prey. The physical courage displayed is only second to the moral courage that could not be intimidated either by physical violence or by attacks on character.

Mr. Comstock began his fight for others at eighteen years of age when he hunted a mad dog in his home town. He next took up the fight against a dive-keeper, whose place the boy raided single handed. The smell of battle led him on to further contests in behalf of the boys and girls and he gradually acquired a national reputation as the foe of all forms of soul-destroying vice. Mr. Trumbull, the able editor of *The Sunday-School Times*, has graphically and impressively told the story of the man, his fights, his foes and his victories. The character of those he seeks to put out of business is shown by their unscrupulous methods of attacks—the deadly concealed weapons, the smallpox scabs sent by mail, the insinuating newspaper paragraphs, and the threats against his family. It is a stirring story for old and young and should not only beget sympathy for the man and his work, but should raise up other fighters to continue the battle to the finish.

POLAND OF TO-DAY AND YESTERDAY. By Nevin O. Winter. Illustrated, 8vo, 349 pp. \$3.00, net. L. C. Page & Co. Boston, 1913.

In attractive style, and with sympathetic insight, this writer has described the romance and tragedy of Polish history. It is a land of heroes, once free but now oppress and maltreated by Russia; the people looked down upon by Anglo-Saxons, who forget that the

noble Stanislaus and the patient Kosciusko were Poles. The story of Poland is a sad one, like the history of Palestine, but it has inspiration and instruction for all.

To-day the Polish peasants are religious but ignorant. The customary greeting with bared head is "Christ be praised," with the response, "For ever and ever." They are slow to move and slow to change, so that they are crude but seldom vulgar. The women do much manual work and live hard, cheerless lives. There is a quaint custom of painting hands on the window-casing of houses in which there are marriageable daughters. Christmas and holy week are great occasions, but the people as a whole have little real mental grasp of the Christian religion. Jews are numerous and are hated by the so-called Christians. The reading of Mr. Winter's volume will create more sympathy for both Jewish and Catholic Poles.

THE HORIZON OF AMERICAN MISSIONS. By Isaac Newton McCash. 12mo, 192 pp. \$1.00, net. Fleming H. Revell Co. 1913.

Dr. McCash, secretary of the American Christian (Disciples) Missionary Society, delivered these lectures in the College of Missions at Indianapolis. They give us a simple but practical, well-balanced survey of American Home Missionary Endeavor, the neglected fields, the problem of the cities, and the forces at hand for the Christian conquest of America and of the world. He challenges the attention of Christians to the important present-day problems and needs: A spiritual Church, a united Christian Army, and a Godlike statesmanship.

FIFTY MISSIONARY HEROES EVERY BOY AND GIRL SHOULD KNOW. By Julia H. Johnston. 12mo, 221 pp. \$1.00, net. Revell. 1913.

The word "Missionary" in front of the word "Hero" should give added zest to a boy's interest in these life

stories. To physical daring is added moral courage and to a pioneer's adventures are added persecution and a noble purpose. A boy or girl must be indeed indifferent who will not be interested in such men as Ziesberger among the Indians or Melinda Rankin among the Mexicans; and a child will be lamentably ignorant who knows not the names and deeds of such men as Cyrus Hamlin, David Livingstone, and Marcus Whitman, or such women as Charlotte Tucker, Eleanor Chestnut, and Eliza Agnew. There are 50 of them—all friends worth knowing, and their stories are simply told if not always in a literary style best adapted to children.

TOURIST DIRECTORY OF CHRISTIAN WORK. Illustrated. Traveler's guide to missionary institutions in the Far East, India and Egypt. Issued by a committee (Robert E. Speer, chairman) appointed by the Conference of all the Foreign Mission Boards of North America. 1913.

This is a valuable booklet to direct tourists in Asia to the places where religious services are conducted in English and to the most interesting foreign missionary operations. The introductory articles by Dr. Arthur J. Brown deal with criticisms of missions and explain the various kinds of Christian work abroad. The Directory covers Japan, Korea, China, the Philippines, Singapore, Burma, India, and Egypt.

This Directory will be welcomed by every Christian traveler. We hope that a future edition will be even more complete and will contain a map. It would be helpful also if there were a note of tourist agencies in the East where guides to missions may be obtained.

The booklet is for free distribution to travelers in Asia. Copies may be obtained from pursers or librarians on the steamers of the principal Trans-Pacific and English-Indian lines and from the leading tourist agencies in a few of the seaports of Asia. Copies will also be mailed free to those about to sail to Asia who write to the Anglo-American Communities Committee, Room 806, 156 Fifth Avenue, New

York City. Others may obtain the Directory, postpaid, for 25 cents.

GOOSE CREEK FOLKS. By Isabel Graham Bush and Florence Lillian Bush. 224 pp. \$1.00, net. Fleming H. Revell Co., New York, 1912.

The mountains of Kentucky have been the favorite field for many story-writers in quest of picturesque material. The peculiar dialect of the "Highlanders of the South," their vices and virtues, feuds, passions and prejudices offer varied attractions to the reader of fiction.

The present volume deals with new conditions in the Kentucky mountains, where the boys and girls are eagerly responding to the educational opportunities offered by missionary and philanthropic schools. Already intellectual and manual training of the young people have had an uplifting influence on the morality of many a mountain community. Feuds have been peaceably settled, and families long at war with each other now engage in friendly rivalry to secure at any sacrifice the coveted "Tarnin'" for their children.

This story describes the transforming effect of education on social life in the mountains, which must result in developing a new people, no longer content to lead a lazy, animal existence, but inspired by high ideals, ambitions, and spiritual aims. The authors have produced a study that reads like a faithful transcript of life as it is, without any fictional coloring. The characters are vital and interesting, drawn with unaffected realism from intimate observation. The story is handled with considerable skill and artistic restraint.

THE BOOK OF BABIES. Child Life in Missionary Lands. By Mary Entwistle. Illustrated. 6d., net. London Missionary Society. 1913.

This little book about babies of China, Africa, Persia, Japan, Burma, India and other lands gives just the material that mothers and teachers of small children will find useful in teaching their little ones about other babies.

NEW BOOKS

- WINNING A PRIMITIVE PEOPLE.** Sixteen Years' Work among the Warlike Tribe of the Ngoni and the Senga and Tumbuka Peoples of Central America. By Donald Fraser. Illustrated, cloth. \$1.50, *net.* E. P. Dutton & Co., New York, 1913.
- A MISSIONARY'S LIFE IN THE LAND OF THE GODS.** By Isaac Dooman. Illustrated, 12mo. \$2.00, *net.*; postage, 15 cents. Richard G. Badger, Boston, 1913.
- SPIRITUAL CONQUEST ALONG THE ROCKIES.** By Rev. William Niccolis Sloan, Ph.D. 12mo, 242 pp. \$1.25, *net.* George H. Doran Co., New York, 1913.
- OUT OF THE ABYSS.** The Autobiography of one who was dead and is alive again. With a preface by the Rev. George Steven, D.D. Introduction by Gypsy Smith. 12mo, 282 pp. \$1.25, *net.* George H. Doran Company, New York, 1913.
- AN HEROIC BISHOP.** The Life-Story of French of Lahore. By Eugene Stock. Illustrated, 12mo, 127 pp. 2s., *net.* Hodder & Stoughton, New York, 1913.
- ANTHONY COMSTOCK, FIGHTER.** By Charles G. Trumbull. Illustrated. 12mo, cloth. \$1.25, *net.* Fleming H. Revell Co., New York, 1913.
- ESSENTIAL MISSIONARY PRINCIPLES.** By Roland Allen, M.A. 12mo, cloth. \$1.00, *net.* Fleming H. Revell Co., New York, 1913.
- A STUDY OF THE THLINGLETS OF ALASKA.** By Livingston F. Jones. 12mo, cloth, illustrated. \$1.50, *net.* Fleming H. Revell Co., New York, 1913.
- FIFTY MISSIONARY HEROES EVERY BOY AND GIRL SHOULD KNOW.** By Julia H. Johnston. Illustrated, 12mo, cloth. \$1.00, *net.* Fleming H. Revell Co., New York, 1913.
- THE HORIZON OF AMERICAN MISSIONS.** By I. N. McCash. 12mo, cloth. \$1.00, *net.* Fleming H. Revell Co., New York, 1913.
- THE NEW AMERICA.** Home Missionary Study Course. By Mary Clark Barnes and Dr. Lemuel C. Barnes. Illustrated, 12mo, cloth. 50 cents, *net.* (postage, 7 cents), paper, 30c. (postage, 5 cents). Fleming H. Revell Co., New York, 1913.
- THE CONTINUATION COMMITTEE CONFERENCES IN ASIA, 1912-1913.** A Brief Account of the Conferences, together with their findings and lists of Members. 8vo, 488 pp. Published by the Chairman of the Continuation Committee, New York, 1913.
- THE PASSING OF THE DRAGON.** The Story of the Shensi Revolution and Relief Expedition. By J. C. Keyte, M.A. Illustrated, 8vo, 311 pp. Hodder & Stoughton, London, 1913.
- THE MAN OF EGYPT.** By Clayton Sedgwick Cooper, M.A. Illustrated, 8vo, 300 pp. Hodder & Stoughton, New York and London, 1913.
- THE KEEPER OF THE VINEYARD.** A Tale of the Ozarks. By Caroline Abbot Stanley. Illustrated, 12mo, 344 pp. \$1.25, *net.* Fleming H. Revell Co., New York, 1913.
- LOVE STORIES OF GREAT MISSIONARIES.** By Belle M. Brain. Illustrated, 16mo, 75 pp. 50 cents. Fleming H. Revell Co., New York, 1913.
- THE PARABLE OF THE CHERRIES.** By Edward A. Steiner. Illustrated, 16mo, 64 pp. 50 cents. Fleming H. Revell Co., New York, 1913.
- EVERLASTING PEARL.** One of China's Women. By Anna Magdalena Johannsen. With Preface by Walter B. Sloan. Illustrated, 16mo, 111 pp. China Inland Mission, Philadelphia, 1913.
- HABEEB THE BELOVED.** A Tale of Life in Modern Syria. By William S. Nelson, D.D. Illustrated, 16mo, 102 pp. 75 cents, *net.* Westminster Press, Philadelphia, 1913.
- HEPBURN OF JAPAN AND HIS WIFE AND HELPMATES.** A Life Story of Toil for Christ. By William Elliot Griffis, D.D., L.H.D. Illustrated, 12mo, 238 pp. \$1.50, *net.* Presbyterian Board of Publication, Philadelphia, 1913.
- BRIGHAM YOUNG AND HIS MORMON EMPIRE.** By Frank J. Cannon and George L. Knapp. Illustrated, 12mo, 398 pp. \$1.50, *net.* Fleming H. Revell Co., New York, 1913.
- NINETY-SEVENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, 1913.** Together with a List of Auxiliary Societies, Their Officers, and An Appendix. 8vo, 590 pp. American Bible Society, New York, 1913.
- THE RETURN OF THE LORD JESUS.** The Key to the Scripture, and the Solution of All Our Political and Social Problems, or The Golden Age that is Soon Coming to the Earth. By R. A. Torrey, D.D. 16mo, 160 pp. Bible Institute of Los Angeles, 1913.
- ELECTRIC MESSAGES.** The Official Organ of The Oriental Missionary Society. November, 1912. Tokyo, Japan.
- PRESBYTERIAN FOREIGN MISSIONS INVESTMENT.** Board of Foreign Missions, 156 Fifth Ave., New York City.
- FINANCING THE WAGE-EARNER'S FAMILY.** A Survey of the Facts Bearing on Income and Expenditures in the Families of American Wage-Earners. By Scott Nearing. 12mo, 171 pp. \$1.25, *net.* B. W. Huebsch, New York, 1913.
- ST. AUGUSTINE, THE MISSIONARY.** By Sir Henry Howarth, K.C.I.E., D.C.L. Illustrated, cloth, 8vo. \$3.50, *net.* E. P. Dutton & Co., New York, 1913.
- A CHURCH IN THE WILDS.** A Story of the Establishment of the South American Indian Mission among the hitherto Savage and Intractable Natives of the Paraguayan Chaco. By W. Barbroke Grubb. Illustrated, cloth, 12mo. \$1.50, *net.* E. P. Dutton & Co., New York, 1913.