

# Clues to the Contents

MISSIONARY REVIEW OF THE WORLD, MARCH, 1914

## TWENTY QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

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A TYPICAL MEXICAN FAMILY IN WESTERN MEXICO

# The Missionary Review of the World



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Vol. XXVII, No. 3  
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## Signs of the Times

### UNITY AND COOPERATION CONFERENCE

ONE of the encouraging signs of Christian progress is the evidently increasing desire of members of different denominations to reach a mutual understanding as to beliefs and ideals, and to agree to a plan of campaign for the promotion of the cause of Christ. It is not compromise with personal views of truth or standards that is desired, but a fuller comprehension of the views and standards of other Christians. The question is not, "What must I give up of the things I have believed and practised, in order that I may unite and cooperate with others?" but it is "What can I contribute to the better understanding of truth and to the fulfilment of God's desire for the world?"

This growing spirit of sympathy and zeal in the common cause found expression in the "Conference on Cooperation and the Promotion of Unity in Foreign Missionary Work," held in New York (January 12th to 13th), under the auspices of the Committee of Reference and Council of

the Foreign Missions Conference of North America. Here Christians of all the leading evangelical churches met together in a brotherly spirit to consider and discuss the present conditions in the mission fields, the limitations and difficulties, the underlying influences, and the outlook. Exceptionally able papers were read by such men as Dr. Robert E. Speer, Rev. Frank Mason North, D.D., Dr. James H. Franklin, Bishop Arthur S. Lloyd, and others. Some of these papers will be published in future numbers of the REVIEW, and all are to appear in a pamphlet report. They revealed the unity of Christians on the great essential teachings of Christ, and the desire to cooperate in evangelizing the world.

### THE KIKUYU CONFERENCE AND CONTROVERSY

IN contrast to the spirit of brotherly fellowship manifested in the Continuation Committee Conferences in Asia and in the Foreign Missions Conferences in America, is the controversy awakened in England by the Kikuyu Missionary Conference in

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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.

British East Africa. This controversy may result in splitting the Church of England in twain, and, as some have suggested, may even result in its disestablishment.

The facts are these: In June, 1913, about sixty missionaries laboring in British East Africa came together for conference and prayer. These workers included Church Missionary Society representatives from Uganda and Mombasa and "Non-conformists" of other Scotch and American missions. They considered the questions of aggressive Mohammedanism, the division of territory, and other matters of common interest. The spirit of fellowship with each other and with the Lord Jesus Christ grew as the days went on, certain points of agreement were accepted, and on the last day of the feast the bishops of Uganda and of Mombasa presided over a communion service to which the Nonconformist clergy and laity (Methodists, Presbyterians and others) were invited. It was the Lord's Table, and men who love Him and seek to follow Him met to break bread in remembrance of Him.

When the news of this conference and communion reached Great Britain strenuous objections to such procedure began to be voiced by members of the "High Church" party. Bishop Western of Zanzibar was particularly active in presenting the matter to the Archbishop of Canterbury, and men and women began to take sides in the controversy. On the one side it was urged that such latitude practically surrendered the tenet that the Church of England is unique as "*the Church*," and that such action was contrary to the rule that only those who have been "con-

firmed" may be admitted to communion. On the other hand, the supremacy of the spiritual, universal Church is urged, and the right of all believers in Christ to unite in thus "remembering His death until He come." The Church Missionary Society, of which the Bishop of Uganda is a representative, has expressed its sympathy with his action.

The real line of cleavage is between those who accept the extreme formalistic "High Church" view of the Church, the clergy and the sacraments, and those who emphasize the evangelical and spiritual views. Both parties of the Church of England claim to desire the union of Christendom, but the one seeks this through the union of English, Latin and Greek established churches and the absorption of others who will adopt their beliefs and practises. The other evangelical party, seeks union with other Protestant churches by reaching an understanding with them as to the essentials in doctrines and duties, and by the promotion of unity and cooperation if not by actual union.

The controversy aroused by the Kikuyu Conference was certain to come sooner or later. There have been controversies and compromises in the past with a view to placating the High Church men. Largely for this purpose the consideration of missions in Roman and Greek Catholic countries was omitted from the Edinburgh program, but it was of little avail. The "High Church" party refused to sanction the cooperation of its clergy with the Continuation Committee. Probably a division must come, sooner or later, but we could wish that it might



come between those who follow Christ and those who are against Him. (See article on page 208.)

### MOSLEMS AND CHRISTIAN UNITY

**I**N face of the Moslem advance in Africa, the divisions in the Christian Church, especially on the mission field, are deplorable, and are admitted to be a tremendous obstacle to the progress of Christian missions. The unity of the Church would be one of the great unanswerable evidences of Christianity, so that the Kikuyu conference was a timely move on the part of missionaries working in East Africa.

On this subject, *Al-Moayad*, the chief Arabic paper of the Islamic world, in its issue of January 13th, has a most interesting article (translated by Mr. A. T. Upson of Cairo.) The writer refers to the fact that there is a general belief that the Christian world has done wrong in allowing so much division in its ranks, and the way to get a great movement is, first of all, to unify the denominations.

The article in *Al-Moayad* speaks appreciatively of the purpose of the conference, but says that the stronger the Christians become the greater will be the impact of their united forces upon Islam. He draws attention to the fact that it is time for Moslems to wake up, for when the differences of Christian denominations are obliterated Moslems will not be able to stand against them. "Where then," he says, "are our *ulema* (learned men), where are our leaders, and where are those that are able to donate funds for us to follow the example of the Christians? Things are in a bad condition, rich

men will not give their wealth and others will not start a movement, but all the time we hear of the Christians planning and planning to do more against us. Oh, God, send us (Moslems) someone to collect together our scattered forces."

May the time soon come when not only followers of Mohammed but all unbelievers in Christ will tremble at the sight of a united, consecrated Church wholly following the Lord.

### FOREIGN MISSION STATISTICS FOR 1913

**N**EARLY sixteen and one-half million dollars (\$16,458,069.67) was given in the United States and Canada last year for Protestant Christian Missions outside of these two countries. This includes \$420,867.19 spent by educational and medical organizations and \$414,413.91 used by Home Missionary societies outside of United States and Canada. Comparing this with one year ago, the "Home Base Committee" figures show a falling off of nearly one million of dollars, but this apparent decrease is largely accounted for by a different method of computing the statistics. Last year's figures of this committee were no doubt too large, and the actual amount spent by foreign missionary societies for foreign work in 1912 was more nearly represented by the amount given in the statistics compiled for the REVIEW by Dr. Louis Meyer—namely, \$15,590,533. The Home Base Committee figures would, therefore, show a slight increase for 1913—the total amount received being \$15,622,763.57, exclusive of that reported by educational, medical and home mission organizations.

It is interesting and impressive to note that nearly four million dollars (\$3,855,286.32) was also contributed from native sources to support mission work under American auspices.

The total force of American foreign missionaries last year is reported as 9,785—including 2,807 wives and 2,778 other women. Native workers number 48,454 in American missions, and the full communicant members of churches on the field are 1,366,551—this is at least 200,000 more than were reported last year. It is an impressive fact that in the missions operated by American societies in foreign lands on the average about 4,000 each week, or 600 a day, throughout the year united with the Church of Christ.

Of the American societies reporting the larger gifts, the Presbyterian Church (North) comes first with \$1,837,697.99, and is followed by the Methodist Episcopal Church (North) with \$1,539,403.97, the American Baptist F. M. S. with \$1,195,523.68, and the American Board with \$1,048,938.76. The Southern Presbyterians, the United Presbyterians, and the Moravians, however, lead in per capita gifts.

In number of missionaries supported the Presbyterians lead with 1,155; in native workers the Methodist Board (North) is first with 9,883, and in communicant members the Methodists (North) with 375,481, including probationers. Last year the Methodists baptized 31,338, the Presbyterians (North) 20,000, the Baptists (North) 17,155, and the Congregationalists 3,625. In educational work the Methodists lead, and the Congregationalists, Baptists, and Presbyterians follow.

In looking over these statistics and comparing them with the number of Christian church-members at home and the \$400,000,000 spent on local American churches, and \$80,135,476 given for other charities during the year, we are impressed with the need of continued education and propaganda in America to bring professing Christians face to face with their obligation to obey the command of Christ and to accept the unprecedented opportunity in Africa and Asia. The Laymen's Missionary Movement, the Missionary Education Movement, and other organizations have done much to bring the facts of missions before us and to inspire men to better stewardship, but while thousands of Christians know nothing and give nothing, and the best average in any denomination is about five cents a week for foreign work, there is need for more earnest prayer and further education of the Christian Church at home.

#### INDIANS IN SOUTH AFRICA

ONE of the most important movements of the day in India has been the united expression of sympathy with the Indians in South Africa in the disabilities imposed upon them there. Throughout India, women as well as men, sectarian associations, including Mohammedans, Hindus, and Christians, non-sectarian public associations also, have sent forth a volume of protest against the unjust South African Government, sympathy with the repressed Indians in that country, appreciation for the Viceroy's outspoken stand for India's rights, and appeal to the Imperial British Government for a just settlement of the questions involved.

There is no doubt that, while unskilled Indian immigrants into Natal have helped to bring industrial prosperity, they have also brought acute industrial complications and especially acute social difficulties for the white rulers. The general process of readjustment under changing local economic conditions, and especially under the growing sense of the solidarity of the British Empire, and of a brotherly humanity, is creating unwanted requirements in South Africa.

### A CAMPAIGN FOR MOSLEM CHILDREN

ACCORDING to the statistics gathered for the World's Sunday-school Convention at Zurich last summer, there are in the world at least eighty million Mohammedan children, one-half of whom are in territory unoccupied by Protestant Christian missions. Few of the other forty million children are being reached by the missionaries, for they are neither in Christian day schools nor in Sunday-schools. These children are brought up in ignorance and sin in the undesirable and often polluting surroundings of harems and other Mohammedan homes. Something more adequate ought to be done for them by Christians in their impressionable years.

These facts and this sense of need and responsibility has led the officers of the World's Sunday-school Association to undertake a ten-days' "Whirlwind Campaign" in thirteen cities of the Eastern States. The speakers included Dr. Samuel M. Zwemer, Bishop J. G. Hartzell, Dr. Charles T. Erickson of Albania, Rev. Stephen Trowbridge of Turkey, and Marion Lawrence. These, with others, were divided into two parties and

held, on the average, three or four meetings a day in Chicago, Grand Rapids, Detroit, Columbus, Pittsburgh, Philadelphia, Wheeling, New York, and elsewhere. Enthusiastic audiences have greeted the speakers, and some generous contributions have been made to the work.

The plan of the World's Sunday-school Association, of which Mr. Frank L. Brown of Brooklyn, N. Y., has recently been elected general secretary, is to secure two or three men who will devote their whole time to the promotion of Sunday-schools and other work for children in Moslem lands. It is a campaign not of opposition or enmity, but of loving service. They need \$20,000 a year to finance this work for the next three years. It is a cause which should enlist the sympathy and support of every true Christian. Mohammed must decrease, while Christ must increase.

### CHINA'S STATE RELIGION—A REACTION

RECENT cable advices indicate that the world's newest and most populous republic has wedded antiquity to its modernity by declaring Confucianism to be the official State religion. For some months such action has been agitated, the most prominent advocate being young Dr. Chen Huan-chang, who received his Ph.D. from Columbia University, New York. In the last week of January the Administrative Council, which has temporarily usurped the place of the Chinese Parliament, recently dissolved by President Yuan, declared in favor of Confucianism and the reestablishment of the worship of Heaven and Earth at the winter and summer solstices.

The Provisional Constitution, which was strongly influenced by Christian leaders, made religious liberty a cardinal doctrine of the new republic. Article VI, Section 7, simply declared "the people have liberty of religion." This latest action does not necessarily weaken Christianity, tho one of the questions raised in the animated discussion of the measure was: "If Confucian worship is introduced into the schools, how can the scholars of other religions maintain equal standing?" It was even more pointedly asked: "Is Confucius a god or a human being? If the latter, how can he be worshiped?" With the renewal of the ceremonies at the Altar of Heaven goes the renewal of the kow-tow (*k'ê t'ou*) ceremony—striking the forehead upon the ground in sign of abject homage to the powers of nature—and the sacrifice of bullocks on these state occasions. The President is to wear the robes designed by the rulers of the Chou Dynasty, 1122 B.C., tho he is not permitted to wear the crown nor any diadem of kingly authority. The only governmental explanation of these rites is that they are not religious but are purely political. The chairman thus reiterated the Emperor K'ang Hsi's ruling when

he gave his decision in the heated controversy of the Dominican and Jesuit orders in the seventeenth century.

Probably no State measure affecting religion has been adopted in recent centuries which has raised more queries among educated Chinese than this. A league has also been formed to agitate against Confucianism as a State religion, the league containing representatives of Mohammedanism, Taoism, Buddhism, and Christianity.

Regrettable as this backward step is, it is better that Confucianism, which is ethical and political rather than religious, should be the State faith than that either of the two other Chinese religions, Buddhism and Taoism, or even Christianity, should have been made the State religion. It is hardly believable that New China, whose leaders have been educated in Japan, where freedom of religious belief is assured constitutionally, and in America and Europe, where there is either religious liberty or where Christianity is the national cult, will long submit to such an anachronism as this reestablishment of a system which is archaic and wholly unsuited to the ideals of a republic and to the spirit of our age.

### GOD

So Loved the World

That He Gave

HIS ONLY BEGOTTEN SON

That whosoever believeth on Him

should not perish

but have

ETERNAL LIFE

### AMERICAN PROTESTANT CHRISTIANS

So Love the World

That they gave last year,  
on the average, eight cents each,  
and one in 500 of their number  
as a missionary,

That the unevangelize<sup>d</sup> world  
should not perish but have

ETERNAL LIFE

# The Open Secret\*

## HOW TO SECURE MEN AND MONEY FOR MISSIONS

BY JOHN R. MOTT, LL.D., NEW YORK



THE secret of obtaining all the men and the women we need and all the money we need for missions lies in the manifestation of

the presence and the working of the living Christ. Wherever Christ looms large as the great central reality, men and women fall down before Him and do what is logically implied. In every land and among all peoples, wherever Christ stands out as He is, the *living* Christ, people see that He should have right of way in themselves and full control of all that they now have or ever may possess. There is also the motive of obedience to His beckoning hand. It is inconceivable that the *living* Christ, who rose from the dead, should stand out in any company, or before any individual who acknowledges Christ, and not accomplish marvelous things—things that transcend all other experiences and that are sufficient to meet every need.

This is my interpretation of the offering, the wonderful offering, of lives that I have found, not only here in America, but in certain parts of Europe, and in the Orient.

Why is it that in some colleges and seminaries, in certain homes and conventions, strong lives have been surrendered in such numbers, whereas, in other colleges and in other homes and conventions there have not been such offerings? The more

deeply I have studied these cases, the more fully I have been convinced that the secret has been that in the former places Christ was lifted up, and in other cases He was not. In one case the conditions were complied with, and as a result He manifested Himself. Old things passed away, all things became new; the right motives asserted themselves and dominated. The men and the money needed were forthcoming.

Time will show, I think, that the recent Kansas City convention will yield a thousand new missionaries. In one sleeping-car there were twenty-two delegates traveling from Kansas City, and before they reached Buffalo eleven of their number had volunteered for missionary service. In another little delegation of seven, four volunteered; and so it goes on, in different parts of the continent. Those who, at Kansas City, stood before the vision of the living Christ and were made markedly conscious of His presence, came to recognize His claims and are acknowledging His sway.

It is the same with money. Mr. Moody had no difficulty whatever in obtaining large sums, but did not spend many minutes talking about money. He did spend many days talking about the living Christ and giving opportunity for Christ to do His wonderful works, until from gratitude and from recognition that

\* Report of impromptu remarks at the Garden City Foreign Mission Conference, January 15, 1914.

here was a Lord who had the right to reign, men were eager to follow in His steps. Mr. Moody, therefore, had no difficulty in getting the money from rich or poor. Moreover, wherever I go in Scotland or England I find that many of the workers who are the outstanding leaders in Christian work are those who offered themselves in the pathway of those marvelous times of refreshing from the presence of the Lord associated with Mr. Moody's evangelistic campaigns.

Hudson Taylor had no difficulty in obtaining money, but I never heard him make one appeal for money, either publicly or privately. I have, however, heard him talk by the hour about the living Christ, and one was conscious that Christ was living in him. Then as they felt the contagion of His presence, people offered their money, their time, and their lives.

The Church Missionary Society recently had a steadily accumulating deficit until it reached large proportions. The officers spent many an afternoon conferring as to how they could improve their system of finance, but that did not remove their deficit. It was not until they went apart—their district secretaries, their headquarters secretaries, their lay workers, their lay women—and entered upon a long "retreat" that Christ came out into His central place. How it changed the whole situation! They did not spend much time talking finance on that occasion, but Christ did what He always does without any exception, when He is given His rightful place—He touched springs that before

had not been moved, and the fountains of benevolence gushed forth. I was not surprised to find that the whole of the large deficit was removed, and that other large sums have been offered for a forward movement.

Dr. A. J. Gordon, of Boston, who had a wonderful church, bore testimony near the end of his life, that having given so much attention as he had to improving the organization of his church and to making financial appeals in the interest of the missionary cause, he had come to see a more excellent way; in those late years he laid chief emphasis on the deepening of the spiritual life of his people, with the result that there was an increase in the offering of lives and in the financial gifts of his church.

The only method that will bring forward workers who will stand the test in the day of trial and temptation, the workers who recognize that they receive their call not from man, and not from a dead Christ, but from a *living* Christ, and the only way in which we can obtain the large sums of money needed, and that will not bring greater dangers than now surround us, is the lifting up of Christ. We must hold Him up in our own lives primarily, in our conventions and conferences, in our board meetings and committees. We will say less perchance about the motives and about the methods, and more about Him, and we will leave Him free to work.

If we will only let the living Christ stand out in the central place, then we will have times of refreshing from His presence.



THE ROMAN CATHOLIC CATHEDRAL AT MAZATLAN, ON THE MEXICAN WEST COAST

In this city are four other Catholic churches and one small Protestant church for a large foreign colony. Normally there are about 450 Americans in a total population of about 20,000. Federal soldiers converted the Cathedral into a wireless telegraph station

## Religious Conditions of the Mexican West Coast

BY CHARLES JENKINSON

Special Representative of the American National Red Cross

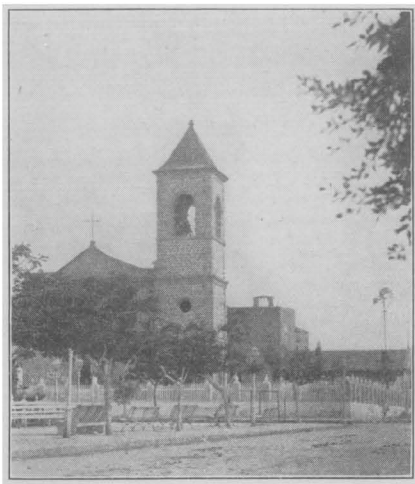


ONE of the results of the political disturbances that have torn the Mexican Republic asunder during the past three years has been the practical political separation of the Roman Catholic Church from the central government at Mexico City. Heretofore, the Roman Catholic Church has had such a hold upon the Mexican people, through federal and state support, that Protestant missionaries and evangelists, and even churches, have found great difficulty in securing a foothold where

they might have an opportunity of bringing to the people of Mexico the Gospel of Jesus Christ as it is interpreted by the Protestant churches.

Roman Catholicism has existed in Mexico since the Spanish invasion of that country some four hundred or more years ago, and during that time Catholic churches have been established in every city and town and village throughout the republic, and also on many of the large haciendas and other large properties. The power of the priest has been, perhaps, as strong and as absolute in Mexico as in any part of the world.

In the early stages of the present revolutionary disturbances the contending factions often found it nec-



ROMAN CATHOLIC CHURCH, LA PAZ, LOWER CALIFORNIA

The only church of any kind in a community of 6,000 people. There are no good schools in La Paz

essary to use the churches either as barracks or arsenals, or even as fortifications from which to conduct their fighting. Once inside the edifices, what was simpler than that they should rob the altars of their costly furnishings, or rifle the poor-boxes of their contents? Added to the damage and desecration done to the churches by those within, was the damage, and, in some instances, the total destruction of the churches from without by the shrapnel and shell of the attacking party. In many instances the inhabitants of a town have sought refuge in the church, which had always been held inviolable, only to learn to their amazement that this was the first place sought by the local federal or state garrisons, as it usually offered a point of vantage from which to defend the town from the invaders.

If the invaders were victorious, they quickly took possession of the church, as their headquarters, as it usually offered the largest floor space of any building in the town. Having once quartered themselves in the church, and in the absence of any effective sanitary corps in the ranks of either federal or rebel army, it was not long before the sanctuaries were befouled or were made practical brothels for the soldiers and their "soldaderas," those low women who are always to be found following the military forces in Mexico. The soldiers came to realize that they could desecrate the



A MEXICAN MISSION SCHOOL GIRL

A full-blooded Yaqui Indian maiden, one of the students from El Colegio of the Southern Baptist Mission at Guaymas, Western Mexico

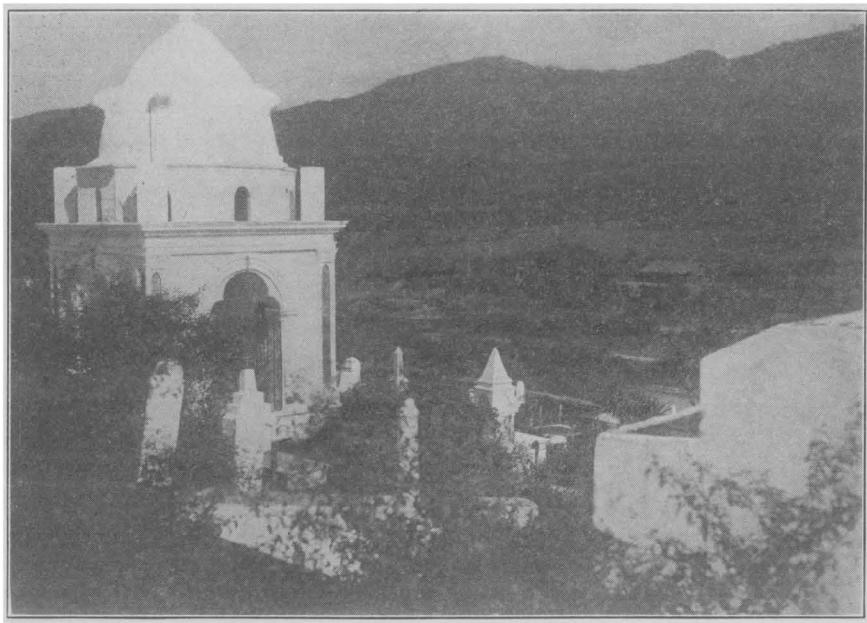
church with impunity, altho they had always been taught that everything connected with it must be considered



most sacred. Consequently they and their friends gradually lost their respect for the institution and for its ceremonies. They got out of the habit of having religious ceremonies when they buried their dead, when children were born, or when they wished to be married. As the townspeople always followed the example of the victorious military forces, as a mat-

These conditions have existed now for more than three years. They have, to some extent, been brought about by the military necessities of both federals and rebels, altho neither federal nor rebel has stopt his depredations or desecrations when military necessities have been met.

After the assassination of Francisco I. Madero in February last, and



ROMAN CATHOLIC CEMETERY AND CHAPEL, NEAR ACAPULCO, MEXICO

The bin at the right of the picture is used to receive bones of corpses whose grave rent has not been paid. If this yearly rent is not paid promptly the bones are disinterred and thrown into the bin. Then the grave is rented to some one else

ter of policy, the priests slowly, but surely, realized that they were losing their hold upon the people. They were even compelled to make financial contributions to the rebel cause. Furthermore, as the people generally were compelled individually to surrender what cash they had to the rebels, they were not able to meet the demands of the church that they replace the amounts the church had been forced to contribute.

the assumption of power by Victoriano Huerta as Provisional President of Mexico, the discontent throughout the republic seemed to become more pronounced, and Huerta roused the ire of the Roman Catholic Church by endeavoring to have special legislation passed by both houses of Congress looking toward the realization of his own selfish ambitions, without consulting the wishes of the Church. In re-



THE ALTATA CATHEDRAL, NORTHERN SINALOA, WESTERN MEXICO

The town, which is the seaport for Caliacan, is a mere cluster of mud huts. There is a population of about 500 Indians and 25 Americans—but no school

tiation, the members of Congress of the Catholic party, the political organization of the Church, absented themselves from the chambers when their votes were needed for the passage of the bills drafted by Huerta, and placed other obstacles in the way of the successful consummation of his desires. In view of the fact that many political leaders have been executed, and that the prisons and penitentiaries of Mexico are filled with ex-Congressmen and other leaders who have dared to oppose the will of Huerta, no one will question the courage of these Catholic statesmen in defending what have so long been considered the rights of their Church.

Little, if anything, can be accomplished in the evangelical missions in Mexico until conditions have become somewhat more normal, but in view of the weakened hold of the Roman Catholic Church upon the people of Mexico, there would seem to be a splendid opportunity, just so soon as peace is restored in that unhappy country, for the Protestant mes-

sengers of the Gospel to establish their work more firmly throughout Mexico. While there would, undoubtedly, be some opposition to such a campaign, it is reasonable to presume that while the Catholic Church opposes the established government in Mexico, the central administration in Mexico City is not going to exert itself in behalf of that Church.

The writer has recently returned from three journeys to Mexico in connection with the withdrawal of American citizens from the danger zones, and in these travels he has visited Progreso and Merida, in Yucatan, and Vera Cruz and Tampico, where there are none but Roman Catholic churches. Over three hundred missionaries were working in some 91 stations and 588 out-stations in Mexico when the rebellion began in the autumn of the year 1910. The families of some of the missionaries have accompanied the writer when he stopt at Tampico, Vera Cruz, Mexico City, Mazatlan,

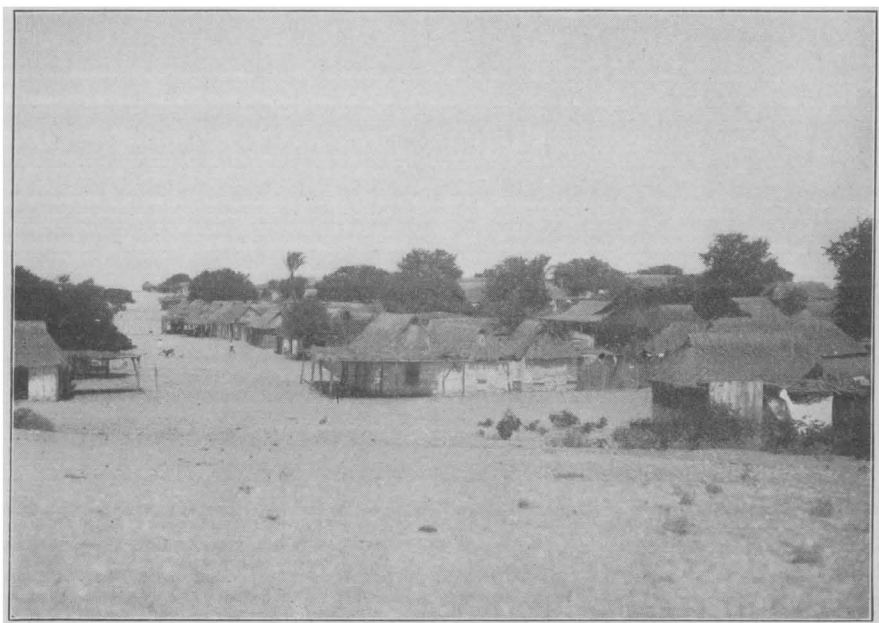
and Guaymas, to pick up refugees. In many instances the men stayed behind with their missions, determined to do what they could to help the people until it became absolutely imperative for them to leave. In this way the number of missionaries on the field has been greatly diminished.

On the Mexican West Coast the writer has had a better opportunity to study the mission field, as he has just completed a seven-weeks' cruise from San Francisco, during which time he stopt at every port in Mexico, no matter how small, between the Guatemalan border and the United States, with the one exception of Ensenada, just below San Diego, California. There are Roman Catholic houses of worship in all of the ports touched, and a fair-sized cathedral at Manzanillo. There is

but one organized and housed Protestant church (at Mazatlan\*) along the entire west coast, more than three thousand miles of coastline, supporting approximately one million people. This church, located on Calle Cineo de Mayo, is maintained by the Methodist Church (South), but has been closed for some months past. Need further comment be made as to the necessity for more missions, or the opportunity for introducing Protestant Christianity there?

In view of the limited school accommodations in western Mexico, it would seem that the best results might be obtained through mission schools, where the young people might be given an education while they were also being taught of Christ

\* The Pentecostal Church of the Nazarene also reports missionaries stationed at Tapachula and Tonala.



ALTATA, A MEXICAN TOWN ON THE WEST COAST

From here 25 Americans were taken on board the *Buford* to return to the United States

and prepared for more useful lives than most of them are living at present. This idea has apparently been successfully carried out by the Southern Baptist Convention of Richmond, Virginia, in its school, "El Colegio," at Guaymas, in the southern part of the State of Sonora. This is the only missionary enterprise that I found on the entire west coast. It is conducted by the Rev. Frank Marrs and Mrs. Marrs, assisted by the latter's sister, who have for many years been doing missionary work throughout the State of Sonora, especially among the Yaqui Indians. The students of "El Colegio" are bright and neat in appearance, and they give promise of developing into very intelligent women who will reflect great credit upon their benefactors. On account of the political unrest in Mexico, Dr. Marrs considered it prudent not to detain his students in Guaymas, as the town was surrounded by the rebels, and in October, 1913, the school was closed for one year, the students being sent to their homes. Eight young ladies, who lived in the northern part of the State of Sonora, which was cut off from Guaymas

by the rebels, were prevented from reaching their homes in that way. Therefore, the writer, stopping at Guaymas with the refugee ship *Buford*, a United States Army transport, provided transportation for Dr. and Mrs. Marrs and her sister, and for the young ladies, who proceeded by water to San Diego, California, and then by rail to Arizona, from there traveling overland to their homes across the border. Ordinarily the journey to their homes would require only half a day, but in this way required nearly two weeks.

It should not be forgotten that with the restoration of peace in Mexico many Americans will flock to that country, and there is certain to be a large number who will miss the religious institutions to which they have been accustomed at home, and still others who can be helped spiritually and even prevented from falling into the careless way of living and the loose morals of the country if they can look to some American church or mission near by for guidance. In the time of war it would be well to prepare for peace and for the extension of the Kingdom of the Prince of Peace.

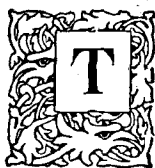
#### MESSENGERS—ANGELS AND MEN

There is no case mentioned in the Bible where an angel was sent to preach the Gospel. An angel, however, was once sent to a man (a centurion) to call another man to preach. Men are called upon not to be heralds, but to be witnesses of that which they know for themselves. God measures life by love. Many things seem impossible which are finally done. "All things are possible to him that believeth."

Dr. Norman McLeod, of Glasgow, on one occasion after representing the alacrity of angels to execute the commissions of God, imagined them as pressing toward the throne to offer to become heralds of salvation. "God thrusts the angels back that he may thrust believers forward," said Dr. McLeod, "for 'Never did angels taste above, redeeming grace or dying love.'"

# The Fulness of Time in the Moslem World \*

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



THE greatest missionary problem next to that of the evangelization of China, with its four hundred millions, is that of the Moslem

world. In Africa, as we have heard, the destiny of a continent is at stake; the grave peril of Moslem aggression and the supreme urgency for missionary occupation can not be overstated.

And yet Africa contains less than one-fourth of the total Moslem world population. In India *alone* there are twenty million more Moslems than in all Africa. In Asia, Islam had its birth, and to the great pilgrim centers of Western Asia, Mecca, Medina, and Kerbela, hundreds of thousands come every year from every part of the Moslem world. This quadrennial convention is not more truly representative of the North American colleges and universities than the annual pilgrimage at Mecca is of Islam. Five outstanding facts voice the present-day call of the Moslem world to Christendom; in five particulars we may truly say that the fulness of the time has now come for the evangelization of these millions—the fulness of the time for the Son of God to redeem them that are still under the law and bondage of Islam that they might receive the adoption of sons—the fulness of time to send

forth His Spirit in their hearts, crying, “Abba, Father.”

I. *For the first time in history the whole of Christendom faces the whole Moslem world in its unity.* The crusades were the conflict of European Christianity against the Turks in Western Asia; but the crusaders and the Turks alike were ignorant of the spread of Islam in Malaysia and Africa while they vainly fought with carnal weapons for the possession of Jerusalem. From the days of Henry Martyn until recent years the Moslem world was neglected in missionary councils and in the missionary enterprise. To-day this problem holds a foremost place. Not only at the special conference of Cairo and Lucknow, but at the Edinburgh World Conference, the unity of this problem and its urgency were unmistakably emphasized and laid as a common responsibility upon the churches of Christendom.

The secular press and colonial governments are now fully conscious that Islam is a world power and are compelled by present-day events and movements to give serious study to the subject. During the past five years more books on Islam have appeared in Europe than in any previous decade. The New Encyclopedia of Islam, Prince Caetani's exhaustive studies on the early history of Islam, in twelve octavo volumes,

\* An address delivered at the Student Volunteer Convention, Kansas City, Mo.

the French, German, Russian, and English monthly or quarterly reviews of the World of Islam—all these are indications that there is a new consciousness of the grave importance of this subject and its relation to the progress of humanity.

And the unity of the problem is felt by Moslems themselves as never before. The Moslem press in Cairo, Calcutta, and Constantinople record, with the rapidity, the accuracy and the sensitiveness of a seismograph, every tremor of suspicion or earthquake of disaster in the whole Moslem world.

"The Balkan War," said the *Comrade* of Calcutta, "has laid bare before the Mussulmans the great secular problems of their faith. They have begun to perceive, for the first time after many centuries, with perfect clearness, that Islam is not a mere terminological expression representing diverse communities with lives apart, but a living force of spiritual and social cohesion binding all Moslems in an indissoluble unity of hope, purpose, duty and endeavor. The brotherhood of Islam has ever been a fundamental basis of its creed, but the Indian Moslems had never felt its vital strength as keenly as they feel it to-day. The sufferings of the parts have revived in the whole its sense of organic unity."

This sense of organic unity in distress—these disappointed hopes of pan-Islamism—are they not a challenge to our deepest sympathies and a call for the outpouring of love and service to the brotherhood of Islam?

When Major Finley, the governor of the Moro Islands, had an audience with the Sheikh ul Islam at Constantinople last year, the Moslems of

the Philippine Islands offered public prayer for him that their petition might be accepted by the caliph of all true believers. The leading Moslem magazine in Cairo, *El Minar*, has subscribers in Morocco and South Africa, in China and Australia, in Russia and Java. On the island of Mauritius a weekly Pan-Islamic paper is published in French and English, and the Moslem press of India reviews every important missionary publication of Europe and America. They brought out serially an "expurgated" edition of my "Arabia, the Cradle of Islam," and reviewed at length Dr. Herrick's "Christian and Moslem." All secrecy, all clandestine approach, all subterfuge are things of the past. For better or for worse the Moslem world faces the Christian world, and Christianity faces Islam in the open. We know—and they know that we know. They know—and we ought to know that they know.

II. *We know the true proportions of Islam.* The Moslem world is nearer to us and is better known than it ever was known before. "The shrinkage of the earth," said Lord Curzon at the annual meeting of the Royal Geographical Society, "and the control of the forces of nature by the organized skill of man has not since the days of the Tudors made a greater advance in a single decade than during the last ten years." The enormous expansion of foreign trade with Egypt, East Africa, and the lands of the nearer East has brought them to our very doors. Russian railways from the north and British from the south meet on the border of Afghanistan. Pilgrims to Mecca now take tickets from Damascus to

Medina on the Hejaz railway, linked up with the Bagdad line, which will soon be overland eastward, and the railways surveyed in Persia. Altho we do not have a complete census, statistics regarding Islam are no longer mere guess-work or wild exaggerations. Professor Westermann of Berlin has prepared a careful statistical survey for Africa and estimates the total number of Mohammedans in the dark continent at only forty-two millions. For the rest of the world the following statistics may be given with confidence, and recall to our minds the great numbers and the wide distribution of Moslem population:\*

India .....	66,577,247
Philippines .....	277,547
Dutch East Indies.....	35,308,996
Russia (Europe and Asia)....	20,000,000
Turkey .....	12,278,800
Independent Arabia .....	2,500,000
Afghanistan .....	5,000,000
Persia .....	4,500,000
China .....	8,421,000
French Possessions in Asia...	232,000
In Europe .....	2,373,676
North America .....	8,000
South America and West Indies	166,061
Australia .....	19,500

A grand total for the whole world of about 200 millions. This is nearly 30 millions less than the total given at the Cairo Conference and a hundred million less than the total given by the Moslem press of Cairo. But it is sufficiently large to challenge the heroic faith and the united intercession of the whole church catholic. More careful study by Mr. Marshall Broomhall and Captain D'Ollone's scientific mission have greatly reduced the estimate formerly given by China, and altho the figures for the Sudan, Morocco and Persia were also too

high, a more careful survey has shown strong groups of Moslems in unexpected quarters. In Brazil seven Arabic journals are published, and on the island of Trinidad, which has 10,000 Moslems, we are told that no less than 1,500 Moslem marriages are celebrated annually. In Madagascar Islam is spreading, in Abyssinia it is winning over thousands of nominal Christians, and in Japan it is attempting propagandism in modern lines through the press.

This wider and deeper knowledge of the spread and the character of Islam has raised the important question of the fundamental distinction between the animistic, half-heathen Moslems of Central Africa and Malaysia, and those of the traditional orthodox type. The former number at least fifty millions, are everywhere accessible, and responsive to a much greater degree than are those in the old Arabic-speaking Moslem lands. And besides these millions who live and move on the border-marshes between Islam and Paganism, we face to-day a new kind of Moslem. In Egypt, Turkey, Algeria, India and Persia there are educated Moslems of the New School, who have utterly abandoned faith in traditional Islam—who are fast drifting toward agnosticism and open infidelity. Those who know the situation, believe. These can already be counted by the millions—millions stumbling over the precipice from the twilight of Islam into midnight and death. The fact of this increased and more accurate knowledge of the problem is a God-given responsibility. By putting each of us face to face with the facts He lays on us the responsibility. "If thou forbear to deliver

\* A complete statistical survey will appear in the April number of *The Moslem World*.

them that are drawn into death and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? And he that keepeth *thy* soul doth not he know it? And shall not he render to every man according to his works?"

III. *The present political crisis in the Moslem world shows that the fulness of time has come.*

The events of the past year in the political world have made so deep an impression upon Mohammedans that they no longer fail to see the close relation between the political collapse of the Turkish Empire and the social disintegration of the Moslem world in general. The past year has witnessed a series of events without parallel in the history of Islam. The occupation of Morocco, the loss of Tripoli, the partition of Persia, and the disastrous defeat of Turkey by the Balkan Allies have followed each other with startling rapidity. The Moslem press of India, of the Near East and of Egypt, has been openly discussing not only such questions as the reason for Turkish decline and defeat, but the more practical one of what will happen after Turkey breaks up, and a new map of Western Asia will have to be drawn, as well as one of Southeastern Europe. Pan-Islamism, from a political standpoint, is dead. The one country where Islam has held imperial power, and to which the rest of the Moslem world looked as the seat of authority, openly confesses its defeat not only on the field of battle, but in the field of diplomacy and statecraft. Shrunken in size, shorn of all its outlying provinces, distrusted by its Arab population, divided in its councils,

and bankrupt in its finances, constitutional Turkey has become a monument to the failure and collapse of Moslem rule. Since the beginning of the war with Italy, we are told that Turkey has lost 637,950 square miles in area of territory and 7,440,000 subjects.

The prestige of Islam as a church state is gone. No independent Moslem state now exists in Africa. Everywhere in the Dark Continent the forces of Western civilization are dominant, and Morocco and Tripoli may now look forward to economic and social progress of the same character as we witness in Egypt. A Moslem writer in the *Hindustan Review*, speaking of the result of the Balkan War, said:

The defeat of Turkey in the Balkans came as a great surprize to the whole world, like the defeat of Russia by Japan a few years ago. But it was more than a surprize to the Mohammedan world; it was a crushing blow, a staggering revelation. And because Turkey was regarded as the sole surviving power of Islam, its only hope of glory, this revelation of its weakness was accompanied with all the bitterness of a present disappointment and the uncertainty of a gloomy future. It was such a grievous shock that it unnerved the whole Mohammedan world.

In Asiatic Turkey the old struggle of the Arab against the Turk, and of the Old Turk against the New Turk, is full of unforeseen possibilities. In the province of Hassa last year, all the Turkish officials were turned out by the Arabs, and the Turkish army quietly told to leave and ship to Busrah. In the Bagdad and Busrah vilayets the struggle for home rule has become so vigorous



that at times the Arabs attempt to dictate the policy of the Turkish Government over the wires to Constantinople. Decentralization is the watchword, and unless wiser councils prevail with the Committee of Union and Progress, these movements for self-government in the various Turkish provinces threaten the disruption of the empire from within. There are rumors of a Triple Alliance in Arabia between the Sheriff of Mecca, the ruler of Nejd, and Ibn Saood, the most powerful prince of the interior. The province of Yemen is again in rebellion, and even the best friends of Turkey can see no future for her save the gradual partition of the provinces between the Powers. Already in the newspaper dispatches, diplomatic secrets are leaking out, and not only the man on the street in London but in Beirut and Damascus is discussing the future spheres of influence of Germany, England, France, and Russia in Asiatic Turkey.

A similar crisis can be observed in other lands. Persia, under its new constitution and with its high hopes for liberty, equality, and fraternity, was not "strangled," as Mr. Shuster has indicated in his book, by Russian occupation on the north and British influence in the south, alone. Persian constitutional government died at its birth because the Persians themselves are unfit for self-government. The *Times* of London, in a leading article, speaking of Persia under the heading, "The Deathbed of an Ancient Kingdom," said:

Could some later Gibbon give form and cohesion to its masses of authentic details, he might draw a picture which would certainly have no pres-

ent parallel anywhere in the world, not even in China. It is impossible to close its perusal without a deep impression of the utter hopelessness of the Persian situation. The child Shah, the absentee Regent, the helpless Cabinet which resigns once a week, the Treasurer-General, wringing his hands in agonized appeal for money to fill an empty treasury, are only the more conspicuous figures upon a sea of dismal anarchy.

The Russian occupation of the north, the British pacification of the south, and the possible control even of the neutral zone by these Powers, will usher in a new day of liberty and progress for Persia. The American missionaries welcome Russian rule in preference to Persian anarchy.

India and Malaysia, with over 100,000,000 Mohammedans under a Christian emperor and a Christian queen, enjoy the blessings of civilized government. Here there is every freedom for missionary effort and enterprise. An open door to one-half of the Moslem world! Only in Afghanistan is there still a considerable number of Mohammedans under direct Moslem rule, and even here the Young Afghan Party has come forward with a program of constitutional reform and progress. They favor Western education, and may perhaps themselves unbar the gates of this great closed land.

The results of this universal political collapse as regards Moslem rule are deep and far-reaching. Because Islam is a church state the occupation of Moslem lands and their control by Western governments affects the whole criminal law and whole sections of the civil law, and compels the readjustment of the religious rights and privileges of the Koran

with its medieval legislation to new conditions and the demands of civilized colonial governments. There was a time when European colonial governments, terror-stricken by fear of pan-Islamism, favored Islam or compromised Christianity in their attempts to meet this crisis. This is still the case in some parts of Africa. But a change for the better is already evident. The Dutch Colonial Government is now following a new policy favoring the work of missions and opposing the further spread of Islam throughout Malaysia. At the German Colonial Congress in 1910, the Moslem peril in East Africa was fearlessly discusst, and a strong resolution adopted by the whole congress representing Protestant, Roman Catholic, and socialistic leaders. The text of the resolution is a missionary challenge:

Since the progress of Islam in our colonies is accompanied by grave perils, this Colonial Congress recommends a thorough study of Moslem propagandism. The Congress is thoroughly convinced that everything which favors the progress of Islam and hinders the progress of Christianity, should be avoided, and especially commends the cultural efforts of missionary education and hospital work, to the support of the Colonial Government. We also recognize in the Moslem peril an urgent challenge to German Christianity to occupy the regions threatened by Islam with missionary effort. (Report, p. 62.)

It is remarkable that this result followed a presentation of the subject by Inspector Axenfeld, representing Protestant missions; Dr. Hansen, representing the Roman Catholics, and Professor Becker, one of the keenest students of Islam from a secular standpoint. Surely if the Colonial

Congress was so gravely impressed by the present situation in Africa, their appeal should find a response among the students of Great Britain, America, and the Continent.

As a reaction, and in some cases as a revolt, in the present political crisis, we note two counter-movements: that of Mahdism and of pan-Islamic Nationalism. André Servier has shown that these two movements are mutually hostile, and are both hopeless as regards their ideals. The one is strongest in the west and among the uneducated masses of North Africa. Their hope for the rise of a Mahdi who shall restore the lost empire of Islam is based upon eschatological ideas, and from time to time produces political unrest, as we have seen in the Sahara, at Khartoum, and, more recently, in Somaliland. These hopes are kindled by the dervish orders, especially the Sennusi. Pan-Islamic Nationalism, on the contrary, has its centers in Calcutta, Constantinople and Cairo. It is strongest in the eastern part of the Moslem world and has its followers among those who have received a Western education. Over against these two movements it is the task of Christianity to point out that the *real Mahdi* who can satisfy all our spiritual hopes is none other than Jesus Christ, and to proclaim to the Moslem masses the hope of His return. The Second Advent is a doctrine which has a real place in the theology of Islam as well as in Christianity. It has not yet come to its own. We should present it, apart from any pet theory, in its living reality as revealed to us in the Gospel. In the same way, Christianity and Christian education are the only hope for a real Nationalism. The

development of character in the school of Jesus Christ is the only guaranty of liberty, equality, and fraternity, as well as of self-government, for the nations of the Nearer East. Who will carry this evangel to them?

IV. *The social and intellectual crisis in the Moslem world is a present-day call.* The impact of the West, through trade, governments and education, has utterly changed old social standards, practises, and ideals. In this, *missionary* education has had the largest influence. The daily life of an educated Moslem in Constantinople or Cairo affords a vivid illustration. Here stands our friend Mohammed Effendi, clad in Western costume, with a good knowledge of French or of English, in touch with the best and the worst of Western literature and culture, ambitious to take his place in the march of progress, and yet at every step confronted by the question, Which shall I choose—the old religion or the new civilization? When he takes his purse from his pocket, ten to one the question has already been decided against tradition, that hog's leather is not polluting. But shall he put his money out at interest, which is forbidden by the Koran? Shall he keep his watch true to Western time, or set it at sunset as all pious Moslems have done since watches were invented? Will he follow the Western calendar or that of Arabia? Will he risk religious contamination by taking his food in a Greek restaurant, where lard is used? How will he find the true Kibla toward which to make his prostrations on an ocean steamer or in a railway carriage zigzagging from

Cairo to Alexandria? The question of ceremonial washing before prayer is greatly complicated when the ordinary ritual can not be fulfilled because of Western boots and shoes. Many ordinary medicines can not be taken without offense to Moslem law, because they contain alcohol. His amusements and artistic tastes also run counter to the best traditions of the Moslem religion. It is still an open question among Mohammedans whether sculpture and photography are allowable and whether the gramophone and the theater are permissible amusements; and when our friend yields in all these particulars to the impact of the West, those who are true to the old ideals do not hesitate to call him a kaffir; that is, unbeliever. And as regards the Old Islam their accusation is just.

The New Islam is therefore anxious to incorporate all the progress and ideals of Western civilization by a reinterpretation of the Koran. They attempt to prove that Islam was not propagated by the sword, that slavery was only a temporary institution, and that polygamy was not permitted by the Prophet Mohammed—in fact, that he himself was not really a polygamist. These feats of exegesis would be ridiculous if they were not pathetic. All educated Moslems are abandoning the traditions and taking refuge in the Koran for a final stand against Christianity if it be possible. The character of the Prophet is becoming a stumbling block to all earnest thinkers, and there are hundreds of thousands of Mohammedans whose social and moral ideals are higher than those of Mohammed himself. Could there be a stronger call than this for us to present to

them the reality of the living Christ, who is at once the ideal of character and its creator; its author and its finisher?

Popular education, both under government supervision and through the effort and example of Christian missions, as well as the enormous influence of the Moslem press, are spreading these new ideas everywhere. Great popular movements like the *Sharikat Islam* in Java, or the Moslem League of India, are also indications of this new spirit. The former movement began in Java only two years ago and has already held a congress where thirty thousand people were present. In some respects it seems to be a successor of the Boedi Oetama, a young Javanese movement for self-government and nationalism, but it is on a still larger scale and appears more religious in character.

A missionary writes: "What the future of the movement will be no one can say, but it is certain that within the past year greater changes have come into the minds of the Javanese than in the past twenty-five years. We stand before a new epoch. Will it be favorable for the spread of the Kingdom of Jesus Christ? It is a call to persevering prayer that Java in its present awakening may not only desire education and true nationalism, but also that salvation which is only in Jesus Christ our Lord."

V. *The present-day spiritual crisis in Islam is a call to evangelism.* No thinking Moslem can face the present world situation of Islam without realizing that from the side of politics and education the very foundations of Islam are in danger. But in

addition to this the old Islam is becoming conscious of its spiritual bankruptcy. The *International Review of Missions* has had a series of articles on the Vital Forces of Christianity and Islam. The Moslems in Cairo and in Calcutta are printing articles on the dying forces at work in their religion. Mr. S. Khuda Bakhsh, an enlightened Moslem of India, says of his experiences at Mecca:

To-day the Mullahs of Mecca mount a pulpit and air their erudition; that is, their knowledge of the traditions, as they interpret them according to their respective schools, and end with a few wandering, lifeless sentences in condemnation of all heretics, in contempt of this life, and in praise of the world to come. A philosopher would consider their sermons ridiculous. . . . The wonder is that the faithful can be found to obey the behests of these tradition-ridden miracle-mongers, who do nothing to lessen the breach between the sects, but leave the more enlightened laymen to lead the way to reunion. My Meccan experiences prove this, that the faith of the priest is stagnant from the want of the breath of reason. In its decadence Islam is priest-begotten and priest-ridden.

Everywhere Moslems are bemoaning the fact that the day of opportunity is lost, that their religion is on the decline, and that its ideals are not high enough to bear comparison with those of Christianity. A young sheikh, Mohammed el Attar, for some years a teacher in El Azhar University and a voluminous writer of pamphlets, has recently issued a small booklet under the title, "Where is Islam?—an essay setting forth the Present Condition of Moslems, socially, intellectually, and morally." In this pamphlet of only thirty-two

pages we have a cry from the heart of a Moslem of the old school, despairing of reform and watching with regret the decaying forces at work in Islam. It is not a book of controversy against Christians, but is address to Moslems by one of themselves. It is a call for reform, if reform is yet possible. It is a cry of despair, for, in the words of the author, "There is no true and living Islam left in the world."

In an Arabic journal published at Zanzibar we read:

The Christian powers of the West have made a determined attack upon the East with cavalry and infantry and iron-clads and their political organizations. The pillars of the East are tottering, its thrones are being destroyed, its power is being shattered, and its supremacy is being obliterated. The Moslem world is divided against itself, and every one is busied with his own private interests. Brother no longer listens to the cry of brother. . . . The missionaries are strengthening themselves in their attack upon the Moslem faith, not being satisfied with gaining possession of the Moslem kingdoms and their states. What has befallen the Moslem world from their poisonous breath is due to the divisions of the Moslem world, their mutual hatred, and the divisions in their kingdoms. In this way they have lost the whole world; and their sickness is incurable.

When a consulting physician has carefully diagnosed a patient who is suspected to be suffering from the deadly germ of tuberculosis and the irrevocable verdict has been given that the disease has advanced so far as to be incurable, one may say that he is a dying man. The forces of death are already at work, and it is only a matter of time when they will do

their worst. Or when the species of fungi known as dry-rot begins to penetrate oak timber, the process of destruction can not be easily arrested. The wood is no longer fit for service; its native strength is gone. If those Moslems whose testimony we have just read are not mere pessimists, but, as we believe, true prophets from the midst of their brethren, then Islam is already doomed. Its vital forces have been sapped and its moral and spiritual collapse are as inevitable as was the case in the Moslem world of politics. It is for us to tell them that there is a balm in Gilead and that the Great Physician, Jesus Christ, can heal the open sore of the world!

The advocates of the New Islam are our allies in all questions of social reform and in the raising of new ethical standards. Men like Ameer Ali, and Khuda Bakhsh, of India; the late Kasim Amin Bey, in Egypt, and Gasprinsky, in Russia, are all of them engaged in adjusting the old Islam to the standards of the Sermon on the Mount. There is a new attitude toward Christianity and the Bible everywhere among all classes. Instead of arrogance and fanaticism, a willingness to hear and to investigate. If the Moslem problem is, as a missionary in Turkey stated: "To get the proudest man in the world to take the thing he hates from the hand of the man whom he despises," we already see its solution at every mission station. The increase of Bible sales in Arabia amounting to over 7,000 last year; the freedom for public preaching in Persia in bazaars and even in mosques; the overcrowding of Christian hospitals in Turkey; the many

public baptisms in Egypt and in India; are they not all tangible proofs of a new day of opportunity and promise? Direct work for Moslems is possible nearly everywhere. During the past year the Gospel has been preached in places which were formerly considered dangerous and inaccessible—Jiddah, the port of Mecca; Yenbo, the port of Medina, and Meshed and Kerbela, the great Persian centers of pilgrimage.

Last year a native Christian physician in the Turkish army witnessed for Christ in Medina where also Christians are forbidden entrance. Is not all this prophetic of the day when

*"Uplifted are the gates of brass;  
The bars of iron yield  
To let the King of Glory pass;  
The cross hath won the field."*

The fields to-day are white unto the harvest. There was a time of patient preparation and of hope deferred which maketh the heart sick—the days of the pioneers who wearily dragged the plowshare of God breaking fallow ground and barren rock. They translated the Scriptures, opened schools and built hospitals. That was the time of waiting; of patient opportunism and of indirect methods of approach. To-day all has changed. From India, Persia, Morocco, Egypt, Turkey, Arabia, we hear that direct work for Moslems by the tactful presentation of the living Christ is not only possible but fruitful beyond all expectations. We may truly say that the Moslems to-day are hungering for the Gospel and in some places eager to hear the claims of Jesus Christ. In Morocco there is open-air preaching to Moslems without disturbance. In Cairo and other cities of Egypt crowded

evangelistic services are held every week addressed by converted Moslems and by missionaries. Last winter the numbers that came to the American Mission from El Azhar University to hear the Gospel fearlessly proclaimed by a former Moslem were so great that hundreds were turned away at the doors and the police were compelled to clear the streets. Yet the crowd was good-natured, and we only regret there was no auditorium large enough to hold them. Who would have thought that such public mass meetings for students from El Azhar University to hear the Gospel could be advertised in the Moslem press? Yet this has been the case in Cairo. One Moslem paper in Tanta even went so far as to report the main argument of my address on "Christianity the Final Religion," for its readers. There was a time when we spoke of sweet first fruits in Moslem lands. To-day we witness whole sheaves gathered for the coming harvest. In Java there are over 24,000 converts from Islam, and more than three hundred baptisms every year. In Sumatra the missionaries speak of the arrest of Islam in its progress among the pagan tribes and point to the miracle of God's grace among the Battaks. From Bengal we hear of large numbers gathered into the Christian Church. "In nearly every district," writes Missionary John Takle, "there are to be found Moslem converts, and in one district—Nadia—there is a Christian community, at least five thousand of whom are either converts or descendants of converts from the Mohammedan faith." An experienced missionary from Central China summed up the situation in

that marvelous land of unprecedented opportunities in these words: *"I am more than ever convinced that the fulness of time has come for the Mohammedan people."*

The Moslems of China have founded an educational union with headquarters at Nanking and at Peking. They are publishing a magazine in Arabic and Mandarin. There is a revival of Arabic study in every province of China, and now is the time to prepare and distribute Arabic Christian literature for China's millions who have no higher ideals than those of the Arabian prophet. Who will become the apostle to the Moslems of China and lift up the banner that fell from the grasp of William W. Borden, who gave his all and laid down his life in Cairo? From Bulgaria and Albania, from Bengal, and from the Punjab, news reaches us of the beginnings of what may become mass movements toward Christianity from Islam. We are living in a day of new possibilities. We are the heroes of the ages, the possessors of the accumulated energies of yet unanswered prayers of the stored-up dynamic of faith, tears and blood in the Moslem world. The glorious company of the early Moslem apostles—Raymond Lull, Henry Martyn, Keith Falconer, Bishop French; the noble army of recent martyrs—Dr. Thoms of Arabia, Dr. Payne of Cairo, Dr. Pennell on the

borders of Afghanistan, William Borden looking out to the horizon of China—all these have labored and we are entered into their labors. "The good seed," said Jesus Christ, "are the children of the Kingdom." "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Who will consecrate themselves this day for the evangelization of the Moslem world? Who will put his life into the hand of God for this sowing?

The present situation is an imperative call for hundreds of specially trained workers in every mission area, and for men and women with the spirit of the pioneer to enter the unoccupied fields and become the good seed of God for the future harvest. Others are needed to take the place of those who have fallen at the front, to lift their fallen standards, to complete their unfinished task, to be baptized in their spirit, baptized for the dead. When we think of men like Dr. Thoms of Arabia, Dr. Payne of Cairo, Dr. Pennell of India, and our own William Borden, who laid down his life for China in Cairo, we say with Bishop Moule:

"O Eastern lover from the West!  
Thou hast out-soared these prisoning bars;  
Thy memory, on thy Master's breast,  
Uplifts us like the beckoning stars.  
We follow on where thou hast led;  
Baptize us, Savior, for the dead."

#### WHAT MISSIONS REALLY ARE

(1) Missions are a matter of common honesty. We are trustees of the Gospel we hold, and embezzlers if we withhold it from others.

(2) Missions are a matter of simple obedience. Whatever the world says of missionaries or converts, our duty is plain—to obey Christ, who unquestionably commanded us to evangelize the world.

(3) Missions are a matter of national self-interest. Where we have evangelized, there we have prospered; where we have been false to our trust, trouble has befallen us.

# Un Ho, A Leper Girl of Canton

BY MRS. L. R. MASON, RICHMOND, VA.



UN HO belonged to the unfortunate class of blind singing girls in China, who, being considered utterly useless by their parents, when

born blind, are sold for trifling sums to vile women, who rear them to a depraved and terrible existence, leading them about the streets to sing at the lowest haunts, until the wretched, helpless creatures are sunk into deepest degradation.

A diseased foot caused Un Ho's owner to bring the girl to a Christian hospital in Canton for treatment. The medical missionary in charge has since declared that a more unpromising case had rarely come under his notice, mentally benumbed and responsive to no appeal or kindness. The progress of the disease necessitated amputation in time, but when the surgeon announced it, her mistress positively refused to allow the operation, which would prevent her from being led about the town with the group of other singing girls. When compelled to allow it by the girl's condition, the woman abandoned her altogether, and Un Ho was left in the hands of the Christians of the hospital.

A great change meantime had been slowly showing in this unhappy girl as the light of Truth dawned and shone in her darkened soul. She began to study, and learned to read the Bible, showing signs of earnest desire for reformation, finally asked for baptism and was admitted into the Church of Christ. Meantime, her spiritual life

bloomed out strong and full in this congenial and invigorating atmosphere. She committed the whole New Testament to memory, except a few of the last chapters.

But at the end of three years a new and terrible misfortune came. She developed leprosy. Blind, lame leper! The sum of her misfortune was complete. She must leave the kind, sheltering hospital, to wander out in her darkness, a helpless, despised nuisance upon the earth.

There was a leper village not far from Canton. She knew they were all heathen, and declared her intention of casting her lot among them as a missionary.

Scarcely a year had passed when the news came that the lepers wanted baptism and Christian services among them. Missionaries went to them, baptized 20 candidates, and in a short time 20 more were received into the Church.

The villagers near by hearing of this strange work among the lepers, many came to inquire into it, and became converted to Christianity. Soon there were 70 converts, the result of this one poor blind woman's efforts!

For some years a commodious chapel, to which the Leper Mission largely contributed, with adjoining sections for lepers and unleprous Christians, with regular religious services and a good congregation, has stood as a result of the life of the unfortunate yet greatly blessed Un Ho, whose name, translated, is "Changed for the Good."





Photograph by Underwood and Underwood

A GROUP OF ALBANIAN HIGHLANDERS AT HOME

# The Making of a Nation

## THE RISE OF ALBANIA AND THE PRESENT OPPORTUNITY

BY REV. C. TELFORD ERICKSON, ELBASAN, ALBANIA

Missionary of the American Board



ONE day in Boston, about six years ago, there appeared before the secretary of the American Board a young Albanian Bey, who came to present an appeal in behalf of his people. Altho this Albanian was a Mohammedan, he asked that a mission be opened in Albania. Dr. James L. Barton, the secretary, told him plainly that if the Board opened a mission there it must be a Christian mission, where Christ and His doctrines would be taught in the schools, and preached

in the churches. The Albanian replied: "That is precisely what we want and need." The matter was presented to the Prudential Committee of the Board, and after some days the Albanian was told that the Committee did not see its way clear, for financial reasons, to open such a mission at that time. The Albanian was greatly disappointed, and protested that "rich America" ought not to refuse such a call from a poor and oppressed and suffering people. The young Bey departed, but returned the next day, and repeated his appeal to the secretary, only to receive the

same answer. He, however, returned a third time, and was so insistent for a favorable reply, that the answer was reconsidered by the Board, and it was decided that if \$25,000 could be secured as a special fund for Albania, the mission would be opened. A few months later the money had been subscribed, and two missionaries, Rev. Phineas B. Kennedy and the Rev. C. Telford Erickson, with their wives, were appointed to open the mission among that people. This was the call of the "Man of Macedonia" for help.

The work was assumed by the American Board with the full understanding that the undertaking would be fraught with difficulty and danger, and might in the end even prove a failure. The people were reported to be fierce and lawless, divided by wars, blood-feuds and differences of religion. They were unruly, and among them no foreigner's life was considered safe. Such is the picture drawn of them in the European press, and in articles written by various journalists who had touched their shores, but had never penetrated the interior of the country. Little or nothing was known by the world of the real character and history of this people.

Hardship, difficulty and oppression have been experienced by the missionaries of the American Board, for there has been a continual struggle to maintain a foothold in the territory. Time after time, the work has been broken up, and we have been driven from home. On two occasions we have been imprisoned, have been spied upon by police, our homes have been searched, and our correspondence has been confiscated; but with a

single exception this treatment has been given us not by the Albanian people, but by the Turkish Government. That exception was when a band of two hundred armed Mohammedan Albanians came to the town where we were living, intending to take my life, because a secret committee of Young Turks had represented to them that I was not an American missionary, but an Austrian spy, sent there to betray the country to Austria. It was said that unless they got rid of me, Austria would take possession of the country, and they would be forcibly baptized into the Roman Catholic faith. With this exception, the Albanian people have been cordial, respectful, and sympathetic with regard to all the efforts we have put forth to help them as a nation.

#### **A Remarkable Opportunity**

Now, after six years of labor among them, we find ourselves intrusted with a most remarkable responsibility and opportunity. In order to understand this, one must realize the conditions that are found in that land. The people are reduced to the extremities of poverty, without one good road through their whole country, without a railroad, and without any of the modern methods and improved implements of agriculture. There are no national schools, no hospitals, and no modern physicians. Four-fifths of the tillable land has been abandoned to wilderness and swamp, as breeding-places of disease; their cities have no proper sanitation, and no provision for the control of contagious diseases. The people are underfed, half clothed, and poorly housed. The death-rate is about fifty per cent., and the country is in a con-

stant state of insurrection and revolution, because of the impossible political conditions that the Turkish Government is continually imposing upon them. Taxes are farmed out to tax-gathers, and altho forty or even fifty per cent. is often collected, none of it is spent for internal improvements, but all is sent to Constantinople, or used to fill the pockets of local Turkish officials.

and Italy were seeking, by means of their schools, to subsidize them for their political ends.

In religion, Mohammedanism claimed sixty-five per cent of the people, but Mohammedanism was identified with the tyranny, oppression and misrule of the Turkish Government. The Greek Orthodox faith was used to further the political ambitions of Greece, Bulgaria and Servia,



RESULTS OF SHOT AND SHELL AT SCUTARI, ALBANIA

In the main centers of population, the Turkish Government opened a few schools, where Turkish was taught, and they also allowed Greece to open a few Greek schools. Similar permission was accorded to Austria and Italy, to Bulgaria and Servia. All of these were centers of political propaganda. The Turkish schools had for their aim to Ottomanize the nation, the Greek and Servian propagandas to win the nation to their standards, while Austria

while in the north, Roman Catholicism, under the protection of Austria and Italy, was used to further the political ambitions of those two nations. Thus from every standpoint—industrial, political, educational and religious—the people found themselves enslaved. They were denied the use of their own language, were hindered from cultivating their own fields, were forbidden to open their own schools, or even to print a paper or book in their own language;

and denied even the comfort of sustaining faith. They were, indeed, sheep without a shepherd; sheep that had been shorn of their own fleece, and were offered the wolves' clothing for minds and souls, but nothing for their bodies.

What wonder that the Albanian Bey, six years ago, appealed to rich America for sympathy and help. What wonder that when we missionaries came among them we were received with open arms. The people soon learned that we came with no political designs, but with the single motive and desire to do what we could to relieve their suffering and to help them physically, mentally, and spiritually.

In the light of these events, it is therefore no miracle, and no wonder that when the six great Powers of Europe decreed a free Albania, the first official decree of that nation was that their ruler must be a Protestant prince. Nor is it a wonder that having obtained this prince from the European Powers, they have said to the representatives of the American Board: "We want you to enlarge your equipment and strengthen your forces among us, so as to enable you to establish Protestant churches and Protestant institutions in the heart and center of our nation's life. When we missionaries protested that the funds would not justify such a large undertaking, they begged me to obtain permission of the board to go to America and appeal in their behalf to the American people for the necessary funds and forces to undertake this task. Officials of the Government, and Albanian leaders have, from one end of the land to the other, spoken in one voice, declaring

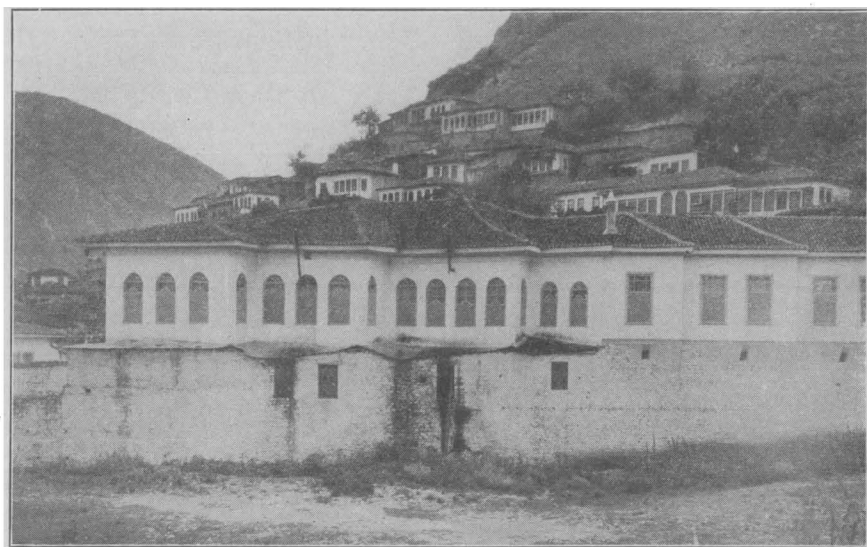
that Mohammedanism has been a curse, that the Greek faith has been but a cloak for political propaganda, that they mistrust the friendship of Austria and Italy, and desire to be free from all of these influences and become a Protestant people. Their passionate desire is for the education of their children, and they would intrust to us their training. They wish their girls to learn our ideals, our religious faith, our modern life, that they may become the worthy mothers of the new State. They covet for their boys such training as will fit them to introduce modern methods of agriculture and to work successfully at the various trades. In a word, they wish them to be able to develop the wonderful natural resources of their beautiful land. Under the blessing of God, and the stimulus of wise and faithful leaders and helpers, Albania may easily become one of the garden places of Europe. The scenery is as beautiful as that of Switzerland, and the climate is more attractive than that of Algiers or the Riviera.

Five years of life among this people has revealed to us the fact that they are a people of superlatively fine qualities; frugal, industrious, sober, independent, honest, faithful to a trust, without national vices, with deep respect for womanhood, a people with imagination and soul, and capable of taking on the highest culture. The oldest race of Europe, older than Roman or Greek, there is cherished in the secret heart of the nation a profound conviction that their national faith is the faith which was brought to them by none other than the great missionary of Jesus Christ, the Apostle Paul. Silent wit-

nesses to that faith may be found to-day in scores of desolated and ruined churches standing amid Albania's forests and mountains. When they ask us for the Protestant Christian faith, they say, "It is no disgrace and no dishonor for us to come back and embrace again the faith of our fathers."

We have come to the belief that this call of the Albanian nation has

law to the nations of the world, so Albania has endured her years of oppression and bondage that she might be disciplined and trained to become the teacher and exponent of the law of life and love exemplified in the teachings of Jesus Christ. She may thus bring healing, first to the war-tossed peoples of the Balkan Peninsula, and then to the great Moslem world of which she is to-day a



THE HAREM OF A MOHAMMEDAN BEY IN BAVAT, ALBANIA

in it a far-reaching and divine purpose. The four hundred and fifty years of oppression and bondage under Turkey have not been for any crime which they as a people have committed, nor for any denial of the faith. Their falling into the hands of the Turks in the fifteenth century was through no fault of theirs, but by the betrayal of the so-called Christian nations. On the other hand, we believe that just as Israel had her days of bondage in Egypt, in order that she might be trained to be the teachers and exponents of God's moral

part. That this nation only might be saved is worthy of the combined efforts and prayers of all our Christian forces, but when this effort relates itself so vitally to that Mohammedan Problem which has been the despair of all our mission boards, and the despair of many a missionary in the field, then the call assumes such an authoritative, imperative and divine significance that no disciple of Jesus Christ dares to ignore it. If this million and a half Mohammedan Albanians should become charged with the forces, the

spiritual energies of our Christian faith, they can accomplish more, we believe, in breaking through the solid wall of Mohammedanism as it stands to-day than any other forces or factors working upon that mighty problem.

During the Turkish-Greek war, thirty years ago, Turkish generals in



SOME MEMBERS OF THE PROVISIONAL ALBANIAN GOVERNMENT

command of Albanian troops complained that they were unable to capture any Greeks, because the Albanians invariably went singing into battle, and at the sound of their war songs the Greeks as invariably fled. Give to this nation the battle-song of our Christian faith, and they will be simply invincible as they follow the Son of God in His campaign.

To reshape and strengthen this nation, we are undertaking to secure a fund of \$100,000, and a half-dozen or more of the best equipped workers that can be obtained in

America, or in England, for the strategic openings that are waiting our occupation. We propose to build a hospital and to equip it with a medical staff and dispensary, and a training-school for nurses. This will deal with the problem of the nation's health. We also plan to open a boarding-school for boys, with an industrial department; likewise one for girls. We need a printing plant to provide a new literature for the nation. Preparatory schools are required in various parts of the country to be under our control but largely under native support. To the accomplishment of this task, we invite the cooperation of all Christians.

One of my Albanian friends put the situation in the form of a parable: "Europe is a garden; each little section is filled with flowers cultivated to their highest efficiency, but in one corner of the garden stands a wild thorn tree. People visiting this garden ask, 'Why is that thorn tree growing among the flowers?' and the gardener answers: 'That you may know that if flowers are not planted the thorns will grow.'" That thorn tree is growing to-day in our Albania, while Europe is growing the flowers of its Christian civilization. Root out the thorn tree and plant among us the flowers of the Christian faith, and I assure you that in the strong, fresh soil of Albania there will grow the most beautiful flowers of the whole garden. Ours is the sacred and inviting task of rooting out of that nation's heart this wild thorn tree of ignorance, superstition, and all the evil forces that have been centered in that nation's life, and plant there the beautiful "Rose of Sharon."



A PROTESTANT CONGREGATION IN AN ORANGE GROVE, ISLE OF PINES, CUBA

## The Episcopal Church Mission in Cuba

BY RT. REV. ALBION W. KNIGHT, D.D.

*Bishop of the Protestant Episcopal Church*



IN the Island of Cuba we find two differing ideas of civilization—the conception of civilization that belonged to the period of the explorers in the time of Columbus, and the idea of civilization which prevails to-day in the most enlightened countries of the world.

For nearly four hundred years Cuba was isolated and had no actual contact with progressive ideas or ideals. It remained during this period of time a colony of Spain, and as a colony of Spain it was restricted in its development. The colonial policy of Spain forbade the

production of anything that the mother country could produce; the intent being that the colonies might absorb as far as possible the production of the mother country and thus furnish commerce and trade for the latter. Under these conditions Cuba confined its productions and, of course, manufacturing was not encouraged. The only agricultural pursuits that were permitted were the raising of sugar and tobacco. Within the past twenty years, however, and more particularly since the liberation of Cuba from Spain, and its establishment as an independent republic, we find that there has been rapid development. In this development



there was the necessity of bringing in new elements. Immigration was required to set forward the movement, and the infusion of capital from other countries was also necessary. With this forward movement there came more liberal ideas among the people which permitted the freedom of worship. To meet these new con-



HOLY TRINITY CATHEDRAL, HAVANA, CUBA

ditions the people must have a different conception of religion from that which had prevailed in the colony for nearly four hundred years. In this, naturally, the Protestant Episcopal Church has had its place, and has had to do a threefold work.

#### The Care of Americans

On account of the proximity to the United States, and also because of the close political affiliation that has come as a consequence of the Spanish-American War, there has been an immigration to Cuba from the United States. This immigration is engaged largely in developing the

island, which previously had been only one-tenth developed. These Americans are, as a rule, men and women who are not connected with the old form of religion that has existed in Cuba. Along with this immigration of our own people it was and is but natural that the Episcopal Church should go. The first work, therefore, of our Church is the care of the American people who have settled in the Island of Cuba, or who are there only temporarily.

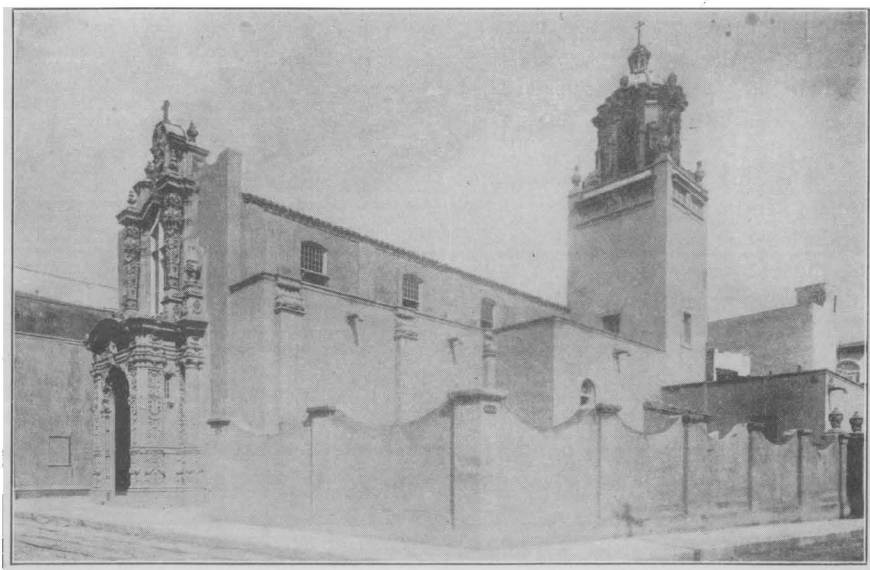
Outside of the city of Havana the greater portion of the Americans in Cuba are settled either in the mining or in rural districts. In the mountains of the province of Santiago, a large number of Americans are engaged in the development of the enormous deposits of iron. These Americans are largely men of collegiate education, mining engineers, chemists, and men of that type. They are separated from the ties and associations which were formed in their younger days at home. The environment is such that the tendency is to yield to the influences which naturally drag one down. The presence of an American clergyman, even tho his visits are infrequent, has an influence far beyond what one would realize. It is a touch of home which recalls memories that have a certain sustaining power.

In addition to those who are engaged in mining, there are those who are connected with the large sugar estates. The production of sugar in Cuba is so enormous that more than half of the sugar consumed in the United States comes from that island. Gradually the sugar interests have been getting into the hands of Americans. These sugar estates employ a



certain amount of skilled American help. These men, and frequently their families with them, are separated from contact with the movements of the world. They are absorbed for many months in the year with the great mills which grind twenty-four hours a day, and seven days a week. These people need the presence of a clergyman of their Church, who shall occasionally appear upon the scene and shake them

districts. It is the family life of the American who has left his home with his wife and his children and has gone into this new and strange land with the hope that he is going to be able to better himself materially. These are our own American people in the midst of a differing civilization and a differing conception of morals and religion. The Church must follow them in order that they may not become lost by being ab-



HOLY TRINITY, THE PROTESTANT EPISCOPAL CATHEDRAL, HAVANA, CUBA

by the hand, altho it be not possible that they shall be gathered into a service.

The third class of Americans are those who have settled in colonies in portions of Cuba and in the Isle of Pines. They have bought their lands and have undertaken the development of these lands more particularly along the line of citrus fruits. One finds in these colonies the family life which we find only infrequently in the mining or sugar

sorbed or assimilated by their surroundings. This class of people need church buildings, regular services, and resident clergymen and schools.

I emphasize the schools because in a country like Cuba the school system, of course, is the public school system of the island. In this system everything is taught in the Spanish language, with Cuban teachers, and the children are taught to think in Spanish and according to the Span-

ish mode of thought. It is necessary, therefore, that the Church should maintain schools among these people. It might be asked, why do not the people themselves maintain their own schools? The reply is easily found in the fact that such an organization as the Church can better assume the responsibility and can also conduct the schools with more harmony. Financial aid is also necessary, as the people have spent their all, and must wait for a period of years before their grape-fruit and orange groves can produce.

It may naturally be asked what has our Church done among the American people? The following missions are conducted for their benefit: In the cathedral in Havana the English services are the main services of the church; in La Gloria, where there is an American colony of several hundred families, we have a neat church building, a rectory, and a resident clergyman; also for the American people resident in this colony the Church has been conducting a school; at Bartle, services have been regularly maintained for American settlers; on the Isle of Pines we have seven mission stations with three church buildings, one rectory, and two resident clergymen; in Havana we have a cathedral school for boys and a cathedral school for girls, which have been patronized very extensively by the American element. These schools were started originally for the American children. We conduct services for Americans also at Guantanamo City and Guantanamo Naval Station; at the mining camps of Firmeza and Felton; at Paso Estancia, and the sugar estates

of Constancia, Preston, Banes, and Ensenada de Mora.

#### For West Indian Negroes

In addition to the American element—and in this I include Canadians and Englishmen, of whom there are quite a number in Cuba—there is the negro laborer who comes from the British West Indies. The supply of labor in Cuba is far short of the demand, whereas, in the other West Indian islands, the supply exceeds the demand. With this infusion of the blacks from the British West Indies, there comes a population many of whom are already members of the Episcopal Church, or rather of the Church of England. The care of these people, who are essentially religious and most loyal in their church affiliations, throws a certain burden upon the American Episcopal Church. We can not say to the Church of England, this is your work, come and do it, because the two churches do not exercise jurisdiction in the same territory. These people have moved into our jurisdiction, and they need the care and attention of our American Church. What are we doing for them? At Guantanamo we have services regularly maintained for the black Jamaicans; we have a beautiful church building and a resident priest; in Santiago we have services regularly maintained; at Ensenada de Mora also we have a resident priest and a beautiful church building; at Banes, at Preston, at Felton, and in Havana there are services which are regularly maintained for this large, black, English-speaking element. In Guantanamo we have also a school which has been under the fostering care of our Church for some time.

### Work for the Cubans

The third element with which the Church has to deal is the native population of the island. This work comes as an offshoot from that indicated above. In conducting this work no attempt is made to proselyte the people. One often hears the question asked, Why is it necessary to send missionaries to a country like Cuba, which has been nominally Christian

from a different viewpoint is able to excite their interest and frequently can bring them back once more to their affiliation with the Christian religion.

The second reason arises from the fact that there has been a lack of interest and intensity of religious fervor on the part of the priests and the people. This is but a natural condition that comes where circum-



REV. EMILO PLANOS AND HIS SCHOOL AT MATANZAS, CUBA

for four hundred years, and has been under the care of an ancient Church? There are two answers to this question, and the first is found in the fact that a large proportion of the population of Cuba, for various reasons, have rendered themselves shepherdless. It is practically impossible for the old Church with which they have been dealing in the past to revive their interest in spiritual and religious things. Another Church coming in and presenting Christianity

stances have been such as one finds in Cuba. The priests have not been dependent upon the people for their living, and the people have not been under the necessity of supporting their religion excepting in a direct payment for certain acts performed for them. Another Church coming in aids very much in creating a religious atmosphere, and with this comes a stronger loyalty on the part of those who have retained their connection with the old Church. The work,

therefore, of the Episcopal Church among these people is to gather up as far as possible those who may come to it through the renewal of their interest in religious matters; and also to create a better religious atmosphere. The work that the Protestant Episcopal Church has done among the native people has come as a direct effect of the work which was undertaken for the immigrant people, that is, the foreign element resident in the island. The native Cubans have seen the form of service and the character and nature of the Church's polity, and having witnessed these things they have themselves in many places called for our ministrations. In response to these calls we have developed a work which in a measure covers the whole of the Island of Cuba.

#### **Growth of the Work**

Following the line of development of the work indicated above, in nine years' time our work has grown from six stations to fifty congregations. The communicant list has increased from two hundred to more than seventeen hundred; and the children in the Sunday-schools have increased from seventy-five to over thirteen hundred. In the parochial schools pupils have increased from seventy-five to more than eight hundred. Eight years ago there were only two clergymen resident in the Island of Cuba; both of these were natives, one a deacon and the other a priest; the former a black man, and the latter a white man. This number has increased until there are now twenty-four Episcopal clergymen resident in Cuba.

In material gains, nine years ago we had two church buildings and one

parish house and one rectory. At present we have twelve church buildings and five parish houses and rectories. The total property values have increased from \$12,000 to \$181,000. The contribution to the support of the work, raised within the island itself, has amounted in the three years since the General Convention of 1910, to approximately \$100,000. Nine years ago the work was not contributing for its own support more than \$1,000 a year. These are evidences of a growth which indicate great possibilities, and also the great need for such work as the Protestant Episcopal Church can do. If there were not the need for this work there would not be the amount of progress indicated above.

It is well to bear in mind the two distinctive kinds of work that are being done; that is, the work among English-speaking people, whether whites or blacks, and the work among the native people, whether whites or blacks. In analyzing the progress among these various classes of people, the fact stares one in the face that there is almost exactly the same number of communicants among the English-speaking people as there is among the Spanish-speaking people; and the number of the clergy is almost equally divided. When one, however, considers the growth as indicated by the baptisms and confirmations, one finds that the growth among the native people far exceeds that among the foreign element. This statement is accounted for by the fact that the vast majority of those who immigrate to Cuba are of mature years and have, as a rule, been baptized or confirmed before leaving their

homes. Should the ratio of progress continue to equal that of the last few years, the native Church will soon preponderate very largely in numbers. At the same time, however, we must realize that the native Church will for a long time need financial aid from the Church in the United States. The native people who are being reached belong usually to what is ordinarily known

contented with their condition and with the circumstances which placed them in that condition. The lower class realizes that there has been something wrong in the order of things that such conditions should exist, and thus with this class there is more or less of discontent and inquiry, and their minds are more open and ready to receive new truths which may be presented. So long



EVENING SONG SERVICE IN THE PALMS, PASO ESTANCIO, MISSION, CUBA

as the lower class of people. They are naturally the poorer class. One can readily understand why the new movement should reach this element of society more readily and more quickly than the other class. All movements in the nature of revolutions or reformatations begin from the bottom. Never in history have we found that reformatations and revolutions have begun from the top. Those who are on top naturally are

as this condition prevails, and the majority of those who make up the native Episcopal Church are of this class of society, there will be the need on the part of the Church in the United States to support the work fully and thoroughly.

It will be a generation or two before Cubans can be trained to give that material aid which every Church needs and demands from its own people in order that it may be strong.

# A Twice-born "Turk"—Part VI

## THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT  
Superintendent of the Nile Mission Press



**NARRATOR:** The next day the Sheikh met with his noble friend, the Bey, in the Ezbekieh Gardens. There they seated themselves and discusst Christian missionaries in general and how much good is being done in the East through their work. The Sheikh related how once in early days in Beirut he had heard some outdoor preaching and was attracted by the invitation to the weary and heavy-laden to turn to Christ. He had made acquaintance with the speaker, who gave him spiritual help. Continuing his personal narrative, the Sheikh said:

When I returned to my native place I found my father very angry at what I had written to him. I confest all my sins and affected repentance, and after I had kissed his hands he relented toward me. As a sign of his return of affection he gave me the appointment of preaching in the mosque and made me his assistant in the Religious Court.

### Among the Pantheistic Yashratiya Sect

At that time the Yashratīs were scattered in Syria, taking the name of Sheikh Aly Nūr ed-Dīn, the Tunisian, whom his followers called "al-insān al-kāmil," according to the conventional usage of the Sufis. As a matter of fact, they secretly held that he was the manifestation of Mohammed, and that his essence was the essence of God. I asked permission

from my father to join that sect, as the head of it was exiled in Akka, as was also his friend, Baha Allah al-Bah, both having been exiled there because they claimed to be possessors of all the divine attributes. My father gave me permission to join that evil sect, having a good opinion of its head, whom he esteemed to be one of the Walis (saints), and whatever they said about the evil doings of this body, my father would always acquit the leader of it all.

When the Sheikh had taken from me the oath of loyalty and taught me the secret name, and when I had made a plentiful use of the Dhikr by the process which he explained to me, I found that the frequent Dhikr made a deep effect upon my heart as though it were engraved therein and never left me now, as the Sheikh had taught me to picture his form in my heart at the moment of performing the Dhikr, calling it by his name. I also found the conversation of the brethren, his followers, to be on the subject of the Sheikh's being the perfect manifestation of God, who had appeared in all ages.

When this belief took root in my heart I fell into the pit of complete belief in Pantheism, or deification of the universe, holding that the essence of the Sheikh was the essence of every atom of which the earth was compounded, whether organic or inorganic, heavenly or earthly.

The disciple soon becomes in a con-

dition in which there is nothing forbidden and nothing enjoined, neither idolatry nor belief, but he holds that God is the doer of every action since He is every object, and He is the worshiper and the worshiped in every sect and denomination, and He wills to be worshiped from every point of view; therefore all men, however much they differ in general, and in doctrine, all of them have the truth, since "there is no deity (*i.e.*, nothing existing in the universe) but Allah (*i.e.*, all His attributes, however much their names may differ)." Muhyid Din has said:

"Men have made their various doctrines of God, but I hold whatsoever they all hold." (The Sheikh adds, "God forbid.")

I found myself sinking into all sorts of enormities, and I repented of my previous religious repentance and launched forth into imaginations and conceits, for I held the doctrine that everything upon which my gaze might fall, and everything which my ear might hear, *that* was the Mahbûb (the Beloved, who is the object of our search). At that time I was externally performing Islamic rites.

#### Awakening from Pantheism

All religions and sects having now become equal, I took up with any religion I came across, and in spite of all the scenes that I beheld while going the "way" of the Sufis, which I have not space to speak of here, one day the truth appeared to me again like a flash of light, and I had the feeling of having awakened from a spell of intoxication. I then thought that as truth is not plural, no doubt God had one law only, of which the statutes are unchangeable,

and it would be in accordance with the perfection of His knowledge and wisdom to make one law for all creation suitable for all time and places and all men. Doubtless He had one religion only, otherwise contraries would meet, and idolatry would be faith, and truth lying.

I recapitulated the thoughts which came to me during the years in El-Azhar and aroused them from their deep sleep, and something that I did not then know to be conscience began to accuse me. I then spent whole nights thinking to what delusion I had come, and I became aware of a resistless motive-power trying to forcibly recover my soul from its snares.

After the Spirit of God had striven with me for a long time, I gave in and surrendered myself to His guidance. I was led of God to a village near my home, where I received an invitation to dine with a friend, and found in his house the Holy Scriptures. Then I remembered how much time I had spent in its perusal in El-Azhar, also the incident of the Mitrân in Beirut, and as my host was a Turk who had but very little use for Arabic, I offered to buy the book from him, but he gave it to me gratis. I then learned that the Spirit of God had only taken me to that place for that reason. I returned to my home and sat up by night studying it. Then I promised myself to finish what I had begun in El-Azhar, *i. e.*, collating the quotations of the Koran and the Traditions from the Holy Scriptures.

#### An Undesired Marriage

At that time my grandmother asked me to marry one of our ac-

quaintances, but I made great opposition, saying that I was unable to earn enough for my support and hers, nor did I possess any dowry for her, and I would not like my father to provide it. Then I had no household furniture, and I was obliged to imagine what might happen if my father should be angry with me and should drive myself and my wife from his house at any time. In short, I had no thought of ever marrying, as my only desire was to spend all my days in philosophical search after truth. When my grandmother heard that speech she blamed me very much—and she had a very sharp tongue.

*Selim:* Has your grandmother been long dead?

*Sheikh:* No, she is still alive, having been born in 1210 A.H. If you saw her you would never imagine her to be more than 60 or 70 years old, for her hair is only partially white, altho the death of my father, who was her only child, took away a great deal of her strength and she began to walk by means of a stick. That evening I sat speaking with my father about the law-court affairs. He then said, "My son, I propose to betroth you to a young lady and to give you enough money for everything that you need. May God forgive all you said to your grandmother, but I excuse you because you do not know the extent of a father's love to his son." [He went on to argue on this line.]

I then rose and kissed his feet and thanked him for his love and care, and gave him back his keys and said that I would never receive them as long as he was alive. I then begged him not to force marriage upon me,

but to give me more time to think it over, my only reason being to get out of the yoke by which they were trying to bind me down. My object was to gain time that I might find some means of getting out of it in the future. I sat up all night wondering how to get out of this new difficulty without angering my grandparent and my father, but I found no way of escape.

After the formal betrothal I learned from my father that his main object had been to effectually prevent me from leaving my native land and my paternal religion, knowing what thoughts I had on the subject.

[The Sheikh here went on to give a very fair synopsis of the contents of the Bible, more or less similar to what can be found in a Bible handbook.]

#### A Christian Awakening

When I read the Bible for the third time with care and reflection, God showed to me that many Old Testament prophecies point to the birth of Christ, His manhood and His Godhead, also the place of His birth, His parentage and His life, death, burial, resurrection and ascension to heaven; sometimes clearly, at other times obscurely. I was led to compare it with the New Testament. When I did so all the prophecies became clear. Truth then took possession of my heart. I understood the Messiah to be the one promised of God and prophesied of by the prophets, and I understood that He came to this world to die as a Savior for all who believe in Him.

When faith began to grow and conscience was rested, I recommenced to investigate and to meditate, hoping to find a way out, but a stern spiritual



conflict took place between Satan on the one hand, and my faith on the other. Sometimes the one got the victory, sometimes the other. For some time I remained thus, seeing the truth but not following it, retaining the externals of Islam for fear of blame until the fast of Ramadân came, when I happened to be the preacher in the mosque.

At that moment the rebuke of my conscience became more severe, so I resolved to leave the country. I went to Tripoli, and spoke to one of my friends openly, consulting him as to baptism and migration to some land where I could worship God without fear.

I was led by my friend to a Greek priest, but on consulting his Mitrân he said that he could not baptize me as he feared a tumult among the people. Therefore it were better to send me out of the country. As there was a Greek ship sailing in a few days, we made our plans. Just about that time was the Greek Easter, and so I would go with the priest to the church and listen to the addresses as tho I had embraced the Eastern Orthodox creed.

One day a Sheikh invited me to the evening breakfast after the day's fast. As the mosque was our only rendezvous, some of the Sheikhs asked me to give them a discourse and, as I could not refuse, I took a well-known tradition for my subject, "Be like a stranger or pilgrim in the world and account thyself as one dead."

While I was explaining the meaning, one of the chief men of the town, accompanied by four policemen, entered the mosque. After the address was over and salutations

finished, this gentleman came to me and said, "His Excellency the Mutasarrif has sent me to bring you to the Government Palace under arrest, for there are multitudes of roughs who are intending to attack you and to kill you. The hooligans are risen against you. We have been searching for you in the churches and in the houses of the Christians, but to our utter surprize we did not find you there but in the Great Mosque, delivering an address to the Moslems as tho God Most High wished to give clear evidence to everybody that what that man imputed to you (of conversion to Christianity) is nothing but a fabricated lie."

#### A Ramadan Tumult

"And what has he imputed to me? I do not even know who he is," I said.

"This man," he replied, "has an old habit of searching for every poor, half-witted Christian, especially those who know nothing about the essentials of Christianity, in order to bribe them to write petitions to the Government asking permission to embrace the faith of Islam. Many poor idiots have done that, and he has gained notoriety as a Moslem zealot.

"Now, some stupid Christians have gone and informed him that in these blessed days (*i.e.*, the month of Ramadân) you are in the habit of frequenting the Mitrân. Possibly they saw you go with him to the church in order to witness their prayers and their religious rites. When the man heard this he cried at the top of his voice, 'God is great, God is great, come here to me, ye Moslems, and hear the greatest of atrocities, come and listen, religion

has been put to shame. The hands of apostates have played with it. One of our Moslem Sheikhs has been converted,' etc.

"He began to run through the streets with tears falling from his eyes, crying to the ignorant and miserable ones to get up a crowd. Now you know perfectly well what is the state of fasting men at the end of the day. They ran together through the streets of the town, some of them equipped with weapons. They went to the Government House Square asking for one of two things—either to deliver you to them that they might kill you, or to shut you up in prison awaiting judgment. Now let us go over a private road between the gardens until we reach the Palace safely. These police will take care of you. May God preserve you."

I waited a moment to ask power from God, and courage. At that moment my sadness was changed into joy, my depression into gladness, and my weakness into strength, and I felt as tho I were going on a picnic. All the way I was praising God for the tranquillity that he had given to me. Finally, we reached the square, and I heard the multitude crying out for me to be killed.

When they saw my calmness they got the more angry and became like madmen, because they were all fasting. On my going up the steps the informer cursed me and my father wickedly, and when I opened my lips and told them that my father was a well-known "*Sharif*," he cried out, "The apostate is blaspheming."

When the people swarmed round the door of the palace the police beat them off with their sticks and put me in a room which was a temporary

praying-place for the officials, feeling no anxiety for what might happen. Presently the sun set, and the loud roar of the cannon was heard (denoting the expiration of the fast). My friend kindly sent me food.

About the third hour after sunset, after all the Moslems had prayed their evening prayers, the Governor came, and there gathered in the reception hall a number of Sheikhs and discussed what to do with me (as I afterward heard from the officer by the door). Then they brought me before them, and one of them said to me, "We are sorry to hear what Sheikh X. has done in causing this tumult without any authentic proof. Now this is a clear case; for either the charge was true at the time, then your presence in the mosque proves your repentance and return to Islam; or it was false, and in that case you will get a very severe punishment. But is it true what they say, that you were visiting the Mitrân? If so, why do you visit him during these holy nights in which most men give themselves to worship?"

I answered that it was not allowable to ask me questions which concerned my own personal liberty, but still I would give him a concise answer.

Since I have devoted myself to search and enquiry for the truth, which is but one, and since you know that the Mitrân is a very scholarly man without any religious fanaticism, I went many times to get information from him.

*An Interrupter:* I am surprized at you; how could you leave the Islamic wisdom and all its learned Sheikhs and expect to get benefit from a man who is a mere *Nasrani*

(Christian), and the only object of whose knowledge is Polytheism?

*Sheikh* (turning to all): Gentlemen, you will observe that the last remark of our friend is full of fanaticism. This should not be. He also says that knowledge is to be found with the Moslems, altho that does not affect the case, and he also says that the wisdom of the Christians all goes to Polytheism, but as a matter of fact all the sects of the Christians hold the Unity of God as revealed in the Holy Scriptures.

Now, as the Koran says, "To-day there has been legalized to you the food of those who have been given the Scriptures (*i.e.*, of the Jews and Christians), and your food is allowable to them and virtuous believing men and virtuous believing women of those who were given the Scriptures before you." Now he says, while forbidding the Moslems to marry the idolatrous women, "Marry not the idolatrous women until they believe." But the sacrifices of idolators are forbidden by the unanimous opinion of the Moslems. Now, if the Koran had reckoned Jews and Christians to be idolators, it would have forbidden marriage with them, and the eating of their sacrifices. Now, after this Koran quotation, shall we say that the Christians are idolators? Why, this is contrary to your book and also the Sunna.

*Interrupter*: If such is the case, why do the Christians hold the God-head of the Father, Son and Holy Ghost? If they are Trinitarians, how can they be Unitarians?\*

*Sheikh*: It is our Moslem ignorance of the facts of the Christian

religion which caused such as myself to go to the Mitrân to search out with him the truth. (Turning to all.) Now, gentlemen, you have heard from one of the most learned of the *Sheikhs* of Tripoli the proof of what I say, that Moslems are ignorant of the creed of the Christians.

*Interrupter*: But how can they believe in three in one? Please tell us.

### Doctrine of the Holy Trinity

[The *Sheikh* then goes on to explain the Christian religion, giving special prominence to the words of Christ Himself and quoting from the Mitrân the ordinarily accepted interpretation of the relation between Father, Son and Holy Spirit.]

*Interrupter*: But the doctrine of Unity in Trinity and Trinity in Unity can not be conceived and understood, and therefore it must be rejected.

*Sheikh*: True, the mind is unable to imagine it, but if you are going to reject every doctrine that the mind can not conceive, nor brain understand, then you must reject the doctrine of God Himself, for we Moslems hold that He is neither an accident nor essence, nor has He time or place, beginning or ending. There is none like unto Him, and His attributes are not our attributes, nor His acts our acts. "There is nothing like unto Him, but He is the Hearing and the Seeing One." In short, we agree with the people of the Scriptures, both Jews and Christians, that the attributes of God can not be understood by the intellect, being beyond the reach of our thoughts. Now it is clear that the matter we are considering (namely, a Unity of Essence with a Trinity of Persons) is

\* Literally: "If they be triplicators, how can they be unifiers?"

of this character, but if we reject the one on account of this difficulty, then we must reject the other similarly. May God preserve us from that.

Two thoughts have occurred to me which will make our way a little simpler:

1. We hold the attributes of God to be eternal. One of them is that of speech. A speaker requires two conditions—the presence of the one addressee, and the existence of the one spoken of, for our pronouns are all in three persons, as you learn in grammar—the first person, the second person and the third person. Now, if we say that God, before the act of creation, spoke, we must either hold that He spoke of Himself to Himself—and only idiots do that; therefore it is not fitting for God Most High to do so—or we must say that there were existing the other two persons, the second person the one addressee, and the third person the one spoken of. Here we have the trinity of persons.

2. Your Excellency will observe that relative plurality is not necessarily opposed to unity of essence, for even the Sufis and some professors of Islamic theology have admitted this, and in illustration thereof they have quoted the presence of the fingers in the hand or branches in the tree, deducing from that the plurality of attributes along with unity of essence. I, myself, do not, however, say that this is a clear proof of the trinity of persons with unity of essence, but it may be used as a helpful illustration. The Christians hold that the Unity and Trinity are matters indissolubly connected with God's essence, and therefore incom-

prehensible. As evidence of the existence of the Holy Trinity the Christians find allusions and references in the Old Testament, for Christ Himself said to His disciples, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost."

*Interrupter:* But do you believe in the authenticity of both the Old and New Testaments?

*Sheikh:* Of course; why not, since both intellectual and objective proofs prove their authenticity and soundness and the absence of any corruption, the Koran itself witnessing to this in many passages?

*Interrupter:* What, then, do you think of the many contradictions that there are between the Koran and the Bible?

*Sheikh:* Since the Koran came last, and as it says, was sent to confirm that which had been sent previously, if in any place it contradicts, which would be the contradictor, the first or second book?

*Interrupter:* Enough! I see you are an apostate from the faith of Islam. May God protect us (from such as you).

The Sheikh then continues his narrative, saying:

After he had abused and cursed me, the Mutasarrif ordered me to be taken back to the room in which I had been imprisoned, and put two soldiers to watch me.

The friend visited me in my imprisonment that night and told me that the Mutasarrif had informed the authorities at Constantinople by cipher telegram, and I must remain until further news should come to him.

### **Sentence of Nullity of Marriage**

After half a day news came that the then Sultan, Abdul-Hamid, had decreed that I should be sent back to my native town and there exiled, not being allowed to leave the place without permission. When I got home I found it had been spread about that I would have become a Christian had not the Government prevented me. The town-crier was sent round all the streets, and informed the owners of vessels that no one was to allow me to escape from the place.

Naturally, my father was very upset. He had burned my Bible and all the books and papers containing the quotations from the Koran and traditions. He then shut me in the house, keeping my wife from me for a long period in accordance with the law of Islam, which says that marriage is declared null and void if one of the parties leaves Islam. Many would have persuaded him to have me put to death in accordance with the tradition, "Whosoever changeth his religion, kill him"; but praise be to God, he had a certain amount of compassion upon me and would not listen to the suggestion. Being shut in the house and having no physical exercise, I became very weak, being hardly able to walk about the house. God, however, protected me, as He always will.

After a time my father caused a doctor to be brought to see me. Fortunately, he was an evangelical one, so I got him alone privately and said to him, "The only remedy for my disease is for you to bring me a small-sized Bible, but do not let my father see it. I am prepared to pay

whatever it may cost. I believe that God sent you here to me specially on account of this very book of which the Sheikhs of Dumyat burned one copy and my father another." Next day the doctor brought the book in his pocket according to my request and offered it as a gift. My joy reacted favorably upon me, and I got stronger without the use of medicine.

### **Re-married to His Wife**

I was, however, imprisoned in the house for many months, until some neighbors intervened on my behalf. My father made out a new marriage certificate after ordering me to recite the two creeds and a confession of belief in the doctrines of Islam. My creed, however, was simply the Unity of God from my heart. As for the words following that, it was the sheerest hypocrisy, for the truth had gone deep down in my heart and it could not be uprooted. My conscience was continually reproving me for this hypocrisy, and every time I said a word against the law of God I felt reproved as tho there were an observer keeping watch over every sin that I committed. This observer was no other than the Spirit of God who was with me during all these dark days.

God Almighty then changed the hearts of all the people toward me. They had by this time forgotten my apostasy, for a year had now gone by, and they began once more to beg my father to put me back in my old position of Imam of the mosque in succession to him, and so it came to pass.

*(To be continued.)*

# The Kikuyu Missionary Conference\*

## I. HOW IT AROSE AND WHAT IT DID

BY REV. W. CHADWICK, B.A.



ON June 17th last some sixty missionaries of all denominations met at Kikuyu, near Nairobi, in British East Africa. Kikuyu is the headquarters of the Church of Scotland Mission, and perhaps its founders chose the site because its hills and climate were so like those of their own home. There are few missions so well and thoroughly equipped. A fine new hospital was just being finished, built and furnished almost entirely by the pupils of their own industrial mission. This building completes the scheme of an almost perfect mission station, and we all had an object lesson in the way to lay one out; the dwelling-houses convenient, yet not too close; the schools and workshops compact, but with ample room for the enlargements which will be needed if their work continues to prosper as it does at present. The solid stone of their schools and houses was quite refreshing to many of us, who are more accustomed to sun-dried brick or even wattle and daub. We hope that their permanence may be but an emblem of the character of the other work whose foundations we laid there. . . .

Similar conferences have been held

nearly every year for some time, but the greatness of the distance makes it difficult for many to attend, and there had never been a gathering so thoroughly representative before. One man traveled for ten days in order to be with us, and all the main societies in British East Africa were represented except the Romanists. The first object in holding these gatherings has always been mutual edification and social intercourse; but since 1908 the subject of federation has taken a prominent place. . . .

We came to our chief task fully conscious of its gravity and seriousness, and after full consideration of its difficulties; but also conscious that every year's delay would make federation more difficult, and that perhaps it was easier for us than it has ever been anywhere else in the world. For, as yet, there are no vested interests at stake. There is plenty of room for treble the number of men to work and still keep wide enough apart to avoid friction. . . . The common enemy is so strong and so vividly near to us that we honestly want each other's help. We could not regret, as sometimes at home, the advent of another worker. Above all, we really desire to unite our forces, and we honestly respect each other.

What, then, was this task? It certainly was not the immediate *union* either of missionary societies or of

\* From the *Church Missionary Review* (January, 1914). See *Signs of The Times*.

native churches in British East Africa. Greatly as most of us would have wished for it, such a union would indeed have laid us open to the criticism of haste and precipitancy. For us of the Church Missionary Society, for example, to join ourselves unreservedly with Congregationalists and Methodists would simply have been to cut ourselves off from our own society and our own Church. . . . Our task was to arrange some basis of federation which would allow us to work in the immediate future with as little friction and waste as possible, and which would also emphasize our points of agreement in the eyes of the natives as far as possible.

That our common ground is wide, and that we did not in any light-hearted way give up the heritage of the Church, may be seen from the basis of federation, which was declared to be:

(a) The loyal acceptance of the Holy Scriptures as our supreme rule of faith and practise; of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and in particular of our belief in the absolute authority of Holy Scripture as the Word of God, in the Deity of Jesus Christ, and in the atoning death of our Lord as the ground of our forgiveness.

(b) Recognition of common membership between the churches in the federation.

(c) Regular administration of the two sacraments, baptism and the Lord's Supper, by outward signs.

(d) A common form of Church organization.

The first of these requires no comment; it was unanimously agreed to, even by those who eventually remained outside the federation.

The second, recognition of com-

mon membership, was thus described: Members of one district should be allowed all the privileges of membership as *visitors* in another district, except the right to vote in the election of councils, etc. Now some missions have been in the past much more strict than others in their treatment of baptism candidates; the term of probation in some being longer than in others. All have now agreed to a two-years' probation, and their discipline and education must in future be of much the same standard. Thus, much of the difficulty in accepting members of other bodies has been obviated.

The third, administration of the sacraments by outward signs, proved a stumbling-block to the Friends, who, however, promised to follow the lead of the federation in all matters of discipline and education. They were most hearty and generous in their approval of all else that was done, and most helpful in the discussion of some of the arrangements, so that we were all genuinely grieved that they could not formally join us. For "regularity" of the administration of the sacraments, it was laid down "that the administration of sacraments shall normally be by recognized ministers of the church occupying the district; . . . that in all baptisms the form, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,' shall be used." . . .

Within each district the native Church is to be organized under parochial and district councils; the former is to "consist of the minister or teacher in charge and lay representatives chosen from the local church," and its main duties are "to

assist the minister generally, and especially in the examination of applicants for admission to the catechumenate and baptism; in the revision of the communion roll; and in dealing with cases of discipline."

The district council is to consist of all the ministers and the missionaries in charge of parishes, and a number of representatives from the local churches, proportionate to the number of their full members. These parochial and district councils would for the present naturally represent different denominations; but, thirdly, the district councils are to send representatives to a central council, which is to meet annually. Subject to the approval of the home committees, we decided that this representative council should be not only advisory and consultative, but "executive except in matters pertaining to the policy of the different societies or churches." The authority of our bishops over all members of our Church was properly safeguarded.

All agreed to use the following order of public worship "with sufficient frequency to enable the members of all the churches to become familiar with a common order": Hymn or psalm; invitation to worship; prayer (confession—forgiveness—Lord's Prayer); Ten Commandments; hymn or *Te Deum*; reading from Scripture; Apostles' Creed; prayer (for Church, for State, for country, for all sorts and conditions of men); general thanksgiving; hymn; sermon; hymn; benediction. The need for arrangement was exemplified by the fact that there was considerable discussion before all agreed to kneel at prayer and to stand for singing praise. These

things may seem small to us now, but to the African mind it is a real difficulty to find a difference of usage in such things, and it is a subject for congratulation that the difference should cease. It was agreed that the training for the native ministry should last for eight years at least. The federation will encourage a common attitude toward marriage and all native customs. These are the main points decided on. Another advantage of a totally different kind will be the improvement of our position in the eyes of officials, colonists, and educated non-Christians.

While there was not a single unkind word used throughout the conference, every one spoke his mind frankly and freely, as Christian men should. On the last day of our meeting the Bishop of Mombasa unveiled two beautiful windows in the church to the memory of Dr. H. E. Scott, who has done as much for Christianity as any one in East Africa. The last years of his life had been especially devoted to the cause of union. His, and our own Bishop (then Archdeacon) Willis, and Mr. Hurlburt's names are perhaps the most widely known of those who drew up the original memorandum.

## II. THE PROPOSED SCHEME OF FEDERATION

BY BISHOP J. J. WILLIS, OF UGANDA

It is the purpose of this present paper to make clear, so far as it is possible to make clear, what was then proposed, and how far the proposals affect ourselves as members of the Anglican Communion. . . .

To appreciate the object of the conference it is essential to understand, at least in broad outline, the



present situation in British East Africa. In looking at that situation from the religious point of view, there are four main factors to be considered — Paganism, Mohammedanism, Christianity, and civilization. Each of these has an important bearing on the problem of evangelization.

East Africa is still emphatically a pagan country; and the paganism of Africa may, perhaps, be best described by the one word, malleable. It possesses no literature and has no fixt creed, its adherents are primitive tribes without cohesion and without influence; as a religion it is invertebrate and weak, and its followers forsake it for the first strong leader that crosses their path.

Mohammedanism is, on the contrary, a strong religion, with a very definite, clear-cut creed, whose adherents have the great merit of knowing their own mind. Islam was the first faith from without to come in contact with East African Animism, and it has secured, and to this day maintains obstinately, a strong position on the East African coast, and especially in the coast towns. But inland its influence has been comparatively inappreciable. . . .

Of the various missionary bodies, outside the Roman Church, the Church of England has, at the present time, by far the strongest position. It was the first in the field. It alone occupies all the townships, and the influence of these among a native population is incalculable. It alone has produced a native ministry; and it is linked, on its western border, to the self-governing Church of Uganda, which, in point of numbers and organization, is as yet far in advance of any Church in East

Africa. Therefore, in any discussion of missionary policy, it is natural that the Church of England should exercise a large influence. . . .

In any discussion of the proposed scheme of missionary federation in British East Africa there are certain considerations which should in all fairness be borne in mind. The conditions prevailing in an African protectorate are, in almost every respect, entirely different from those familiar at home, and it is obviously difficult for any one familiar only with one set of conditions, to decide what should be done in another.

The movement toward federation, that found its formal expression in the conference, was not the result of a sudden enthusiasm. From 1907 onward, through a series of public conferences and more private deliberations, the position has been carefully and often anxiously reviewed, and the movement toward a clearer understanding with one another has slowly gathered force. . . .

The aim of the conference was not an impracticable attempt to amalgamate existing churches or missionary societies. It had in view an ultimate union of native Christians into one *native* Church, and with this end in view the conference sought to find means, not for removing existing differences, nor for watering down the distinctive characteristics of the different bodies, but for averting dissensions between *native* Christians, barely visible as yet on the horizon. . . .

There has been a very remarkable desire for unity, which is in itself the first condition of union. The proposed measures have not, indeed, secured universal consent among the

missions now occupying the country. The Friends' Mission, while heartily at one as to the ideal, has been unable to subscribe to the conditions, notably in the question of the sacraments. A few of the smaller missions remain outside the proposed federation, but with these exceptions it was the unanimous judgment of those present at the conference that the detailed suggestions formulated in the memorandum should prove practicable, and would go far toward reducing the danger of planting, in African soil, fresh seeds of disunion which we all deplore among ourselves.

It is proposed, in the first place, to recognize a comity of missions, to divide British East Africa into distinct missionary districts, and to leave each Church free to develop its work within its own defined area. It is manifestly impossible for the Anglican Church, as at present represented, to occupy the entire field. British East Africa covers an area of some 182,000 square miles, about half as large again as the United Kingdom. It contains a native population roughly estimated at 4,000,000, mainly pagan to-day, but likely to become in the near future either Christian or Mohammedan. Apart from three chaplains to Europeans, the number of ordained clergy of the Church of England at present working in the Protectorate is twenty-three European and three native. Far stronger, numerically, are the representatives of the different denominations; where we can not enter, they are prepared to work; where neither go, Islam has a clear field. Under the circumstances common-sense would suggest a working

agreement by which unnecessary overlapping might be avoided, and the whole field occupied against a common foe. . . .

The division into recognized missionary districts is in full accord with the wishes of the Government from the political point of view. On more than one occasion, with a view to preventing any possible friction between the missions, the Government in British East Africa has approached the missionaries with definite suggestions of territorial divisions; such an agreement has been actually arrived at and is to-day in force; and they have gone further in passing a regulation by which no mission may build a European station within ten miles of an existing station of another mission. While recognizing that they can not themselves dictate in such a matter, they are very keenly alive to the advantage of a comity of missions.

Starting, then, with the decision to recognize and mutually to respect missionary spheres of influence, it must at once be asked, what is to be the general attitude adopted toward members of one Church temporarily resident in the district of another? In the present day the question is acute, inasmuch as the railway has, as we have seen, within the past few years, revolutionized the conditions of native life in British East Africa. The majority of the natives still remain, indeed, with their own reserves, but an influential and ever-growing minority lives in a state of constant flux, continually passing up and down the line in search of work. . . .

The recognition of baptism by another body involves a clear under-

standing with that body as to the conditions under which that sacrament shall be administered. Where the conditions of admission are lax, or the method of administration is careless, it is difficult to maintain satisfactory relations. It is therefore proposed that the conditions of admission to, and the period of probation in the catechumenate, shall be the same in all the missions; that the course of preparation shall be similar, in its broad outlines; that, wherever the manner of administration may fairly be regarded as an open question, as in the alternative of affusion or immersion, the use should be left with the particular Church, but that in all cases the form, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," shall be used. Baptism is as a fact being administered by the different missionary bodies working to-day in East Africa. To heathen and Mohammedan onlookers it has always a quite definite meaning—the formal admission to the Christian Church. The tendency of the above provision would clearly be to secure for the sacrament of baptism that recognized and paramount position which it already holds in our own Church. . . .

As we would aim at a common form of service, the earnest of a united worship hereafter, so we would seek to secure "a common form of Church organization," the beginnings of a future Church polity. Not "a common form of Church government"—that is for the present out of the question—but an organization which, while leaving over for future consideration the

question of Church government, and for the present leaving each Church free to govern itself on its own lines, would yet pave the way for ultimate union among the Churches.

The suggested organization is modeled on that already in working order in the diocese of Uganda. In main outline it consists of the formation of "parishes," or small sub-districts, the parish being the unit of Church organization, and having its own parochial Church council; the grouping of these parishes into districts, each with its own district Church council. . . .

The celebration of the Holy Communion at the close of the conference stands apart from any general scheme of federation. That it was celebrated in a church belonging to the Established Church of Scotland was due in a sense to the accident of place, no Church of England building being available. The service itself followed throughout the order in the Book of Common Prayer; the generosity was on the part of the Scotch Mission in lending their church for an English service. The admission of Nonconformists was certainly not without ample precedent. It was an exceptional occasion, an occasion which no one present is ever likely to forget. To repel at such a moment from a common participation might be justified by rule, and dictated by a stern sense of duty; but it would have been to nullify the whole spirit of the conference. We can not but feel that, in the circumstances, the Master Himself would have justified the action, as His presence beyond all question hallowed the scene.

# DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

## INDIVIDUAL WORK FOR THE IMMIGRANTS



N thousands of churches last fall and this winter, classes have been studying immigration in accordance with the plans outlined by the Home Mission Campaign. As a result an immense amount of interest has been aroused and everywhere members of the classes are asking, "What can we do?"

The question is easy to answer for those who are really seeking to serve. In America these people are at our doors, and each one has a soul. In the stores, the factories, the schools, yea and in our homes (four out of five of our domestic servants are foreigners), they touch elbows with us, ministering to our needs and affording us abundant opportunity to help them. Many churches and organizations are doing fine work among them, but after all it is the individual work that counts for most. "The personal touch is the one great solvent of the problem," says Peter Roberts. "Will the American give it?"

The American must give it if he would save his country and be true to his God. But alas, too many will not, as is proved by an incident related at Silver Bay last summer. An Italian overseer on the barge canal became interested in the Presbyterian church in the little city where he was at work. He attended the preach-

ing and the Sunday-school and asked the pastor for a Bible. Then he asked to have some passages marked that he might read them to his wife at home. Not long after he came asking to have more passages marked. It was evident his interest was steadily growing, and the pastor was delighted and hoped that he would soon find Christ. But the parishioners were not so well pleased. Some were glad, but many of the more conservative ones, including a member of the Missionary Society who gives \$100 a year to foreign missions, viewed the situation with dismay. "What shall we do?" one lady asked the pastor's wife. "It would never do to have this man join our church, and I'm afraid he will want to!" Unfortunately this is not an isolated case. There are many others on record like it.

The presence of these foreigners in our midst is testing the sincerity of our foreign missionary purpose. "We must be sure," Doctor Edward Judson, son of America's greatest foreign missionary, said in a recent sermon on Foreign Missions, "that our missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. We find ourselves greatly interested in the foreigners when they reside in their own lands, so much so, in fact, that we send our

best men to them as missionaries and pay their traveling expenses; but when the Lord puts it into the hearts of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

### WHAT CAN WE DO FOR THE IMMIGRANT?

BY FRED H. RINDGE, JR., NEW YORK,  
N. Y.

Secretary Industrial Service Movement, International Committee of Young Men's Christian Associations

A friend of mine decided to help the immigrants in his city, and wisely began by talking kindly to the Greek boys who shined his shoes and to the Italians who sold him fruit and peanuts. He made it a point to learn "good morning" and a few other simple phrases in their language. These became magical words. One morning my friend saw approaching him a forelorn-looking Italian laborer on his way to work. The man carried a dinner-pail and came shuffling along, with down-cast head. With a broad smile and cheerily my friend greeted the stranger in Italian with, "Good morning, John!" "John" was so surprised that he dropt his dinner-pail, and tears came to his eyes. Then he passed on, silently. Next morning my friend again met John and greeted him. John stood still and in broken English exclaimed, "You're like Jesus Christ!" My friend went to his office with a full heart, as he thought of thousands of

strangers in a strange land who have never received a kind word from any American.

Is it not time that more of us Church people ceased debating the immigration question and got busy? I shall never forget one conversation with a Bulgarian storekeeper, whom some would have called an ordinary "dago," "hunkie" or "bo-hunk." He spoke twelve languages fluently, and said, "The reason I don't go where I can make more money is because all these people down here need me. A good deal of my time is spent protecting them from American grafters and others." When asked what he would do if some Turks moved into the community he replied, "I would let them live in my house. One nationality is as good as another. The trouble with a lot of you Americans is that you keep us in a colony, by ourselves, and call us a problem, instead of mixing up with us and trying to help us become good American citizens." And he was right.

Anyone who has endeavored to help foreigners knows how frequently he is amazed at what lies behind a rough exterior. These are some I have met: An Austrian who spoke eight languages, had attended the University of Vienna, but was smashing stone in a granite quarry for \$1.50 per day. A Syrian who could converse in six languages, had been a superintendent of schools in his homeland, but was sweeping out a city market for a dollar a day. The door of opportunity was not open to these men because they did not know our language. A Polish iron miner, toiling for \$1.50 per day, and sending his son to college,

the son being valedictorian of his class. Last week an Italian helped organize an English class, and I later discovered that he was the man who carved the beautiful statues in front of the Union Station at Washington, D. C. Indeed, foreigners in congested tenements and dirty bunk-houses have trod the aisles of cathedrals hoary with centuries of worship. Let us respect these people for the rich heritage of the past and the good there is in them.

Then let us help them. An imperative need is instruction in English. The best way to organize classes is to go to the foreign section in your city, inquire as to the leaders, and see them. They can always speak English. Convince them of the reality of what you want to do and ask them to get some people together. Get the leaders and you will get the others. Hold your classes in *natural meeting-places*. Boarding-houses, homes, stores, settlement houses, foreign clubs are best. Don't forget foreign people in the jails. One man said, "Thank God for putting me in prison, for there I learn English." Officers of foreign societies are generally glad to have classes in their club rooms. Let them select the place and you provide the leaders.

Foreign editors are glad to give notices of classes in their papers. Handbills in their language placed in foreign grocery stores, barber shops, saloons, banks, boarding-houses, etc., will help. Postmen and policemen can give valuable information. In securing cooperation of foreign leaders watch out for the various factions. A few days ago a Greek storekeeper refused to aid us. His

partner overheard the conversation, said he had a following of his own and that he would be glad to get his men to join classes.

One excellent way to organize classes is to make the approach through the shop where the people work. Tell the agent or superintendent your plan. Ask his permission to interview some of the foremen. Then ask them to let you talk with one or more of the leaders among the men. These leaders will speak English. Interest them, ask them to suggest a meeting-place and get the men together. (We have organized eight classes this way in the past two weeks.) Start that same night. The longer you wait the more suspicious people become. The best way to remove suspicion is to get busy. If you teach them something worth while, and play fair with them, they will soon forget their suspicions.

In starting classes always plan for at least one elementary and one advanced group. It is better to have men and women separate. Have men teach men. You can make the acquaintance of women in the shops, and arrange for classes in their homes. Sewing, cooking, care of children, hygiene, etc., can also be taught. Successful classes for both men and women are frequently held at the noon hour in a corner of the factory.

During the past year nearly 25,000 aliens were in English classes. The special method of teaching devised by Dr. Peter Roberts was used in these classes. This method is of particular value as it does not require the teacher to know any language other than English.

Hygiene, first aid to the injured, citizenship, etc., are also taught, an interpreter being used, when necessary. Reliable foreign physicians can also be used to advantage. Have religious meetings wherever practicable. The Young Men's Christian Associations run all kinds of noon-hour meetings, but find a greater demand for straight religious and character-building talks than for any other kind. In all this work a good way to teach truth is to incarnate it. The life and personal influence of the leader will count more than his words. Pamphlets in different languages are available on such subjects as health, tuberculosis, care of the children, alcoholism, sex-hygiene, citizenship, etc. Used to supplement talks on these subjects, they are of great value.

Let us not forget the foreign children. Standing as they do between the civilization of the old world, represented by their parents, and that of the new world, so often misrepresented by the shop and street, they present a real problem. It is said that the criminality of these children is three times as great as their parents. Organize them into clubs, cultivate anew in them a respect for their parents and the heroes and ideals of the land of their ancestors, and at the same time show them the best in America.

Where shall we secure leaders for all these activities? Surely there are young men and women in our Bible classes, church brotherhoods, societies, Y. M. C. A., Y. W. C. A., and our colleges who can be made to see this great service opportunity, who will want to help solve the

problem of assimilation, and who will covet an interesting experience which can be secured in no other way.

The Young Men's Christian Association has 3,500 college students who are rendering forty different kinds of service for industrial men and boys each week. These are busy men, of sympathy, knowledge and action. This shows that volunteers can be enlisted, for not one of these men receives a cent of compensation. They are, however, receiving a compensation far more valuable, and in many cases the lives of the *teachers* have been transformed by practising Christ's great principle of service.

The Christian Church is awake to these problems as never before. Every denomination has its Social Service Commissions. What we need is more *individual* responsibility. What are you and I going to do about it? The great task today is to get the working *people* educated and to get *the educated people* to work. Shall we not do our part to substitute the uplift for the down-pull in the lives of these brothers and sisters from across the seas? \*

#### DISTRIBUTING BIBLES AMONG THE FOREIGNERS

The greatest danger in the present-day immigration lies in the rapidly increasing number of those who come to us without the Book. In 1910 the percentage of those who came from lands where the Bible is unknown and unread was 61; during the year ending June, 1913, it had jumped to 84!

There is real danger in this. It

\* Information regarding the Y. M. C. A. work for immigrants may be secured from any Y. M. C. A. State Committee or from the Industrial Department, 124 East 28th Street, New York City.

is the Bible that has made the difference between us and our unhappy neighbor on the south. Both had the same natural advantages, the same resources for the development of a great and powerful nation. But in Anglo-America the early settlers came with the Bible in their hands and built the republic on its principles and precepts. In Latin-America the early conquerors (note the term) brought a sword in one hand and a rosary in the other, and laid their foundations in bloodshed and superstition. What Latin-America has become without the Book, Anglo-America may degenerate into.

The best thing we can do for the immigrants, both for their sakes and our own, is to give them the Bible. They are intensely religious, the experts tell us, and the Bible appeals to them. When they make its acquaintance they are eager to read it and share it with others. Not long ago a track-foreman on the New York Central Railroad was found at the noon hour reading the Bible to the men of his gang. Inquiry disclosed the fact that this was his regular practise. He had recently joined a Protestant Italian mission, and every day when a nearby whistle sounded twelve o'clock and his men gathered on the bank with their lunch baskets, he took out his Testament and read a portion of it to them. At first they were indifferent and some objected a little, but by and by they became intensely interested and eager to listen.

Inspired by the efforts of Korean Christians to distribute a million copies of the Gospel by Mark within a single year, a movement was inaugurated in Schenectady, N. Y., not

long ago, which has already borne good fruit and gives promise of more. Two years ago last October, in connection with the annual meeting of the Schenectady County Bible Society, the ladies of the different churches united in giving a supper, the proceeds of which were to go to the purchase of Testaments and Gospels for distribution among the foreigners. A considerable sum was realized and the work began.

The following Christmas an appeal was made to the Sunday-schools to join in the work. Each scholar was asked to make a Christmas offering sufficient to purchase at least a two-cent copy of a Gospel and, if possible, give it to a foreigner himself. Many schools responded to the call and a large number of persons were enlisted in the work—women with foreign maids in their kitchens, men with foreign clerks and other employes in their offices or stores, workmen in the shops, children in the schools. One small boy persuaded his father, who was a policeman in a foreign district, to place a number, and many copies found their way to ashmen, fruit-venders, peddlers, messenger boys and other chance callers at the home or store. Many of the foreigners offered to pay for the books, but were told that they were a Christmas gift. No copies, however, were given to those who could not read.

One young ladies' class raised enough money to purchase fifty Testaments with the text in English and Italian in parallel columns, and with the help of friends gave all of them away. Before they were sent out the following inscription was written in Italian on the fly-leaf of each:



Vi piaccia avere con voi questa Bibbia e leggere una parte di essa ogni giorno.

"La tua parola é una lampada al mio pié, e un lume al mio sentiero."—Salmo 119:105.

(Please carry this Bible with you and read a portion *each* day.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.)

These English-Italian Testaments met with great favor. One man who received a copy read it to his wife in the evenings and she became so much interested in the "Gooda Booka" (as they all call it) that he could scarcely get her to bed. She always longed to hear more. Another wanted to buy a copy to send to his wife in Italy. "She doesn't know anything about the 'Gooda Booka' there," he said. Still another wanted to buy a copy to send to a cousin in Italy.

Perhaps the most interesting case was that of a man known as Tony, who spent his evenings at home poring over the copy given him. One night his sister-in-law heard him reading it to his family and asked if she might borrow it. At first he thought he could not let it go but finally said she could have it in the daytime if she would bring it back at night. He must have it immediately after supper.

On one occasion Tony's habit of reading his Bible at home saved him from what might have been serious trouble. His brother was under arrest as one of the principals in a cutting affray that had taken place one night in a saloon in one of the Italian districts, and it was thought Tony himself had had something to do with it. He was brought into court as a witness, but insisted that he knew nothing about it.

"Where were you that night?" the judge asked.

"Homa, reading the Gooda Booka," was the amazing reply. Some of his friends bore him out in this and the Judge let him go.

Bibles, Testaments and Gospels in many languages can be obtained at small cost,\* and the work of distribution be taken up either by individuals or organizations at any time. If the Sunday-schools should take it up, as in Schenectady, Easter Sunday would be a most appropriate time and the six weeks that intervene (Easter falls on April 12th) would be more than sufficient for the necessary notices and preparations.

#### AN IMMIGRANT SLOGAN

Many a delegate to the Home Missionary Conference of Women's Societies at Northfield last summer saw a new vision of her duty to her immigrant neighbors from the following little paraphrase of an old English nursery rhyme suggested by Miss Emerson, secretary of the Congregational Home Missionary Society:

Good morning, neighbor, how do you do?  
I am very well, how are you?

How is your neighbor from over the  
sea?

I don't know, but I'll go see.

#### ENGLISH THROUGH BIBLICAL MATERIAL

What the immigrant *wants* most when he lands in the new country is the English language; what he *needs* most is the Bible. If the two could be combined and what he wants most be given to him in connection with what he needs most, a double service

\* See the leaflet, "The Bible and the New Americans," published by the American Bible Society, Bible House, Astor Place, New York.

could be rendered and great results be accomplished with a minimum of effort. Through the "English for Immigrants" Committee of the Council of Women for Home Missions, this is being done.

This work, as undertaken by the Council of Women, is a direct outgrowth of the Fireside League organized early in 1912 by Mrs. Lemuel Call Barnes of Yonkers, New York, which had for its twofold aim (1) the teaching of English to foreigners; (2) the teaching of English through Biblical material. It was for this that Mrs. Barnes originally prepared her little book, "Early Stories and Songs for New Students in English," consisting of a series of forty-one lessons, by means of which English is taught through stories from the Old and New Testaments and songs from the Psalms. The method has been pronounced pedagogically correct and is heartily indorsed by Doctor Steiner. It is so simple and the directions so explicit that any one can use it, even one who has had no experience in teaching.

In response to our request, Mrs. Barnes gives the following interesting account of how she came to start the work and to prepare the "Early Stories and Songs":

The need of our immigrant people to know the language of the country in which they are living; a study of all available "First Lessons in English," revealing the fact that none could be found containing any touch on the religious side of life; a conviction that they as well as we, "can not live by bread alone"—these considerations led to the making of the lesson book, "Early Stories and Songs for New Students in English," each lesson being tested in practical work

with non-English-speaking pupils as it was made.

The lessons were first used in classes of young women. When a little bride shyly brought her new husband to the class and the regulations required his exclusion (our funds could only be used for young women), the bride's decisive declaration, "If not he, then not me. He need more than me," stimulated some thinking about the family as the unit of society.

Later, when in another connection, the lessons were being used in classes of workingmen who had begged for "lessons same like girls," their mention of wives who would gladly learn English, but having "little children home, can not come," caused some more thinking along the same line.

When public school teachers, watching the quiet work with the classes, came to tell us of conditions in the homes of many of their pupils and to ask for our help, more thinking was stimulated. One teacher said, "A bright boy in my school is going wrong. If his parents could work with me, we might save him. But they know no English. I can only communicate with them through him as interpreter. Will you not send some one into that little home to teach English to the father and mother?"

One day in the mission circle of a local church an appeal was made for volunteers for this kind of neighborly service. So the first Fireside League was born.

A little later, in April, 1912, a Central Interdenominational Committee of Fireside Leagues was formed in New York, and the work began to develop. But in the September following, with a desire to avoid duplication of machinery, the Central Committee asked the Council of Women for Home Missions to take over the work. This was done in December, 1912, and tho some local organizations still retain the name, "Fireside League," as they have a right to do, the work is en-

tirely in the hands of the Council of Women for Home Missions.

The Council of Women for Home Missions has already the names of more than one hundred persons engaged in this work, but they wish to enlarge it. If you are willing to share in it, write to The Council of Women for Home Missions, English for Immigrants, 150 Fifth Avenue, and full directions will be sent you.

It is not necessary to wait for an organization to begin this work. Simply start with the immigrant nearest you—the maid in your kitchen, the man in your shop, the family in your neighborhood. Any one can do it, children as well as grown-ups. The young daughter of a professor in an Eastern college has taught three successive maids in her mother's kitchen all they know of English, beginning when she was a child of seven. One of them made such rapid progress and became so fond of books, that it was useless to set her to dusting the library. She was so fascinated with the books she stopt to read them and forgot what she ought to be doing.

The following story shows how easy it is to make a beginning in an immigrant home. Without previous arrangement, two young women went to the house, and one began to play with the children in one part of the room while the other began to teach the mother from a copy of "Early Stories and Songs" she had brought with her. At first neither teacher nor pupil could understand well enough to make appointments for the lessons. But on the same day each week, and at the same hour, the two young women appeared. Presently

the mother across the hall came with her children, then the mother upstairs. Soon a regular class had been formed (or had formed itself) for the mothers, and at the same time a play-hour for the children.

#### ENLISTING THE CHILDREN

No matter how sheltered the life of an American child may be, he comes more or less into contact with the little aliens from over the seas. He thus becomes a factor in the immigrant problem—a hindrance or a help, according as his attitude may be.

Too often his attitude (copied from his elders) is that of aversion and distrust, rather than of sympathetic helpfulness. Not long ago, in the kindergarten department of a Presbyterian Sunday-school, the topic for the day was "Jesus loves everybody."

"Does Jesus love everybody?" the teacher asked.

"Yes," came the answer at once from every child.

"Is there anybody in the world that Jesus does not love?" was the next question.

"No," answered one little girl, while the rest kept quiet and looked doubtful.

"Elizabeth is right," said the teacher, "Jesus does love everybody."

To this five-year-old Ruby took exception. "God does not love the Eytalians," she announced with all the emphasis she could command.

"You're wrong, Ruby," the teacher said. "God loves the Italians just as much as He loves you and me. He loves everybody. Where have you seen the little Italians?"

At this the whole circle became

eager to answer. "At my school," they all cried at once.

"I'm afraid we're not always kind to them," the teacher continued. "Suppose some day your father should say, 'Children, we are going a long way off to a fine, new country where we can all get plenty to eat.' And then you said 'Good-by' to your home and all your little friends, and got on board a big ship where they put you down into the hold and you were crowded and uncomfortable all the time you were sailing across the seas toward the new home. Then when you got there, suppose that instead of being kind to you, the children laughed at you and called you names, and said, 'Look at those funny Americans. God does not love them.' And suppose they would not play with you nor sit near you at school. How would you feel? Do you think you would like it?"

"No," answered honest little Ruby, as emphatically as before.

"They are lonely, these little foreign children who come to our country to live, and some of them are sad," the teacher continued. "This week I want you to try to be kind to them and help them. How many will?"

Up went the hands, every one, for the attitude of these little children had been entirely changed. The simple stating of the case had made a powerful appeal, for the child-heart, if unbiased, is tender and true. The room was very still as they bowed their heads and the teacher made this little prayer: "Dear Jesus, help us to remember that you love everybody—the little Italians and us, too. Help us to be kind to them and love them like you. Amen."

Parents and teachers can render no greater service to the immigrant cause than by giving the young Americans under their care the right attitude toward the alien children. It is easy to do it, if they themselves have the right attitude toward them.

## WHO ARE THE IMMIGRANTS ?

### THE WORLD SAYS:

SCUM OF THE EARTH!  
WOPS!  
DAGOES!  
BOHUNKS!  
SHEENIES!

### THE CHRISTIAN SAYS:

Italians from the land of Dante and Savonarola.  
Greeks with a heritage of art and literature.  
Slavs from the home of John Huss.  
Jews—the race of our Savior.

All Children of our Heavenly Father are possible heirs of His Salvation.

## WHAT IS YOUR DUTY ?

—From the *Missionary Survey*.

# EDITORIALS

## THE REVIEW EDITORIAL STAFF

WITH a view to broadening the vision and scope of the REVIEW, and that we may cooperate more closely with the missionary boards and societies, the editor has already secured the cooperation of some of the leading Christians in America to serve on an Editorial Council. These, as already announced, are Dr. Arthur J. Brown, vice-chairman of the Continuation Committee; Dr. Charles R. Watson, secretary of the United Presbyterian Board of Foreign Missions; Dr. F. P. Haggard, chairman of the Home Base Committee of the Foreign Missions Conference of North America, and Home secretary of the American Baptist Foreign Missionary Society; Prof. H. P. Beach, of Yale University, and Mrs. Helen Barrett Montgomery, of the Women's United Mission Study Committee. A recent addition is Mr. H. W. Hicks, general secretary of the Missionary Education Movement.

The editorial force of the REVIEW has at the same time been increased by the addition of Miss Belle M. Brain, author of many well-known books on missions, who comes as editor of the new "Department of Best Methods"—a monthly feature of the REVIEW that is already making a stir. Mrs. Fred. M. Gilbert is rendering valuable general editorial assistance in the news department and "Clues to the Contents"; Rev. S. B. Rohold, of Toronto, is taking charge of translations from foreign periodicals and the news of missions to the Jews.

With the efficient help of these sympathetic and able co-workers, in addition to our regular editorial force, we may safely promise our readers even better results than in the past. Our field of vision is the World—God's field. We bring into view all the great events of importance from a Christian missionary standpoint. Criticisms, appreciations,

and suggestions from our readers will always be welcomed, and contributions are solicited from all who have a message of inspiration and information concerning the principles, needs and progress of the missionary campaign.

## THE REVIEW AND THE MISSION BOARDS

AT the recent conference of the Foreign Mission Boards of North America a resolution was passed in which the Committee on a Missionary Magazine was instructed to cooperate with THE MISSIONARY REVIEW OF THE WORLD. For something over four years this interdenominational magazine committee has been considering the advisability of establishing its own popular foreign missionary periodical, and has been seeking funds for this purpose. This plan has now been abandoned, and it is with a sense of gratitude that we welcome the brotherly action taken at Garden City in January.

When the REVIEW was originally established, in January, 1878, one of its policies was to criticize the missionary boards and societies, fearlessly but constructively. At that time there was also practically no cooperation between the various denominational boards, and no conferences or concerted action on matters of common interest. The Church was divided and the various divisions of the Christian missionary army were working independently and often antagonistically. To-day, there is a growing spirit of unity and increasing cooperation in both home and foreign missions, and it is eminently fitting that magazines and other literature should be printed to present the united appeal, to educate men, women and children on matters of universal interest, and to represent the world-wide work and Church of Christ.

Many steps have already been taken to supply this literature for

all denominations. The Women's United Mission Study Committee has published their excellent text-books, as have also the Student Volunteers and the Missionary Education Movement. Leaflet literature has been published for use of all the boards and societies. The Laymen's Missionary Movement issues its little monthly, rich in facts and inspiration; the M. E. M. have taken over *Everyland* for children; and the Continuation Committee publishes the *International Review of Missions*, quarterly, for the scientific study of missionary progress and problems. There is still a large, almost untouched, field for such a monthly magazine as THE MISSIONARY REVIEW OF THE WORLD—one that will present in readable, somewhat popular style, but with a deeply spiritual purpose and viewpoint, the great facts, needs and forces connected with world-wide evangelism. THE MISSIONARY REVIEW does not seek to supplant but to supplement the denominational missionary magazines. It represents the interests and the work which all of Christ's followers have in common, and should be stimulating and informing. The more Christian men and women know of the work of the whole Church and the needs of the whole world, the more they should be interested in the denominational field for which they are primarily responsible.

The Foreign Missions Conference has appointed its representative committee, of which Dr. Stanley White is chairman, and the REVIEW has selected an editorial council. It is hoped and expected that these two representative bodies will work together for the further improvement of the REVIEW and for the extension of its influence.

### TEN MISSIONARY BEATITUDES

1. Blessed are those who go forth to preach and teach the Gospel for they have the presence of the Christ. (Matt. 28:19, 20.)

2. Blessed are they that sow the Good Seed of the Word for they shall reap in joy. (Ps. 126:16.)

3. Blessed are they who win men and women for God and righteousness for they cover a multitude of sins. (James 5:20.)

4. Blessed are they who give themselves wholly to the service of the King for they shall not lose their reward. (Matt. 25:34.)

5. Blessed are those who give themselves to earnest prayer for their fellowmen for God, the Father, will hear them. (John 14:13, 14.)

6. Blessed are they who give generously of money, as the Lord has prospered them, to carry on His work for they shall receive in like measure. (Acts 20:35.)

7. Blessed are they who offer their best beloved one for the service of their Lord, for they shall be taken into the family of the King. (Matt. 19:29.)

8. Blessed are those who are faithful and obedient servants of God for they shall be received into the joy of the Lord. (Rev. 22:4.)

9. Blessed are the suffering converts who are persecuted for righteousness for great is their reward in heaven. (Matt. 25:23.)

10. Blessed are the faithful for they shall rule many cities. (Matt. 25:23.)

### RACIAL TYPES AND CHRISTIANITY

ACCORDING to Dr. John R. Mott, the Asiatic nations are producing distinctive types of Christianity. The organizing genius of the Chinese Christian, the subtle and meditative qualities of the Indian, the power of initiative of the Japanese, are being used to advance the Kingdom of God in these lands. These qualities need to be developed and given scope, but each must in its turn also be supplemented by the others. Thus the Chinese Christian needs to develop meditation, while the Indian is most in need of initiative and constructive power.

# WORLD-WIDE MISSIONARY NEWS

## AMERICA

### Charitable Gifts of 1913

CHARITABLE gifts in the United States during the past year amounted to \$80,135,476. This was at the rate of \$2.91 for every tick of the clock. The bequest of Benjamin Altman, valued at \$15,430,000, to the Metropolitan Museum of New York, heads the list, and the gift of \$10,000,000 by John D. Rockefeller, Jr., to put an end to "white slavery," is second. Col. O. H. Payne's gift of \$4,350,000 to Cornell comes next in size, and is followed by Ferris S. Thompson's gift of \$3,655,000 to Princeton University. Andrew Carnegie's fifteen donations aggregated \$3,633,000, and the next largest gift is \$3,000,000, the sum given Washington and Lee University by Robert P. Doremus. After that the list shows that the donations dropt in size to a million or two.

### A Million Dollars for Missions

A GIFT of \$1,000,000 to the Church of the Disciples of Christ was announced a few days ago by Rev. E. A. Corey, secretary of the Laymen's Missionary Movement of that denomination. The gift was made by Mr. R. A. Long, of Kansas City, and was first given to the public during the Student Volunteer Convention meeting in Kansas City. Mr. Long's gift is on condition that the denomination shall raise an additional five millions, the money to be devoted to extending the work of the missionary societies of the denomination and to a fund to educate one thousand men for missionary work at home and abroad in colleges maintained by the denomination. Under the terms of Mr. Long's gift the money must be raised by January 1, 1917. This is one of the largest gifts ever made by a

living donor to distinctive missionary work, if, indeed, it is not the largest. It is a hopeful sign when men learn to give in millions.

### Other Signs of Progress

THE figures representing Church progress during 1913 are at hand, and are full of encouragement. Upward of forty millions of Americans, native and foreign born, are allied with some religious body, and for the support of their churches last year gave over \$400,000,000, or an average of over ten dollars apiece. During the past year, unusual sums were put into new buildings, so that the total of four hundred millions will soon be surpassed. As the years go by, the Christian bodies in America average a gain of about 2 per cent., 20 per cent. in the decade—a somewhat larger per cent. than that of the increase of population—missions, while they are living, and are not obliged to give it up.

### Progress Made in Four Years

THE Bible Society now issues what are called "diglot" Gospels, that is, with English on one side and some other language on the other. The following is the list of languages thus printed with English: Arabic, Armenian, Bohemian, Bulgarian, French, Finnish, German, Gujarati, Hungarian, Italian, Japanese, Judeo-German, Lithuanian, Malayalam, Mandarin, Marathi, Norwegian, Persian, Polish, Portuguese, Rumanian, Russian, Ruthenian, Servian, Spanish, Tamil, Telugu, Turkish, and Urdu.

### Foreign Students in America

IN 44 American colleges, technical schools and universities last year, 2,084 foreign students were registered, 879 coming from Asia, 37 from Africa, 145 from South America,

and 50 from Australasia. Of Asia's contingent, 438 hail from China, 263 from Japan, 102 from India, and the others from Turkey, Korea, Persia, Siam, Ceylon, and Straits Settlements.

#### Japanese Officials in America

THE Associate Mayor of Tokyo, Hon. D. Togawa, has been in America studying city conditions. Sunday-school men have assisted in making his stay in America notable, in New York, Washington, Pittsburgh and Chicago. After visiting one of Brooklyn's Sunday-schools, the mayor said he had been wonderfully impressed by the 30 to 50 story buildings in New York, but was more impressed by the Sunday-school work as he saw it. Mr. Togawa is a Presbyterian elder, and member of parliament.

Mr. Sekiya, Japanese Minister of Education in Korea, is in America and will, while here, study Sunday-school conditions in order to understand the plan of religious education in America.

The visits of such men should have a formative influence upon the religious education of Japan and Korea.

#### Recognition Service for New Officers

THE dignity and sacredness of the service which the board secretary renders to his denomination is sometimes overlooked. Pastors are installed in their churches, college presidents are inaugurated, but a board secretary usually takes up his work with no more ceremony than an announcement in the church papers of his appointment by the board. There is special significance, therefore, in a recognition service which was held in the Marble Collegiate Church in New York, in connection with the induction into office of Rev. Edward Waite Miller, D.D., as home secretary of the Board of Foreign Missions of the Reformed Church, and Rev. Seth Van der Werk as field secretary of the Board of Domestic Missions. Impressive

addresses were made by the new secretaries, by Dr. Charles L. Thompson, chairman of the Home Missions Council, and by Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement.

#### Settlement Work in New York

UNION Settlement, affiliated with Union Seminary and located near Third Avenue at the upper end of Central Park, New York, has been one of the factors in educating New York civic officials to the point of desiring that the municipality itself take hold of social work. This settlement has just opened a new \$100,000 building that has an ideal public forum, gymnasium, clubrooms and a running track. The new president of the New York Board of Aldermen, speaking at the Settlement building dedication, said that settlements, milk stations and similar social service work of newer types had so far paved the way that he would do his part, during his term of office, to make the city itself follow these lines. He pointed out that city school property is worth \$110,000,000, and can be made to render twice the service to the public that it now does.

#### William Duncan of Metlakatla

THE Apostle of Alaska, after about 50 years' work among the Metlakatla Indians, has at last laid down the reins of government on Annette Island, Alaska, where he has developed a model community of self-supporting Christian Indians. Mr. Duncan came from England to British Columbia to work for the Indians as a lay missionary of the Church Missionary Society. After remarkable success in building up a Christian community among the Tsimshian Indians, there was some disagreement with the Church Missionary Society, and Mr. Duncan withdrew to Annette Island, in the United States Territory of Alaska, and was followed by a large number of his Christian Indians. Here he built up an independent mission set-



tlement—of which he was the Czar—with its church and schools and factories. Now, at the ripe age of 82, he has retired from active control. The Indians have asked to have a young man and his wife sent to them to superintend the work.

#### National Prohibition

THE question of submitting to the States an amendment to the National Constitution, prohibiting the manufacture and sale of intoxicating liquors as a beverage, was laid before Congress on December 10th. Three or four thousand men and women from all parts of the country went to Washington for that purpose. They assembled at one of the approaches of the capitol where they were met by members of both the Lower and the Upper Houses. Speeches were made by Mr. Ernest H. Cherrington, of the Anti-Saloon League of America, and by ex-Governor Malcolm R. Patterson, of Tennessee. These speeches were eloquent and forcible. Bills were offered in both Houses submitting the proposed amendment to the Legislatures of the States.

#### SPANISH AMERICA

##### A Spanish Colporteur in Cuba

ONE of the effective preachers in the Methodist Mission in Cuba is a certain Prospero Guerra, who came from Spain in the days of General Weyler to battle for the continuance of Spanish rule. He fought at San Juan on the wrong side, in the 65th Cuban regiment, was later converted at Santiago, and has spent much time since then selling Scriptures. He has been in the ministry five years, and reports a church of 88 members and 57 probationers.

##### Gospel Work Goes on in Mexico

THE Protestant mission workers in Mexico have had little or no interference directly with their work by either Federals or rebels. What interruption or hindrance has been experienced has been due to the disordered condition of affairs in many

parts of the country. In the main the spirit toward the religious workers has been tolerant and even friendly. Practically all missionaries have refused to quit their posts. The American Bible Society reports having recently shipped a large number of Bibles, with the belief that they will be sold as previous shipments have been. The Presbyterian Church of Mexico, closely related to that in this country, is strongest in Mexico City, and has repeatedly had the protection of the present Government for its interests. It reports that schools are much disturbed, but that strictly spiritual work is little affected. Bishop Aves, of the Episcopal missionary district, reports that his American work is strongest in Monterey, and has been hampered by the removal home of large numbers of families.

##### Seed-Sowing in Bolivia

A CORRESPONDENT writes to the *Canadian Baptist*:

"The last 15 years have been years of sowing in this sin-trodden ground, and we are still at it. We have been sowing under great difficulties and with very few agencies. Now the ground is freer and our means of sowing have increased. We are sowing in English and in Spanish; we are sowing in Indian night schools and by visitation, and also by preaching. We are sowing among rich and among poor, among ignorant and among the intelligent. One of our latest acquisitions in the sowing line is our printing press. Our first publication is our little paper, *El Amigo de La Verdad* (The Friend of the Truth). Our first number came out in August and September, and reached a total edition of 7,500. Our articles were all short, crisp and pointed. It was a new thing, and people were hardly prepared to express themselves. Yet on the whole, the paper received a very warm welcome. After the first feeling of novelty was over, the people began to look for the second number. It has just come out, and is receiving

even a more eager welcome than the first number."

#### "Putumayo"

**F**OLLOWING upon the recent Putumayo scandals, an important Governmental dispatch has been sent by Sir Edward Grey to British consular officers, dealing with the employment of native labor, with a view to securing adequate protection of the natives against ill-treatment. The officers are to acquaint themselves with the methods of companies and firms in which British capital is employed, and to report to the Foreign Office any cases of serious abuse. The presence of conscientious men upon the spot, armed with such authoritative instructions, should do much to prevent such atrocities as those with which the word "Putumayo" has been so shamefully associated.—*The Christian*.

#### EUROPE

##### The Wesleyan Missionary Centennial

**T**HE British Wesleyans have been celebrating the centennial of their foreign missionary work. The celebration was planned to include a great gathering in the new Central Buildings at Westminster and a simultaneous celebration in all districts of the land. On a given Sunday evening, at seven o'clock, the congregations in all the chapels, from Wesley's in London to the wayside chapel of the remotest hamlet, bowed for a moment in silent prayer, and then sang "All Hail the Power of Jesus' Name."

##### What a Census Revealed

**O**N a recent Saturday evening the Young Men's Society of North Woodside United Free Church, Glasgow, carried out a census of 40 public-houses in a typical working-class neighborhood. Between the hours of 5 and 10 P.M., 15,951 people entered the public-houses—11,938 men, and 4,013 women. Thus each public-house had roughly an average of 400 customers in the five hours—or 80 an hour. The day was a normal

Saturday, and the census was begun after the football crowds had dispersed.

#### THE CONTINENT

##### Dr. Bertillon and the Gospel

**A** STRIKING tribute to the good work done by one of the Calvinistic Methodist missionaries laboring in Brittany, has been paid by Dr. Jacques Bertillon, head of the anthropometric criminal service in Paris. As a result of reports in French newspapers speaking of a great temperance movement in a Breton village, Dr. Bertillon visited Lescouil, the village in question. He speaks of the good work wrought by the pastor in the midst of the people. In the same article (which appeared in *Le Parthenon*, a French literary review) he speaks of Lescouil as "that wonderful village." He also prints a letter from Rev. Jenkyn Jones, the pastor referred to, in which the transformation is attributed to the preaching of the Gospel.

##### Religious Census of Germany

**A** UNITED STATES consul has supplied the State Department with a summary of the religious census of Germany, which has just been published, but which was taken in 1907, five years ago. They show that of the 61,720,529 people counted, 38,374,648 professed adherence to the Evangelical Church, 22,540,485 to the Catholic Church, and 566,999 to the Jewish Church. In the eastern section of the empire 12,681,192 of the 18,747,937 making up the total population of that region were Evangelical, 5,758,072 were Catholic, and 232,377 were Jewish; in Western Germany, 20,213,335 of the total population of 28,854,132 were Evangelical, 8,330,729 Catholic, and 188,918 Jewish, and in Southern Germany, 5,480,121 of the total population of 14,118,460 were Evangelical, 8,451,684 Catholic, and 145,704 Jewish. The 37,989,893 persons in Prussia were divided as follows: Evangelical, 23,847,337; Catholic, 13,608,183; Jewish, 374,353, and the 6,598,-

168 people in Bavaria as follows: Evangelical, 1,861,979; Catholic, 4,668,108, and Jewish, 53,723. The small portion of the population not accounted for in each case was credited to non-Evangelical sects of the Christian faith or to non-Christian faiths.

#### **An Emperor's Gift to Missions**

THE intimation has come from the President of the Upper House in Germany that the Emperor William has made a grant of 3,000 marks for work in Samoa, 2,000 marks to be applied to the work of Mr. Heider, and 1,000 marks to be handed to Miss Schultze for her work. This sum, it appears, comes from a fund known as the Emperor William's fund for the encouragement of evangelical missions in German colonies and territories. It is delightful to find that the many-sided German Emperor has time to give thought to such things as evangelical missions. The great ones of the earth do not distinguish themselves in these days by much evidence of such practical interest in the progress of the Kingdom of Christ. It is pleasant, also, to feel that the society, which is not German in its origin, its management, or the body of its supporters, but which happens to be at work in German territory, has gained the approval of the German authorities to such an extent that a grant is made for the encouragement of some portion of its work.

#### **German "National" Gift for Missions**

THE Emperor of Germany has made the following distribution of the "National Gift" offered to the Christian missions to the amount of 3,500,000 marks in round numbers: Missionary societies, 2,825,000 marks (\$678,000); allied institutions, 175,000 marks (\$42,000). The balance is reserved for adjustment fund and for maintenance of a permanent organization. The distribution was made at 80 per cent. per capita of the workers, at 20 per cent. of the

schools and scholars in German colonies and protected zones. The special needy condition of the Berlin society has been, as could be expected, specially considered; its allowance is therefore the highest, 497,640 marks for the City at the Spree. The last item is a remarkable one. German Institute for the medical mission at Tübingen, 100,000 marks!—*Zeitschrift für Missionskunde*.

#### **Balkan Ideas of Religious Liberty**

THE American Government sent a suggestion to the conference among the Balkan States held at Bucharest, to the effect that the new treaty to be signed there should assure religious liberty to all those dwelling in the territories affected. It was stated in reply that the constitutions of the various Balkan countries already had granted religious liberty. We are now learning—by the treatment which Servia and Greece are according to the subjects of the territories conquered from Turkey—what is meant by religious liberty in the Balkans.

A dispatch from Monastir, largely a Bulgarian and Greek as well as Servian city, but now within Servian territory, reports that the Servians have closed the Greek churches and Greek schools in Monastir. On the other hand, they have opened a Servian church and have notified the Bulgars that they, the Bulgars, are to attend that church. A guard was set at the door of the Protestant church and he endeavored to turn back any Bulgars who approached. One man who insisted on going to the Protestant church on the ground that he had attended the church for thirty years, was called to the police station and given to understand that, under penalty of losing his property, he must attend the Servian church.

At Kortcha the American-Albanian school has been closed. The Greeks have taken possession of it on the ground that the district is to become Greek.

### A Soldier Evangelist in Siberia

A RUSSIAN Jew, who was baptized some time ago at Rotterdam, is now in Siberia, as a guard of prisoners who are engaged in building railways. Some time ago, Mr. Zalmann (London Jews Society) received a letter from him in which he said: "I thank God that I am a soldier, and that I am with the prisoners, to whom I have every opportunity to preach the Gospel. I am, however, unable to go to church, and so I organize meetings with my fellow-soldiers and tell them the truth that Christians believe."

### Protest Against Russian Tyranny

THE protest of the civilized world against the superstition and race hatred involved in the prosecution of Beiliss, the Russian Jew, for ritual murder is being followed by a protest against the cruel tyranny of the Russian Government in its treatment of political prisoners. It is said that since the Czar issued his manifesto in October, 1905, promising liberty to the people of Russia, 40,000 persons have been sentenced for political offenses. Of these 3,000 have been executed, and more than 10,000 thrown into the horrible labor-prisons, besides the thousands banished to barren wastes in Siberia. Men of international reputation all over Europe are signing the vigorous protest which has been drawn up.

### Church and State in Italy

WE have been reading predictions, mostly from Roman Catholic sources, that the relations between the Italian Government and the Vatican were somehow or other modified, or to be modified. Now, however, comes this utterance from the Italian King: "In Italy the relations between the Church and State have particular importance. They are wisely regulated by our laws upon the basis of the most ample religious liberty. This liberty, however, must never be interpreted as permitting any interference of the Church in the affairs of the State.

The State, which is the sole representative of the entire body of citizens, can not admit any limitations whatsoever of its sovereignty." It is very evident that if relations are to be modified, Rome must give up the claim to temporal sovereignty.

### ASIA—MOSLEM LANDS

#### The Great Host of Moslems

ONE of the world-problems to-day is the Moslem problem. It is both political and religious. What gives it political significance are the numbers of Moslems involved, the areas or lands occupied by them, and the solidarity that characterizes them. There are said to be 210,000,000 Moslems in the world. One-fifth of the population of the globe is therefore Mohammedan, and these are scattered over vast areas. From the Pacific on the east to the Atlantic on the west are they to be found, and our flag protects large numbers in the Philippine Islands. The Netherlands rule 24,000,000 of them in the East Indies. Great Britain controls some 64,000,000 in India. There are found some 12,000,000 in China, and in the vast area that stretches from Afghanistan through Persia, Arabia, Syria, Asia Minor, Egypt, Tripoli, Tunis, Algiers, Morocco, are 85,000,000. Besides, Russia and Turkey in Europe and Central Africa contain a large number.

#### Moslems in Mission Schools

IN Persia, the majority of the pupils in higher mission schools are now Mohammedans, and in some of them the teachers are Christian converts from Islam, and there is a wide-open door to unkindred evangelism.

#### Zionist Opposition to Missions

FOR many years Christians from England, Scotland and America have been carrying on medical work in the Holy Land, hoping through it to minister to the Jews and Mohammedans in other ways. At first there was opposition on the part of Orthodox Jews, but they were won over

in time by the medical work. Indeed, they became so friendly that permission was readily granted a few years ago to place a Christian church and hospital on the summit of Castle Hill at Safed, a site occupied for 100 years by the Crusaders, and said to be the one to which Christ referred as the "city set on a hill." The coming of the Zionists from Southern and Eastern Europe, announcing themselves as Reform Jews, brings strong opposition to this good work. They vigorously denounce Christian efforts, condemning the hospital work as done only as a ruse for further invasion. They even repudiate the recent public commendation of the medical work done in Damascus and Safed, which was made by the Grand Rabbi of the Orthodox Jews. When word of the trouble reached headquarters in England and America, the authorities recommended that for the present the missionaries devote their entire time to health work, especially to mitigate the sufferings from eye diseases. For the present this is the only "gospel" to be proclaimed.

#### Death for Moslem Converts

SINCE a few missionaries have ventured into Tibet, it is rather common for missionary speakers to say that the whole world is now open to the Gospel. But pleasant as it is to say such a thing, it has the disadvantage of not being true, for Afghanistan is closed as tight against missionaries as ever, and in spite of the predominant British influence in Baluchistan, there is no missionary work in that territory save at the town of Quetta, where the distribution of the Scriptures is the main item of possible activity. In both Afghanistan and Baluchistan the ancient Mohammedan penalty of death for abandoning the faith of the prophet is still enforced. No care of the resident British consuls is sufficient to avert the stealthy fate that overtakes a Moslem convert to Christianity.

## INDIA

### Ominous Conditions in India

THE London *Times* finds the conditions in India ominous, and apparently ignores the effect which the visit of King George is said by many to have had in stimulating loyalty and drawing the different elements in the country together. Dislike, distrust and hatred of the British are declared to be taking the place of the friendliness which prevailed twenty years ago—this through the pernicious activity of a small section of the population which is said to be "working successfully to bring about the alienation of vast, unwieldy masses." That is "the Indian peril," and if it is not understood in time there will be a rude awakening.

The agitation is fostered, for the most part, by youths educated in British schools who have formed secret societies whose members assassinate officials and Indian public employes. Within a few years attempts have been made on the lives of two viceroys, and offers of large rewards failed to produce any evidence against the malefactors involved.

To meet the situation *The Times* editorially demands "fearlessness and justice" toward all the discordant elements of India's diverse millions. Otherwise the day may come when the uneducated many will have been taught by the half-educated or mis-educated few to scorn the handful of British officials and residents and to disregard all authority and rush into the kind of panic that created the French revolution.

### More as to Mass Movements

REV. JOHN LAMPARD, of the Methodist mission in Gujerat, reports that large sections of the 60,000,000 of "untouchables," or out-cast peoples, are moving toward Christianity.

"In some districts," he says, "the applicants for baptism are numbered by hundreds, and in some by thousands! There are missionaries who

make a tour of their districts, baptizing eager candidates at places where there are workers stationed, but almost daily such missionaries have to say, 'No,' to requests—for teachers, schools and actual baptism—from villages too far from present centers to be worked. It seems by no means outside the bounds of possibility that, if the Christian churches were strong enough to receive and give Christian instruction to all such as they come forward, we might see the whole of the outcast peoples of India seeking to enter the door of the Church of Christ within the lifetime of many of the missionaries of to-day."

#### A Tower of Peace in Burma

ONE of the most interesting events of this great missionary year will be the erection of a "tower of peace" in Rangoon, Burma, to perpetuate the memories of Adoniram Judson, Samuel Newell, Gordon Hall, Samuel Nott, and Luther Rice, the five young men who were ordained as the first American foreign missionaries in the Tabernacle Congregationalist Church, Salem, Mass., February 6, 1812. The tower will be a replica of the tower of the Tabernacle Church, which is a pleasing example of what is known in America as colonial architecture, but which is really English, as seen in the work of Christopher Wren and others in Great Britain. The tower is the gift of Dr. J. Ackerman Coles, of New York, the giver of the fine tablet placed in the Tabernacle Church last year to the memory of the same noble missionary heroes. Erected in the centenary of Judson's landing at Rangoon, the tower will be a perpetual memorial, not only of the five first American foreign missionaries, but of the beginning of the great Baptist mission in Burma.

#### Answered Prayer in India

THE Year Book of Indian Missions reports the following incident: In a station in India where three lady missionaries and an Indian

pastor were working, it was arranged to invite a missionary to conduct a special mission. The ladies suggested that prayer meetings should be held in the local church every night for a whole month previous to the special mission. The pastor and the members of the church objected; they said that they had no time to attend, that no one would come, that they had never held such meetings in the church for a whole month, and many other excuses; but the ladies said that they would be there to pray every night; and that those who wished to do so could attend. The first week two or three dropt in occasionally; the second week more came, and came more regularly; during the third week there was a good attendance, and very earnest prayer; and by the last week there was intense earnestness, and a deep longing for more blessing. The real blessing came before the missionary arrived, and the church has been a better church ever since.—Quoted in *Regions Beyond*.

#### Robbers Converted by a Tract

A TRIBE of robbers was converted through the chance reading by one of their teachers of a tract. Eight years ago, none of them had heard of Christ, but now there are 200 members and members on trial, with 12 local preachers proclaiming the Gospel among their own people.—REV. W. S. DODD.

#### SIAM

##### Dread of Evil Spirits

REV. J. H. FREEMAN writes from Lamphoon, Siam:

"More than in most other lands with which I am familiar, superstition gathers among the Laos around the bed of the sick and the bier of the dead. Almost all illness and death are attributed to the agency of spirits. Once break the hold of superstition there, and the way of the Gospel to the heart of the Laos people is open. It is for this reason that the epidemic prevailing in parts of Chieng Mai province the past two

years, and still showing itself in other districts, has opened the way as never before for the entrance of the Gospel. A striking cure is not merely a manifestation of Christian kindness, but demonstrates to the native mind that Christ is more powerful than the evil spirits they fear, and who, they consider, bring these ills upon them. Not only the family themselves, but all their neighbors feel the force of the argument. Altho the epidemic is measurably past, the opportunity of the missionary still continues. The fear of spirits is largely gone in whole villages, and the influence is felt in distant provinces as well. All over the Laos field men are listening to the Gospel as never before. During the year that is just past (ending September 30th), 1,397 have been received to full communion in our churches, and a larger number have renounced spirit worship and ceased to attend Buddhist temples. Multitudes are reading our Scriptures; 57,000 copies of Scriptures went out during the year. Those received on confession in 1912 were 1,044; in 1913, 1,397. The total number of communicants in 1912 were 5,218; in 1913, 5,299.

### CHINA

#### Great Gifts for Educational Work

AMERICAN Presbyterians have of late been making vigorous efforts to meet the situation existing in the new China. Special emphasis has been laid upon the need for greatly enlarged and improved equipment for educational work. Nearly \$1,000,000 have been given or pledged for enterprises for which the Presbyterian Board is solely responsible. Besides this, a few people have provided a fund of no less than \$750,000 to be used for the erection of new buildings for Nanking Union University and Shanghai Christian University. The former is probably the chief rival of St. John's University, Shanghai, and Boone University, Wuchang, for

the educational leadership of Central China. It is a joint effort of three or four American communions, including Presbyterians and Methodists. The latter is easily the leading Christian college of North China. It is maintained by American Presbyterians, English Churchmen affiliated with the S. P. G., and English Baptists. A Chicago architect has gone to China to make a first-hand study of the architectural and construction phases of this notable undertaking.

#### Form of Cooperation

FEDERATED Church Councils.—Representative bodies have been or are being formed in all the provinces of China, save Shen-si and Kan-su. The basis of representation differs. That of Hu-pei is a characteristic one, there being one Chinese and one foreign missionary for each organization in the province, together with an additional foreigner for every 25 foreign workers, and an additional Chinese for every 500 adults in full membership. These councils emphasize truths held in common, promote united conferences for strengthening and increasing the spiritual life as well as union evangelistic meetings, seek to arrange a common designation on churches and chapels, encourage a mutual division of territory, the use of a common hymn-book and the holding of a council meeting once a year. In some cases the provincial councils have undertaken religious surveys of the province. Inquiry proves that 90 per cent. of the Protestant missions in China favor church federation. It is expected that these provincial conferences will prove the basis for a national federated council.

#### Changed from Boxer Days

IN Taiyuenfu, the capital of Shansi, where in the Boxer days 45 mission workers were beheaded by the governor's order, a number of distinguished men have sent out a call for the establishment of a Free Church of China. Among the 32

signers are the military governor, the civil governor, the president and vice-president of the provincial assembly, and the chief of police. The new church is to preach and to seek to spread the Kingdom. The call states that the prosperity and the freedom of Western lands is founded upon that Protestant faith which is also the hope of China. A program is outlined for practical evangelistic work, for philanthropic effort, for education, and for the restoration of an inner friendship between Chinese and foreigners. The patriotic note rings distinctly throughout the document, as it does in all the utterances of Chinese Christian circles to-day. The demand for the creation of an independent church organization is constantly growing stronger in China. —*Zeitschrift für Missionskunde*.

#### The Chinese President's Sons

REV. A. SOMERBY, of the Baptist mission in Shansi, has been appointed tutor to the sons of the President of the Chinese Republic, Yuan Shih Kai, and will shortly take up his residence in Peking, for the purpose of his new duties. The arrangements made are entirely honorable to Mr. Somerby's long career as a missionary in China, and he will still be free to serve the missionary cause to a considerable extent in a literary capacity. Yuan Shih Kai's three sons are at present at a college in Cheltenham, and a portrait in one of the papers showed them wearing mortar-boards!—*Public Opinion*.

#### JAPAN—KOREA

##### Religious Divisions in Japan

IT is very common to hear reproaches of Christians—Protestants especially—because of the divisions which appear in their work in foreign lands. Statistics show that in Japan there are 13 denominations and 57 sects of Buddhism. Of these the most powerful one is that of Shin Shiu. There are 71,769 temples and 53,081 priests. This num-

ber includes only residing priests. Counting all those engaged in preaching and teaching there are 73,047. There are also other kinds of priests and nuns who have done duties of either preaching or teaching. These number 54,001. These classes of priests and nuns make up in all 180,129. Besides these there are about 10,000 students preparing for the priesthood. The home department of the Japanese Government has been gathering statistics of Christians for many years, and the last report of the number of believers of the different churches is as follows: Roman Catholic, 63,081; Greek Catholic, 14,749; Nippon Kirisuto, 18,441; Kumiai, 16,115; Sei Ko Kwai, 15,090; Methodists, 11,763; Baptists, 4,191; other smaller denominations, 12,246; total, 155,676.

#### Japanese Eagerness for Education

IT is a significant fact that in Japan 95 per cent. of children of school age are in educational institutions, modernized and adapted rapidly to make the Japanese nation a reading people. There is almost no other place on earth of which such a fact can be stated. How imperative upon us, therefore, is the demand to see that these boys and girls and young men and women of this great people shall be persuaded to search the Scriptures in which are the words of Eternal Life.

#### Church Attendance in Tokyo

THE *Fukuin Shimpō*, an important journal published in Tokyo, prints a report of a special investigation made by members of its staff into the present status of the Christian congregations of that city. It has been alleged by some critics of missions in Japan that the attendance of Japanese on worship in their capital city is less to-day than it was ten years ago. But the investigator for the *Shimpō* declares that this is not true as a general proposition, altho it is admitted that in certain churches



audiences show a very material falling off. There are 80 Protestant houses of worship in Tokyo. The representatives of the *Shimpo* visited 19 of these and counted the audience. The average congregation was found to be 108.

On the basis of these observations, the *Shimpo* calculates that on an average Sabbath morning 5,000 Tokyo citizens are listening to Protestant sermons. This means one out of 400 citizens going to the Protestant Christian Church each week.—*The Continent*.

### The Calamities in Japan

JAPAN will have the sympathy of all Americans in the disaster which has overtaken the island of Kiusiu. Following on the heels of the famine in the north, the volcanic eruptions and earthquakes in the south, in one of the most thickly populated regions of the island empire, must lay a heavy burden on the nation and its government. The volcano of Sakura-jima occupies the center of an island in the bay of Kagoshima, the southern bay of the southern island of old Japan. For much more than a century the volcano had been asleep and the island of Sakura was covered high up on its slopes with farms and gardens. The eruption came suddenly, depopulating the island, accompanied by earthquakes that sent huge tidal waves all along the coasts and scattering ashes far and wide.

Kiusiu is the ancient home of the Satsuma clan, famous in the annals of the empire down to the time when its leaders restored the Mikado to his authority as emperor of Japan. The island has given more than its proportionate share of great names to history, and has been famous in the arts. It was the home of that Christianity which was so ruthlessly stamped out by Hideyoshi Iyeyasu and his successors. The nearest missionary station to the disturbances is the English Church Mission Society work at Kagoshima, near the head

of the bay of the same name, where the destruction was very great.

### Christianity to Date

REPORTS from Korea show a present native Christian membership of 40,000, as contrasted with 10,000 a decade ago. In spite of loss of country, repeated persecutions and other trying experiences, these 40,000 have come through strong and devoted. A young Korean said recently: "If you were to take a club and try to drive out the believers now left in the Korean Church, you could not do it."

Writing from Taianfu, North China, recently, Dr. John H. Korns, of the Methodist mission, says: "During this siege we have not been called upon locally to do Red Cross work, as the Southern hospitals have cared for the wounded. President Yuan Shih Kai is in such hearty sympathy with the Red Cross idea that he has made a large personal contribution to its work. The prompt relief given to wounded soldiers expresses the spirit of Christianity and strongly appeals to the Chinese."

### A Case Against Japan

MERCANTILE enterprise must also reckon with the Mohammedan faith and their reverence for their prophet and his creed. The high respect which all Moslems pay to the Koran is certainly to be commended, and we can well understand how their feelings were ruffled when manufacturers put the Moslem creed upon ordinary articles of commerce which may not always be used with respect. We learn from *The Englishman*, of Calcutta, that "the Mohammedans of Rangoon have petitioned the Viceroy to prohibit the importation into British India of manufactures bearing inscriptions, verses or texts, from the Koran or the other sacred books of Mussulmans, subjecting the offenders to penalties prescribed under the Sea Customs Act for similar offenses. This petition, it is understood, is the

outcome of the strong feeling against a local firm who, in July last year, imported from Japan 2,000 mats inscribed with a mosque, and the 'Kalma' or the creed, 'there is no God but one God, and Mahomet is his prophet.' These mats were seized by the police to prevent a disturbance which was feared if sale were allowed, and the firm was ordered by the district magistrate to refrain from selling the mats for two months, which period was extended by the local government for one year in December last year."—*The Moslem World*.

### NORTH AFRICA

#### Thanksgiving on the Nile

MORE than 50 years ago mission work in Egypt was apportioned to the United Presbyterian Church. From a modest beginning large numbers of churches and communicants, schools for boys and girls, two flourishing colleges, a theological seminary and several hospitals are doing a noble work, from Alexandria, through upper Egypt, and beyond Khartum in the Sudan. Thanksgiving Day was doubly celebrated at the American mission church in Cairo by Dr. Andrew Watson, who preached the sermon, at the same time commemorating the fifty-second anniversary of his ministry in Egypt. The American residents in Cairo, numbering one hundred or more, enjoyed a Thanksgiving dinner at Heliopolis, with appropriate toasts and speeches. At Assyut a thanksgiving picnic in a beautiful park on the banks of the Nile seemed a unique celebration to the Americans accustomed to the cold, bleak winds of an Ohio thanksgiving. The tall, graceful palms, oleander trees pink with bloom, chrysanthemums and roses, surrounded the bountiful tables, above which waved the American flag. The 70 participants were nearly all teachers in Assyut College of 400 boys, the girls, and boys' school, or workers in the Assyut Hospital.

### WEST AFRICA

#### Progress in Kamerun

MRS. C. W. McCLEARY writes home:

"We have macadamized roads from the coast to Elat, and an auto plays between the points. Our men cycle it easily in two days. Wagons drawn by men can now transport our loads, altho the black man's pack is most used. The natives would rather carry on their back than push and pull a wagon. So much clearing has been done around here that the heat is much more intense. I can not travel in it as I once could. It seems to exhaust me. Our station now has 15 adult and three babe workers. We have two out-stations. The whole mission numbers about 60. There are 19 furloughs due next year, and we are wondering how the breaches will be filled. The work assumes such proportions, we are just as busy as in former days. The year following my return we had almost a new force here, and we also had a most eventful year. Misfortunes followed in quick intervals—perhaps you have heard of them. A saw-mill shipped from America was brought to us from the coast in 10 months. The men went down to get it, fired it up, and started to run it up over the Government road. A weak bridge broke, and threw it into a ditch 20 feet down, and upside down. Our two white men on it had a miraculous escape by being thrown forward into the mud and water. After being laid up for repairs, at least a hundred boys brought it to the station. Here it continues to attract the wondering natives, and saws great logs, from which we expect to have our buildings."

#### A Record Confirmation

AT Gayaza, 12 miles from Mengo, on August 30th, Bishop Willis confirmed 330 candidates, the largest confirmation held in recent years in Uganda. The Rev. T. Owrid, now at home on furlough, tells us that a

number of the Christians, in response to an appeal made by the Rev. A. L. Kitching, of Ng'ora, have offered to go to Bukedi, in the eastern province, as teachers. *Uganda Notes* says: "In the neighborhood of the capital the days of large baptisms and large confirmations are passing, as the mass movement spends its force, and the majority tends to become Christian. For this reason the number is the more remarkable. It is the deserved result of steady and systematic visiting and direct personal appeal. That the movement itself is not merely superficial is shown by the fact that the candidates themselves, on the confirmation day, contributed no less than Rs 254 (£16 18s. 8d.). In no district more than in Gayaza have the Baganda Christians been more systematically trained to give, and in none have they responded better to the appeal. It was unfortunate that Mr. Owrid, to whose untiring energy the result is so largely due, was not personally present.

#### Menelik of Abyssinia

**MENELIK II.**, emperor of Abyssinia, is dead at last. The death of this monarch has been reported a number of times and as often officially denied, but this time it is officially announced from his capital that he has passed away and that Prince Lidj Jeassu, a youth of 18 years, whom Menelik himself designated, is his successor. His most noteworthy achievement was the defeat of the Italian expedition of 70,000 men sent against him in 1896, but he appears to have done much besides this to bring his kingdom up to approximate modern standards. He embraced Christianity and maintained a Christian church, albeit most Christians would probably have some little difficulty in recognizing Menelik's church as Christian, since it is said to represent a strange mixture of Christianity and heathenism. Menelik was nearly 70 years old.

He claimed to be a direct descendant of the Queen of Sheba and King Solomon. In any event, he seems to have been a capable monarch, and in his death the world certainly loses one of its most picturesque figures.

#### SOUTH AFRICA

##### Indian Uprising in Natal

**I**T is a surprise to many to learn that there are not less than 150,000 Hindus in Natal, and it is a greater surprise that being there the Hindus have shown sufficient enterprise to rise up against the repressive measures of the Government. From every point of view the situation is interesting, if not to the people of Natal, at least to the onlooking world. A few years ago the scarcity of labor in the sugar-cane plantations which line the coast of Natal, and also in the coal mines of the interior, led to the indenturing of large numbers of Indian coolies. Against the protest of the other colonies in South Africa, these coolies have been brought over in such numbers as to become a distinct and embarrassing factor in the already complicated social system. With the whites and blacks already arraigned against each other, it boded only trouble for laborers of an utterly different race and civilization to be brought into the country. Upon the expiration of their labor contracts, instead of returning to India or re-indenturing, the coolies for the most part elected to remain in South Africa as traders and farmers. Being accustomed to subsist upon the scantiest fare, and their standard of living being exceedingly low, they began not only to prosper in this land of abundance, but actually to threaten the industries of the whites.

##### Classes Among the Kikuyu

**T**HE unhappy controversy, referred to elsewhere in our columns, has made the name of Kikuyu known to many people for the first time. But Scotch missionaries have

been at work there for over 15 years, and one of them contributes the following facts about the people: "The Kikuyu are divided into very distinct classes. The little boys, up to the age of 15, look after the herds, taking them away from the villages in the morning and bringing them back at night. At 15, a boy is admitted into the warrior class. The young warriors' sole occupation nowadays is to bedeck themselves with paint and feathers, and to roam about the country brandishing their spears and otherwise advertising their self-importance. Later on, the warrior buys a wife, and passes thereby into the third class—that of married men. He may pay for his wife as many as 60 sheep, valued at about £16. He now builds a house for himself, having hitherto slept in the common village hut for young men, while his wife opens up a garden. Thenceforth he settles down to an empty, useless life, of which beer-drinking and gossiping among his neighbors form the principal elements. It is the wife who has to bear the burden of life, and she is kept hard at work from morning till night. She cultivates the crops, cuts the firewood, cooks the food, draws the water, and brings home the daily supply of potato leaves to feed the sheep in her hut overnight. And, lastly, there are the headmen, who are just what you would expect them to be as the result of such lives."—*The Life of Faith.*

## OCEAN WORLD

### New Hebrides Catastrophe

THE report comes that a great volcanic upheaval has visited the island of Ambrim, in the New Hebrides group. It is said that the vast lava streams overwhelmed the Presbyterian hospital, while numerous French and English business houses and cocoa plantations were destroyed.

A heavy rain of cinders and scoria fell continuously for five days. The inhabitants escaped in canoes to the Presbyterian and other mission stations, where nine hundred are being cared for. This is the field where Dr. John G. Paton spent his life and did his great work, and deep interest is awakened by the account of this terrible visitation.

## OBITUARY

### Samuel B. Capen, of Boston

ANOTHER of America's most prominent laymen has passed to his reward on his way around the world. Samuel Billings Capen, president of the American Board of Commissioners for Foreign Missions, died in Shanghai, January 30th, from pneumonia, after only a few days' illness.

Dr. Capen was born in Boston on December 12, 1842, and was graduated from the English High School of Boston in 1858, and received the honorary degrees of A. M. from Dartmouth in 1893, and LL.D. from Oberlin and Middlebury in 1900.

He was president of the Congregationalist Sunday-school and Publication Society, 1882-1899, and vice-president of the American Congregationalist Association since 1903. He was a director of the Boston City Missionary Society, and a trustee of the United Society of Christian Endeavor. He was president of the Boston Municipal League, 1894-1899, and president of the Board of Trustees of Wellesley College since 1905. He was chairman of the Executive Committee of the Laymen's Missionary Movement of the United States and Canada since 1906, and was a member of the Board of Managers of the North American Civic League for Immigrants.

We plan to publish an article in a subsequent number on Dr. Capen's work in behalf of Christian missions.

# BOOKS ON MISSIONS AND MISSION LANDS

**OUT OF THE ABYSS.** An autobiography of one who was dead and is alive again. Introduction by Gipsy Smith. 12mo. 288 pp. \$1.25, *net.* Geo. H. Doran Company. New York, 1913.

Those who have not experienced it can never appreciate the overwhelming power of the craving for strong drink. This powerful, intensely graphic story of a young wife and mother who was in the grip of the fiendish appetite can not fail to awaken a deep sympathy with such slaves to alcohol. The story of the struggles of this woman to combat the demon rum opens our eyes to its power; it also shows the devilish character of those who deal in alcoholic drinks and of others who tempt them to intemperance. This wife and mother, surrounded by patient love, stripped her own children naked to buy whisky and even sold the little outfit prepared for her unborn babe to satisfy her craving. Resolutions, promises, threats, sickness, death, loss of friends and property were of no avail to break the habit. It was only the power of God, the loving help of a missionary and a pastor and constant prayer to God, that finally broke the power of the demon, but took away also the desire for strong drink.

As literature the story is lacking in finish but not in power. It is an intensely human document and an unusually strong temperance story—a true personal history. We are somewhat surprised that the author omits entirely the name of Christ in the narrative, altho quoting from His sayings and acknowledging the only power to be in God.

**THE SALVAGE OF MEN.** By Agnes L. Palmer. 12mo. 214 pp. \$1.00, *net.* Fleming H. Revell Co., New York.

Stories of humanity are always of interest, but this interest is increased when the humanity is touched

by divinity. Miss Palmer has given us here the practical examples of what God is doing with and through men in connection with the work of the Salvation Army. Incidentally, light is thrown on the various departments of the Army work—Social and Industrial, Relief and Rescue, Prison and Open-air. They are personal stories of men and women that remind us of the "Twice-born Men" stories of Harold Begbie—without so much of that writer's literary style and personal philosophy. They are none the less compelling in interest and power.

**THE CHINA MISSION YEAR BOOK.** Edited by Rev. D. MacGillivray, D.D. 8vo. 735 pp. \$1.50. Christian Literature Press, Shanghai, 1913.

Every student of Chinese affairs, whether missionary, political, social, educational, or commercial, will welcome the fourth issue of this valuable compendium of information. The volume for 1913 is even more complete and informing than the previous volumes. The articles are by experts, the statistics are gathered from reliable sources, and the whole scheme is so complete that it seems as tho nothing had been omitted.

Dr. Arthur H. Smith has contributed the chapter on "General Survey," from which we have quoted in the REVIEW (October, November and December). Rev. E. C. Lobenstine and Dr. J. Campbell Gibson have reported the Mott conferences, and others take up in like manner the revolution, political development and the progress and fruits of Christianity in China. The statistics show that in 1911 there were 5,171 Protestant foreign missionaries in 770 stations, with 207,747 baptized Christians and a total Christian community of 370,000—an increase of 50,000 over the previous year.

"LACKED YE ANYTHING." A small volume bearing this title has recently been published by Messrs. Morgan & Scott, giving an account of the formation and work of the Egypt General Mission. It is a soul-stirring story of how a band of young men in Belfast were, some thirteen years ago, called and sent forth to labor for God amid the darkness of the Mohammedanism of Egypt. Going forth in entire reliance on Him Who had called them, they have proved in a remarkable way the faithfulness of His promise, both with regard to their own material support and also in the blessing which has accompanied their work. Schools for the children, a dozen mission centers, a well-equipped hospital, and a weekly Christian paper with a circulation of several thousand throughout the whole country, are some only of the things that God hath wrought. Souls have been saved (some notable conversions, indeed, having crowned the labors of the missionaries), and a living testimony to the reality of God's power has been set forth. Indeed, this small book will stimulate the faith of all who read it, for it is a truly inspiring record of what God can do with a handful of men who will seek first His Kingdom, and trust Him outright. For the benefit of those who may have any difficulty in obtaining the book, and who would like to come into personal contact with the work of the Mission, it may be said that the general secretary of the Mission is Mr. J. Martin Cleaver, 10, Drayton Park, London, N., England.

### NEW BOOKS

THE NEW ERA IN ASIA. By Sherwood Eddy. Illustrated, 16mo, 215 pp. Cloth, 50c.; paper, 35c.; postage, 8c. extra. Missionary Education Movement, New York, 1913.

ASIA AT THE DOOR. A Study of the Japanese Question in Continental United States, Hawaii and Canada. By Kiyoshi K. Kawakami. 8vo, 269 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1914.

FOLLOWING THE SUNRISE. A Century of Baptist Missions, 1813-1913. By Helen Barrett Montgomery. Illustrated, 12mo, 291 pp. 50c., *net*; postage, 8c. extra. American Baptist Pub. Society, Philadelphia, 1913.

JUDSON THE PIONEER. By J. Mervin Hull. Illustrated, 12mo, 187 pp. Cloth, 50c. and \$1.00, *net*; postage, 8c. extra. American Baptist Pub. Society, Philadelphia, 1913.

THE IMMORTAL SEVEN. Judson and His Associates—Dr. and Mrs. Adoniram Judson, Samuel Newell, Harriett Newell, Gordon Hall, Samuel Nott, Luther Rice. By James L. Hill, D.D. Illustrated, 16mo, 151 pp. American Baptist Publication Society, Philadelphia, 1913.

AFRICA IN TRANSFORMATION. By Norman MacLean. Illustrated, 8vo, 262 pp. 5s., *net*. James Nisbet & Co., Ltd., London, 1913.

GREATHEART OF PAPUA (James Chalmers). —By W. P. Nairne, M.A. Illustrated, 16mo, 229 pp. 2s., *net*. Oxford University Press, London, 1913.

THE SPIRIT OF JAPAN. By the Rev. G. H. Moule. Illustrated. Paper, 1s. 6d.; boards, 2s. Student Volunteer Missionary Union, London, 1913.

THE MISSIONARY MOTIVE. Edited by W. Paton, M.A. Price, 2s. Student Christian Movement, London, 1913.

MEN AND THE WORLD ENTERPRISE. Edited by Charles T. Bateman. 1s., *net*. Oliphant, Anderson & Ferrier, Edinburgh, 1913.

MANUAL OF MISSIONS. By Rev. Carl L. Howland. 75c., *net*. Fleming H. Revell Co., New York, 1913.

BROTHERING THE BOY. An Appeal for Person, not Proxy, in Social Service. By W. Edward Rafferty, Ph.D. 16mo, 220 pp. 75c., *net*, postpaid. Griffith & Rowland Press, Philadelphia, 1913.

STEWARDSHIP AMONG BAPTISTS. By Albert L. Vail. 16mo, 140 pp. 50c., *net*; postage extra. American Baptist Pub. Society, Philadelphia, 1913.

FARMERS OF FORTY CENTURIES; OR, PERMANENT AGRICULTURE IN CHINA, KOREA AND JAPAN. By F. H. King, D.Sc. Illustrated, 8vo, 441 pp. \$2.50. Mrs. F. H. King, Madison, Wis., 1911.

"LACKED YE ANYTHING." A Brief Story of the Egypt General Mission. By George Swan. With an Introduction by the Rev. Charles Inwood, F.R.G.S. Illustrated, 12mo. Cloth, 1s. 6d.; paper, 1s. Morgan & Scott, London, 1913.

THE HOPE OF THE REDEMPTION OF SOCIETY. By Malcolm Spencer, M.A. 16mo., pp. 204, 2s. 6d. *net*. Student Christian Movement, 93 Chancery Lane, W. C., London, 1913.